

doubt that his theses strike at the heart of faith in Christ. It would not be a great exaggeration to say that all recent work on the historicity of the Christian message, the *kerygma*, has taken the form of an *Auseinandersetzung* with Bultmann.

Fr Malevez's last chapter, 'The Verdict of Tradition', where he attempts to 'place' the teaching he has so clearly analysed in earlier chapters, is rather disappointing. Surely the Catholic theologian can make a more positive response to the challenge of Bultmann than Fr Malevez's somewhat pale apologetics. It would be possible, for instance, to revive the scholastic theology of the *res gesta* as the revelation-reality proclaimed in the revelation-word: a *res gesta* which is much fuller than a mere *res facta* or *acta*. And Fr Malevez has shown elsewhere that he is capable of more creative theology than this.

Finally I feel bound to protest against the extraordinary mistranslation of Heidegger on p. 31; Heidegger may be enigmatic, but he does not talk *nonsense*. Why 'his own self-disclosure'? The phenomenological method consists in allowing what shows itself to be seen in its own terms, according to the very manner in which it shows itself. The essay referred to on p. 29 is by Hugo and not by Karl Rahner. It would be preferable to speak of 'the *Dasein*' rather than just of '*Dasein*': *das Dasein ist ein Seiendes*.

CORNELIUS ERNST, O.P.

RUYSBROEK'S DOCTRINE OF THE SPIRITUAL BASIS FOR THE SOUL'S ASCENT: II. By Albin Ampe, S.J.

Albin Ampe, S.J., divides the second part of his monumental study of Ruysbroek's teaching, *De Geestelijke Grondslagen van den Zieleopgang naar de leer van Ruysbroec* into two volumes: and in the first of these, *Schepping en Christologie* ('Creation and Christology', *Studien en Tekstuitgaven van Ons Geestelijk Erf*, Tielt, 1951) he is concerned with a further aspect of the *Bildtheologie* in the works, with an exposition of what Ruysbroek believed and taught about the nature of man as he is made in the likeness of his divine exemplar. Although Ampe carefully abstains from treating of the attacks upon the soundness of this doctrine which have been made, it is none the less plain that as he writes he constantly has such critics as Gerson in mind; and this study benefits greatly from its author's care to show, as Ruysbroek himself protested, that his views were wholly incompatible with, utterly averse from, pantheism. To the many who today still remember the old charges and look askance at him, one would commend this very careful and detailed critique. The lucid explanations which we are given of such topics as the union between the creature and its Creator ('a unity of relation, not a unity of identity'), the implications of difference in the doctrine of 'likeness', the Word as image of God, are

both a very sure guide to our right understanding, and a very strong inducement to us to turn back from them to the works themselves. 'Thou hast made us for thyself': Ruysbroek knew this at a depth, and expounded it with a sublimity unparalleled in the annals of the Church.

ERIC COLLEDGE

THE LIFE OF ST JOHN OF THE CROSS. By Crisógono De Jesús. (Longmans: 45s.; pocket edition: 18s.)

This new life of St John of the Cross appeared in Spanish in 1955. As the translator shows in her introductory note, it is the work of a scholar who devoted his life to the study of St John and St Teresa and whose documentation was necessarily more complete than that of the French Carmelite, Fr Bruno, whose life of the saint appeared in an English translation in 1932, which benefited by the expert editorship of the late Fr Benedict Zimmermann. As befits such a work as this, there are a very large number of footnotes and references; these are given together at the end of the book, the notes being suitably edited for English readers by the translator, and the references given without the comments which accompanied them in the Spanish text; in this way the difficulties due to considerations of space have been overcome without any great loss to the reader.

The life of the saint is traced in detail, one might almost be tempted to say in too great detail, were it not that it is precisely by the accumulation of so many small facts that the picture of the saint stands out in end so clearly. The portrait which emerges will certainly cause astonishment to many who only think of St John as a gloomy sort of person, addicted to a life of exaggerated penance. He was, in fact, anything but gloomy, and if he did lead a life of complete detachment, and of unremitting and sometimes almost frightening austerity, yet in many respects he remained very humane, and it is the balance between the two, so perfectly achieved, which made him, and still makes him, so attractive. His great love of nature, his loving care of the sick, his lasting affection for his family and for his especial friends were, whilst remaining very human, shot through with the love of God, whose whole-hearted and loving servant he was. One slight criticism of the author's work might perhaps be made. It seems to us that in the matter of the saint's persecution by the unreformed Carmelites, a more balanced view is that given by Fr Zimmermann in a postscript to the life by Fr Bruno. The Carmelite friars were all caught up in a welter of overlapping and often contradictory authorities, not to speak of the constant interference, sought or unsought, of the king; so that a good unreformed friar, and there must have been many, might well have thought, not without some show of justifica-