

language and customs of Aramaic-speaking Palestinian Jews are not superfluous for the Greek-speaking Jews of the *diaspora*; for example the use of water-pots for purification ceremonies (ii, 6) was a distinctively Palestinian custom; and that many of these details had to be mentioned to point the sign and its interpretation which the evangelist was concerned to put across. As for xix, 40, one might add to Robinson's considerations the point that the burial customs there described must have seemed specifically Judæan at least to the Qumrân community, for they appear to have buried their dead without any garment at all.

In our personal view these studies should have considerable repercussions in the whole field of literary criticism of the fourth gospel, which in the light of them needs careful but serious reconsideration. However this may be, and it is for scholars to make their own considered judgments, it is clear that these ideas have an immediate bearing on the Jewish-Christian dialogue. Expressions from the fourth gospel, taken uncritically at their face value as being harshly 'anti-Jewish', have often proved to be a serious difficulty in discussions between Christians and Jews. But in the light of the evidence we have outlined, many 'theological' statements about the rejection of the Jews by God, based on Johannine texts, appear to say the least to be rather facile. The genuine attitude of the evangelist seems to be much more humane, and much more appropriate to Christians today; one of urgent appeal to Israel to find in Jesus a higher level of its own life, the fulfilment in fact of its true vocation.



THE HOLY NAME

A.K.R.

'See, the name of the Lord is coming from afar and its brightness fills the world.'

WE begin the new liturgical year looking forward to the coming of one whose name is hidden from us, but gradually revealed in the course of Advent. This name 'comes from afar', it comes indeed from the heart of God, from the mind of the Father, because it is the name of his Word, his only-begotten and well-beloved Son. But as yet it is to us a deep

mystery. We are gazing at this profound mystery from a great distance, and because of the immense abyss which separates us from God, our sight is blurred. In our state of fallen human nature, our gaze is darkened because of original sin and our own personal sins and therefore we need the brightness, the shining clarity of this name to fill the whole earth. It must fill our minds because the truth of God is for us so obscure. It must enlighten and inflame our wills because it is by love that we are united to God in this life. So we begin again with the Church to pierce the darkness of the mystery of God and to await the complete revelation of his own most wonderful, ineffable name. 'I will wait for thy name, O Lord, for it is good in the sight of thy saints' (Office of the Holy Name. Resp. 8).

Our longing desires make us ask, what is this name? Who is the 'One who is to come, who is to rule the people of Israel'? (Office of Sun. I in Advent, Resp. 1). Looking into the vision of night, Daniel saw the Son of man, to whom is given all honour and power (*ibid.*, Resp. 2). We learn from this that we await a human person, and in the joy of this knowledge, we cry out: 'Hear the Word of the Lord, O gentiles, and tell it as good news, even to the ends of the earth: and in the islands which are close to us say: our Saviour shall come' (*ibid.*, Resp. 6). This 'one who is to be sent' is 'to reign as king and will be wise' and 'this is the name he will be called, the Lord, the Just One' (*ibid.*, Resp. 9). Isaias reveals that 'a virgin shall conceive and bear a Son and his name shall be called Wonderful, God, the Strong One' (*ibid.*, Resp. 7). The climax of the revelation made at the beginning of Advent is the message of Gabriel to our Lady, fulfilling the prophecies which have been recalled to our minds, by announcing the coming of a son who will be called Son of the Most High (*ibid.*, Resp. 3 and 4).

Following the liturgy in the breviary during Advent, we can trace this hidden name through the weeks that precede Christmas. Sometimes we seem to have reached our goal, and to have discovered the one who is to come. Yet we find each time that he escapes us. It is the secret of the soul's approach to God. At times we seem so near, as if only a thread must be snapped before we are already in him and utterly consumed in his power and love. Then as we seem to draw near to the holy of holies, and to be even now possessed by God himself, this very holiness, this utterly trans-

cent purity would seem to cast us off again into darkness. As once we felt so near, we appear now to be surrounded by a darkness more penetrating and obscure than ever before. We need to ponder and make our own all the assurances of the prophets that the 'Holy One of Israel is our protector' (Sun. II, Resp. 4). We are told not to grieve but rather to rejoice because of the depths of loving kindness in the heart of our Lord (*ibid.*, Resp. 1, 3, 5, and 6). This mighty king who is coming in great power, who will teach us his ways and show us his mercy, is himself an expression of the tenderness, purity and strength of God, for he is called the Lamb.

As the weeks go by, new traits are revealed, while the themes of power, light, holiness and mercy coming into the world by the advent of the Saviour are enforced. His eternity is expressed, on the third Sunday, by the words: 'Thou, Bethlehem, city of the Most High God, out of thee shall come forth the ruler of Israel, and his going forth shall be as from the beginning from the days of eternity, and he shall be glorified in the midst of the earth and peace shall be in our land' (Sun. III, Resp. 3). More easily grasped by our sense-bound nature, we read of his beauty: 'His eyes are more beautiful than wine and his teeth more white than milk' (Sun. IV, Resp. 2). His name will be glorious (Sun. III, Resp. 9), he will be 'a priest after the order of Melchisedech', he will be called 'Emmanuel' (Ember Friday in Advent, Resp. 1 and 2).

It is on the last Sunday of Advent that we are finally invited to 'gaze right into the greatness of this one', so close at hand now, 'who is coming forth to save the nations. For this man is the king of justice whose generation hath no end' (Sun. IV, Resp. 8). The Church no longer conceals the infinite love of God the Father, who cares so much for the world that he sends his only-begotten Son, born of a virgin (*ibid.*, Resp. 4).

At last, on Christmas night, God speaks. He declares his name, which is his Word: 'Therefore my people shall know my name in that day; for I myself that spoke, behold I am here' (Isa. lii, Christmas, lesson 2). We sing in triumph: 'A child is born to us and a son is given to us, and the government is upon his shoulder: and his name shall be called Wonderful, Counsellor, God the mighty, the Father of the world to come, the Prince of peace' (Isa. ix, lesson 1). We know now, because we see the Word made

flesh, that the mysteriously hidden and beautiful name is the name of Jesus. 'A virgin has brought forth a king whose name is eternal' (Christmas Lauds, ant. 2) and it is with this holy name that the new year opens on the Feasts of the Circumcision and the Holy Name. It is as if, having been for so long concealed in the depths of the godhead, the presence of the Saviour who bears this beautiful name must be brought home to us by repeating this beloved name, this sweet name, Jesus. He it is whose brightness must fill the earth and every heart, being born again by grace in those who receive him. 'Stay with us, O Lord, and illumine us with thy light and when darkness of soul has been dispelled, fill the world with thy sweetness' (Office of the Holy Name, lauds hymn).



CAMPION'S MISSION

CHARLES SOMERVILLE, S.J.

WHEN Edmund Campion after long temporizing finally broke from the allurements of his humanist's life at Oxford and retired abroad, Cecil observed of him: 'It is a very great pity to see so notable a man leave his country, for he was one of the diamonds of England'. Four years earlier, in 1566, when Queen Elizabeth visited Oxford, her chief minister had applauded the eloquence and personal charm of the rising Fellow of St John's college. On that occasion Campion had delivered orations in the name of the university before Elizabeth, as thirteen years earlier, representing London schoolboys, he had spoken his address to Queen Mary. Approbation, popularity and honour continued to follow him: he was made proctor and public orator, the highest posts compatible with his standing in the university. Then he tore the net which Anglicanism was throwing round him, withdrew to Ireland, was hunted thence because he lived as a Catholic and took refuge in Douai, 1571.