

Diaspora' (p. 9). This book, on the setting and titles of Jesus, is the first of a two-part study. A second volume, on his teachings, will follow. It is written with a minimum of technical vocabulary in the text; this is largely confined to 36 pages of notes.

The author argues that Jesus's execution was the result not of a Jewish religious indictment but of a secular accusation; however, Jesus is not identified as a Zealot. Vermes discusses the attitudes of Galileans, both to Judean religious authorities and to Roman rulers, as the background of Jesus's own independent attitude, and concludes that he did not belong to any large 'movement' within contemporary Judaism, but may be characterised as a Galilean charismatic.

There is a scrutiny of 'those basic christological titles which appear explicitly in the Synoptic Gospels, i.e., those which could derive from Jesus himself or from his Palestinian contemporaries: though . . . this equation of Synoptic tradition and primitive Palestinian usage is not meant to exclude the possibility—and in many cases the fact—that the same title was to acquire in the course of the Gospel transmission and redaction more advanced non-Palestinian theological connotations' (p. 84). The titles considered are prophet, lord, Messiah and son of God, with excursions on prophetic celibacy, Jesus son of David, and virgin birth. The position on 'son of man' presented as an appendix in the third edition of M. Black's *Aramaic Approach to the Gospels and Acts* is developed further.

After a sharp critique of positions held by some modern scholars, Dr Vermes assembles linguistic evidence from Hebrew and Aramaic sources to show that in all probability Jesus was addressed as prophet, lord and son of God—but he emphasises that the content of these terms does not resemble the definitions of Christian theology. Certainly the various terms used to describe Jesus's person and work did not spring full-blown onto the Palestinian scene, and, as is only to be expected, efforts to

describe him took their roots from biblical material and contemporary speech. Moreover, the Fourth Gospel *explicitly* refers to the new appreciation of earlier events in the light of the resurrection (2.22; 12.16) and this, the author stresses, implies that, while the Gospels preserve historical facts, they are primarily written as documents of faith.

However, is there no relationship between the events and teachings of Jesus's public ministry and their interpretation more than a generation later? It is noteworthy that the theological development concerning Jesus began early in the life of the Christian communities. While the author's purpose is to investigate from the viewpoint of history what the Synoptic Gospels tell us of Jesus (p. 16), it seems unfortunate that his references to Paul's letters are so perfunctory.

Although Dr Vermes's explanation of faith in Jesus's resurrection adds up to no more in essence than a 'collective conviction (of the disciples) of having seen their dead teacher alive, combined with the initial discovery of the empty tomb' (p. 41), his work ends with a sensitive appreciation of Jesus 'the Jew'. Here is a book that will provoke a great deal of thought and discussion; on a number of points New Testament scholarship can perhaps start on a new path, away from extreme scepticism concerning the Semitic basis for the titles of Jesus in the Synoptic tradition.

The American novelist Herman Wouk wrote his account of the Jewish way of life in 1959; the revision of 1970 includes an Afterword on the Six-Day War and this British edition has a short preface dated 1972. Such a popular presentation of a religious faith as lived by one man and his family has value, although it delves into theological questions only superficially. It discusses various aspects of Jewish life in the United States and, through flashbacks, in eastern Europe. All non-Jewish readers could learn from it; there is a book list included for those interested in more detailed or deeper studies.

LAWRENCE FRIZZELL

THE EASTER JESUS, by Gerald O'Collins, S.J. Darton, Longman and Todd, London, 1973. xiv + 142 pp. £1.50 paper.

Since the second century the resurrection has been overshadowed in the history of theology and in Christian iconography by the passion and crucifixion of Jesus, and classical christology has been dominated by a theology of the incarnation. The theology of the last twenty years, however, has attempted to atone for the neglect of centuries by producing a mass of material on the exegesis of the biblical texts which testify to the reality of Jesus's

resurrection and on the dogmatic theology which develops from those texts. One indication of an earlier preoccupation with the suffering of Christ is the number of religious orders that dedicated themselves to some aspect of those sufferings. 'Where', Gerald O'Collins asks, 'are the Fathers of the Resurrection?' The answer to that is that they are alive and well and living in Mirfield. But one takes his general point that for far too long

theologians, both Catholic and Protestant, have focused on the incarnation as the centre of redemption to the exclusion of the death and resurrection of Christ, and they have written about life after death without referring to our own resurrection.

