

grants as it comes under the heading *beaux arts*. Meanwhile a fine building has gone up beside it, a big hall (temporarily the parish church) and presbytery, this to be used later as a community centre.

Here then at Lisieux we see a ferment of religious activity and zeal which may serve to inspire similar work elsewhere. We suggest no slavish copying of detailed methods. St Teresa's spirit was ever one of great freedom. And Canon Augros kept insisting to us that no set way of life or set answers were laid down for the work of the Mission. Everything depended on circumstances and the problem to be solved.

The key lies in the dictum of Cardinal Suhard already quoted. To determine whether in England we could benefit from some similar organisation of priests trained for inter-diocesan work and for special apostolates we have to ask: are there parts of society in England which have on the one hand become largely 'de-Christianised' and which on the other hand cannot be reached by the ordinary Parish Priest? And are there men who feel a call to a vocation to re-Christianise England as priests but who are unable to find a fulfilment of their vocation in the existing seminaries, or in the religious orders?



## REVIEWS

THE CITY OF GOD. By John H. S. Burleigh. (Nisbet; 12s.6d.)

In this publication of the Croall lectures for 1944 Professor Burleigh makes no claim to put a new interpretation on St Augustine's teaching. Taking *De Civitate Dei* as representing St Augustine's most mature thought he provides an introduction and commentary in six substantial chapters which sketch the background and philosophy from which St Augustine wrote, outlining St Augustine's teaching on Scripture, the Incarnation and the Church, and lastly a chapter is devoted to a subject peculiarly St Augustine's own, the philosophy of history. Professor Burleigh is equipped with a knowledge of the classics and a familiarity with Greek and Roman philosophy which are indispensable for such work. In addition the book is marked by a scholarly detachment equally indispensable. Some readers may regret that this detachment can go so far as to quote writers as distinct as Harnack and Gilson with apparent indifference. When conclusions are drawn they are frequently informative and shrewd, as for instance on page 55 where a distinction is made between problem of evil and problem of sin in what has been called St Augustine's Manicheism, and again on page 192 there is a valuable remark about the significance of the Incarna-

tion being for Christians the focal point of history. On the other hand there are many *obiter dicta* which need qualification, for example, 'It has often been remarked that the doctrine of predestination must inevitably lead to a devaluation of the sacraments' (p. 181), or 'St Augustine never quite appreciated the profound Biblical answer [to the problem of suffering] which may be expressed in the phrase 'vicarious suffering' (p. 21), or again, 'He does not indeed clearly distinguish between Christianity and the Catholic Church, although that distinction was already coming to be understood' (p. 178). The distinction is surely threefold (and partial); what was developing in St Augustine's time was the distinction between Catholicism and Christendom, and Christianity is a third notion, equally distinct and equally valid but comparatively modern.

Beyond all this however there remain two large topics on which many will find Professor Burleigh less than helpful: the nature of the Church and the interpretation of Scripture. He finds the famous phrase, 'I would not believe the Gospel unless the authority of the Catholic Church compelled me thereto', a stumbling block. It is 'an extreme utterance unparalleled elsewhere', and 'he (St Augustine) has been betrayed into an assertion which is at variance with his usual teaching and which goes beyond the official Roman doctrine in subordinating the Word to the Church'. Apart from the logical solecism in identifying absolutely the Scriptures with the Word of God, Professor Burleigh has failed to give sufficient attention to a large corpus of Augustinian teaching contained in the *Enarrationes super Psalmos*, the homilies on the Epistles and Gospels and the sermons. Here St Augustine speaks time and again of the Church and the Scriptures as each in its own manner the expression of the *Verbum Divinum*: the Scriptures are the Eternal Word of God uttered and recorded by a human inspired writer at a point in time; the tradition of the Church is also the Eternal Word continually uttering throughout time by means of the teaching authority of the Church. That is all contained in St Augustine's doctrine of the Mystical Body and the phrase he used so often, '*Totus Christus*'. The Word of God is eternal and is only complete (and completely understandable) in eternity; here in time, at the back of the tapestry so to speak, we see only stray threads of the pattern. That is not Professor Burleigh's picture of St Augustine although he will admit the influence of the Psalms on his philosophy: 'the warmth of his personal attitude to God may very well derive from them'. One is reminded however of the late Professor Chambers' shrewd comparison between Sir Francis Bacon and Sir Thomas More. In the Utopia the religious problem was not to provide a Bible but to provide a priest who would ensure apostolic succession; the inhabitants of the New Atlantis on the other hand received the Word of God by a miracle in which a Bible floats to them wrapped in a sardon of linen in a small ark of wood. Professor

