

Rieu, Acts, pp. 21-22); and 'Q' lives on in Professor Taylor, though dispatched and dead in the eyes of some contemporaries.

There are valuable sections, quarries for theologians and preachers, as, e.g., St Paul's titles for our Lord (pp. 34-35). There are *dicta* which we can always return to, as 'those who absorb Pauline teaching about Christ start out on a journey which begins and ends with God' (p. 29); or again 'in the Person of Christ is the key to all Christian doctrine' (p. 223), and we remember St Thomas's declaration that 'person' is the supreme reality in all nature's world.

The frequent allusions to British scholarship are perhaps a foible; and our ears are not quite attuned to 'the flowering period of British kenotic theology' (p. 262).

The Epilogue is an appeal for faith, for 'the problem of the Person of Christ is not solved by any process of reasoned argument' (p. 305). Our author has seen this, and also grasped that 'the Old Testament was the Bible of Primitive Christianity; it was read with avidity and new eyes' (p. 198-9). What he, and all our separated brethren have yet to come to, is that all Scripture is to be read with avidity and the new eyes of Catholic faith.

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THE CANONS OF THE COUNCIL OF SARDICA. By Hamilton Hess. (Clarendon Press: Oxford University Press; 25s.)

This scholarly work was originally written and submitted as a thesis for the degree of Doctor of Philosophy, and has since been re-written and expanded. The subject is undoubtedly important for the historian and the student of Canon Law sources.

The Canons of the Council of Sardica (Sofia), probably convened in A.D. 343, are now generally accepted as genuine. It is likely that the canons were not originally numbered, but formed a continuous record of the synodal acts. They are concerned to correct the abuses relating to the episcopal office, which had been practised by the schismatical bishops. The number of canons, as we now know them, are in the Latin text twenty-one, and in the Greek twenty. There are variations in the order of numbering in the different recensions. That 'these series of canons are simply stenographic records of the legislative sessions, either in abridgement or as the only minutes which were taken at the sittings in question', is a plausible conclusion convincingly supported by argument (pp. 28, 29). Hosius of Cordova was president of the synod, and the parliamentary process which is reflected in the canons is worthy of special attention.

The book is divided into two parts, followed by three appendices,

bibliography, and index. Part I is occupied with historical and textual studies, Part II with studies in interpretation. It would have been much easier for study had the full texts of the canons been included, with a critical apparatus. The expository part could then have taken the form of an historical and exegetical commentary.

The relative priority of either the Latin or the Greek text of the canons remains a matter for debate. Each text shows a consistent internal independence, which does not suggest a translation one from the other. Dr Hess proposes a modified reassertion of the hypothesis of a double redaction, which was first advanced in the eighteenth century by the Veronese scholars, the Ballerini brothers, Pietro and Girolamo, through the medium of independent transcriptions. At a later date the Greek canons were translated into Latin. The canons indicate a consistent and organic development of ecclesiastical discipline, and 'there exists in these enactments a degree of cohesion and a transcendence of temporary applicability which is reached by no other series of canons from the same period. It is in these characteristics that their uniqueness and importance consists' (p. 69). In dealing with the appeal canons, I am not quite sure what is implied by the somewhat evasive phrase, the 'acknowledged leadership of the Roman see' (p. 117).

There seems good reason to believe that the Sardican canon 7 (or 8) is recognizing a customary local privilege of sanctuary among the faithful. (cf. E. Herman, 'Asile dans L'Eglise Orientale', *Dict. de Droit Canonique.*)

There is an unfortunate misprint on page 50 in canon 16 of Nicaea, *inrita* for *irrita*. This word has the same meaning as when in the Sardican canon 19 it is said that an ordination shall be *non rata*. The same word *rata* with positive significance is found in the Latin Canon of the Mass (cf. *L'Ordinaire de La Messe*, Bernard Botte, O.S.B., et Christine Mohrmann, p. 119).

The juridical term *irrita* may mean what we now understand by irregularity, suspending the right to exercise orders, or a complete nullity of the reception of orders. There is no evidence that the Fathers of Nicaea and Sardica were asserting that an unauthorized consecration or ordination by a bishop of an alien cleric is null and void. It is most unlikely that either Gratian in his *Decretum* (dist. 71, c. 3) or St Raymund of Penafort in his *Summa* (Lib. 3, Tit. 21) understood these canons in the latter sense. In the modern Code of Canon Law an irregular ordination is only held to be void (*irrita*) when a non-episcopal Vicar Apostolic or a Prefect Apostolic (Canon 957, §2), or a cloistral Abbot (Canon 964, n. 1) is lacking the episcopal character.

Detailed textual studies have been made, indicating the manner of the transmission and development of the Sardican textual tradition

in the western canonical collections. The permanent influence which the Sardican canons exerted in the West, is shown by references to at least nine passages in the *Corpus Iuris* due to Gratian and the Dominican canonist St Raymund of Penafort, and which are the sources of a number of canons in the present Code.

Canon 2 is examined in the light of Greek and Latin variants (pp. 79, 153). This canon is concerned with the unlawful occupation of desirable sees by means of fraudulent elections. And it orders that the offender should be deprived of viaticum even at the hour of death. This last clause, seemingly of Greek origin, was tempered in the Decretals by Raymund of Penafort, by adding the words, 'nisi hoc poenituerit' (c. 2, x, (I, 6)), which harmonizes the legislation with present discipline.

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LES INSTITUTIONS DE L'ANCIEN TESTAMENT—I. By Roland de Vaux, O.P. (Les Editions du Cerf; 990 fr.)

THE CHRISTIAN APPROACH TO THE BIBLE. By Celestin Charlier, O.S.B. Translated by Hubert J. Richards, L.S.S., and Brendan Peters, S.T.L. (Sands; 18s.)

Père de Vaux's book is the second<sup>1</sup> in a series of *Études Annexes* to the Jerusalem Bible. Those responsible for that magnificent Bible now wish to complete their work, and especially the invaluable special introductions to each book of the Bible, with this new enterprise which will amount to a general introduction of generous proportions to Scripture as a whole.

No better guide to the institutions of ancient Israel could be found than Père de Vaux. When he was in London recently lecturing and being acclaimed for his brilliant work at Qumran and other Palestinian sites, he was heard on one occasion to remark wryly to the effect that he was not only an archaeologist but a biblical scholar as well. The present volume bears ample witness to this. Archaeology has its contribution to make to the study of Old Testament institutions, but it is a restricted one compared with the main source which is the text of Scripture itself provided it is handled with a scholarly hand to yield up its secrets. This is what Père de Vaux does in this book with great skill and delicacy. With great clarity also. Those who remember the Greek and Roman 'antiquities' of their schooldays and the yawns and groans which seemed to be their invariable accompaniment, can be reassured. This 'Hebrew antiquities' is written with a French precision and lightness of touch, native qualities the writer has not forfeited despite a life-time so rewardingly given to penetrating the Hebrew

<sup>1</sup> The first is a translation of Professor W. F. Albright's *The Archaeology of Palestine*, already available in English as a Pelican.