

l'intelligence à saisir le réel et le sens du mystère inépuisable que le réel représente à l'égard de tout ce qu'en peut saisir l'intelligence. Or tout ceci répond à ce que nous cherchons aujourd'hui (pág. X). Si bien es verdad que el Niseno es uno de los pensadores más vigorosos de la época patrística, y que fue proclamado columna de la ortodoxia, a pesar de ello, el lector no puede menos de preguntarse si su imagen recreada con el propósito de dialogar con nuestro mundo está reproducida con toda la exactitud posible.

Esta pregunta no puede menos de adquirir serias proporciones cuando en frases incidentales y en asuntos de gran trascendencia parece darse por fuera de duda una cuestión delicada, que merecería una seria monografía. Así sucede, por ejemplo, con el revestimiento de las pieles de animales como consecuencia del pecado original, metáfora relacionada con el rito bautismal de la deposición de vestidos. "*Les tunique de peau ne sont pas l'expression d'une humanité déchue, mais d'une humanité commençante. C'est ici que reparait l'importance du temps comme constitutif de l'être créé, non seulement individuellement, mais collectivement*" (pp. 184-185). A poco que se conozca a San Gregorio de Nisa, no puede menos de parecer esta afirmación de Daniélou excesivamente vigesimonónica.

Finalmente, huelga decir, por lo obvio, que con esta publicación se facilita seriamente la comprensión de algunas nociones fundamentales en el de Nisa. Las observaciones que anteceden no empequeñecen ni el mérito del trabajo científico, ni el de esa honda disposición interior del A., siempre a la búsqueda de encontrar en la historia —*magistra vitae*— esas lecciones hoy particularmente urgentes para superar el "impasse" teológico. Este esfuerzo de corte apologético y en una obra cuyo principal fin consiste en aportar materiales era lógico que produjo alguna inexactitud. Sin embargo, el balance es altamente positivo en su conjunto, no sólo en lo que se refiere a los estudios nisenos del P. Daniélou, sino a toda su obra, de la que no es pequeña parte la labor ingente de crear y dirigir la colección *Sources Chrétiennes*, cuyos frutos son incalculables.

L.-F. MATEO-SECO

S. R. C. LILLA, *Clement of Alexandria. A Study in Christian Platonism and Gnosticism*. Oxford University Press 1971, 266 pp.

This present work by Lilla on Clement of Alexandria is the sixth volume in the "Oxford Theological Monographs" series and

immediately follows another work on Clement in the same series: *Clement of Alexandria's treatment of the problem of evil*, by W. E. B. Floyd. It is a revised version of the author's doctoral thesis submitted to the Faculty of Theology of the University of Oxford in Spring of 1962, the result of three years research under the guidance of H. Ghadwick and R. Waltzer.

Starting from the view that research into Clement's cultural background is still far from satisfactory and that modern scholars have generally fallen short of establishing what relations exist between such a background and Clement's Christianity, the author's chief aim is to carry out a comprehensive study of the close relationships that exist between Clement and the so-called middle-Platonism, neo-Platonism, the Jewish Alexandrine philosophy (of Philon in particular) and Gnosticism. This study contains three chapters which examine Clement's views on Greek philosophy in general and on the individual philosophical systems (chapter I), his ethical doctrines (chapter II), and his conception of *pistis* and *gnosis* along with his views on Cosmology and Theology (chapter III). In relation to those subjects, the author clearly demonstrates many striking similarities between Clement's teaching and that of a series of representatives of the above-mentioned schools with very ample quotations from Philo, Antiochus and Ascalon, Apuleius, Plutarch, Plotinus, gnostic writings, etc. He also frequently points out links between Clement and St. Justin.

Consequently the author stresses, and justifiably it would seem, that it is hazardous to attribute all of the Platonic, stoic, and Aristotelian elements in Clement's writings to their original sources, and that it is much more likely that they are due to the school-philosophy of the second-century A. D., with its characteristic eclectic tendencies. Nevertheless one feels that his judgement may be over-harsch in rejecting Clement's familiarity with the original writings of Plato and the ancient stoics. The evidence of other authors, HARNACK and SPANNENT for example, points to the contrary.

