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God, Man and the Church: Christ and the Church According to Gregory of Elvira

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The book also contains a brief biography of Dr. Casey and ends with a complete bibliography of his published work.

An impressive tribute "to a scholar of wide range and a friend of deep sympathies."

C. G. ARÉVALO, S.J.

GOD, MAN AND THE CHURCH

CHRIST AND THE CHURCH ACCORDING TO GREGORY OF ELVIRA. By Francis J. Buckley, S.J. Rome: Gregorian University Press, 1964. xvi, 165 pp.

Father Buckley's doctoral dissertation, written under Father Antonio Orbe's direction, gives us a "positive analysis and comparison of the content of the works generally ascribed to Gregory of Elvira"—the *Tractatus Origenis*, the *Tractatus de Epithalamio*, *De Fide*, *De Arca Noe* and other shorter works. The study concentrates on Gregory's theology of the relations existing between Christ and the Church, from the beginning of the history of salvation to the fall of Adam, from the fall to the Incarnation, and finally in the time after the Incarnation. Father Buckley finds that Gregory's theology has, in this area, "surprising breadth and depth," that "he succeeded in synthesizing various major scriptural figures of the Church...into a unity of his own, a unity which still holds interest after all these centuries."

In the conclusion of his thesis, Father Buckley finds that "the major theological problem around which [Gregory's] attention revolved from the beginning to the end of his works was the problem of the one and the many in theology"—the problem of the one and the many seen in relation to the Trinity; as located in the communication of Christ's divinity to all men; as seen in the bonds of unity within the Church, etc. He finds that Gregory developed and elaborated his solution to this problem, as applied to the participation of men in the divinity, only gradually. He has tried to follow this development. B. judges that Gregory's importance in ecclesiology is in his genuine concern with the problem of the relationships of God with man, and in his realization that this problem could be solved only in and through the Church.

(With regard to what B. believes was Gregory's principal concern, it may not be impertinent to ask: after B.'s own insistence that his study attempts to highlight Gregory's thought "in terms of his own categories," "in terms of the categories established by Gregory him-

self,"—is it altogether felicitous to conclude that "the major theological problem around which [Gregory's] attention revolved from the beginning to the end of his works" is a problem which he (as B. himself admits) did not once explicitly state because "his thinking is not speculative enough to formulate the problem in...abstract terms?" B. says, further: "The problem is implicitly present in all his works and gives to them a unity of which he himself was perhaps not conscious.")

Together with the customary bibliography, B. also gives us an index of Scripture texts used in Gregory's works: Gregory's importance (he reminds us) as a major source in the reconstruction of the *Vetus Latina* is now generally admitted. In another appendix, B. discusses the authenticity of three minor works and of various fragments attributed to Gregory. There is finally a chronology of Gregory's works; B. uses internal criteria based on his own research on the development of Gregory's thought to help him establish the chronology.

This dissertation is obviously the issue of much careful, methodical, painstaking work, of much patient collating of texts, citations, cross-references. Obviously Father Buckley did not spare himself the *durus labor* his subject demanded. What he says of Gregory on p. 134: "Nothing is too commonplace or insignificant to escape his notice," may well be applied to his own conscientious attention to detail.

We may be allowed to congratulate Father Buckley for these *primitiae*, we trust, of his scholarly labors.

C. G. ARÉVALO, S.J.

A MOMENT OF CHURCH RENEWAL

VATICAN II: LAST OF THE COUNCILS. By Rock Caporale, S.J.
Foreword by Bishop John J. Wright. Baltimore: Helicon Press,
1964. 192 pp.

During the second session of Vatican II, Fr. Rock Caporale interviewed some 90 people connected in some capacity with the Council: 73 were bishops or cardinals, 17 theologian-experts or Protestants observers. He interviewed them as a student of sociology; the interviews were meant to find out what bishops and other leaders in the Church from all over the world thought about "vital conciliar issues"; the book itself, a summation of the survey written in non-technical form, was meant to be of service to bishops participating in the Council, to the Christian