Gerald O'Collins has written a very condensed book which for the most part attempts to present in his own personal synthesis a general account of recent developments in the theology of the resurrection. In order to locate O'Collins on the theological map it may be said that he is in the mainstream of Catholic tradition and he also seems to have been deeply influenced by Pannenberg, though he has gone out of his way to avoid a simple re-presentation of that theology (there is no mention, for example, of Jesus's resurrection as 'proleptic'); and O'Collins sets himself very firmly against all positivist, liberal and existential interpretations of the resurrection. The book is neither an introduction nor an academic monograph, nor is it spiritual in the strong sense of that word. It is a concise general discussion of a series of theological problems. And it may be of interest that the only specifically Catholic (i.e. Roman Catholic) suggestion in the book is that the Pope should be seen in non-authoritarian terms as the successor of Peter, the primary witness of the resurrected Jesus.

The book is divided into three sections. The

first offers a quite thorough criticism of the biblical texts in which, even after the excision of legendary and redactional material, their general reliability is upheld. The short second section lays an anthropological basis for belief in the resurrection by looking at the personal hopes and needs which find a possible answer in that belief. And the final section discusses a variety of theological problems, of which the chapter on the empty tomb is particularly interesting. While the book as a whole is admirable there remain a number of details—none of crucial importance—about which one may have more doubts than the author. Did Paul write neither Ephesians nor Colossians? Is it true to say, as O'Collins does, that Annas and Pilate would not have seen anything if the resurrected Jesus had appeared before them, and in what sense is 'seen' being used here? With regard to O'Collins's more conservative positions, was the ascension an event which was observed and reported? Was there a young man in white in the empty tomb and did he speak to the women? Furthermore, it is a pity that the author has not clarified the linguistic status of 'resurrection' when it is used of an event which, so far, has been experienced only by Jesus and about which we necessarily can have only a hazy knowledge.

GEOFFREY TURNER

ST. THOMAS AQUINAS: *SUMMA THEOLOGIA*. Vol. XXXVI: Prudence (IIa IIae xvii-lvi), by Thomas Gilby, O.P. xviii + 196 pp. 1973. £3. Vol. XLIX: The Grace of Christ (III vii-xv), by Liam Walsh, O.P. xxviii + 234 pp. 1973. £3.25. *Blackfriars*; London, *Eyre and Spottiswoode*; New York, *McGraw-Hill*.

Prudence is the first of the four cardinal virtues, dealt with by St Thomas after the three theological virtues of faith, hope and charity. Being in itself a natural virtue, it is understandably discussed on the basis of Aristotle's treatment in the *Nicomachean Ethics*. However with the introduction of the gift of counsel in question lii the exposition moves into the realm of Christian theology, though, as Fr Gilby stresses in his Introduction, throughout the work 'the prudence of the Summa is not just that of the *Ethics*: it is the practical good sense, not merely of citizens of the State but of fellow citizens with the saints and members of the household of God' (p. xv). Furthermore he points out that the treatise 'belongs to a spacious *Summa* for theologians, not a practical handbook for spiritual plumbers, and is not burdened by the anxieties of later moralists' (p. xvii), and he develops this point in four appendices relating prudence to Laws, Casuistry, Conscience and

Certainty respectively. The translation and the notes exemplify Fr Gilby's celebrated raciness and sparkle. He has a good story on p. 36 of three brothers confronted by a haystack. His illustrations range from *Alice in Wonderland* (p. 101) to the *International Regulations for Preventing Collisions at Sea* (p. 174). While recognising the differences between the political institutions of St Thomas's time and ours, he pointedly remarks that 'the monarchical principle is more fully realised in the office of the President of the United States than in the Queen of England' (p. 84). And he shows great and sometimes amusing skill in finding English equivalents for the ethical vocabulary of both Aristotle and the Angelic Doctor.

Volume 49, which is immediately preceded by St Thomas's exposition and defence of the Chalcedonian doctrine of the Incarnation, is concerned with both the perfection and the limitations of Christ in his human nature. As Fr Walsh points out in his brilliant Introduc-