

## REVIEWS

LA DIDACHÈ, INSTRUCTIONS DES APÔTRES. By Jean-Paul Audet. (Gabalda, *Études Bibliques*; n.p.)

The *Études Bibliques* have long been recognized as classics of international biblical scholarship. The series has included introductory and background studies as well as commentaries, and so in this series appeared Vaganay's *Évangile de Pierre*, and Festugière's *Hermes Trismegistos*. Now we are presented with the *Didache*. Some might straightway demur; yet we must bear in mind our author's challenging date: 50-70 A.D. If this is the true date, then the *Didache* is immensely relevant to the New Testament, and accordingly must appear in the *Études Bibliques*, and further will, together with the evidence from the Judaean Desert Scrolls, necessitate some modifications in histories of the New Testament period.

The date proposed is not thrown out lightly, and whatever conclusions we may come to about the main thesis of the book, we must recognize in it an admirable presentation of the famous find of Philotheus Bryennios. After seventy-five years of critical history and critical vicissitudes (from a flood of articles and admiration at first to disillusion and the view that the *Didache* only *appears* old, but in reality is a literary fiction put to the service of Montanism at the end of the second century) we are now given a thoroughly well planned, and new, treatment of this little work. As a lesson in methodology, the book could not be bettered. Our author has read all the relevant literature, and especially has read the *Didache* again with new eyes. The work and exegetical perspicacity here represented can but command respect.

This edition comprises a full bibliography, an Introduction in eight chapters, the text, with full critical apparatus and a translation, a commentary and four indexes. For the purposes of this review I shall draw attention to or write notes upon some basic ideas in the Introduction, for this, as so often, summarizes and synthesizes the author's conclusions.

A first chapter surveys briefly, yet fully adequately, all the modern interpretation of the *Didache*. This is certainly a fair summary of a tradition of interpretation originating in Bryennios himself, who opted for the genuineness of the *longer* title, through Harnack and Zahn, Armitage Robinson, Connolly, Muilenberg and Vokes, who are looked upon as having demonstrated beyond all reasonable doubt the direct dependence of the *Didache* on Christian documents of the second century. However, wishes for a complete and fresh investigation were voiced by J. M. Creed (*J.T.S.*, 1938, pp. 370-387)

and Th. Klauser (Bonn, 1940. *Doctrina Duodecim Apostolorum*, *Florilegium Patristicum*, I, pp. 1-13). This work of Fr J.-P. Audet is certainly the answer to those wishes.

Chapter 2 is an analysis of the text in all its witnesses, and there the significant variants are noted. Next comes a survey of the external evidence of ancient witnesses such as they are (Chapter 3).

However, it is Chapter 4 which is the key to our author's new approach and most revealing of his method as of his exegetical skill, for here he asks the pertinent question: What is the literary genre of this writing, so little known to us? We arrive at some knowledge of this by determining the true title of the book. He finally concludes that this true title is (there is an analogy with Acts) *Didachai tōn' Apostolōn*, Instructions des Apôtres, or (Some) Teaching of (Some) Apostles. The establishing of the title is rich in results. Not least of these is a perspective of the *genre littéraire* and a characterization of our *Didache* which is 'familiar, very simple, direct, without straining of universal principles. Rather does it suggest audiences of limited groups, and an atmosphere all homely. What is said is said in a "you and I" tone: "there are two ways, one of life and one of death . . . as regards baptism, baptize in the name of the Father and the Son and the Holy Ghost, in living water . . . in the matter of thanksgiving do thus . . . every true prophet who would settle in your midst, deserves to receive his nourishment. . . ." There is no hint of "side" or pretension; the speaker, who must also be the writer, simply wants to be helpful. He is the trusty servant. There is not a single place where he has yielded to other intents or inward calculation altogether less simple and less worthy. Even those who have imagined him secretly composing his apostolic fiction have only been able to base their supposition on the titles of Bryennios' manuscript—which were not his' (p. 118).

For Harnack, however, who thought that the longer title was the older, the *Didache* was composed for convert Gentiles; and so truly, the *Didache* is a summary of the teaching received from Christ and given to the community of Christians on all matters relating to Christian life such as, in the mind of the author, it was preached and handed on by the Twelve Apostles. J. A. Robinson, for his part, looked upon the *Didache* as a built-up fiction wherein the author of set purpose constructs an apostolic monument, and describes what he presumes to have been the apostolic discipline imposed upon Gentile churches—but again, the whole supposition rests upon the *longer* title of Bryennios's manuscript.

In effect the longer title has been responsible for an erroneous and tenacious tradition of commentary. Once the true title is grasped, and hard upon it the true literary genre of the little book, we can then

proceed to The Composition (Chapter 5). A closely reasoned analysis of the text of the *Didache* serves to distinguish two redactions of the work by the same author: these are termed D 1 and D 2. Further, we are treated to a very able discernment of an intervening gospel composition *between* D 1 and D 2; the *Didache* would then depend on a tradition *related* to Matthew, but does not know our Matthew. More on this fascinating aspect appears in Chapter 6 (The Sources). We can only stop to draw attention to a pre-history of the 'Duae Viae' (p. 158), and a rearrangement of the now threadbare arguments of Connolly and others. Our author's solution *par une chance inattendue* finds confirmation from the Qumrân Manual of Discipline.

The last chapters cover the date and place of origin, and the history of the document in antiquity. The conclusion is that the *Didache* probably saw the light in Antioch somewhere between 50 and 70 A.D.

Among many points of interest and value, let us just note: the doxology of the Our Father is in D 1 (Did. 8.2), i.e. before any gospel; and the Trinitarian formula for baptism is also in D 1 (Did. 7.1). These and like points should make us think anew about New Testament times and teaching. A valuable book, and *opus facile princeps* on the *Didache*.

ROLAND POTTER, O.P.

THE EMERGENCE OF LIBERAL CATHOLICISM IN AMERICA. By R. D. Cross. (Harvard University Press; London: Oxford University Press; 45s.)

This readable yet weighty book describes the rise of 'Americanism'—with or without heretical overtones—with special emphasis on the life and times of Cardinal Gibbons and Archbishop Ireland. It is, very rightly and properly, fatter in the middle and tapers off at the edges. The chapters that sketch in the European background of liberal Catholicism, the European (including the Roman) response to developments in America, and the epilogue in America itself, are little more than outlines. But the central part of the story is told in full, on the solid foundation of eighty-eight pages of bibliography and notes. I retain from it four main impressions.

First, how right both the conservatives and liberals were, and how necessary to the development of the Church. From one point of view, a conservative—if extreme, an integralist—Catholic is one who takes the Protestant side in the debate on the consequences of original sin. Human nature is fundamentally corrupt, and all social developments not directly inspired and guided by the Church are to be regarded with the deepest suspicion. The liberal takes the Catholic side. Human nature is imperfect, but not fundamentally unsound. It is therefore reasonable to welcome, and use for the Church's account, attempts like those of modern democratic society to advance the growth of