

Of special interest is how our author relates the Epistle to the Ephesians to the Fourth Gospel and to Ephesus. As all recognize, Ephesians is not addressed to a specific church, it has more the character of an encyclical 'to the Saints and faithful in Christ Jesus', yet it must have been connected with Ephesus in some way, or it would never have received the title 'to the Ephesians' (p. 165). And then, tradition, and some critics, have it that the Fourth Gospel was written at Ephesus. Scholars have detected many striking parallels between Ephesians and the Fourth Gospel. These are set out on pages 166–168.

The whole work takes on the character of an essay in Biblical Theology, and shows a laudable awareness of the essential unity of Old and New Testaments. It shows, too, in part the stages by which Christianity transformed its inheritance from Judaism, and particularly in the domain of liturgy. Indeed, what can be called the liturgical approach to the New Testament is often most fruitful in results. Thus Professor Kirby arrives at the 'high probability' that Easter and Pentecost were feasts of the Christian Church almost from the beginning (p. 82).

More puzzling is the assertion that 'confession of sin as part of an act of Christian worship is not found in any Christian liturgical document until the Middle Ages' (p. 144)—

because precisely in the act of eucharistic celebration we read of such a confession of sin in the Didache (14, 1). And why (p. 139) do commentators make such heavy weather of Ephesians 5, 18: 'do not get drunk with wine, for that is debauchery, but be filled with the Spirit' (R.S.V.)? It would seem that erudite exegetes, who so often handle difficulties, lose the sense of plain statements without a catch. Ephesians 5, 18 is perfectly in accord with the teaching of Ephesians generally which is both hortatory and full of the theme of the Holy Spirit. In fact, Ephesians 5, 18 is perhaps best explained by 4, 30: 'do not grieve the Holy Spirit of God'. Then again, 'the careful way in which 1, 3–14 and 2, 11–22 have been constructed makes it highly likely that these passages had been written before our author wrote his letter' (p. 189, n. 85). Why should careful writing be suspect, when there is no evidence that our author ever wrote loosely or carelessly?

However, these are small points alongside the very considerable contribution of Professor Kirby's work. He may well win over many to his point of view by the very modesty of his claims. Yet much is propounded tentatively or by way of suggestion, and we may well wonder whether the problem of Ephesians has really been solved even now.

ROLAND POTTER, O.P.

LET ME EXPLAIN, by Pierre Teilhard de Chardin. *Collins*, London, 1970. 189 pp. £1.50 (30s.).

THE ONE AND THE MANY: TEILHARD DE CHARDIN'S VISION OF UNITY, by Donald Gray. *Burns and Oates*, London, 1969. 183 pp. £2.25 (45s.).

The first of the books under review is an admirable compendium of Teilhard's writings, prepared by Dr Jean-Pierre Demoulin, the Director of the Belgian Teilhard Centre, and senior editor of the significant journal *Etudes Teilhardiennes*. Published originally in France in 1966, it has been translated mostly by René Hague, who shows once again his sound understanding of more difficult passages, and also by others where quotations are taken from works already available in English. The book's purpose is explained in the Introduction: 'I'd like to read Teilhard, but I don't know where to begin.' That sort of remark must be familiar to anyone who admires Père Teilhard and accepts his teaching; and yet, for all his anxiety to share his sense of wonderment with others, he finds himself at a loss for an answer. What advice can one give a beginner? As an initial introduction, *The Phenomenon of Man* is not only often difficult reading for a person who has

not a scientific turn of mind, but also rather lengthy. It seemed a good plan, accordingly, to compile a selection of comparatively short passages (confining ourselves to Père Teilhard's own words) that would give a complete panoramic view of his thought.'

