

doctrines, complex and zigzag as they develop historically, are also the result and even continuation of God's self-communication.

Just how radically Congar changed Catholic ways of understanding doctrine would have appeared even more pointedly, even hilariously, if Meszaros had incorporated more of his survey of the Neo-Scholastic reception of Newman on doctrinal development (*Gregorianum* 2016: 123–50), such as by the Louvain Dominican M.-M. Tuyaerts. One minor lacuna in the formidable bibliography is 'Newman and the Second Vatican Council' (1967) by B.C. Butler, who as Abbot President of the English Benedictine Congregation took part in the Council. M.-M. Olivie (page 58), listed in the index, is the Toulouse Dominican Marie-Martin Olive (page 46/7), unindexed, whose advice Congar sought in 1946 when deepening his knowledge of Newman: Olive translated Newman's *Grammar of Assent* (1907).

FERGUS KERR OP

ROMANS [CATHOLIC COMMENTARY ON SACRED SCRIPTURE] by Scott W. Hahn, *Baker Academic*, Grand Rapids, Michigan, 2017, pp. xxxi + 299, \$22.99, pbk

Scott Hahn will be familiar to many readers for his apologetical and popular works. Here he brings his exegetical skills to bear on the *Letter to the Romans*. This volume will be well received by those actively engaged in pastoral ministry and parish life. Adopting a division of the letter sympathetic to the *Catholic Sunday Lectionary* and the *New American Bible Revised Edition* (NABRE), Hahn's commentary offers careful interpretation of the texts, and lucidly and faithfully presents the Apostle's argument. The pithy summary of the passages and cross references to Old Testament and New Testament, the *Catechism of the Catholic Church*, and *Lectionary*, provide opportunity for readers to engage the tradition for themselves. The volume begins with a thoroughgoing introduction, and ends with worthy reading suggestions, a good glossary and index – though the glossary entry for 'gnostics' needs to acknowledge the lack of uniformity among those followers of 'an aberrant form of Christianity' (p. 295).

The commentary includes Hahn's judicious selection of ancient Hellenistic Jewish and traditional Catholic sources to support his interpretation. Many readers will find the occasional appearance of Catholic writers in sidebars of interest and help, particularly when they disagreed among themselves: e.g., Augustine and Chrysostom on the meaning of 'all Israel' in 11:26 (p. 208). There is scope for still more insights from the ancient authors to be drawn into this commentary: e.g., for Origen,

conversion from sin by the use of free will necessarily precedes and accompanies faith and baptism (*Comm.Rm.* 5.8, on 6:3-4). This triad of Christian initiation, which begins with conversion from sin, might need to be heard again by those active in pastoral ministry and parish life.

During the course of the commentary Hahn does not spend much time talking about the historical situation which occasioned the letter. A brief appearance in the introduction announces the ‘pastoral problem’ which has arisen between Jews and Gentiles, which arises again late in the piece (pp. xxiii, 241). Recent scholarship often attends to the exegetical significance of the Apostle’s laying down the equality of all believers in former sinfulness and present righteousness, and the exclusion of boasting (*Rm.* 1–3), and the long section on the destiny of Israel (*Rm.* 9–11). These are often indicators of the Gentile believers’ claims over their Jewish brethren as the situation which has generated the Apostle’s intervention in Rome by letter, which govern interpretation of other passages too.

Readers will find a consistently balanced and accessible presentation of the major exegetical questions the letter usually arouses. Hahn witnesses the majority support for the subjective genitive ‘faith in Jesus Christ’ (3:22), and also acknowledges ‘faithfulness of Jesus Christ’ as a possible reading (p. 44). Of the various solutions proposed to the famous problem of *eph’ho* (5:12) he sides with Fitzmyer: ‘with the result that’ (p. 82). The ‘*ego*’ of *Rm.* 7 is taken as Paul in solidarity with ‘Christians who continue to wrestle with the agitations of sin in their lives’ (p. 120). The only omission in this list would be the textual problem of the short/long readings in 8:23, no doubt because the NABRE adopts the long reading.

The role of Catholic apologist is never far from Hahn in this volume. Readers will see comments on Hahn’s response to justification by ‘faith alone’ (p. 25) and ‘judgment according to works’ being problematic for some Christians (p. 29). Hahn remains aware of the sensibilities of ‘televangelists’ (p. 147) and ‘bible Christians’ (p. 181). He even defends the Catholic understanding of the priesthood when reflecting on Paul’s self-description as a ‘minister of Christ Jesus’ (15:16; p. 271). Some Catholic readers may judge the balance between commentary and apologetic to have been completely tipped in this volume when they see Martin Luther’s position prominent in the interpretation of 3:28, but the Council of Trent relegated to a footnote (p. 49). But the present author suspects that the resolution of exegetical problems by Church councils as presented in this volume could open up a new area of exegetical inquiry: e.g., just as Hahn presents a passage from the Council of Florence for the interpretation of 14:14 and other passages on which foods can be eaten (p. 251), so too other Catholic scholars might consider the ways ecumenical councils have conducted exegesis of biblical texts.

Very occasionally Hahn oversteps his brief. He finds some intentionality in the appearance of the three theological virtues in 5:1-5, but this

runs the risk of flattening the Apostle's theology of hope, which sees that hope is the climax and crown of even the best human efforts in suffering and endurance (p. 75). Similarly, the reflection on the events of 11 September 2001 out of 5:12-21 seems out of place (pp. 90-91).

None of this should detract from the Hahn's achievement, of providing a fine commentary on *Romans* to those who recognise the importance the letter has always had in the Church and wish it to remain so in their own part of it too. This well produced volume is everything readers have come to expect and enjoy from Hahn's writing and the *Catholic Commentary on Sacred Scripture* series.

PAUL ROWSE OP

THOMAS AND THE THOMISTS: THE ACHIEVEMENT OF THOMAS AQUINAS AND HIS INTERPRETERS by Romanus Cessario and Cajetan Cuddy, *Fortress Press, Minneapolis, 2017, pp. xvii + 151, £28.99, pbk*

Ever since St. Thomas completed his Sentence-Commentary in 1252 Thomism has enjoyed a unique place in catholic philosophy and theology, ultimately coming to dominate it. Yet although St. Thomas's contribution to Thomism was essential, at least part of the reason for its success was due to a series of gifted and sometimes brilliant commentators and interpreters of Thomism who defended and extended its influence and range. Indeed, so successful were these commentators that in the period between the Leonine revival of Thomism signalled by *Aeterni patris* (1879) and the beginning of Vatican II (1962) it became quite common in the Church to discuss theological and philosophical topics in terms of St. Thomas's great commentators and to adduce support for one's view by favouring one or other of them. It is to this Thomist intellectual tradition that Romanus Cessario OP and Cajetan Cuddy OP turn in their book *Thomas and the Thomists*. They offer an introduction to Thomism that charts its development from its beginnings with St. Thomas to its pinnacle in the pre-conciliar Church and beyond that to its current state today.

The book is divided into two parts both of which proceed in historical succession. The first part consists of three chapters that focus on St. Thomas's life and work. Chapter one examines Thomas's intellectual formation and his first term as a Master of Theology in Paris. Chapter two continues the story focusing on the period from St. Thomas's departure from Paris in 1259 up to and including his second term as Master there in 1272. The third chapter discusses the final years of St. Thomas's life and outlines the initial critical reaction to his work.

The second and larger part of the book consists of seven chapters focusing on the Thomists who came after St. Thomas, as well as their