

*De Potentia, Contra Gentiles* and the *Summa*. Dr Anderson writes, 'The cause of existence is the cause of a thing's total being; existence actualises a thing in its total integrity, because it actualises it *qua* being. Existence is an act which penetrates the entire entity of a thing, making all the entity that a thing has: the cause of existence is the cause of everything that pertains to, or participates in, existence as such'. It will be seen that he handles his theme ably.

The second chapter is particularly good and the author leans heavily on Sertillanges when he writes (p. 45): 'The relation of creation is, as St Thomas puts it, a certain reality in the creature only because the creature is a created thing, a being caused by God. But God cannot be qualified as a "cause" in any even remotely univocal sense, for he transcends the whole order of created causality. Therefore the notion of creation as a relation based on the creature must be purified of every least element of univocity. Creation can be termed a praedicamental relation only analogically, just as it can be designed as an accident only analogically.' That is excellently said.

In the third and fourth chapters he discusses the possibility of an eternal world and shows how St Thomas's metaphysics of the creature abstracts from all consideration of duration and of time. His final chapter is devoted to the creative ubiquity of God and his analogical thinking enables him to form a just idea of God's 'presence' in the world.

An occasional reference to Maritain, Gilson and de Finance shows that Dr Anderson is abreast of modern developments in this field of thought, but from first to last he is the constant and immediate disciple of St Thomas. His book is intelligent and clear; it lacks *angst* but it has (what is better) a sense of mystery.

WILLIAM BARDEN, O.P.

EARLY CHRISTIAN WORSHIP. By Oscar Cullman. (S.C.M. Press; Studies in Biblical Theology No. 10; 8s.)

Before the enterprising S.C.M. Press published the English translation, this work in German and French had become well known on the continent and Dr Cullman's reputation as a scripture scholar and critic had long been established. All that he writes is stimulating and demands consideration.

*Early Christian Worship* is really two books, without indeed very much connection between them. In the first, Dr Cullman assembles all the data of the New Testament on early Christian worship, and with the *Didache* and Justin Martyr to assist interpretation, he produces a clear picture. Prayers, preaching, the meal, the 'recalling' of the Last Supper, the Easter meals of our Lord with the Apostles, and the

eschatological theme; these, with other elements went to make up the Eucharistic Liturgy. Alongside this was one other service, Baptism. Writing for his fellow-Protestants, he argues vigorously against the notion that there was a 'Service of the Word', separate from the Eucharist. He sums up his views in these words: 'This development seems to me, therefore, in direct contradiction of the commonly accepted view, to have taken place not in the direction of a combination of two originally different services but rather in the sense of an at first gradual separation into two acts'. (p. 31.) There is much here that is of interest to Catholics too, even if here and there we should not always agree. Fr Crehan's *Early Christian Baptism and the Creed* supplies the corrective to the statement that Baptism was 'in the name of Christ' (p. 25), and Dom Ralph Russell in his excellent treatment of early Christian worship in the *Catholic Commentary on Holy Scripture* provides other *mises-au-point*.

In the second part, Dr Cullman, using his great and fascinating skill as an exegete—especially of St John—reveals the underlying liturgical themes of the Fourth Gospel. If through an excessive *esprit de système* he once or twice finds double meanings where there are none, it is a small price to pay for so much richness. Whether or not one entirely endorses all his views, he reveals new depths in the Gospel and stimulates thought.

J. D. CRICHTON

A THEOLOGY OF SALVATION. By Ulrich E. Simon. (S.P.C.K.; 25s.)

This book bears the subtitle 'A Commentary on Isaiah 40-55', yet so far and so refreshingly departs from the usual jumbled lumpiness of a commentary, biblical or otherwise, as to make easy and even exciting reading. This result may be ascribed chiefly to the author's sensitivity to the unity of the Isaian Book of Consolation which he firmly champions, and only secondarily to the employment of the objective exegetical aims and methods set out in his introduction. It is a case rather of the sensitivity determining aims and methods, than of the latter holding the former in check. This is perhaps shown negatively by the fact that the zest and warmth, which contribute so brilliantly to the success of the commentary, out of that context serve only to confuse. A briefer and clearer introduction would have been more helpful.

Yet it is not merely Dr Simon's aesthetic response to the poetic genius of Isaias 40-55 which is responsible for his success. As the Hebrew author may be said to have sacrificed his poetry to his function of prophet, so his present commentator's awareness of that poetry is placed at the service of the faith which receives God's word through the prophet. That reception in faith may be hindered by lack of insight both into the immediate aims of the sacred writer, and, above all, into