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the connexion between the Testaments, and the spiritual value for our times of the Old Testament also. The Library too should be well-stocked with the best works—both Patristic and more recent commentaries, encyclopaedias, lexicons, and periodicals. Likewise, Scripture should have its due place in the Junior Clergy Examinations and the Clergy Conferences.

CORRIGENDA

In the article *The New Latin Translation of the Psalms* (SCRIPTURE, July 1950, p. 206, lines 2–3) a sentence occurred which seemed to imply that this translation was or could now be used at Mass by the priest. No such authorization has in fact been given.

In a footnote to the article *Trends in Biblical Interpretation* (SCRIPTURE, Oct. 1950, p. 247), the last sentence should read 'His work entitled *Origène*, Paris 1948, in the series *Le génie du Christianisme*, should also be read'.

'THE EXPECTATION OF THE CREATURE'

IF anyone loveth not the Lord, let him be anathema' (I Cor. xvi, 22). St Paul who had persecuted the Lord Jesus reacted with all the intensity that is characteristic of such a psychological *volte-face* when it is, in addition, brought about and brought to its term by the power of grace. 'There is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all men, bearing in due season his witness, whereunto I have been appointed preacher and apostle . . .' (I Tim. ii, 5).

This Lord Jesus is the image of the invisible God, the brightness of his glory ; every knee should bend before him. He is the same yesterday, to-day and for ever ; the end of the Law, the corner-stone and foundation. He is our peace, reconciliation and glory, most essentially Saviour. And in preaching to the Corinthian converts St Paul claimed to preach nothing save Christ, and him crucified. All the blessings of the new economy flow from Calvary ; it becomes the supreme and only viewpoint for those who would scan the mysteries of God's plan through the ages. On it St Paul very deliberately takes his stand ; as do all the saints in the history of the Church. It is more essential for every Christian because immediate in its relation to the 'one thing necessary' which is salvation that comes of love and following of our Lord.

¹ Rom. viii, 19.

But we can, and again from the view-point of Calvary, detect a *more universal* aspect in St Paul's teaching. St Paul again envisages the divine plan as it were on a larger scale, his gaze going further into and more resolutely into eternity as known to us by Revelation. He considers the eternal life of the Son, the creation of the whole finite process in its cosmic bearing, and the continued creation, or sustentation, finding its term in Christ—partly as term of the process and partly as a link between eternity and time which has resulted in a re-creation, essentially new and final. The divine plan is seen not only as it affects the human race but also as it touches upon the universality of creation. For there are more than hints that the Incarnation has had repercussions in the universality of being, that St Paul's soteriology is also cosmological and 'total'. This aspect of his teaching particularly of redemption as commensurate with the whole creation is more essentially brought out in the epistles of the Roman captivity (Ephesians, Colossians, Philippians). It would seem that St Paul, drawing nearer the term of his apostolate as of his life, saw ever more deeply into the counsels of God. Perhaps too there was something of that peculiar clarity of vision granted to those who know that they are on the threshold of eternity, even as St Stephen, a few moments before death, 'being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right-hand of God (Acts vii, 56). There is a parallel between St Paul at this time, and St John in his old age; and both have left memorials of their gaze into the counsels of God.

Some five passages stand out as giving expression to St Paul's wider view of divine counsels from all eternity.

(1) *Ephesians* i, 3-14, is a doxology or hymn telling us that the several aspects and stages of the Redemption are unto the praise and glory of God (vv. 6, 12, 14), or in other terms the end (*finis cuius gratia*) of *all* God's works, including the Incarnation, is the glory of God. Now St Paul tells of the works of divine love as realized in the eternal order (vv. 3-6), and then as realized historically (vv. 7-14), and all through it is a question of the Lord Incarnate, whose entrance into the limits of space and time is seen in terms of Redemption; Redemption brings with it *grace* for the sanctification of the individual as for the edification of the Mystical Body. Our Lord comes in the fullness of time, and moreover, context and the doctrine of the *recapitulation of all things*, immediately following, show that St Paul's meaning embraces yet vaster spheres. For the core of this doxology the 'summing up of all that is in heaven and all that is on the earth under a single head, Christ' means that the Son, Incarnate Word made flesh, is now manifest as the summit and crown of all creation. The force of this key-word is that of 'recapitulare', in simplest terms to 'sum up', 'gather into one', the

