

main plank in his position is that, at the practical level, religion and morality are one; so, every moral virtue is also a religious attitude.

The book has emerged from Professor Evans' personal involvement in a therapeutic community in Toronto called Therapeutics, and it is dedicated to his teacher and therapists in that community. So, in a real sense, the book is the statement of a personal experience of the discovery of Trust, and the defeat of the dark forces and their hidden leader, finally revealed as Distrust. "This book is not an autobiography, but it has arisen from first hand experience of the struggle which it depicts. . . . So the crucial test of what I say is whether it illuminates the deeper experiences of reflective readers. I also hope that as a philosopher I have a distinctive contribution to make by presenting a systematic study rather than a collection of illustrative episodes." (p 1)

What, then, is this Trust which is the basic principle of both morality and religion? "It is an over-all mode of existing in the world, a dynamic trust-readiness. . . . an inner stance which one brings to each situation, an initial openness to whatever is life-affirming in nature and other people and oneself". (p 2) Professor Evans is at his happiest in expanding this definition in many directions, and identifying subsidiary attitudes such as Receptivity and Fidelity. The connexion in these two cases is easily made; it is not so easy to see how Hope and Passion can be fitted under Trust. Neither is it easy to see Trust as the

basic moral and religious dimension, more basic than Love or Wisdom. One could argue that Trust (as defined above) must be grounded in Love. As for Trust and Wisdom, well St Teresa at least preferred Wisdom, and could only trust the men of wisdom! One can, of course, extend Trust to include Love and Wisdom, and this is what our author tends to do. Luther did the same thing with Faith. The matter is more than a question of semantics. What is really worrying in both cases is that an emotional 'self-involving' experience is made to do the work of an intellectual insight. Like the poet, and much more than the poet, the philosopher should wait for tranquillity to deal creatively with emotion.

Something of this tranquillity begins to appear towards the end of the book, and the whole of the concluding chapter is well-argued and well-balanced. The tension between Concern and Contemplation brings up once again the ancient quarrel between the Actives and the Contemplatives. Yet as the philosopher returns home to put his own house in order, and to find a place for his hard-won certainties, one feels a chill in the air as if scepticism were not far away. "What matters most is the struggle" we are told in the last paragraph. The question comes up, and will not go away, the question as to whether any "therapeutic community" can really heal the spirit that faces the ultimate dark.

But the last word must be that this is a moving and illuminating book.

N. D. O'DONOGHUE

THE GOSPEL ACCORDING TO ST JOHN, Vol II by Rudolf Schnackenburg, translated by C. Hastings, F. McDonagh, D. Smith and R. Foley S.J.
Herder's Theological Commentary on the New Testament. Burns & Oates, London 1980. pp viii + 556 £22.50.

The English translation of the first volume of Rudolf Schnackenburg's fine commentary was published in 1968. Those who are prepared to use so detailed and expansive a book will already know it, and will perhaps know the second and third German volumes too, so that there is no need to give a detailed description of the volume now published in English. It dif-

fers from the first in that the Greek text is not printed, the footnotes have become end-notes, and the excursuses appear not at the end but at the appropriate points in the volume. Equally, there is no need to assess its value. It is a very good commentary indeed, and well worthy of its place beside those of Bultmann and R. E. Brown. It is less adventurous and individual than

the former, more explicitly theological than the latter. Only those who not only themselves read German as readily as English but have pupils all of whom possess the same gift will fail to rejoice over the appearance of an English version.

This volume carries the commentary on from chapter 5 to chapter 12. The excursuses are on the *ego-eimi* formula; "The Son" as a self-designation; Truth; Personal commitment and responsibility; predestination; Life; Exaltation and glori-

fication; Eschatology. Especially when taken with those in Volume I they begin to form something like a "Johannine Theology". The translation is satisfactory; a few printing slips, especially in Hebrew type, suggest a measure of haste in the production, but are unlikely to perplex the reader. It is good to be informed that the third volume is in production.

C. K. BARRETT

GROUNDWORK OF BIBLICAL STUDIES by W. David Stacey, *Epworth Press, London 1979. pp 448 £6.00.*

This large book is divided into four sections, the first two of which deal with the approach to Biblical study and the background material, the last two with the contents of Old and New Testaments. Here Stacey goes through the Bible book by book, explaining their origin and outlining their contents. This is the most satisfactory part of the book, particularly as regards the New Testament, though the beginners for whom Stacey writes might also have wanted to know something more of the meaning of those books. Further, the attempt to deal with the Old Testament in fewer pages than the New inevitably leads to a certain superficiality in the treatment of the former as against the latter. And as regards the Old Testament, there are some dubious statements. For instance, Ex. 34 is described as the J Decalogue; Gen. I: 1-2: 4a as providing an aetiology for the sabbath; and 'all the prophets right down to Jeremiah and Ezechiel' as attacking syncretism. But Ex. 34 can no longer be attributed to J; the Priestly theologian deliberately used the sabbath as the climax of his creation account to stress Israel's election (cp. his use of circumcision in Gen. 17); and syncretism was certainly not a major issue, if an issue at all, for Amos, Micah and Isaiah. Other examples could be given. There are also curious omissions. So the wise are dismissed as authors of 'late literary productions', and astonishingly no mention at all is made of the Mosaic covenant, let alone current theological discussion associating this idea with the Deuteronomists. Passing mention of the Hexateuch and Tetrateuch,

as also of the Birth and Resurrection narratives in connection with form criticism can only confuse without greater exposition. And the value of setting out a scholarly theory (e.g. Noth's amphictyony) only to note that many criticise it without specifying those criticisms must be questionable. This is not to say that there is not a great deal of useful material here. The difficulty is that Stacey has sought to do too much too quickly with the result that he is forced to compress highly technical material into what on occasion are misleading assertions. For instance he concludes a discussion of the Davidic king: 'It is not surprising that, on one or two occasions, the king is given special status as God's son (2 Sam. 7.14; Ps. 89.27)'. But what is the untutored beginner to make of that? But the most unsatisfactory chapter is that on the History of the Biblical Period – the patriarchs to Bar-Cochba in 27 pages including map, tables and bibliography.

The merit of this book is that Stacey makes it plain that Biblical study is no easy task. Indeed the listing of the various tools which the scholar must master in order to go about his work may well cause the timid to abandon their intention to study the Bible at all. For Stacey makes it quite clear that Biblical truth is not self-evident, nor are there any short cuts to its realisation. A chapter on the history of Biblical study bringing in the effect of general education and showing how fundamentalism is a 'modern' phenomenon would have been valuable. Throughout the book Stacey's approach is cautious,