

they remark, the forces of evil are by no means idle at Lourdes.) Are then the multitudes who return home without being cured deceived? No one who has visited one of the hospitals at Lourdes can believe that this is so. The accepted sufferings of the sick are the guarantee, above all else, of the essential meaning of our Lady's apparitions at Lourdes. The promise of happiness but only hereafter, the call for penance and prayer for sinners; these realities, so exactly achieved in the life of Bernadette herself (she is a saint not because she witnessed the apparitions but because she lived out their message), are the secret of the sanctity of Lourdes, and so of the innumerable graces that so many pilgrims receive. The miracles that have occurred at Lourdes are indeed a profound vindication of the truth of all that happened there. But they are of their nature exceptional, extraordinary, or they would not be miracles at all. All this is admirably conveyed by the authors of this book. But they cannot speak of the greatest miracle of all, the conversion of sinners, and that at Lourdes is beyond all reckoning.

ILLTUD EVANS, O.P.

THE BACKGROUND OF THE NEW TESTAMENT AND ITS ESCHATOLOGY.

Studies in Honour of C. H. Dodd. (Cambridge University Press; 70s.)

Of recent years certain trends have developed in non-Catholic New Testament studies so hopeful in their emphasis and so fruitful in their results that no instructed Catholic can afford to ignore them. The present work is very much a case in point. It is a collection of twenty-six monographs by leading New Testament scholars from France, Germany, and England, and it affords a most valuable cross-section view of the direction in which New Testament studies are moving today.

The general impression is one of great hopefulness. In the field of textual criticism there is a feeling of discontent with our present editions both of the New Testament and of the Septuagint and a growing confidence that the fresh manuscript evidence which has been made available as well as the improved critical methods which have been gradually evolved will, within a measurable period, provide us with greatly improved critical editions.

Again the question of external influences on the content and expression of the New Testament is being more soberly and therefore more fruitfully explored. Exaggerations and hasty judgments are being quietly corrected. There is a greater disposition to recognize the uniqueness of the New Testament. Christianity is not derived from Gnosticism or the Mystery religions. It did not arise in response to

social or economic discontent. It was not a purely mystical phenomenon clothing itself in the language of history but never realized in historical fact. One by one such explanations are measured against reality and found wanting. The only satisfactory explanation of the New Testament regarded as a collection of historical documents is that it is true. It corresponds to the historical facts. God did become incarnate. The sheer supernatural reality of the Incarnation 'stabs into history like a dagger'.

On the other hand it is becoming increasingly possible to explore surely and accurately the milieu in which the New Testament grew up, to find parallels for its language and thought-processes, to become familiar with the sort of mentality which it presupposes.

The implications of all this for New Testament theology are naturally most profound. Scientific investigation of the New Testament is not a substitute for theology; it leads up to it and demands it. The interpretation of the Bible as a whole in terms of Christ is not mere subjective piety; it is objective science, the serious and logical consequence of realizing that 'Truly this Man was the Son of God'.

One of the most fertile concepts in recent New Testament theology is that of 'Realized Eschatology', of which the principal exponent is probably Dr Dodd himself, the great scholar whom this book is intended to honour. The teaching in the gospels regarding the Kingdom of God 'represents the ministry of Jesus as "realized eschatology", that is to say as the impact upon this world of the powers of the world to come in a series of events, unprecedented and unrepeatable, now in actual process. . . . The *eschaton* has moved from the future to the present, from the sphere of expectation into that of realized experience. . . . The absolute, the "wholly other" has entered into time and space. . . . The historical order however cannot contain the whole meaning of the absolute. The imagery therefore retains its significance as symbolizing the eternal realities which though they enter into history are never exhausted by it. The Kingdom of God in its full reality is not something which will happen after other things have happened. It is that to which men awake when this order of time and space no longer limits their vision. . . .'¹ Some of the most valuable essays in this collection are devoted to exploring this concept still further, and to applying it in particular cases.

A glimpse, necessarily brief and inadequate, of each essay in particular may serve to illustrate the important trends in contemporary New Testament study to which we have referred. The work as a whole is divided into two main parts dealing respectively with 'the two areas where Dr Dodd's work has been most discussed', namely, Background and Eschatology.