underlying notion being that of unity achieved out of diversity.¹ Thus our Lord is shown as keystone and principle of unity in the universe of being and beings. St Paul's intention goes further than reparation of sin and restoration to something of pristine bliss for mankind; we must say with St John Chrysostom² 'God has given Christ to be head to all beings, of angels as of men. Thus is perfect union, perfect harmony achieved when all things are ranged hierarchically under a single head and acquire from above an indissoluble bond.' Further, the sin of Adam had produced in nature, disorder, cleavages, conflicts; our Lord restores universal concord and harmony because he is Head of all rational beings, Head of the Mystical Body, as also Lord and centre of the whole material universe. *Anakephalaïosasthai* means a summing up of *all* things, spiritual and material, in the fullest possible sense. Our text is an epitome of one of the main themes of Ephesians: Christ is Head and Unity, principle of the Church, the Mystical Body. It is He too who at the final coming will be at the summit of the ordered hierarchies of the Blessed in their glorious resurrection, and then, too, after subjecting every power human and satanic, the end and God all in all (cf. I Cor. xv, 23-5).

(2) Akin in thought to this text of Ephesians is Colossians i, 13-20. St Paul sets out to refute the Colossian heresy, the doctrine of intermediate agencies regarded as instruments in the creation of the world: against them he sets forth the doctrine of the one Mediator, in Creation as in Redemption. Throughout this passage (Coloss. i, 13-20) St Paul is contemplating the one invisible Christ, in glory at the right hand of the Father, who is also sovereign mediator 'the same yesterday, to-day, and for ever'. This explains why St Paul speaks of Him *in the present*: He *is* the image of the invisible God (v. 15), He *is* before all (17), so too He *is* Head of the Church. St Paul is 'timeless' when he speaks of our Lord as Redeemer (vv. 13, 14), as Revealer of the Father (15) as Creator (16a) as binding principle and end of all things (16b, 17), as in his members, the Church (18a), as having primacy (18b), as fullness

¹ *Anakephalaïosasthai*. Only other NT. use is in Rom. xiii, 9, where it means 'in a word' 'is resumed':—'if there be any other commandment, it is comprised in this word'.

St Jerome opts for *recapitulare*, as against *instaurare* (Vulgate). In the text it is an explanatory infinitive, supplying the content of the 'mystery' and the object of God's good pleasure; the middle voice suggests that God himself takes interest therein. Prat, *Théologie de S. Paul* 10, ii, p. 111 explains that the recapitulation can be said of our Lord ontologically, or soteriologically, or representatively; and Fathers can be cited for each interpretation. Certainly a word rich in content. A tradition in favour of *instaurare* must be mentioned. Tertullian used it against Marcion, cf. *De Monog.* 5 [P.L. ii, 935c.]. Among moderns; Bandas, *The Master-Idea of St Paul's Epistles*, p. 308. Fullest treatment is in Lightfoot, *Ephesians*, p. 301. Schiel, in Kittel's *Wörterbuch* is very brief.

² In *Ephes.* i, Homil. i (P.G. lxii, 16).

(*pleroma* v. 19), and then, yet again, the Person of Christ all through the text, a unity best expressed by saying that He is *mediator* in creation, and reconciler or mediator in redemption. Mediator in creation because the Word not only has prior but absolute existence, exercising a sovereignty which is that of God himself; this sovereignty is of all time, transcendent, and also here and now, for we are 'transferred into the kingdom of His beloved Son'. All was created through Him, coheres in Him; He is keystone of all, the life-giving principle of cohesion.

In addition to being Mediator in creation and continued creation, our Lord is Mediator in spiritual creation or re-creation. This St Paul describes as being affected by *reconciliation*, and the notion of reconciliation gives the tone of the whole passage and makes precise the truth that the Mediator is a *Redeemer*:—the transcendent Word had 'made peace by his blood on the cross' (14). From being first from all eternity with respect to the entire universe, He also becomes first with respect to the Church, the Mystical Body, sown in time, reaped in eternity. There is significance in the juxtaposition of these two 'headships', for we can argue that as Christ's mediatorship in creation is *total*, extending to the entirety of creatures (indeed He transcends *all* powers visible and invisible, because He is their Creator . . .); so His mediatorship in the new creation knows no bounds: every creature however humble, comes under the Incarnation economy. We can agree that the entire universe of nature in all its manifestations is ordained to the reign of grace; by His coming on earth, and especially by resurrection 'the first-born among the dead' is Head and Sovereign of all: this seems to give the force of 'so that he may be Himself first in all', and further brings us very close to the doctrine of 'recapitulation' in the Epistle to the Ephesians. In fact, the 'reconciliation' immediately precedes the 'recapitulation'. Note how St Paul struggles hard to reach out in all directions, to gather all in the vast embraces of reconciliation '. . . first born of *all* creation . . . *all* was created in Him . . . *all* by Him . . . *all* were in Him . . . first in *all* . . . reconcile *all* . . . direct to him *all* . . .' Henceforth nothing can be indifferent to, untouched, unaffected by the Incarnate Lord's redemption or re-creation. The entire universe, in its myriad parts has a new significance, and potentially, if not actually and physically, a new mode of being.¹

