

the former, more explicitly theological than the latter. Only those who not only themselves read German as readily as English but have pupils all of whom possess the same gift will fail to rejoice over the appearance of an English version.

This volume carries the commentary on from chapter 5 to chapter 12. The excursuses are on the *ego-eimi* formula; "The Son" as a self-designation; Truth; Personal commitment and responsibility; predestination; Life; Exaltation and glori-

fication; Eschatology. Especially when taken with those in Volume I they begin to form something like a "Johannine Theology". The translation is satisfactory; a few printing slips, especially in Hebrew type, suggest a measure of haste in the production, but are unlikely to perplex the reader. It is good to be informed that the third volume is in production.

C. K. BARRETT

**GROUNDWORK OF BIBLICAL STUDIES** by W. David Stacey, *Epworth Press, London 1979. pp 448 £6.00.*

This large book is divided into four sections, the first two of which deal with the approach to Biblical study and the background material, the last two with the contents of Old and New Testaments. Here Stacey goes through the Bible book by book, explaining their origin and outlining their contents. This is the most satisfactory part of the book, particularly as regards the New Testament, though the beginners for whom Stacey writes might also have wanted to know something more of the meaning of those books. Further, the attempt to deal with the Old Testament in fewer pages than the New inevitably leads to a certain superficiality in the treatment of the former as against the latter. And as regards the Old Testament, there are some dubious statements. For instance, Ex. 34 is described as the J Decalogue; Gen. I: 1-2: 4a as providing an aetiology for the sabbath; and 'all the prophets right down to Jeremiah and Ezechiel' as attacking syncretism. But Ex. 34 can no longer be attributed to J; the Priestly theologian deliberately used the sabbath as the climax of his creation account to stress Israel's election (cp. his use of circumcision in Gen. 17); and syncretism was certainly not a major issue, if an issue at all, for Amos, Micah and Isaiah. Other examples could be given. There are also curious omissions. So the wise are dismissed as authors of 'late literary productions', and astonishingly no mention at all is made of the Mosaic covenant, let alone current theological discussion associating this idea with the Deuteronomists. Passing mention of the Hexateuch and Tetrateuch,

as also of the Birth and Resurrection narratives in connection with form criticism can only confuse without greater exposition. And the value of setting out a scholarly theory (e.g. Noth's amphictyony) only to note that many criticise it without specifying those criticisms must be questionable. This is not to say that there is not a great deal of useful material here. The difficulty is that Stacey has sought to do too much too quickly with the result that he is forced to compress highly technical material into what on occasion are misleading assertions. For instance he concludes a discussion of the Davidic king: 'It is not surprising that, on one or two occasions, the king is given special status as God's son (2 Sam. 7.14; Ps. 89.27)'. But what is the untutored beginner to make of that? But the most unsatisfactory chapter is that on the History of the Biblical Period – the patriarchs to Bar-Cochba in 27 pages including map, tables and bibliography.

The merit of this book is that Stacey makes it plain that Biblical study is no easy task. Indeed the listing of the various tools which the scholar must master in order to go about his work may well cause the timid to abandon their intention to study the Bible at all. For Stacey makes it quite clear that Biblical truth is not self-evident, nor are there any short cuts to its realisation. A chapter on the history of Biblical study bringing in the effect of general education and showing how fundamentalism is a 'modern' phenomenon would have been valuable. Throughout the book Stacey's approach is cautious,

even conservative, and should not unduly upset those wary of Biblical criticism. For this reason his book can be recommended

to beginners: but they would be advised to use it under supervision.

ANTHONY PHILLIPS

**THE WAY OF THE PREACHER** by Simon Tugwell O.P. *Darton, Longman & Todd, 1979. pp xv + 200 £3.95.*

Anything that Tugwell writes is a pleasure to read, and worth reading, and the publication of this book fulfils his hope that it may be of service to the Dominican Order and to the Church. Those who have Dominican sympathies will find it fascinating to watch him rummaging about among the early Constitutions of the Order and the writings of the first generations of the friars. The more distant admirers will learn much from it, and will surely be convinced that the charism of preaching as it is expounded here is of great value to the Church; though they might be left in some puzzlement as to precisely what the charism and its value are.

The return to the sources places the book squarely in the category of writings responding to the call of Vatican II. The sources in this case are wide-ranging, including scripture, the desert fathers, early Cistercians and some Waldensians. None of these can be neglected in any attempt to assess what the founding Dominicans thought they were, but the reviewer must confess that this book has not really clarified his understanding of that question. Or perhaps it has: perhaps it is truer of the Dominicans than of most orders that they defy definition. Certainly what Tugwell says about the necessity of writing from within a living community, where all are trying after their own fashion to live out their vocation, conjures up the feel of more than one priory of Preachers in which there is a good deal more room for each person to respond differently to his calling than is the case in some other orders.

Another echo of Vatican II is the author's insistence that if a thing is good for the Dominicans it should also be good – in some way – for the Church at large and for each and every Christian. This theme has become a commonplace in the spate of post-conciliar declarations of religious orders. Tugwell does not fall into the trap

which has claimed some other victims, of a sort of imperialist triumphalism that says if you haven't adopted this or that recommendation of our holy founder/foundress you're not really a Christian yet.

He tells us he is after what is typically Dominican, not what is distinctively or exclusively Dominican (p 3). Yet he comes perilously close to the latter question on pp 130-131, which are among the most enlightening passages in the book. The discussion there of the paradoxical relations between holiness and grace in preaching is certainly something we can all apply readily enough to quite other areas of our Christian experience. Tugwell says he hopes to explore in future some of the other great themes of Dominican spirituality: he need not fear that Socratic temptations towards distinctive definitions will reduce the scope of applicability of his conclusions.

The difficulty in his treatment of the nature of the charism or grace of preaching no doubt stems partly from the fact that some of these chapters were written for other purposes before the book was conceived. But a firmer option for a starting-point among the contenders for what preaching is going to mean might have helped. Which is the primary analogue (if any): the preaching of a bishop or priest from the pulpit, the preaching of a Friar Preacher, or preaching in the sense of apostolic witness that we're all involved in whether we know it or not?

Appendix Seven, "On utilizing ancient sources" can be highly recommended for reading before, during and after the rest of the book, or even on its own, particularly for anyone else engaged in returning to his sources. Among other excellent insights it reminds us to watch out for what is not in the sources. We must ask why one medieval theologian has no treatise on grace, and why it never occurred to any of them to develop a systematic understanding of