

that demands consideration. From the evidence thus carefully sifted he concludes that 'Jesus expected the coming of the Kingdom of God within the generation of his hearers; yet at a distance of time, not defined more closely, from his impending death.' On the other hand, as the author points out, the texts (e.g. Mt 12, 28) clearly show that Jesus presents this future Kingdom as already begun—his exorcisms show that the strong man is already bound, that 'the Kingdom of God has come upon you'. Kümmel resolves the paradox not by analysing the notion of the 'Kingdom' but by appeal to the person of Jesus which is itself an 'eschatological' reality peremptorily demanding critical decision. And this same person who is a challenge now will be a judge then: Jesus himself is the bridge from present to future.

All this is well said and decisively demonstrated. Yet the reader may come away from the book with the impression that the thought of a developing Kingdom has been too resolutely excised from our Lord's authentic words, that the assertion that Christ did not see in his circle of disciples the beginnings of the Kingdom is a little over-confident, that the rejection of the Matthean Petrine text is somewhat bold. No doubt the term *malakuth* (Kingdom) on the lips of our Lord had not yet the definiteness of 'Church'—an organized body independent of Judaism; nor would any scholar deny the enlightening activity of the Spirit after our Lord's ascension. Nevertheless, the smooth recognition on the part of the apostles that the Pentecostal gift was enough to vindicate the hopes Christ had raised (Ac 2, 16f) seems to demand more explicit justification in Christ's own words than Kümmel is disposed to assume. And if the coming of Christ's Spirit is a coming of Christ's Kingdom, so also is the end of the old regime (symbolized in the historical fall of the temple). Why should this last not be the 'coming of the Kingdom' within the generation of Christ's hearers? It may be that the paradox of imminent and remote coming is resolved by the very nature of the Kingdom. The Kingdom is a hidden and constant pressure but from time to time a barrier falls and, behold, the Kingdom has come! But it is still to come until the last barricade goes down.

ALEX. JONES

VIE MORALE ET TRINITE SAINTE SELON SAINT PAUL. By C. Spicq, O.P.
(Editions du Cerf, 1957.)

For more than three hundred years the Scriptures and Moral Theology have miserably enjoyed not a divorce, perhaps, but certainly a legal separation. The twelfth-century text-book for all theology was still the Bible but in the sixteenth we find that the norm and form of moral teaching is determined by the *Casus Conscientiae*. The method

achieved its immediate purpose and has endured: there is no doubt that by it the confessor of today is amply served, as an assessor of quantitative guilt he now has all he needs. Perhaps it is time to call a halt. It may be that we have reached a stage when so little recourse is made to revealed sources that Moral *Theology* has become a misnomer.

Within the last few years determined efforts have been made to restore the old primacy of the Scriptures and to give the heart back to our Moral Theology. France and Germany are leading the way; in England, oddly enough, the initiative has come from a non-Catholic quarter.¹ Until our own overworked professors find time to do something about it, it may be wise to translate the works of French and German Catholics. We could do worse than begin with Father Spicq's.

The title reveals the book's argument and arrangement. First, the divine initiative from the Father—a loving and effective gesture which makes of moral conduct one long act of gratitude and marks off a Godward and revealed morality from any anthropocentric code of ethics. Next, the posture man must assume before his Father, which is nothing less than the posture of Christ. It is here we meet St Paul's most characteristic doctrine: the extension of Christ's life in his members. The imitation is more, it is a becoming: our love of Father and brothers is not added to Christ's, it is part of it. And lastly the Spirit, the inward principle of this new life. It is a Spirit that brings freedom with it: Paul's insistence upon this was a revolution in the history of morality for it meant the abolition of contemporary Jewish legalism—and indeed of every subsequent moral system that aped it. For there must be law but law cannot be the mainspring of Christian life. And thus the individual conscience, informed by the Spirit, regains its autonomy and its responsibility; it is urged forward, not held in. Through that Spirit our morality is filial and we cry 'Abba'—which, if we may dare translate it adequately—means not 'Father' but 'Daddy'. At the call of the Father, in the likeness of the Son, by the power of the Spirit we are drawn into God's family—that is how Saint Paul taught moral theology.

ALEX. JONES

PRIÈRES EUCHARISTIQUES DES PREMIERS SIÈCLES. Collection 'La Croix de S. Pierre'. By Adalbert Hamman, O.F.M. (Desclée de Brouwer; 96 Fr B.)

This is the second volume of small books of prayers brought out by the monks of La Pierre-qui-vire. Perhaps because these prayers touch the very heart of catholic faith and devotion—the Mass—and because they are all so richly doctrinal, this volume surpasses, even, the high standard of the first. It is a mine of spiritual treasures, the depths of

1 C. H. Dodd, *Gospel and Law*, Cambridge, 1951.