

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

meaning. For the best of the Rabbis, love, especially as proved in martyrdom, is already the crown of righteousness. In our Lord's teaching, it includes all other commandments. More than this, Jesus, by bringing man God's forgiveness, has created a new situation. In man a new power of love is released which regulates his whole attitude both to God and his fellows. Stauffer perhaps goes too far in saying that, in the New Testament, the question who is the recipient of this love is secondary. That it should be directed first to God is surely to be understood as of primary importance. Though St Paul, St James and St John insist so much on love of one's neighbour, this is as the expression and proof of our love of God in Christ.

Professor Schmidt's essay on *ekklesia* is of peculiar interest to Catholics. Only a few points can be noticed. He makes clear the real source of its Christian use in the Septagint, where it stands for the gathering or congregation of God, that is, for assembled Israel. That the early Church took the term from secular Greek usage is most unlikely. In Acts *ekklesia* may have a local or universal reference, but the universal is primary, the local Church or Churches representing the universal body. St Paul employs the word in the same way. He means by *ekklesia* God's gathering in Christ, originating with the witnesses to the resurrection and localised first at Jerusalem. It is curious that Dr Stauffer sees here already the shadow of an innovation, a centralised authority, a 'rank theocracy', Catholicism creeping in. This idea, and the Catholic doctrine of justification, are the writer's bugbears. To him, the Church's holiness is imputed merely. Though he accepts as St Paul's the high mystical ecclesiology of Colossians and Ephesians—in spite of its apparently Gnostic phraseology—he will not allow that the Church possesses holiness as a quality. When St Paul says she is without spot or blemish, this language is excessive.

Something must be said of Professor Schmidt's treatment of Mt. 16, 18 and 18, 17. The authenticity of the two passages he accepts. The charge to St Peter is in fact dwelt upon as marking an event in the history of the Messiah. Jesus, as the Son of Man (cf. Dan. 7), sets himself the task of founding 'the people of the Saints of the Most High'; in this, Mt. 16, 18 is an important step, to be completed at the Last Supper. Christ's *Ekklesia* (in the original Aramaic probably *kenishta*), his separated band of disciples, his Church or Synagogue, in which Peter is and remains chosen out for an authoritative position, both here and in 18, 17 embodies the true Church of God. This gives the barest sketch of a highly condensed and most interesting chapter.

DOM JOHN HIGGINS

LA SAINTE TRINITE ET LES SACRAMENTS. By Taymans d'Eypernon. S.J. (Museum Lessiancier No. 46.)

We should like to say at the outset of this review that the attempt of Père d'Eypernon to throw into relief the trinitarian