1 C. H. Dodd: *Parables of the Kingdom* (1935) pp. 50, 51, 107, 108.

In the first part Dr E. C. Blackman opens the discussion by defining the task of exegesis as the rehabilitation of 'hermeneutics' on the basis of the most scientific exposition of the literal sense. The christological bearing of Scripture as a whole must be demonstrated, and the perennial message of Christianity must be made available in contemporary terms. At this point arise the old problems of 'demythologizing' and the 'quest for the historical Jesus'. The remaining nine essays may be grouped for purposes of clarity under four headings:

(1) *Textural criticism.* Dr K. W. Clark holds that modern critical editions of the New Testament depend too exclusively on the 'Neutral' text of Westcott-Hort, and have the effect of perpetuating its defects. The new 'International Greek New Testament' now in preparation will provide a more scientifically impartial text. Dr P. Katz ably surveys the whole development of Septuagintal studies, paying particular tribute to Ziegler's Gottingen edition, and hoping that a wider recognition of the importance of the Septuagint will soon lead to a completion of this. Particularly interesting is his vigorous refutation of P. Kahle's theory (adopted with great enthusiasm by the late A. Bentzen) that the Septuagint is rather a Greek Targum than a translation in the strict sense.

(2) *Material and Social Background.* Dr F. C. Grant in a survey of the economic background concludes that Christianity succeeded not as a social revolutionary movement, but purely because of the religious values which it offered. Dr M. Black's article on the Essenes as described by Hippolytus and Josephus ought perhaps to be mentioned here.

(3) *Possible external influences on New Testament Thought.* Three essays fall under this heading. First, Dr R. P. Casey concludes from a general survey of the relevant material that 'The New Testament requires no explanation either as a whole or in any of its parts in terms of an hypothetical primitive Gnosticism. The New Testament and Gnosticism occupy narrow strips of common ground, but this is to be explained partly by their joint heritage of Greek philosophical ideas, partly by the indebtedness of the Gnostic theologians to the New Testament.' Dr H. Riesenfeld believes that New Testament Christology is profoundly influenced by Jewish presuppositions especially concerning the Messiah and the Son of Man, and that in Christianity these ideas have undergone a process of selection, transformation, and combination with traditional themes. Dr H. J. Schoeps in an interesting monograph describes the central tenets of the Ebionites in terms of their opposition to Paul, their adherence to the Mosaic law, and their relationship to the Damascus sect and the primitive Jerusalem community seen particularly in their hostility to the sacrificial cult of the temple. He emphasizes that in the initial period and for a relatively

long time afterwards, running parallel with 'Catholic Christianity' there existed an '*ebionitische Wahrheit des Christentums*'. His evidence is important and clearly presented, but his conclusion is not entirely convincing.

(4) *Questions of Sitz im Leben*. The remaining two essays in the first part seem to me deeply impressive. The first, by Dr W. D. Davies, consists of a finely argued and convincing refutation of Archbishop Carrington's theory of the 'Primitive Christian Calendar'. This author maintains—and his theory has had great influence—that the compilation and structure of certain parts of the New Testament, Mark in particular, were determined by the lectionary needs and practices of the early Church, which in turn were based on '. . . the normal organization of the old Jewish Synagogue transformed by the injection into it of the Christian gospel and apostolate . . .'. Dr Davies submits each of the three main grounds on which this theory is based to the most searching criticisms and concludes by decisively rejecting Carrington's theory, while emphasizing the importance of the questions which that theory has raised. The second essay, entitled 'Recent Discoveries in Palestine and the Gospel of St John', is by Professor Albright. He adduces a formidable array of evidence, particularly from the records of the Essene community, to show that 'both narratives and logia of St John's gospel certainly or presumably date back to oral tradition in Palestine before A.D. 70. . . . There has been re-arrangement of material . . . but there is absolutely nothing to show that any of Jesus's teachings have been distorted or falsified or that any vital new element has been added to them.' He also stresses the difference between the physical dualism of Gnosticism and the ethical dualism of the Essenes, and shows that the latter, but most decidedly not the former, as Bultmann and others have held, has influenced the thought and language of the fourth gospel. The striking resemblances to the Dead Sea Scrolls are expertly demonstrated.

It is however only in the second part, on New Testament Eschatology, that this volume achieves its full importance. In the opening essay Dr T. W. Manson takes as his starting point a theory of Schweitzer's which he summarizes as '*Either Thorough-going Eschatology or Thorough-going Scepticism*' and shows after a survey of recent developments that the concept of Realized Eschatology in fact provides a third alternative. In the seven essays which follow, this central idea of Realized Eschatology is explored in a sweeping survey of the New Testament material, embracing Matthew, John, Acts, the Pauline Epistles, Hebrews and I Peter. Mark is conspicuously and inexplicably absent. The two essays on Matthew are by Dr G. Bornkamm and Dr A. Feuillet

