

# philippine studies

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## **A Tribute to a Scholar: Biblical and Patristic Studies**

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## A TRIBUTE TO A SCHOLAR

**BIBLICAL AND PATRISTIC STUDIES.** In Memory of Robert Pierce Casey. Edited by J. Neville Birdsall and Robert W. Thomson. A publication of the *Vetus Latina* Institute, Beuron. Freiburg: Herder, 1963. 270 pp.

Robert Pierce Casey, for many years head of the Department of Biblical Literature and History of Religion at Brown University, and shortly before his death College Lecturer in Divinity and Dean at Sidney Sussex College, Cambridge, died in April 1959. This book, made up of thirteen biblical and patristic studies written by his former friends, colleagues and pupils in America, England and the Continent, is published as a memorial tribute. Dr. Casey was well-known as an expert in textual criticism in the fields of New Testament studies, patristics and Christian orientalia, and these essays are studies in the areas in which he himself worked. The contributors represent, as the preface points out, a wide range of confessional and theological backgrounds, "not unfitting in memory of one who, firm in his own convictions, was always respectful and appreciative concerning the traditions and convictions of others."

Seven of these studies deal with questions of biblical criticism, four are in the field of patristics, two are concerned with liturgical texts.

We may be allowed to detail the book's contents:

D. Winton Thomas (Cambridge): *Belial in the Old Testament*; J. Neville Birdsall (Birmingham): *MS 894, A Collation and an Analysis*; Ernest C. Colwell and Ernest W. Tune (Southern California): *The Quantitative Relationships between MS Text-Types*; Bonifatius Fischer OSB (Beuron): [an hitherto-unedited Old Latin MS of the Acts of the Apostles]; G. D. Kilpatrick (Oxford): *An Eclectic Study of the Text of Acts*; Bruce M. Metzger (Princeton): *Explicit References in the Works of Origen to Variant Readings in New Testament Manuscripts*; Allen Wikgren (Chicago): *Chicago Studies in the Greek Lectionary of the New Testament*; Emmanuel Amand de Mendieta (Winchester): [on Basil of Cesarea and Pope Damasus]; Rene Draguet (Louvain): [a new contribution to the study of the *Apophthegmata Patrum*]; Robert M. Grant (Chicago): *The Fragments of the Greek Apologists and Irenaeus*; Sirarpie Der Nersessian (Dumbarton Oaks): *A Homily on the Raising of Lazarus and the Harrowing of Hell*; E. C. Ratcliff (Cambridge): *A note on the Anaphoras Described in the Liturgical Homilies of Narsai*; Robert W. Thomson (Harvard): *The Text of the Syriac Athanasian Corpus*.

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-