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On Judaism, Christianity and Islam Sons of Abraham

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fair amount of evidence that the second century Church did recognize the primacy of the bishop of Rome as a continuation of the primacy of Peter. (On this whole matter, cf. James F. McCue, whose review of this book we have referred to above, in *Theological Studies* 25/1964, 161-196, "The Roman Primacy in the Second Century and the Problem of the Development of Dogma.")

Other excellent analyses and critiques of Cullmann's work have been written, by—to name only a few authors—Cardinal Journet, the Dominican exegete P. Benoit, A. Javierre, F. Sullivan. (Cf. R. Beaupere in *Istina*, 1955, 345-372.) Otto Karrer's book belongs with the best of these studies—scholarly, painstaking, alert to existing problems, eirenic in spirit. It has been, and remains, an indispensable piece in the continuing Protestant-Catholic-Orthodox discussion (of primary importance in the ecumenical movement) on the reality and meaning of the apostolic and Petrine succession.

C. G. ARÉVALO, S.J.

ON JUDAISM, CHRISTIANITY AND ISLAM

SONS OF ABRAHAM. By James Kritzeck. Baltimore: Helicon, 1965. 126 pp. Annotated bibliography.

This brief but scholarly work deals with the elements common to Judaism, Christianity and Islamism in so far as they provide a basis for a dialogue leading to better understanding. It is characterized throughout by a discreet optimism and builds solidly on the wisdom of the past. Within a compass of 126 pages the author cites more than 150 writers, some in several of their works, who in the present century have dealt with some aspect of Islam. This assessment of opinion together with an open-minded independence in handling a large amount of historical and theological data makes the book a competent study of the problems of cultural interpenetration the topic implies.

The last chapter evaluates the threefold dialogue now in progress. It shows what is being accomplished by men of good will in all three faiths—more especially at the Dominican Institute of Oriental Studies in Abbassiah, Cairo, and at the Benedictine monastery in Tounliline, Morocco.

For each chapter there is an annotated bibliography. The list on Islam on pp. 118 ff. might well have included the survey of F. Pareja (*Islamologie*, Beyrouth, 1963) and that on Christendom and Islam on pp. 124 ff. the ironic book of L. Gardet (*Mohammedanism*, London, 1961) and the two fine studies of J. M. Abd-El-Jalil (*L'Islam et nous*, Paris, 1947, and *Aspects intérieurs de l'Islam*, Paris, 1949).

There are a few typographical errors which should be corrected in a future edition; for example, a line from the previous page is repeated and at least one line has fallen from the last six on page 67. Christianity is misspelled in note 31 on page 112. The jinn and the angels seem to be identified on page 41, though they are generally regarded as distinct by Muslim theologians.

The book is required reading in any study of the Declaration on Non-Christian Religions (*Nostra aetate*) of Vatican II. It is highly recommended to all who are interested in ecumenical and intercultural problems.

THOMAS J. O'SHAUGHNESSY, S.J.

THE CHURCH IN BIBLICAL PERSPECTIVE

L'EGLISE DE DIEU PARMI LES HOMMES. LE SENS SPIRITUEL DE VATICAN II. By M. M. Philipon, O.P., Paris: Desclee de Brouwer, 1964. 240 pp.

P. Philipon, a *peritus* at Vatican II, is a specialist in the field of the theology of the spiritual life, well-known for his studies on St. Therese of Lisieux, Sister Elizabeth of the Trinity and Dom Marmon. In this work he gives us an essay on the ecclesiology of Vatican II. Its subtitle, *le sens spirituel de Vatican II*, indicates the perspective the author takes. He has tried, he says in his preface, to trace the major themes of the interventions made during the Council, and to give us a synthetic orientation, at once doctrinal and spiritual.

The book's point of departure is the central idea in the splendid address with which Paul VI opened the second session of the Council: the church desires a deeper understanding of herself, a renewed realization of her life and her mission. Vatican II was not a council convened to formulate dogmatic definitions or to pronounce anathemata; it was a Council with an overriding pastoral intent: doctrine was to be given as the word of life. Hence the Council's stress on the Church as the great biblical images present her—as God's rule and kingdom, as God's family, His only people, as Christ's body; on the Church seen within a full biblical perspective, a perspective fully integrating the contributions of the liturgical, patristic, theological and ecumenical renewals of the last few decades, as well as a renewed appreciation of the riches of the theological traditions of the Eastern Churches; on an ecclesiology with thoroughly trinitarian, christocentric and eucharistic dimensions.