(3) *Hebrews* i, 1–5a. The great *prologue*, for such it is, introduces the theme of finality, so characteristic of the Epistle. Of old 'in divers parts and manners', but *now* in one who is Son. There is no mistaking the absolute majesty of the New Dispensation in comparison with the old. Note especially how in a few short phrases we are told of our Lord in

¹ And we know from the preaching of St Peter (Acts iii, 21) that there is to be a 'restoration of all things'. A *restitutio omnium* was familiar in the Jewish world, and in the catechetics of the early Church. Cf. Heb. vi, 2, II Peter iii, 12, I Jo. ii 15–17, v. 19.

his pre-existence, as Redeemer, as Risen and glorified Christ. Even in this cosmological passage, where we might think St Paul was dazzled by the thought of the Son's absolute position (effulgence of his glory, etc.) he still thinks of our Lord as Incarnate and Redeemer ('made purification of our sins . . .'). The two themes are inseparable, and the key-point is: our Lord's victory brings with its acquisition of the heritage through death. The Son in His pre-existence was agent in creation and, in the counsels of the Father (. . . he appointed . . .) proposed as *heir to all*, as He had been *creator* of all. *Heir to all*, in the language of Old Testament and New Testament (a rich notion) means that the entire universe¹ is our Lord's *lot* and *possession*, His rightful inheritance.

(4) *Philippians* ii, 5-10 shows that the sovereignty and transcendent position of our Lord is something acquired *as a consequence of the Incarnation and Passion*. This sovereignty is unrestricted and universal:— 'every knee should bend . . .' etc. The whole universe, animate or inanimate, 'bends the knee' in homage and raises its voice in praise. The words of the Apocalypse echo the same truth: 'every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To him that sitteth on the throne and to the Lamb, benediction and honour and glory and power for ever and ever' (Apoc. v, 13). Comparison of various texts, evidence from Apostolic Fathers,² convince us that the 'things that are in heaven or on earth or under the earth' are *neuter*. Universal nature is affected by, or, more exactly, positively tells of the glory of the Redeemer who has ascended in triumph *precisely because* he was obedient unto death. A thrill of joy seems to run through all creation by reason of the redemption accomplished on Calvary. This interpretation alone sufficiently shows our Lord's sovereignty over creatures humble and majestic, animate or inanimate. It is true that commentators have at various times been fertile in suggestions for 'things in heaven, on earth, under the earth'. Thus angels, the living and the dead, have been proposed: or, Christians, Jews, heathens; or angels, men, devils; or again, the Blessed, men on earth, souls in purgatory. All these renderings seem equally possible and unconvincing whereas the 'cosmic' interpretation is in harmony with other texts of St Paul and with his feeling for nature generally.

(5) *Romans* viii, 19-22. We are now better placed for the study of this well known, yet difficult, passage from the second part of the Epistle to the Romans. St Paul sings triumphantly. Sin is destroyed:

¹ Cf. St Thomas, Heb. i, *lect.* i, 'universorum quod refertur ad totius naturae universitatem in qua accepit dominium secundum illud *omnia subiecisti sub pedibus ejus*, Ps. viii, 8'.

