

THE PRAYERS OF JESUS, by Joachim Jeremias. *Studies in Biblical Theology: Second Series*, 6. S.C.M. Press. 18s.

These four studies of Professor Jeremias are now happily available to a wider circle of readers in an admirable translation revised and checked by the author himself.

The four essays overlap in content, yet each is a complete little work with copious and very useful notes and references. Underlying all four is a preoccupation with what Professor Jeremias has termed *ipsissima vox Jesu*, or the very words uttered by Our Lord while on earth. Many scholars hitherto have been sceptical about the recovery of such words. Professor Jeremias, with consummate skill and scholarship, shows e.g. that Jesus constantly addressed God as 'my Father' (exceptions being Mk. 15:34, cf. Matt. 27:46), and that in doing so he used the Aramaic form *Abba*; and then 'with the simple *Abba*, "dear Father", the primitive Church took over the central elements of Jesus' faith in God'; hence St Paul's words 'God has sent the spirit of his Son into our hearts crying *Abba, Father*' (Gal. 4:6, cf. Romans 8:15b-16).

The second study starts from the basic statement that *Jesus came from a people who knew how to pray* (author's italics), and so very different from a world which was ignorant of prayer or simply made parody of it. This is not simply a situation of those days, but also one we can know only too well today. However much the Church goes out in compassion and love to the world, that same Church remains at heart a praying reality, and indeed distinct by this capacity for prayer which wells forth from

faith, and which somehow the world must be brought to share.

The situation in the Church, in this respect, was then as now. In another respect it was quite different. Arguing from the 24th Catechesis of St Cyril of Jerusalem, and then back to an earlier period, Professor Joachim shows how knowledge of and the privilege of using the Our Father was something reserved for full members of the Church, for those who attended the *missa fidelium*. Using the Lord's Prayer was a *privilege*. Hence the wording which has survived to this day: *audemus dicere*, which we should render 'we dare to say'. 'That should disquiet us' comments the Professor. Perhaps it should: because we have grown used to something very different, to hearing the Our Father on the lips of each and all from earliest days, because Our Lord taught them, and perhaps with the implied hope that we should have a lifetime in which to enter into the meaning of these Christ-given words.

Professor Jeremias goes on to analyse the earliest text of the Our Father (St Luke's), the earliest form of words (better surviving in St Matthew), and finally the absolutely new cry of *Abba, Father*. Most wonderful of all, Jesus authorizes his disciples to repeat *Abba* after him. 'Jesus gives them a share in his sonship, and empowers them, as his disciples, to speak with their heavenly Father in just such a familiar trusting way as a child would with his father' (p. 97).

ROLAND POTTER, O.P.

THE CHRISTIAN IN THE THEOLOGY OF ST PAUL, by L. Cerfaux. *Geoffrey Chapman*, 1967. 50s.

There is a good measure of originality in Mgr Cerfaux's presentation of the theology of St Paul. Instead of a stuffy and conventional treatise of a more usual type, he has chosen to write a trilogy on Christ, then on the Church, and finally on The Christian in the theology of St Paul—the volume before us. Three such approaches, three such ways of delving into the quarry, are surely a guarantee of omitting

nothing essential in the thought of St Paul and help considerably in bringing out the rich doctrinal content of the epistles.

The method used is wholly literary, historical and truly exegetical, and so free from existential or other philosophical bias. The author himself believes in an historical exegesis, 'which is the chief "handmaiden" of theology, and cannot correctly be made to serve any

particular philosophy' (p. 47). As we read, or rather study, we are borne along by one who is manifestly master in his analysis of text after text, in his marshalling of evidences, and in the handling of all that is relevant. Careful reading of such a book, following the ways and cross-ways of a great mind at work, is in itself an education in exegesis.

The present work is in four parts: The Christian Dispensation (I), Christian Hopes and Expectations (II), The Present Status of the Christian (III) and finally, The Christian faces the Mystery of God (IV). Parts II-IV correspond to the three stages of St Paul's thought, as manifested in Thessalonians and

I Corinthians 15; in the major epistles, I and II Corinthians, Romans and Galatians; and finally in the captivity epistles—including Ephesians (which Mgr Cerfaux, not without difficulty, finally deems to be authentically pauline). Part I traces out the Christian Dispensation or *oeconomia salutis* in terms of St Paul whose vocation was a response to Christ's intervention and whose faith was in a gospel which was of God and for the salvation of Jew and Gentile.

It is fortunate that such a work is now available in English, and it reads reasonably well.

ROLAND POTTER, O.P.

ST THOMAS AQUINAS: SUMMA THEOLOGIAE. Vol. V: God's Will and Providence (la xix-xxvi), Thomas Gilby, O.P., 204 pp. 42s.; Vol. X: Cosmogony (la lxxv-lxxiv), William A. Wallace, O.P., 250 pp. 42s. *Blackfriars*; London: Eyre and Spottiswoode; New York: McGraw-Hill.

These two volumes of the new edition of the *Summa* follow as a matter of course the general pattern of Introduction, Latin text with English translation *en face*, Appendices and Glossary. The treatise on Providence and Predestination provides ample scope for Fr Gilby's lively pen and it is always delightful to compare his racy renderings with the Latin original. Fr Ian Hislop has contributed a concise but comprehensive Introduction and a very brief Appendix on Sin and the Divine will; Fr Gilby's own comments, which are numerous, voluminous and often entertaining, are confined to the footnotes. He remarks *à propos* of the relations between ends and means that St Thomas rode a mule towards the end of his life. Fr Wallace, faced with what some would consider the ungrateful task of dealing with the works of the six days of creation, frankly admits that St Thomas's treatment, immersed as it is in patristic exegesis and medieval science, has long been looked on as an antiquarian piece. Part of its interest, however, lies in the extremely non-committal attitude that the Angelic Doctor takes up on most of the points at issue. He is content to register the diverse interpretations of the Genesis text given by the fathers and for the most part refrains from

expressing any opinion of his own; and, while registering the divergent cosmological doctrines of the scientists of his day, he refrains from entangling himself in the controversies; it is only rarely, and then on the points on which the scientists were agreed, that, with the due deference of the layman for the expert, he uses their views for anything more than illustrative purposes. Seen in this light the treatise has more lessons for us than we might expect and Fr Wallace helps us to learn them. He provides a number of very apt Appendices, dealing successively with the texts of Genesis available to St Thomas, General Problems of the Material Creation, Ancient and Medieval Astronomy, Aristotelean Physics, Medieval Optics, Medieval Biology and Evolution, and four discussions of the Hexaemeron itself: Patristic Accounts, the Medieval Background, St Thomas's Analysis, and Later Interpretations, concluding with the Seventh Day and its eschatological implications. Fr Wallace has, in fact, dealt fruitfully and interestingly with an unpromising subject; both Galileo and Teilhard de Chardin receive attention. Both his volume and Fr Gilby's attain the standard which the earlier volumes of the series have led us to expect.

E. L. MASCALL

SCEPTICISM AND THE FIRST PERSON, by S. Coval. *Methuen*. 113 pp. 25s.
KNOWLEDGE OF ACTIONS, by Betty Powell. *Allen & Unwin*. 112 pp. 18s.

Each of these small books seems to me to show a regrettable tendency to go back on an important development in recent philosophy. They are in this sense reactionary books. The important development I have in mind is a recognition, quite absent from Ryle's *Concept*

of Mind, for instance, of the difference between the way in which I say certain things of myself and the way in which I say them of others. Professor Coval's thesis is precisely that there is no difference, or only a difference of degree, between 'self-ascription' and 'other-ascription'.