

jection' of his physical kindred in Luke 8. 19-21: 'Who are my mother and my brethren? They are those who hear the word of God and do it'. Catholics have other grounds for knowing that this cannot be the true explanation of this passage, at least as regards our Lady; but in addition, it seems to conflict with Acts 1. 14, where Mary, the mother of Jesus, and his brethren are associated with 'the chosen witnesses' after the Ascension. Conzelmann is aware of this difficulty; and deals with it quite easily by saying: 'It is difficult to avoid the suspicion that Acts 1. 14 is an insertion'.

But in such a coherent and cogently argued synthesis, it is easier to detail and specify the occasional points of disagreement than to give due credit to the book as a whole. We can merely say that this is an important and valuable work to which the student will return repeatedly, though critically, for illuminating comment on individual texts based on an awareness of the full range of Lukan thought.

L. JOHNSTON

PAULINE MYSTICISM: Christ in the Mystical Teaching of St Paul, by Alfred Wikenhauser; Herder-Nelson, 25s.

The only thing that is liable to be misleading about this book is the title. The word 'mysticism' is notoriously vague and ambiguous, but most people would take it to refer to something beyond the normal Christian experience. David Knowles, for example, in his recent book on the English mystics, describes it as a third kind of knowledge of God (superior to natural knowledge and the knowledge of faith) in which the truths of Christianity are directly known, accompanied by an equally immediate and experimental union with God by love. In the present work, 'mysticism' is not used in that sense. It is used to describe the peculiar nature of the real but spiritual union between a Christian and his Lord. The use of this term results from the very special context of discussion that the author is engaged in: a discussion in which one side would hold that Paul teaches a real, physical, pantheistic identification such as was envisaged in the Greek mystery religions; while another school would hold that it is a purely subjective relationship, by which the Christian's whole life is changed by virtue of his faith in Christ. In other words, 'mystical' is used here in the same sense in which it is used in the phrase 'mystical body'; it is, therefore, a question of what might in other contexts be called the spiritual life—justification—salvation—so many words to convey some idea of the *res Christiana*; and 'mysticism' is no less legitimate than these others, provided we know what it means.

And the author makes it perfectly clear what he means. He points out that Paul himself never uses 'mystical' or 'mystery' in our sense; and therefore seeks out the terms which Paul does use to describe this mysterious vital union. The commonest expression is the phrase 'in Christ'; and this is carefully analysed to see what exactly is implied in each case. Next, he deals with the means by

which this union is brought about—baptism, and faith on man's part. And finally the subject is clarified by contrasting it with the religious ideas of the oriental-hellenistic world.

As we have seen, the author is writing in a quite specific context; and he sticks very closely to his chosen subject and his chosen method of treating it. This leads to an occasional disappointment, where he refuses to be side tracked into developing a theme. An example occurs in his comparison between Paul and the mystery religions: both use the metaphors of 'death' and 'life', but Wikenhauser points out (among other differences) that Paul's usage has an ethical connotation absent from the mystery religions. He leaves the matter there; yet how valuable it would have been to develop further this connexion between morality and mysticism. Another example is to be found in his discussion of the part played by faith in this mystical union. Wikenhauser insists that faith does not establish the union; baptism alone does that, and faith is only a necessary prerequisite. Yet he does make the statement that 'Paul has this justice because of his faith in Christ'; in other words, it is possible to be justified by faith without yet being incorporated into Christ, which only baptism can bring about. But this would seem to introduce a peculiar dichotomy into two aspects of the spiritual life, the one negative (justification), the other positive (incorporation), which in practice are surely simultaneous. Again, we could have asked for more consideration of this point; and it seems a pity that the author sticks so closely to his set theme as not to allow room for such consideration.

There are one or two other phrases where we would like to question the author further (for example, at one point his language strongly suggests that the Holy Spirit is to be considered a 'power' and not a person in the same way that Christ is). But in general, it is an impressive display of careful exegesis and argument to establish his thesis solidly. Indeed, not the least among the good points of the book is the illuminating exegesis of the multitude of texts which the author studies in the course of his argument. If we begin by being slightly disappointed that the subject is something rather less exciting than the title seemed to promise, we end by realising with gratitude that our ideas have been greatly clarified on a subject which we are inclined to take too much for granted.

L. JOHNSTON

THIS DAY BELONGS TO GOD, by Roger Schutz, Prior of Taizé; Faith Press, 7s. 6d.

A very moving book this, embodying and elucidating the spirit of the Taizé community; an extraordinary phenomenon of modern Christendom, a religious community, just twenty years old, grown up in the heart of French Protestantism. The Brothers of Taizé live the common life under the three vows, within a framework of liturgical prayer, sacramental worship and