

cipleship and the ecclesial images used in the gospel. He disputes with Käsemann the evangelist's attitudes to mission and to the universal church, though he recognizes that John's Christological interest gives him an emphasis different from other parts of the New Testament.

The last excursus, though its title is "The Disciple whom Jesus loved", may be best represented by the quotation of part of the final paragraph, which summarises Schnackenburg's views about the origin of the gospel. "Our last canonical gospel came into being over a rather long period in the course of which traditions of varying origin were taken up ... editors of like mind with the evangelist issued his work with some insertions and additions ... John's gospel finally rests upon the authority of an apostle who, admittedly, did not take a direct share in the process of the work's coming into being, but remains more in the background as the one handing down the tradition and as 'witness'" (p 388).

Out of the concluding "Outlook" I pick only the paragraph that claims that "the great strength of the Johannine gospel is the *existential way of looking at things*, the addressing of man in his human existence" (p 392), and I pick it out because it leads through a brief recapitulation of John's understanding of salvation to what can only be described as a confession of faith. "I would only stress the unconquerable strength that can proceed from it, for modern man as well" (p 393). Here is a major clue to Schnackenburg's greatness as an expositor.

As in Volume II [see *New Blackfriars* 61 (1980), pp 445f.] there are signs of hasty proof-reading, though the disappearance of Hebrew (except in the designation of Codex Sinaiticus) has removed a number of occasions of stumbling. Typographical slips, however, are very small blemishes in what is undoubtedly one of the best of commentaries, a book that merits the highest praise.

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WITH PITY NOT WITH BLAME, by Robert Llewelyn. *Darton, Longman and Todd*. 1982. pp 148. £3.95.

This is an attractive, well-written and sensible book on christian attitudes to life and, in particular, on quiet prayer. It is largely based on Julian of Norwich, with some support from *The Cloud of Unknowing*, Jung and oriental religions. Its message, as the title suggests, is that we should be gentler with our own lives, rather than grimly perfectionist.

Those who come to this book seeking help for their own lives will, I think, not be disappointed or misled. But those who come looking for a serious presentation of Julian of Norwich (and the book is subtitled "Reflections on the writings of Julian of Norwich and on *The Cloud of Unknowing*") are, I am afraid, in for a certain disappointment. The author, rather irritatingly, misquotes on several occasions, he also implies that Julian is saying things which she is certainly not saying – for instance, he makes out that in LT 6 Julian is attacking the habit of "pestering God with petitions", whereas Julian is actually dealing with an entirely differ-

ent point, the contemporary habit of appealing to God by every conceivable means instead of simply appealing to his goodness. He also persistently ignores what is surely one of Julian's great strengths, namely her metaphysical toughness. This leads, for instance, to a trivialising of Julian's claim that, though we fall in our own sight, we do not fall in God's sight. A similar lack of metaphysical concern is apparent in the author's rather jejune comment on Manichaeism, as if the essence of the heresy were a commonplace dualism between matter and spirit, whereas the real danger of Manichaeism is its ascription of an autonomous ontological status to evil.

But, if this book perhaps fails in its secondary purpose, it does not fail in its primary purpose, as a work of spiritual instruction. It is, in a true sense, an edifying book; unusually, for such books, it is also courteous and easy to read.

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