

of the English Friars Minor, of which he was at one time Provincial, are some of the topics touched upon in this full-length and fully documented study. The publishers, who have already given us *Stonor* and *Vaux of Harrowden*, have once again had the courage to venture on a specialist book, with a dozen full-page illustrations, worthily produced, and at a reasonable price.

G.A.

PADRE PIO. By Malachy Gerard Carroll. (Mercier Press; 3s. 6d.)

As we apparently must have scores of books on stigmatics, it is at least desirable that they should be sane and free from superstitious extravagance. The present little volume on Padre Pio fully comes up to this requirement. For once the publishers' blurb is right; the author really does give 'a sane and balanced account' of his subject. Relying on unimpeachable authorities such as Father Thurston and Father Martindale, he deals with the various phenomena, stigmatization, the 'odour of sanctity' and bilocation, while also stressing Padre Pio's important work as a confessor, intent on bringing souls back to God. It is a pity, however, that an otherwise commendable book should be marred by an incredibly bad style; hence we could not help regretting that 'an event took place which was to be the beginning of the shouting of his name on the four winds of heaven', and that 'the limelight of pious enthusiasm should come on him', seeing it produced a book written in such English!

H.C.G.

THE LIFE AND MINISTRY OF JESUS. By Vincent Taylor, D.D. (Macmillan; 12s. 6d.)

THE MISSION AND ACHIEVEMENT OF JESUS. By Reginald H. Fuller. Studies in Biblical Theology No. 12. (S.C.M. Press; 8s.)

LIFE IN CHRIST. By Theo Preiss. Studies in Biblical Theology No. 13. (S.C.M. Press; 7s.)

Before the canonical Gospels, the written sources—two? three? four? And before the written sources, the oral tradition and the communities, Aramaic and Hellenistic—moulding? inventing? creating? And before the communities, the person, life and teaching of Jesus—recoverable? or an 'x' which must be presupposed but cannot be known? Dr Taylor and Mr Fuller are both opposed to the extreme development of Form Criticism. The former takes as the basis for his life of Jesus the Marcan outline, for Mark 'is a writing of first-rate historical importance', a conclusion dependent on the findings of his commentary on that Gospel. The present book is a sequel to *The Name of Jesus*, in which Dr Taylor deduced something of the developmen

of the early community's devotion to and understanding of our Lord, and is itself still preliminary to a study of the New Testament teaching on his Person. Once the Marcan outline is accepted he can fit in many of the logia recorded in Matthew and Luke; he can even sketch an early Judaeon ministry, and expand the Synoptic account of the closing months by drawing on the fourth Gospel—but why not accept the whole Johannine outline, if 'the Evangelist had access to a valuable source containing much additional information'. (p. 164)? This extended Marcan outline is excellently presented, but certain of his interpretations of detail are controversial. He holds, for example, that our Lord expected the establishment of the 'elect community' there and then, that the mission of the Twelve was a failure because this did not happen. He bases this view on Matthew 10, 23 and his communal interpretation of the title 'Son of Man' (for a brilliant discussion of this title see Mr Fuller, pp. 95-108), but it involves explaining Luke 10, 18 as ironical, and he himself admits that 'it is difficult to be sure about the tone of a recorded saying'! One cannot help feeling that his able reconstruction is impoverished by his hesitations over miracles (pp. 99-103) and the Transfiguration (pp. 146-148).

Mr Fuller, also, in the course of his packed and penetrating essay vindicates the order of Mark. His aim is to show that Jesus was not 'only a prophet of the imminent advent of the eschatological Reign of God', as Bultmann holds, but that he 'conceived it to be his mission to provide by his death the decisive occasion' through which God would inaugurate it (p. 79). While accepting many of the findings of Form Criticism in regard to pronouncement stories, miracles and various forms of teaching, he insists that the Baptism, Temptation, Confession of Peter and Transfiguration have a biographical significance and formed part of the earliest preaching of the Church, a sketch of the ministry of Jesus preluding the Passion narrative; this is shown by Acts 2, 22-24 and 10, 36-43. Thus, while defending much of Bultmann's treatment of the 'futuristic' eschatology of our Lord's miracles and teaching, he holds that the power of the Kingdom was already operative in advance, and vindicates the prophecies of the Passion (suitably purged of *post eventum* details) and the words of Institution at the Last Supper as part of the earliest stratum, the *kerygma* of the Aramaic-speaking church, and so with 'a high degree of probability' the interpretation which Jesus himself put upon his death. A further chapter analyses certain of the titles which our Lord used of himself or which he allowed tacitly to stand, in some sense, in the mouths of others, in order to show their consistence with this interpretation. This is only the backbone of the essay, to the good sense, insight and scholarship of which a short review cannot do justice.

One must confess, unwillingly, that the third book is not quite of the calibre we have learnt to expect from this series. The five essays are selected chapters from a larger collection. The last is an examination of the vexed question of the Last Supper—was it a Passover meal? The solution, which Mr Fuller refers to and accepts in part, that it was an ordinary meal at which our Lord spoke of the Paschal typology of his approaching Passion and of the Eucharist, is interesting. The first and third essays, which are concerned respectively with the conception of justification in the thought of St John and with the Last Judgment scene in Matthew 25, 31-46, are linked by a background of juridical imagery; the keys to this are on the one hand the notion of 'advocate' which underlies the title of Paraclete, and on the other the concept of Rabbinic law that the ambassador is to be identified with the one who sends him; in the third, the significance of our Lord's own identification of himself with the unfortunate for the theology of the Mystical Body is excellently brought out. Perhaps, however, the best essay is the second, in which Pastor Preiss shows how in the Epistle to Philemon St Paul used and broke down the contemporary laws on slavery. One must regret deeply that sickness and his early death did not allow him time to work out for us more fully his many interesting insights.

B.W.

ENGLISH SHRINES AND SANCTUARIES. By Christina Hole. (Batsford; 15s.)

*English Shrines and Sanctuaries* is not, and does not claim to be, a serious and exhaustive history of our English holy places. Miss Hole has instead chosen stories of those saints and shrines that have interested her most and woven them together to form a very pleasant and entertaining book. The tales are chosen for their picturesque character rather than their historical significance, but the function of the shrines in the religious life of England does nevertheless emerge, unobtrusively yet definitely. There is, for instance, the delightful and revealing story of Ergwin, sacristan of St Albans, who followed the relics of St Alban stolen by the Danes overseas to their new home at Owensee in Denmark. Owensee was a monastery, so Ergwin offered himself as a postulant and was accepted. His devotion to St Alban was so great and so obvious that he was put in charge of the shrine. Then one day the relics of St Alban disappeared as Ergwin slipped quietly away and returned to England.

Instead of the famous Batsford photographs this book is illustrated with woodcuts by Eric King. The idea was good, for shrines and monuments are often rather dull to look at, but unfortunately the woodcuts are weak and overdramatic.

J.S.