

writings of the fathers, so much closer, we now realize, to the gospel tradition itself.

The meditations addressed to the Holy Spirit have been selected from a work popular in the English fourteenth century. The translator here has been less successful in avoiding tiresome archaisms and unnecessary capital letters. A special devotion to the Holy Spirit must be rare today, and could with advantage replace many of the countless ones which are available. But this curious and loosely-written work is hardly likely to bring it about.

LAURENCE BRIGHT, O.P.

THE STATE IN THE NEW TESTAMENT. By Oscar Cullmann. (S.C.M. Press; 12s. 6d.)

The opposition of temporal and spiritual power, at least as old as the *Antigone* and cast by history in the last four centuries between the two competing corporations of Church and State, is here judiciously presented in its New Testament setting. Four lectures carefully argue that the Christian ideal appears from direct statements in the Gospels, not merely by indirect inference from them, and is consistently maintained, despite difference of emphasis, by the Epistles and Apocalypse.

Neither the Pharisees and Zealots nor the Sadducees and Herodians, in other words neither the members of the resistance movement nor the collaborationists found support from our Lord. Some of his followers were extremists, thus Simon Zelotes, possibly Judas Iscariot, not impossibly Peter and the sons of Zebedee. *Sicarii*, cut-throats, the administrators called them as we now speak of terrorists or the underground or the *maquis*; they aimed to overthrow Roman rule and establish a Jewish theocracy. For this cause was our Lord wrongly condemned by Pontius Pilate, according to the inscription on the Cross, but it was expressly rejected by him as a satanic temptation.

For he was not the Messiah if that meant a victorious national leader who identified the Kingdom of God with instant earthly dominion, but rather the Son of Man foretold by Daniel and the Servant of God sung by the Deutero-Isaiah. He consorted with tax-gatherers and the army of occupation and never preached civil disobedience, though he spoke of the pretensions of rulers with irony and taught that the State was provisional, not a final institute worthy of divine honours.

For Professor Cullmann the Church, the *politeuma* of the coming age, is false to itself when it adopts means belonging to the *polis* of the present secular State. His is not the mind of Innocent III, nor yet of Pius VII. He is no political escapist, however, for he recognizes that the State maintains a certain dignity in an order willed by God and has

angelic forces behind it. If he does not affirm this world he does not deny it. The social dualism of the Christian is not between this worldliness and otherworldliness, it is a chronological dualism between the present and the future. This goes to explain how St Paul could command subjection to the powers that prevail over us and St John condemn Rome as the beast from the abyss. We must pay our taxes, but not render to the State the things that are God's.

THOMAS GILBY, O.P.

THE SOUL OF THE APOSTOLATE. By Dom Chautard, O.C.R. (M. H. Gill, Dublin.)

This re-issue of Dom Chautard's *Soul of the Apostolate* makes available a work which is concerned, not with particular forms of the Apostolate but with any form of the Apostolate, that is, with any form of handing on the Gospel message. Now, whether this message is handed on by preaching the Word, or by deeds of mercy, the Apostle must be active. The purpose of this book is that apostolic activity may be supernatural activity. And for activity to be supernatural there must be a supernatural source. Only if the source is supernatural, will activity produce supernatural results. The supernatural source is the interior life of prayerful union with our Lord.

But a tension between interior life and apostolic activity is sometimes apparent to the zealous worker for souls. This book tries to remove such tension. And it does so, not by banishing necessary activity, nor by subtracting the interior life, but by establishing order and due subordination. The author insists that the interior life must come first because by it the apostle, be he priest, religious or lay-person, is enabled to live intimately with God and thus he draws on the Source of grace. This is a practical conclusion drawn from reflection on the words 'Without me you can do nothing'. Although the interior life is placed first, the active life is not depreciated because the active life is seen as mirroring the overflowing liberality of God, and as willed by God. Further, the active life is seen as a special means of sanctification if the works performed are undoubtedly willed by God, and are not taken up for any motive other than for the glory of God. Thus a balance is struck and maintained between interior life and apostolic activity. It is not a case of the one or the other, but of both in harmony, because both are necessary in the Apostolate.

The author held that the tension, which he tried to remove, could be felt by the keen apostle in the form of doubts. Is it lazy, or selfish, or neglectful of the needs of souls, if one devotes time to prayer, study and spiritual reading? Ought not these exercises to be cut down so that more time could be given to external works? These doubts receive