

Father, Son, and Holy Ghost are one substance and three—what? Persons, we say. But¹ we can now begin to see the problematical nature of this word. For as we normally use it, it signifies its subject in itself, and not with reference to something else. To say 'Mr K. is a person' tells us nothing whatever of his relationship with others. And indeed we talk about God, with impeccable orthodoxy, as 'a person'. Our God is a personal God, we say, and we are not usually thinking about God as three when we say it, but about God as one. And yet we say 'three persons', because we have to say three something, in order to affirm our faith in the real and not merely conceptual distinction between the divine three.

A grasp of the distinction between substance words and relationship words is essential for any understanding—and it can never be more than pitifully inadequate—of the mystery of the Trinity. But to make the distinction is only to raise yet more baffling problems about the words in which the revelation is couched which will have to be deferred until the next article. Meanwhile it will be well to close with a repetition of Augustine's words at the end of Bk VII: 'If for the sake of carrying on discussion we wish to admit the use of the plural, and to say three persons or three substances (in the Greek terminology), in order to have some answer to the question "three what?", let us avoid ever thinking in terms of bulk and spacial intervals and qualitative differences of even the least degree; let there be neither confusion of persons nor any such distinction as implies any inequality. And if this cannot be grasped by understanding, let it be held by faith, until he shines in our minds who said through the prophet, "Unless you believe, you shall not understand".'

Reviews

EACH HIS OWN TYRANT, by Wingfield Hope; Sheed and Ward, 8s. 6d.

The two case-histories presented in this book are typical of people we must have all come across; 'Alice' who fails to enter into adult relationship with others because she was starved of love in childhood, and 'Hugh' who finds an otherwise happy marriage threatened by the tensions he introduces, unconscious that he is still reacting against the over-protective mother of his earlier years.

In each case the release from this tyranny comes from talking over the business at length with understanding and genuinely loving people; in the more difficult case of 'Alice', these are the people who run a Catholic Home of Rest; with Hugh, it is his wife who instinctively knows what to do.

The cases have been built up from fact—we are told (and may be grateful to know) that the Home of Rest does exist, and perhaps can guess that the author's insight into these matters has been gained by working there—but they are presented in the form of fiction. This gives them the life which factual case-histories often lack, since the necessary details for a coherent picture can all be given; the essential truth of what is being said here comes home to the reader in a quite natural way. We may well have realised speculatively that failure of integration in adults is due to some childish element that still remains as a result of earlier maladjustment, and realised too that patient listening and love can bring about a cure; here we are *shown* that it is so.

The book can be especially recommended to priests, so much of whose work consists in 'counselling' (to use the convenient American phrase) penitents and others with real difficulties that yet do not demand the attention of a professional analyst. Technical works (such as the excellent *Moral Problems Now*, by Hagmaier and Gleeson, brought out by the same publishers last year) are necessary, but so is the imaginative impact of a Wingfield Hope. And all who have any connection with religious life will be interested in the alternative sequel given to the story of 'Alice', in which she enters a convent with all her self-centred self-righteousness, and might have turned into an unhappy and frustrated nun, but for the incident which takes her to the Home of Rest, to learn about herself, and so learn the ordinary human charity which is also true religion.

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DO DOGMAS CHANGE?, by Henri Rondet, S.J.; translated by Dom Mark Pontifex; Burns and Oates, Faith and Fact Books, 8s. 6d.

For two reasons, it is more than usually difficult to write popularly about the development of doctrine. First, even to see the problem of development demands a knowledge of the history of Christian teaching greater than can be presumed in the general public. Second, there is not so far available any satisfactory technical treatment of the question on which a populariser might draw. Such a writer must therefore first educate his readers into seeing a problem, and then depend largely on his own skill in order to present an acceptable solution of it.

Père Rondet succeeds splendidly in the first task, and fails sadly in the second. He begins soundly by distinguishing between the progress of revelation, the history of theology, and the development of doctrine. Then he presents a 12-page outline of the history of doctrine, taking us swiftly through the Trinitarian and Christological Councils, the Pelagian controversies, the heresies pro-