

to be simply that a just man has his righteousness from God and only from God, not in the smallest degree from the 'law', the 'flesh' or whatever he could achieve of himself alone. As Paul says, 'I have been seized by Christ Jesus' (3. 12). In his concern to emphasize St Paul's denunciation of any attitude of self-sufficiency Barth has certainly used some misleading language. But this is an insignificant defect in a commentary which, in 1927, was some 36 years in advance of its time.

ROBERT SHARP, O.P.

THE HOLY PLACES OF THE GOSPEL, by Clemens Kopp; Herder-Nelson, 52s. 6d.

This English version of a capital book is very welcome indeed. The scientific study of 'Holy Places' is almost unknown in England, partly because the notion of a holy place is not generalised and mostly goes unrecognised in scholarly circles; and partly because the plentiful contribution of British scholars and archaeologists in the exploration of Palestine has tended to be dissociated from a considerable body of tradition (travellers' narratives, etc., of all periods) relevant to the history and localisation of many sites.

Dr Kopp's work is a well-nigh perfect example of what can and should be done in this line of study. All through we sense the German scholar at his best—rigorous, thorough, critical. He has been able to condense much longer discussions, e.g. the several articles in *Dominican Studies*, 'Christian Sites around the Sea of Galilee' (1949, pp. 213-235; 1950, pp. 10-40, 275-284, 344-350).

With the scholarship goes the reverence and tone of one who believes, and who has also grasped the relation of 'Palestinology' to faith. Thus: 'questions about the Holy Places persist. As Gregory of Nyssa and Jerome emphasized, they are not life and death problems for the Christian; but anyone who has a real love for his Saviour would also like to know and venerate those places where eternity once entered into time. Therefore attempts to determine the location of the holy places according to Scripture and tradition never cease'. (p. xviii).

For one who could write so much on this fascinating aspect of biblical studies, there is a terseness and economy of wording which is laudable. Here we could note that this English version omits no less than 96 pages of the German original. This is too much in the line of many translations from French and German, yet in this particular instance we might concede that pruning has enhanced the finished result.

The matter of this work is distributed over seven sections corresponding to phases in our Lord's life and ministry: from Bethlehem to Nazareth, and John the Baptist, and then Jesus in Cana and at Jacob's well. Next come the lake of Genesareth and excursions from it, Caesarea Philippi, Naim and Tabor. Finally comes the journey to Jerusalem and all that relates to the holy city. There are sketch-plans in the text, an index of persons and places, some 60 illustrations at the end.

Among the excellent points, I would suggest the note on page 24, 'I only once took part in this procession, so that my observations were slight'. Would that all travellers spoke so guardedly! There is plain speaking where it is relevant: the relics of a wooden manger at Sa Maria Maggiore are spurious. All through there are thorough discussions of the texts or findings of tradition where these exist. Quite often the findings are inconclusive, and truth demands that we should say so. 'It matters little where precisely the *Gloria in excelsis* rang out: the important thing is the reverberation in the hearts of the faithful' (p. 47).

On some points Dr Kopp will disconcert present-day pilgrims. Thus for him Cana of Galilee is not Kafr Kenna, so conveniently on the road from Nazareth to Tiberias, but Kirbet Kana (p. 154), which flourished in New Testament times. On others he but confirms our impression, 'we can have no doubts at all about Jacob's well' (p. 165), and the arguments for Chorazin 'should be sufficient to silence all sceptical tongues' (p. 189). Other points I would like to discuss with the author. Thus he makes heavy weather of Gabbatha=Lithostrotos (p. 372); but Dr Kopp only has to stand in the Temple Area and look towards the Antonia, and realise why the Jews called it 'gabbatha' or 'up there'. His argument about the Strouthion pool is invalidated by his translation of Josephus, which Whiston renders 'over against the middle of that pool which is called Struthius'. But these points and much else are beyond the limits of this review.

ROLAND POTTER, O.P.

AN INTRODUCTION TO THE LETTERS OF ST PAUL, by A. W. Heathcote; Darton, Longman and Todd, 21s.

Dr Heathcote has designed this book for the use of sixth forms and students at training colleges taking a divinity course. He has succeeded in writing an interesting book on a subject which is all too often a dull catalogue of literary facts; this he achieves by approaching St Paul's epistles in a chronological order, fitted into his life as recorded in the Acts. This approach reveals St Paul's 'anxious care for all the churches' and makes us aware of the real need for it among his neophytes, quite undermining any tendency to think of the early Church as made up only of saints. St Paul tells of his own frustration in preaching to his kinsmen by race, the barb in his flesh; but the gentiles who welcomed the good news of his preaching were not instructed overnight in all its truths and their consequences. The very fact of the need for so great a doctrinal and moral content in the epistles to the churches is itself a great warrant for the concern, manifest in the pastoral epistles, over the choice and function of the bishop.

Where Dr Heathcote is relating the literary facts he is critical, interesting and useful. He does not maintain Pauline authorship for II Thess.; he uses a form of Kennedy's theory over the epistles to Corinth. His defence of a post-apostolic authorship for the pastoral epistles will be offensive to the pious ears of the Biblical Commission. Under the title of this book it strikes me as illogical to