

of Jeremias. It is particularly fascinating to read the pages in which Jeremias argues that even in the fourth gospel there are many traces of a tradition according to which the Supper was a Passover Meal: the author believes that John suppressed the direct references in order to bring out the parallel between the death of Jesus and the sacrifice of the Passover Lamb. In all this chapter, the only relevant detail which does not seem to have been treated as fully as possible is C. C. Torrey's suggestion that the phrase 'to eat the Passover' in Jn 18:28 means 'to eat the unleavened bread': everything else is treated exhaustively.

It is a *deeply serious* work. Here the most telling example is Jeremias' discussion of Lk 22: 15-18, in which he first shows that Jesus there announced to his apostles that he would not eat that Passover meal with them. Jeremias probes into the reasons for this over 11 pages, and concludes that Jesus abstained from the Supper in order to make clear to his disciples the irrevocable nature of his decision to prepare the way for the kingdom by suffering; to show them how completely his life was detached from this *aeon*; to impart to them a sense of the nearness of the kingdom of God; and above all to intercede, by fasting, for those who on the following day were to be guilty of his death. Here, as in the section entitled '... That God may remember me' (18 pages), there is much prayerful thought.

Above all, it is a *fair-minded* book. The author patiently gathers all the available evidence on a point, and assesses it dispassion-

ately. Wherever recent studies have led him to modify his earlier views, the change is noted with full acknowledgement. And unlike some other writers, he is equally ready to take into account Catholic as well as Protestant contributions. How many German (or, for that matter, English) theologians would take into account articles published in a French Catholic review like *Lumière et Vie*? Jeremias is just as much at home in patristic studies as in rabbinical writings, and his range of knowledge makes the reader instinctively trust him. Every page shows the author's utter devotion to the search for truth.

The book is not addressed to the general public, but only to those who are prepared to work slowly and patiently at a biblical text: after all, the author (without wordiness) has written nearly 300 pages solely on the account of the institution of the Holy Eucharist. And yet precisely because of this, and because of the detached and scholarly style, one puts down the book with a feeling that this work was written with intense love. No man devotes so much labour to a topic he considers of secondary importance, and it is to be hoped that reverence for the Holy Eucharist will stimulate as many Catholics as possible to read and to pore over this book. Now that so many Catholics are convinced of the need to know some theology, perhaps the next task is to persuade them that it cannot be done without hard work. Here is one of the best possible books to start the hard work on.

J. MCHUGH

A NEWMAN COMPANION TO THE GOSPELS, by Armel J. Coupet, O.P. *Burns & Oates*, 42s.

Professor William Sanday once said that it was necessary to have a Newman with science and adequate knowledge, in order to write a life of Christ. Such a remark certainly seems to underestimate Newman's awareness of scientific and historical criticism but it recognises the literary and spiritual quality which he brought to any theological or devotional discussion and writing. It must ever be a source of regret that Newman felt compelled to destroy the notes which he prepared for his introduction to the projected translation of the Bible proposed to him in 1857. It is also to be regretted that he did not write a life of Our Lord, a task which so many others, often with fewer qualifications and of lesser ability, presumed to attempt during the nineteenth century.

Father Coupet has tried to remedy the last of these losses by preparing a selection of extracts from Newman's Anglican sermons in the form of a commentary on scripture arranged in the chronological order of the Gospel revelation. He has also prepared a valuable index which outlines the doctrinal system which Newman expounded in his preaching. This arrangement enables the reader, not only to study the life of Christ in Newman's language and through his sermons, but also to follow his theological understanding of the Incarnation and the Redemption. The index itself presents in a schematic form, Newman's Christology and Ecclesiology, referring especially to passages which deal with the three offices of Our Lord as Prophet, Priest and King, and with the

Prophetical, Priestly and Royal offices of the Church.

This of course is not meant to be a complete account of these areas of Newman's thought, but it is a very useful introduction. The important preface to the third edition of the *Via Media*, contains a discussion of the independent and even conflicting duties imposed on the Church by the separate functions involved in her responsibility for the theology, devotion and administration of the people of God. Christianity is at the same time, a philosophy, a political power and a religious rite, and is holy as a religion, apostolic as a philosophy and imperial as a political power. Again, Newman's devotion to the person of Christ was accompanied with an awe of the Christian mystery. Any evaluation of his approach to writing a life of Our Lord would be incomplete without dealing, for example, with his review of Sir John Seeley's *Ecce Homo* which was reprinted in *Discussions and Arguments*. But such a discussion, as has been said, would range far beyond Father Coupet's intention.

Though this anthology does not reveal any new or hitherto unappreciated features of Newman's theology it does bring out in a vivid and dramatic way some important aspects of his thought. Of particular interest in this context is the fact that the Bible was the inspiration and foundation of Newman's theology. He is certainly, to use Father Coupet's own phrase, 'a great precursor of biblical theology'. An acute awareness of the eschatological aspect of

Christianity is coupled with a vivid consciousness of the obligations of the Incarnation. 'Year passes after year silently; Christ's coming is ever nearer than it was. O that, as He comes nearer earth, we may approach nearer heaven!' There is material for many meditations, for instance, in the delicate and moving language in which Newman described the sufferings and death of Our Lord. 'He came on earth without arms, except the arms of truth, meekness, and righteousness, and committed Himself to the world in perfect innocence and sinlessness, and in utter helplessness, as the Lamb of God.'

Inevitably some events and parables of the Gospels are treated more fully than others but the selections and commentaries are remarkably full and extensive. Granting the competence of the selection and arrangement, to review the book further would be to review Newman's sermons themselves, and this would indeed be presumptuous. *A New Companion to the Gospels* is a book which all who are interested in Newman will find helpful. It will be particularly valuable for those who wish to use it for spiritual reading, preaching and private prayer. The more general reader who wishes to understand how Newman came to be described as 'the invisible peritus' of the Second Vatican Council, or who wants to be able to appreciate his importance or significance in much of contemporary theology, might find Father Coupet's work a useful introduction.

J. DEREK HOLMES

EDITH STEIN, by Jean de Fabregues. Translated from the French by Donald M. Antoine, St. Thomas Seminary, Kenmore, Washington. *B. Herder Book Co., London, 1965.*

The only reason for the publication of this book I can imagine is that the earlier biographies of Edith Stein are out of print. For it says nothing new about her; instead, it is full of padding, which may be due to the author's attempt to avoid violation of copyright. Moreover, the book falls between two stools: it is neither a biography nor a presentation of Edith Stein's thought. The chronology occasionally goes haywire, and there are quite a few inconsistencies; for example, the author says on p. 45: 'As if her new professorship at Göttingen were not enough', implying that she actually was professor there, and on p. 47 'after her request for a lecturing position at Göttingen was turned down'. The treatment of Edith Stein's main works, *Finite and Eternal Being* and *Science of the*

*Cross* is so extraordinarily sketchy that it must be doubted whether the author has ever read them. This doubt almost becomes a certainty when, on pp. 50f, he quotes a long passage from one of her less accessible works which is in the first person, regarding it as a deliberate description of her own experience which it is not, and leaving out an essential 'perhaps'. Strangely enough, I have quoted the same passage in my own book on her, and the present author not only begins and ends the quotation in the same places as I, but also leaves out the same passage I have left out without, however, indicating the omission.

A word must be said about the translation, which is bad beyond belief. It goes without saying that the quotations from Edith Stein's