

zich immers niet tegen het eigenlijke Pelagianisme richten maar tegen een binnen de Kerk aanwezige semipelagiaanse tendens, alsook aan het voorzichtige wikken en wegen van de vertalers, dat de moeilijkheden niet groter zijn geworden. Bij een soortgelijke vertaling der eigenlijk gezegde antipelagiaanse geschriften van Augustinus zal dit echter wel haast onvermijdelijk het geval zijn (b. v. *De natura et gratia* !). Mogelijk ook dat het daarom in de bedoeling van uitgevers en vertalers gelegen heeft om datgene, wat wij aldus duidelijkheidshalve in dit eerste deel van de serie van Augustinus als Leraar der genade verwacht hadden, eerst daar de nodige aandacht te doen krijgen. Door deze recensie daar eventueel toe te hebben bijgedragen zou er de beste beloning van zijn.

Intussen moge niemand zich door deze principiële bezwaren tegen de toelichting laten weerhouden om dit deel met zijn 4 werkjes tegen het semipelagianisme uit de laatste levensjaren van Augustinus en de zorgvuldige vertaling ervan aan te schaffen. Zij hebben ook nu nog hun betekenis en de lectuur ervan is vaak gemakkelijker en bevredigender dan die van de grotere en meer polemische werken tegen Pelagius zelf of tegen Julianus van Eclanum.

P. E. HENDRIKX, O. E. S. A.

Tarsicius J. VAN BAVEL, O. E. S. A., *Recherches sur la Christologie de saint Augustin. L'humain et le divin dans le Christ d'après saint Augustin*. (Paradosis, X). Fribourg S., Editions Universitaires, 1954. In-8°, XIII-189 p.

The learned author has paid me the compliment of sending me a copy of his book, with a request that I should write a short review of it. This is to give me credit for a better knowledge of theology than I could claim to possess, and I find myself overwhelmed both by the excellence of the author's work and by my own incompetence to discuss it. The best I can do is to summarise its contents and indicate (as far as possible) its conclusions, adding a few reflexions of my own, but always in the hope that I write nothing inconsistent with the catholic faith, and with all the apology that is due if my observations are either unsound or unoriginal.

A great merit of this work is that it in every case pays attention to the development of St Augustine's thought. Hence the author begins with a short chapter on the father's early works, in which he notes certain neoplatonic and stoic conceptions which could have been a more serious embarrassment than in fact they turned out to be: though traces of them (I think) appear even in the later works. Chapter II (on the union of the human and the divine in Christ) having set out in chronological order the texts which affirm the unity of Christ's Person, discusses several questions which arise out of this, including the important suggestion that the union between the two natures was effected by the intermediation of the soul. The

same chapter illustrates St Augustine's insistence on the integrity of both natures, and draws attention to the father's handling of *communicatio idiomatum*. Chapter III discusses the Humanity of Christ as representative of all human nature, while not in every respect on a level with the humanity of all men. In Chapter IV (on rules for the interpretation of christological texts) reference is made to several important aspects of St Augustine's exegetical method — notably his frequent observation that Christ's sufferings, human affections, and so forth, were the consequence of an act of His own will, as his consistent use of the principle that a number of scriptural texts refer to the apparent weaknesses of Christ's human nature not as it is in itself but as representing the Church which is His Body. Chapter V (*la vie affective du Christ* — there seems to be no English word for « affectif ») continues with a discussion of the important texts bearing on the Temptation, and on « Now is my soul troubled », and « Why has thou forsaken me ? ». Here it appears that the father taught that these were real experiences, no pretence, but that they were undergone *voluntate* (which can hardly be distinguished from *potentia*). Here one would ask (but the question does not seem to have been raised) whether the act of will was renewed on each several occasion, or whether it was all the consequence of the original *voluntas* which brought about the Incarnation. Chapter VI is concerned with Christ knowledge as Man. St Augustine was convinced of the absence, from childhood onwards, of any moral ignorance on the part of Christ: he does not seem to have found a satisfactory solution of the problem concerned with the profession of ignorance « of that day and hour », and he seems to have avoided, where possible, discussion of « increased in wisdom and stature ». Here one would draw special attention to the author's observations on pages 172-174, which are of exceptional insight, but unfortunately too long to quote.

The author's conclusion and three indexes (of which the index analytique will be found exceptionally useful) round off an excellent work. Throughout the book the texts referred to are cited in full in Latin in footnotes: the author's text sometimes verbal translation in French.

So much for the contents of this work. It would be an impertinence to praise it, and I have no intention of doing so. The observations that follow are neither praise nor criticism, but are thoughts (perhaps not of much value) which occurred in the course of reading.

The author quite rightly (on page 163) repudiates on St Augustine's account any opposition between *pius intellectus* and *pietas*. But, short of opposition, could there not be a distinction ? Many things are said in popular sermons which, though they are true, we should hardly write in a theological treatise. May not the question of realism and mysticism be approached from that angle ? If it is true that certain human frailties (physical, not moral) have reference to the mystical Body, it would not follow from the father's insistence

on this that he was unconvinced of their reality in fact: or perhaps it would be their reality in fact which made it possible for them to be mystically true: and in that case symbolism and realism might conceivably be a false antithesis.

Again, are we sometimes, when discussing *communicatio idiomatum*, misled by the Greek term μετάθεσις τῶν ὀνομάτων? *Idiomata* are not mere names of attributes, but the attributes themselves: and *communicatio* does not mean μετάθεσις, exchange, but joint possession. The Latin term seems more apposite than the Greek, and would mean that while Christ our Lord remains perfect in godhead and perfect in manhood, *inconfuse*, yet the attributes of each nature are the joint property of both. If that is so, we escape the appearance of Antiochenism which, in spite of verbal insistence on unity, seems continually to obtrude itself.

Once more, is it possible that in his reference to such texts as « Now is my soul troubled », and « Jesus wept », St Augustine has not entirely freed himself from stoic ways of thought? He seems to regard sadness, admiration, and similar affections, as unworthy of God and therefore in some manner to be explained away as unworthy also of Christ's humanity. But (and here I speak even more than usually subject to correction) supposing that such affections were true of Christ not in respect of His humanity only but in respect of the unity of His Person, could this not be an indication that (in some manner not unworthy of the divine nature) God himself is 'sad' at human waywardness and sin, and that the experience of our Lord shews this to be the case? And could the prayer in the Garden have been not, as St Augustine thought, prompted by the fear of death, but by apprehension of the spiritual pain and horror of bearing not the penalty only but the guilt of man's sin, along with its corollary of such a sense of estrangement from God as was expressed in the cry *Quare me dereliquisti?*, a spiritual experience the more awful because it was real?

Once more I thank the author for this book. It will, I suspect, be a permanent contribution to the study of this subject, and it will certainly obtain approval from those whose judgment is of more authority than mine.

Ernest EVANS.

Hellifield Vicarage
Yorkshire, England.