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The Early Church and Jewish-Christian Theology: The Development of Christian Doctrine Before the Council of Nicaea

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situation in general, and then the various authors in particular, even those not represented in the anthology.

The Anthology itself contains selections from 21 Filipino writers. The book ends with a double bibliography: one of "Philippine Literature in English"; the other, a "Checklist of Philippine Literature Published in the United States" between 1930 and 1965. The value of all this material—critique, anthology, and bibliographies—cannot be overestimated.

No anthology of course can be entirely satisfactory. Why, for instance, are there no selections from Gilda Cordero, or from Kerima Polotan, or from Aida Rivera. Their works are discussed, but no selections from their work are given in the anthology. Carlos Romulo is represented: why not Manglapus? why not Carmen Guerrero Nakpil?

One wonders also why certain pieces have been chosen for inclusion in preference to others. Nick Joaquin (many of whose works could be anthologized) is represented by his masterpiece: the play, "Portrait of the Artist as Filipino." On the other hand, Manuel Arguilla, whose range is more limited, is not represented by his best story but by a piece which many would consider inferior.

But the choice of pieces as well as authors is the anthologist's right. Casper's is a good anthology and a splendid critique. And this particular writer is grateful for the kind mention that is made of his own essays.

MIGUEL A. BERNAD

THE EARLY CHURCH AND JEWISH-CHRISTIAN THEOLOGY

THE DEVELOPMENT OF CHRISTIAN DOCTRINE BEFORE THE COUNCIL OF NICAEA. Vol. I: THE THEOLOGY OF JEWISH CHRISTIANITY. By Jean Daniélou. Translated and edited by John A. Baker. Chicago: Regnery, 1964. xvi, 446 pp.

The name of Father Jean Daniélou, S.J., professor of the History of Christian Origins at the Institute Catholique in Paris, has long been associated with the history of the early Church, and in particular with the literature of those early centuries. His enormous familiarity with the sources in many languages both inside and outside Christianity, has led to numerous books and articles on every aspect of the period, characterized by a creative insight into the sources and broad reconstructions of the life and thought of early Christianity. In 1958 Daniélou published in French the first of a projected three volume history of Christian thought during the period before the

Council of Nicaea in 325. Thus far two volumes have appeared in French, and the volume under review is the English translation of the first volume, somewhat revised and adapted in the light of criticisms made of the French edition.

Basic to Daniélou's work is the fact that the Revelation given by Christ to His Church, only gradually unfolds in the course of centuries, as the Church meditates on the Message of Christ and seeks further to understand its richness and develop its implications. The chief instrument in this unfolding of Christian Revelation is theology. But though the Revelation is divine and unique, theology is a human instrument, using changeable human concepts, according to the changing modes of thought in different historical eras. Each age must re-think the one Revelation and attempt to present it in its own terms and categories, comprehensible to the men of its own time. Daniélou sees three distinctive theologies, three systematic world-views constructed on the basis of the data of Revelation, existing in the early Church. They corresponded to the three worlds, three cultures, which went into the making of the Church—the Jewish, the Hellenistic, and the Latin. It is the Christian thought which expressed itself in forms borrowed from Judaism which is the subject-matter of this volume.

Historians of dogma like Adolf Harnack at the beginning of the twentieth century conceived Christianity as being the result of the encounter between the Gospel message and Greek philosophy, essentially the work of the second century. The discovery of remains of first-century literature of various kinds since the end of the nineteenth century, and in particular the post-World War II discoveries of the Dead Sea Scrolls at Qumran and the collection of Gnostic manuscripts at Nag Hammadi in Egypt, have given scholars an entirely new insight into the intellectual climate of the first century, and made possible for the first time such an attempt as Daniélou's, to reconstruct from these varied sources a synthetic presentation of the form in which the Jewish Christians expressed the truths of the Gospel in that early period before the forms of Greek thought became dominant.

After a survey and evaluation of the extant Jewish Christian literary sources, and an equally brilliant conspectus of the Gnostic and other heterodox Jewish literature, which for all its heterodoxy still is valuable to us as preserving earlier elements taken from Jewish Christianity, Daniélou gives successive chapters to the principal themes of Christian dogma, illustrating from the above sources how these themes were expressed, sometimes aptly, sometimes awkwardly and even verging on heterodoxy, by the Jewish Christians. His method is as brilliant as it is difficult for the non-specialist to evaluate adequately, for Daniélou's vast knowledge of the literature of the

early centuries and his familiarity with practically everything written by modern scholars on the subject, enables him to find indications of a particular thought-form where the untrained eye can only with difficulty evaluate the validity of his inferences. His approach is creative and imaginative in the best sense of these terms, however, and though specialists have questioned some of his more venturesome hypotheses, the ordinary theologian or historian will find Daniélou's work enormously enlightening for understanding at least the major lines of the theology of the primitive Church, and full of insights into its later development.

Though the book is rather for the theologian and the historian than for the general reader, its interest extends beyond the limited scope of its investigation. The existence of a Jewish-Christian theology, later succeeded by a Hellenistic theology cast in the thought forms of Greek philosophy, which was itself to yield to a theology expressed not merely in the language but in the conceptual categories of the Latin world, is testimony to the necessity that the Church express the unique revelation of Christ in ever new ways, corresponding to the ways of thought of each succeeding age and each new culture. There can be no such thing as a perennial theology equally valid for West and East, for the Greek Patristic world, for medieval Christendom and for the mid-twentieth century. Though the Message revealed by God in Christ remains one, it must be expressed in ever-new theologies corresponding to the changing cultures of the world if it is to remain intelligible to the men who think in the forms of thought proper to each of these cultures. At the same time, as Daniélou shows clearly in his treatment of Jewish-Christian theology, the Message of the Gospel remains one, and can and must be disengaged from the various thought-forms in which it has been expressed in the past in order that it may receive adequate expression in contemporary culture. The task of the Church as guardian of Revelation is to see to it that the Message is both expressed ever-new, and that it is passed on in all its integrity.

JOHN N. SCHUMACHER, S.J.

THE PROTESTANT REFORMATION: BIRTH AND ESTABLISHMENT

NAISSANCE ET AFFIRMATION DE LA REFORME, par Jean Delumeau. Paris: Presses Universitaires de France, 1965. 417 pp.

The volume under review forms part of a series on world history by French-speaking historians, projected for forty-six volumes under