Burleigh would make St Augustine into a Bacon manqué inasmuch as he really believed that the Church depended for her authority entirely on the Scriptures. Therefore *Securus judicat orbis terrarum* was not an argument but represented St Augustine's *hauteur*, and when Cardinal Newman was swayed by it he 'capitulated to a myth'. But this is neither St Augustine's teaching nor that of the Roman Church. The evidence for the Church's authority cannot be gathered exclusively from documents (including the Scriptures), but must ultimately be found in the living fact of her own divinely sustained life. As Dom Aelred Watkin has written, 'The Gospels are not a kind of written constitution from which the Church draws her authority as the Torah is for the Jews; the contrary is the case—the inspired books draw their authority from the Church which is the living continuance of Christ dwelling in the world until the whole scheme of human salvation is completed.' St Augustine summed this up in his teaching about the Whole Christ where the members of the Body assist and complete in time the work of the Head.

Professor Burleigh's thought follows the familiar pattern of 'scientific history' which in the name of 'objectivity' looks for its ultimate 'facts' in documents where the record of human affairs is couched in measurable words. This is hailed as historical reality. This ignores the fact *par excellence* that man is a creature of two spheres, time and eternity, and what he does and says in 1066 and 1485 has repercussions not only in 1950 but in the eternal shaping of human destiny and though truth herself is unchangeable and eternal the human manifestations of it in time do grow richer and poorer. Therefore the history of mankind or any part of it, and above all of the Church, is a unity, a seamless web which we are likely to bruise each time we try to trace the pattern. The least we can do is handle the creature tenderly for it still lives.

Yet on the other hand there is the equally grave danger of forgetting the eternal changelessness of truth, and Professor Burleigh is afraid lest St Augustine's subordination of the authority of the Scriptures to that of the Church will bring this about. 'Its logical conclusion is the Modernism of Loisy's *L'Evangile et L'Eglise*'. Again a distinction is necessary: the authority of the Scriptures is not the same thing as their truth, and they can be subordinated, in fact they must be subordinated to the authority of the Church without their truth being impaired. Such subordination is in fact the guarantee of their truth. Behind this lies the whole question of the nature of truth and the meaning of analogy. The authentic Catholic belief has been expressed by Cardinal Newman: 'It [Anglican theology] supposed the truth to be entirely objective and detached, not (as the Roman) lying hid in the bosom of the Church, as if one with her, clinging to and, as it were, lost in her embrace, but as being sole and unapproachable as on the Cross or at the

Resurrection, with the Church close by but in the background.'

For the same reasons Professor Burleigh's commentary on St Augustine's scriptural exegesis remains unsatisfactory. The senses of Scripture are made to conflict; so long as St Augustine looks for the anagogical meaning he will be 'unhistorical'; while he is pursuing the allegorical meaning the literal meaning must be discarded. Hence the occasional hint that the allegorical sermonising of St Augustine's more popular works is too trivial to help in a serious discussions of St Augustine's more 'mature' thought. But the whole point of St Augustine's teaching is that the many meanings of Scripture amplify one another and all co-operate ultimately to 'utter' the Eternal Logos; and this he learnt largely from St Paul. A streamlined and systematised Augustine can be no substitute for the living word; here, if anywhere, the letter, especially if it is the letter of human literalness made absolute, kills the spirit.

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BIBLE KEY WORDS: from Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament*; translated by J. R. Coates. LOVE, by Gottfried Quell and Ethelbert Stauffer. THE CHURCH, by Karl Ludwig Schmidt. (A. & C. Black; 2 vols. 6s. each.)

The great New Testament Dictionary edited by G. Kittel, which began to appear in 1933, is now about half complete. Outstanding articles are being published in English, of which *Agape* and *Ekklesia* are here reviewed. Other titles are preparing and should be welcome to English students. The work represents the cream of German Protestant Biblical scholarship. The writers are, as a rule, not merely New Testament specialists but deeply versed also in the Old Testament and Jewish background. Moreover, they are convinced Christians; for Kittel's aim was not merely science but edification: the 'healing and true unity of the Church'. Their work is of pregnant value; though here and there it is marred by Lutheran presuppositions.

Dr Quell's treatment of Love in the Old Testament, for all his mastery of his material, gives some examples of this weakness. He equates religious love with spontaneous emotion; a command to love, as in Deuteronomy, is a mere paradox, by which 'love's non-rational genius is rendered ceremonious and ineffective'. He finds a similar 'hardening of experience into dogma' even in certain Prophets, as Ezechiel and Malachi. The truth that love, or charity, is in fact no mere emotion but 'an act of choice' is fortunately admitted in the far more satisfactory later chapters by Dr Stauffer. These deal with the idea of love in pre-Biblical Greek, in Judaism, in the New Testament and in the sub-Apostolic age. The rather colourless words cognate to *agape* (itself hardly found) in pagan Greek, come into their own in Hellenic Judaism, acquiring the rich significance of the Old Testament '*ahabh*' and words of similar