

De Lapsis and De Ecclesiae Catholicae Unitate (Oxford Early Christian Texts)

480 SCOTTISH JOURNAL OF THEOLOGY

leisure' (p. 3) that Dr Schweizer had in his first weeks in Japan had run out. But in his retrospect he restates the main theme. 'Only the post-Easter community can tell us who Jesus really is' (p. 190); yet in doing so the post-Easter community has to insist upon the pre-Easter events of ministry and crucifixion. On this the New Testament, in a unity not without tensions, insists.

One hopes that this small book will not inhibit Dr Schweizer from writing the full-scale theology of the New Testament to which he has already made so many significant contributions. It is written with his characteristic energy and charm, and if it lacks the (at times) angry passion that distinguishes Dr Kasemann's *Ruf der Freiheit* it rings with the same profound and completely honest Christian conviction. The basic proposition, that the New Testament writers found themselves confronted in Jesus with a historical and theological fact that each of them evaluated to the best of his ability in terms of his environment and his own mental furniture, seems to me correct; and this is more important than that from time to time one could disagree over matters of detail. The history and the theology were there from the beginning; it is for us to wrestle with them, not to put them asunder.

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Cyprian: De Lapsis and De Ecclesiae Catholicae Unitate, Text and Translation (Oxford Early Christian Texts). By MAURICE BÉVENOT. Clarendon Press: Oxford University Press, 1971. Pp. xxiii + 127. £1.75.

FR. MAURICE BÉVENOT has made several significant contributions to Cyprianic Studies in the past thirty years; notably in 1937, when he established the precise lengths of the 'Primacy Text' and the 'Textus Receptus' of the *De Unitate* chapter 4 for the first time. In 1957 he also published a translation with notes of Cyprian's *De Lapsis* and *De Unitate*, in the 'Ancient Christian Writers' series (no. 25); this was a careful and thorough study which included the results of research on Cyprianic Studies to that date. At that time, it attracted the criticism of one reviewer who complained that Bévenot had not provided the Latin texts of the treatises which he had used for his translations. This point has now been met in this new edition and Bévenot has supplied us with both the Latin texts of the *De Unitate* which he published in 1961, under the title, *The Traditions of Manuscripts*, and also the Latin of the *De Lapsis* which appears for the first time. It is very probable therefore that Bévenot's excellent critical edition of these two treatises, especially in such a compact and

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