² St Ignatius. *Trall.* 9 } Ed. Lightfoot (1926) pp. 118, 168.
St Polycarp. *Phil.* 2 }

'there is now no condemnation to them that are in Christ Jesus' (Rom. viii, 1). In order to certify the close connexion between grace and glory St Paul appeals to four witnesses, viz. :—creation in its entirety (19–25), the Holy Spirit (26–7), God the Father (28–33) and our Lord Jesus Christ (34–9). These four testimonies are set out in ascending order, forming a crescendo. The first alone concerns us here; the gist of it is :—that material creation, unwillingly associated of old with our fall, has the presentiment that it will one day be associated with our glorification. Most moderns (though the discussion continues) agree that St Paul is speaking of material creation as distinguished from man. Antiquity was puzzled, and to some extent divided on this point, yet the majority of the Fathers interpreted as of material beings, and easily admitted the vigorous figure of speech and personification of all nature which 'awaits' 'hopes' 'is impatient', 'has its repugnances' [Douay—'not willingly'] 'groans' and 'feels the pains of travail'. St Thomas gives three explanations (*in loc.* Vivès xx, p. 492) of this passage, including the one suggested. It is not unreasonable to suppose that St Paul with special penetration sensed all the imperfections, all the unsatisfied aspirations and longings of which traces are so abundant in external nature as in man, and which must some day cease.

Difficulties remain. Thus some hold that nature was subjected from the moment that man sinned. This is consonant with a widespread Jewish notion of a new heaven and a new earth, and also texts which refer back to the Fall and seem to suggest that material creation itself suffered through the catastrophe (cf. the apocryphal IV Esdras vii, 11–12, 37. II Baruch xxxii, 6). Some moderns (Cornely, Prat) hold that nature was subject to vain and profane usages inasmuch as man uses it to evil purposes and thereby associates it with his sin. However, creatures were subject to man *before* the Fall (Gen. i, 28, ii, 15), as well as after. And certainly St Paul's thought here is purely religious; no scientific fact is being asserted; but nature's destiny is linked to that of mankind. *Context* must be emphasized: nature and creation are invoked as *one* of the witnesses to his theme (the hope of glory . . .) St Paul brings them in as testimony, whereas his mind is centred on the glory to come. Hence we do not read this text, as an explicit statement about the place of nature in the designs of God: for here again, as so often, St Paul's suggestions come to us *en passant*, while his mind pursues an absorbing theme. We cannot conclude that nature will be changed in its intrinsic constitution; it might be enough to conclude that this change is *in man*; and there are no precisions about the future. Still it cannot be said that there is nothing in St Paul's words which suggests that the world of creatures is transformed here and now in our present era of grace. On the contrary :—he speaks of an *expectation*—the world of creatures is straining for a deliverance that *has not yet come*. Nature

is at present unchanged intrinsically; *potentially* transformable when caught up into God's great plan of Redemption. Its expectation is of an era or age of glory when all will be finally subject to God (I Cor. xv, 27, 28). The sovereignty of our Lord is, more particularly, that of the Head of the Church Militant, continually at war with powers of evil, until finally the last enemy, death, is destroyed and our Lord 'gives back' the royal, messianic, power—yet He will not cease to reign, even when God is 'all in all' (cf. Allo. I *Corinthians*, Excursus xviii).

The final act of 'submission' of the Son of God will be no lessening of the Son who is God; it is in his human nature that he will be subject—as Redeemer and Mediator. And the submission will be that of the whole Body of our Lord, the Church, and the whole universe of creatures ordained with it, and at present yearning for that final outcome.

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BETHANY

THE Gospel scenes at Bethany (Luke x, 38 f., John xi; Matt xxvi 6 ff.) show in a most charming way the kindness and human affection of our divine Saviour towards a friendly family. But there is another interesting feature about the place which, though not appearing prominently in the sacred writings should be appreciated in its full bearing. The hospitable house of Martha was a pleasant and attractive shelter for our Lord and his companions.

Owing to the hostility of the Samaritans towards the pilgrims whose faces were turned towards Jerusalem (Luke ix, 53), the Galilean travellers to the great feasts, often accompanied by the victims intended for sacrifice, had to make their way along the plain of the Jordan. It was a long detour and the last lap from Jericho to Mount Olivet was most arduous. It is a climb of 3,000 feet within fifteen miles and there is no resting place or water supply except in the middle of the course at the 'Inn of the Good Samaritan' and at the spring of the Apostles just below Bethany. The welcome at Bethany would save the worn-out travellers another tramp of three miles to Jerusalem. The house offered the guests also a quiet place of rest during the noisy and strenuous feast days in Jerusalem (Matt, xxi, 17; Mark xi, 19).

There arises a curious question. How was it that Martha, at a time when Jesus was hardly known as yet in Jerusalem, but well known in Galilee, should pick out the poor wandering Rabbi and his companions from amongst the numerous groups of pilgrims passing her house (Luke x, 38)? The friendship might date back of course to the days of our Lord's early Judæan ministry when many in Jerusalem believed