Dr Demoulin's method has been to take the compressed statement which Teilhard sent to a Belgian colleague in 1948 under the title 'My Intellectual Position'. Written (despite its title) in the third person, this two-page statement was published in *Les Etudes Philosophiques* shortly after Teilhard's death in 1955, and it is now made available for the first time in English. Dr Demoulin analyses and expounds it phrase by phrase by using extracts taken from the full range of Teilhard's *oeuvre*. Following a useful summary, in the opening pages, of some of the key words in Teilhard's vocabulary, the book is divided into three sections, namely, Phenomenology, Apologetics, and Morality and

Mysticism. Each section contains a number of chapters. Emphasis is laid throughout on Teilhard's Christianity, and on his theological orthodoxy. Non-Christian readers might find themselves increasingly irritated after the first section. But Teilhard is nothing if not whole, and to see him rightly our secular humanist friends must not simply pick out the phenomenological bits that make most sense and most appeal to them. It is in his apologetics, and subsequently in his mysticism, that Teilhard makes the most powerful case this century has produced *ad majorem dei gloriam*. One now knows the book to recommend to a constant stream of interested enquirers, and I wish it the widest possible circulation.

Dr Gray's book represents a rather more than usually valuable return (so far as the general public is concerned) on work put into a doctoral thesis. Though the style is somewhat breathy at times, and exhibits some of the worst features of American 'doctoralese', yet considerable thought and scholarship have gone into the making of the book. The present reviewer, writing in *Blackfriars* in 1959, put it that 'Teilhard combines, as both scientist and mystic, the Western obsession with the Manifold in all degrees of particularity, with the Eastern vision of the One'. This single theme is here examined with care, the source-material being works published in French and English up to 1965. Dr Gray is especially concerned to analyse some of those phrases that seem likely, in time, to become part of our linguistic heritage, phrases such as *Creative Union*, the *Law of Complexity-Consciousness*, and *Union Differentiates*. At first sight these seem to be no more than somewhat cryptic vapourings or exhalations. They are here subjected to scholarly analysis in the light of Teilhard's understanding of the spiritualization of matter, of the forces that could make such a process possible, and of the forces that hinder it. Starting from what Teilhard considered to be the initial or primary state of matter, that of

'pure multiplicity' or 'non-being', he builds up the Teilhardian thesis that it is through the process of unification of subatomic, then atomic, then molecular and later biomolecular particles (and so on) that evolution has in fact 'created' the astonishing diversity of forms that constitute today's world. And yet, of course, a fundamental unity underlies this diversity. In his concluding summary, the author says (pp. 156-7): 'Teilhard was a man driven by a passion for unity, and his efforts to synthesize the various spheres of human reflection and activity constitute one of the most important aspects of his overall attempt to resolve the problem of the one and the many, to create unity where pluralistic fragmentation appears to reign supreme. . . . For Teilhard, the problem of the one and the many is fundamentally a threefold problem. When man reflects upon the relationship between spirit and matter, or between the person and the community, or between God and his creatures, in each instance, according to Teilhard, he is brought face to face with the problem of the one and the many. And in each case Teilhard tries to understand these relationships in such a way that the multiple can be unified without being destroyed. His thought is not monistic but, rather, dipolar or dialectical in character, seeking always to safeguard diversity within unity. The essence of Teilhard's approach is encapsulated in his own formula "union differentiates". This is Teilhard's law, if one may so state the matter, and at no point in his system does he violate it in the interests of a simplistic solution which would sacrifice authentic union in favour of an undifferentiated identity.'

In his early essay *Creative Union* (see *Writings in Time of War*, p. 156), Teilhard expressed it thus: 'Creation is brought about by an act of uniting; and true union cannot be effected except by creating. These are two correlative propositions.' Dr Gray, in this important book, has drawn out the meaning and implications of this correlation. BERNARD TOWERS

**MYTH: ITS MEANING AND FUNCTION IN ANCIENT AND OTHER CULTURES**, by G. S. Kirk, Cambridge University Press, 1970. 298 pp. £3.25 (65s.).

This book is the text of the annual Sather Lectures at the University of California at Berkeley. I had the pleasure of attending these lectures in spring of 1969, and therefore reading the text, which is an expanded version of the lectures, was an added enjoyment.

However, problems that were not evident in the oral delivery become apparent in the reading of the text.

Professor Kirk is a classical scholar and he states at the outset of his text that he wishes to see more *rapprochement* between his discipline