A secondary but nonetheless very important aim of this book, whose influence is felt in almost every page, is the much more controversial determination of the author to oppose those modern theologians who contrast christianity and Greek culture, and who, according to the author, represent the christian religion and Greek philosophy as two forces which are substantially extraneous to one another and between which no real syntesis

is possible. He is obviously indignant with this view, in which "Clement appears as a wise Christian philosopher, who being already enlightened by the truth of his own religion, is able to judge what is right and what is wrong in the heathen philosophy, and deems it worthy to borrow from it elements which are not in disagreement with his religious principles" (Introduction, p. 3). The principal work which the author opposes as representative of this trend of thought is that of Völker (*Der Wahre Gnostiken nach Clement Alexandrinus*, Berlin, 1952) which he nevertheless recognizes as "the most important and most extensive work on Clement which has ever been written".

Against this trend, he supports the thesis that Clement incorporated many elements of the cultural and philosophical milieu to which he belonged, into his system, considering those elements to be of equal importance with those of the faith he professed and absolutely necessary for the development of his theological system. He thus concludes that Clement's use of philosophy goes far beyond "the mere borrowing of a few terms" and holds the view that Clement's theology represents a "Hellenization of christianity" closely parallel to a Hellenization of Judaism, characteristic of Philo's work.

He thus places himself in the line of Harnack's and De Faye's thought regarding the influence of philosophy in Clement, opposed not only to that of Völker, but of many other authoritative students of Clement such as Gilson, Daniélou, Mondésert, Camelot and Méhat. In fact he considers Clement's system to be the result of the meeting of three distinct streams —Jewish Alexandrine Philosophy, the Platonic Tradition and Gnosticism— and pays little or no attention to the Christian element of his writings, apart from noting that Clement's ethical system is sharply distinguished from the Neo-Platonic in one point, i. e. the Christian idea of the intervention of the Son of God. Finally he proposes that if one need agree that Clement does in fact provide a Christian solution to the problems he dealt with, nevertheless it must be accepted that the Christianity of Clement was in many ways that of the heretical Gnostics whose influence he could not have escaped.

I feel that Lilla's work is of special merit in regard to the comparative study of the writings of Clement and the school-philosophy of his time, and provides essential material for future studies of Clement. I cannot agree however with his attributing a rather secondary role to Clement's Christianity, which on

tre contrary, is particularly evident in his widespread use of Scripture and its clear influence on him, in addition to the pre-eminent role he attributes to faith as the gateway of salvation, and the importance he attaches to charity. I also feel that the authour exaggerates considerably the attitude of those opposed to Clement's "Hellenization of Christianity" since no one who is familiar with Clement's writings could deny that he undoubtedly attributes great importance to philosophy as "ancilla theologiae", though not as a source of truth totally independent of faith.

J. GAVIGAN

S. ALVAREZ CAMPOS, *Corpus Marianum Patristicum*, II, ed. Aldecoa, Burgos, 1970, 546 págs.

El P. Sergio Alvarez ofrece en este segundo volumen de una obra ambiciosa, que abarca toda la época patristica, los textos marianos pertenecientes a los escritores orientales que van desde el concilio de Nicea al concilio de Efeso. En sus casi seiscientas páginas de texto apretado, el teólogo encontrará un material casi exhaustivo de cuantos documentos literarios nos legó este período sobre la figura de la Madre de Jesús, y lo que es más importante, podrá constatar con facilidad la coherencia guardada a lo largo de toda la historia por la fe de la Iglesia en torno a los privilegios marianos y la delicadeza con que la Virgen Madre ha estado siempre obsequiada por la piedad de los fieles.

Los textos vienen editados en griego y latín o sólo en versión latina cuando no existe el original griego o están escritos en otro idioma. Bastantes de las traducciones corren a cargo del mismo A., quien trabaja sobre las mejores ediciones críticas. No encontramos, en cambio, un aparato crítico que nos advierta de que existen lecturas diferentes de un mismo texto. Tampoco era imprescindible, ya que citada la edición crítica, lo conveniente era ofrecer un dossier casi exhaustivo de textos patristicos, cosa imposible si a ello se hubiese unido la anotación de las variantes en los manuscritos. Es necesario recalcar, en cambio, que el A. junta a los textos ya conocidos muchos otros, que han pasado desapercibidos o no han sido atendidos en obras anteriores.

El libro no viene avalado por índice alguno, ni siquiera del orden en que ha colocado a los autores aducidos, con lo que en más de una ocasión será difícil encontrar un texto. Así, p. ej.,