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## Hellenism and Christianity

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pires in the twentieth century, Fr. Vengco did not make a mistake in producing this excellent study of a somewhat obscure seventeenth century Spanish theologian.

While the dissertation is handsomely printed and generally well edited, a number of typographical blemishes do occur. One unfortunate oversight is the failure to give accurate pagination for other references within the dissertation. This undoubtedly happened because the editor did not change the references from the typed copy to the printed pages. A scriptural and a general index would have facilitated the use of the study.

*William J. Malley, S.J.*

HELLENISM AND CHRISTIANITY: THE CONFLICT BETWEEN HELLENIC AND CHRISTIAN WISDOM IN THE *CONTRA GALILEOS* OF JULIAN THE APOSTATE AND THE *CONTRA JULIANUM* OF ST. CYRIL OF ALEXANDRIA. *Analecta Gregoriana Series, Vol. 210.* By William J. Malley, S.J. Rome: Universita Gregoriana Editrice, 1978. 466 pages.

It is interesting to see how two books can enable one to observe at close hand the struggle between two mentalities coming from the same culture and speaking the same language, and from this to view the wider world of two personalities, each one fervently committed to his respective cause. The two books are the *Contra Galileos (CG)* of Emperor Julian (known in Christian circles as the "Apostate") in the second half of the fourth century, and the *Contra Julianum (CJ)* of St. Cyril of Alexandria in the first half of the fifth century. Through his competent, scholarly research, the author of this volume has succeeded eminently in clearly presenting to us the arguments of a direct, polemical confrontation between Hellenism and Christianity during that period of the Church's life.

Until now scholars have consulted Cyril's *CJ* for the light it can give to some particular aspect of Cyrillian thought, or because of the fragments preserved in it from the *CG* or passages of the writings of other ancient authors. In other words, *CJ* has been used primarily as source for materials to fill in certain lacunae in Cyrillian studies. The present volume is the first complete examination of the *CJ* in its own right "in order to discover exactly what was St. Cyril's apologetic methodology and to assess his originality and indebtedness to others" (p. 11). But the author manages to give us much more than this immediate objective. He allows us to enter into the literary and intellectual world of Julian and Cyril and introduces us to the thinking of two diametrically opposed protagonists, one vehemently committed to the revival of Hellenism and the other strenuously defending the doctrinal claims of Christianity.

There are two principal divisions to the book: a first portion that seeks to discover the elements that make up the basic synthesis and underlying thought of Julian based especially on the *Contra Galileos*, and a second portion that covers the arguments of Cyril as gathered from his *Contra Julianum*.

In the first part, the author looks for the synthesis of Julian's thought through a study of his language and expressions in the *CG* ("Galileans" is the name that Julian used for Christians) in relationship with the same or similar language and expressions he employed in his other writings. The main thesis of Julian in *CG* is that the Galileans abandoned Hellenism for a pseudo-Judaism, a move that is definitely stupid since Hellenism is superior to the tradition of the Hebrews. More than that, the Galileans have also defected from the authentic Hebrew tradition in order to follow Jesus who was "a miserable individual incapable of easily supporting his burden, and had need of comforting by an angel though he was supposedly a god. This wretchedness of Jesus, of course, is partially explained by the inferiority of the culture and nation he belongs to" (p. 179). The Galileans are therefore "double-apostates" according to Julian.

In the writings of his imperial period, the antipathy of Julian against the Galileans is well-defined and articulated. For him, "the Galilean movement was based on an evil myth concocted by unscrupulous men and foisted on the simple and uneducated persons and the morally weak since this myth appealed to the emotional and irrational part of the soul" (p. 222).

The second principal division of the book puts together and analyzes the arguments of Cyril in the *Contra Julianum*. The reader who might be scandalized at the virulence and bitter animosity of the polemics of Julian will perhaps be shocked at the way Cyril answered Julian in kind. For Cyril was no "christian gentleman" if by that term is meant one who will use only polite language in answering his adversary. At every point we see Cyril turning back the arguments of *CG* against Julian himself. Julian is the evil myth-maker and apostate, a pseudo-exegete without any notion of the meaning and interpretation of Sacred Scripture. It is Julian who is a real traitor to his tradition. To the bankruptcy of Hellenism, Cyril opposes the riches and wealth of the Hebrew tradition.

But, continues Cyril, in addition to his numerous misinterpretations of Scripture, Julian shows himself a pseudo-theologian because of his absurd notion of the heaven's divinity and his errors concerning the guardian gods. All this leads Julian to his false rejection of Christ as prophet and king and to a complete misunderstanding of the person and mission of Christ. Moreover, Julian has unjustly criticized Christian morality and practices. And so Cyril concludes that the Hellenists are the ones suffering from moral and spiritual sickness. Because they have abandoned the one true God they have degenerated morally and have ended up by worshipping demons and dead men and engaging in all sorts of moral perversion. This process of degeneration is,

according to Cyril, especially pronounced in the case of Julian because he had known the truth and then apostatized from it. He accuses Julian not primarily of ignorance but of moral weakness and bad faith.

As the concluding chapter of the book, the author gathers together the elements of Cyril's portrait of the Christian wise man in contrast to Julian's portrait of the Hellenic wise man.

Since our knowledge of the *CG* comes mainly from the fragments of it that are contained in Cyril's *CJ*, the author had to fill out the thought content and to situate these fragments in a broader context by comparing the language of the fragments with identical or similar expressions and words in Julian's other works. The book shows abundant evidence of a careful, meticulous research into the various writings of Julian. The author's competent and comprehensive knowledge of the ideas of Julian and Cyril as found in the original writings of these two protagonists is clearly manifest in the abundant scholarly apparatus of this book.

The research and writing of this volume was done under the direction of Rev. Antonio Orbe, S.J. of the Gregorian University who is one of the leading patrologists of the Catholic world. It now comes to us as a volume in the series of the internationally-known *Analecta Gregoriana*. These two facts alone are indication of the high quality of the scholarly work that can be found in this book.

*Pedro C. Sevilla, S.J.*

THE PHILIPPINES IS IN THE HEART. By Carlos Bulosan. Quezon City: New Day Publishers, 1978. 192 pages.

Early in 1944, Carlos Bulosan published *The Laughter of My Father* in New York, and was hailed by American literary critics as a "charming" writer of "riotous tales." The book was labeled "a Filipino version of *Life with Father*". Shortly thereafter, in a personal letter to a friend, Bulosan said that he had been "angry as hell" when he wrote the stories, and in his essay "I Am Not a Laughing Man," he reiterates the fact that even his comic fiction has the more serious underlying purpose of social criticism. This purpose has, however, often been missed, by critics in Bulosan's land of birth as well as those in his land of exile. In fact one of the central problems of Bulosan criticism is just how seriously to take the comic stories.

In his introduction to this new collection of Bulosan stories, *The Philippines is in the Heart*, Epifanio San Juan Jr., foremost Bulosan authority, makes his own position clear:

Bulosan refused to be stereotyped as a purveyor of cartoons. He sought to repudiate the one-sided and biased prejudice against him as a Filipino writer handling Filipino materials. Like Chaucer or Boccaccio, though under different conditions, Bulosan cherished and translated into practice