respectively. The first of these deals with the uniquely close connection between the concept of the Church and the concept of the final Eschatological judgment in Matthew, the second with the special meaning which *parousia* bears in this gospel. Dr E. Stauffer contributes a study of Realized Eschatology in John. 'The future which John awaits is simply the visible explicitation of the hidden authority which has appeared in the historical Jesus.' Dr H. J. Cadbury believes that in Acts Luke thought of the Second Coming as the final event in an historical series and that he is especially concerned to emphasize the delay that must be expected. Thus his eschatological hopes seem to be of the old literal type, and not in the direction of Realized Eschatology. Dr M. Goguel shows the simultaneously future and present character of salvation in Pauline theology, which is characterized by 'Une actualisation et une spiritualisation de l'eschatologie'. The idea of *σῶμα πνευματικόν* is investigated by Dr H. Clavier. Dr C. K. Barrett finds Realized Eschatology occupying a central place in Hebrews, the author of which, he believes, 'stood nearer to the main stream of Christian tradition than is sometimes allowed'. Dr E. G. Selwyn finds the same concept occupying a no less central place in I Peter.

In the essay which follows, Dr R. Bultmann, whose theories are strongly criticized elsewhere in the book, himself launches a vigorous attack on the concept of the Church as an historical phenomenon as expounded in Dr Dodd's *The Bible To-day*. This is a most interesting essay. The ideas of the school of *ubergeschichtliche Religion* have perhaps never been more clearly presented, thrown into sharp relief as they are by contrast with Dr Dodd's own diametrically opposed theory. No less unacceptable to Dr Bultmann, one presumes, would be Dr Cullmann's study which immediately follows his, and in which the missionary proclamation of the gospel after the Resurrection is considered as an essential aspect of Realized Eschatology. Dr N. Dahl contributes some important observations on 'the positive correlation of eschatology and protology', Final Judgment as the supreme consummation of Initial Creation to which it corresponds. Dr J. Héring finds in Hebrews an attempt to integrate a Christian eschatology within the framework of a manifestly platonist cosmology 'de deux mondes superposés et coexistants, à savoir celui des noumènes et celui des phénomènes'. The subject of Dr C. F. D. Moule's essay is the theme of judgment in the sacraments. Baptism and the Eucharist are considered as anticipations of and related to the Final Judgment. It is more impossible than ever to do justice to the next essay by Dr Schweitzer. His theme is the presence of the Spirit and he traces this concept through the Old Testament, Zarathustra, the Dead Sea Scrolls, the Testament of the Patriarchs, the Shepherd of Hermas, the

Gnostic writings, and so to Mark and Matthew, Luke, John and Paul, showing with immense skill and insight the variations and further projections which it undergoes. Dr A. N. Wilder, in the final essay on 'Kerygma, Eschatology, and Social Ethics', superbly restates the idea of the creation of the Church as 'a social-historical operation' with the ethical implications on a social and communal plane which such a conception entails. It is exactly the position which Bultmann has so vehemently attacked in his essay, and here again Bultmann's theory is conclusively rejected. . . . 'The New Testament's symbolic presentation of the conflict between good and evil, between the Gospel and the world, and between the Church and the false authorities of this age . . . in which the Church militant is engaged, must not be theologized into an other-worldly abstraction or a banal version of the moral struggle of the individual.'

One may be permitted to hope that it will give Dr Dodd deep happiness to see in this superb tribute how profoundly and how fruitfully his own master-concept of Realized Eschatology is being explored by the most distinguished of his contemporaries.

JOSEPH BOURKE, O.P.

EARLY BIBLE ILLUSTRATIONS. By James Strachan. (Cambridge University Press; 18s. 6d.)

'Mr Strachan writes as an amateur; this means principally that he communicates his own interest, freshness of approach and pleasure in discovery.' This passage from the publisher's blurb indicates very justly the quality of the book. Starting from the Great Bible of Henry VIII, the author has traced back the history of biblical illustration from 1541 to the first printed Bible which contained any pictures, that printed by Zainer in Augsburg in 1475. His interest is primarily in the subjects of the illustrations, and he writes as one familiar in the first instance with the Authorized Version.

The subject of Mr Strachan's researches is one of great interest, and also of bewildering complexity. Most of these early Bibles contain a great many pictures, some difficult to identify, some incorporating unintelligible inscriptions, some which seem oddly chosen in subject, or oddly placed in the text. The reason for this is that though a printer might order a whole new set of woodcuts for his publication, as Lufft did for Luther's translation (first published as a whole in 1534), it was far more usual to buy up, or copy, blocks used in some previous edition. In this the printing trade was indifferent both to national and sectarian origins; German and Italian designs are copied in French and English books, and those first appearing in Protestant publications