

fact to him, it takes no account of the prophetic appeals of Paul and the view of the Church which they suppose: 'Keep watch, then, over yourselves and over God's Church, in which the Holy Spirit has made you bishops; you are to be the shepherds of that flock which he won for himself at the price of his own blood. I know well that ravening wolves will come among you when I am gone, and will not spare the flock; there will be men among your own number who will come forward with a false message, and find disciples to follow them' (Acts 20, 28-30).

HENRI DE RIEDMATTEN, O.P.

L'EVEQUE DANS LES COMMUNAUTES PRIMITIVES: Tradition paulinienne et tradition johannique de l'Episcopat des Origines à saint Irenée. By Jean Colson. (Coll. 'Unam Sanctam' nu. 27.) (Edition du Cerf, Blackfriars; n.p.)

This is an original work, well constructed, clear and logical: too logical perhaps, for the texts seem to be less explicit than the thesis drawn from them. The author's task is the difficult problem of the origins of the episcopate. He has seen very clearly the meaning of the various tasks of the New Testament in this respect: the already clearly defined pattern of the monarchic constitution at Jerusalem under James the brother of the Lord, the condition of tutelage of the communities founded by Paul in so far as he was there to ensure the overall direction, the progressive establishment of a definitive hierarchy in view of what seems to have been the Apostles' disposition. M. Colson's originality consists in reconciling the apparent divergencies of the very explicit texts of Ignatius of Antioch referring to the bishop and the silence of Clement of Rome or the Pastor of Hermas, and he does so on the supposition that these are two complementary aspects. With Paul and the tradition which he dominated, the community is in the foreground, so that there is no mention of the bishop even when he speaks in his name; with John and his school, the bishop recapitulates and personifies the community. This view is rich in possibilities: it accounts well for certain phenomena, and even if one does not agree with all M. Colson's suggestions, the book does credit to the author's critical and historical sense.

HENRI DE RIEDMATTEN, O.P.

ECCLESIA-MARIA: Die Einheit Marias und der Kirche. By Alois Müller. Paradosis V (Paulusverlag: Freiburg in der Schweiz; n.p.)

Here we have a theme which is capital in patristic thought: Mary as type of the Church, the Church as type of Mary. It is the author's opinion that by drawing these two closely together it is possible to construct a positive and patristic form of Mariology. This inquiry is conducted with the exactness and scrupulous care which are so characteristic of the researches of Professor Perler who has directed Herr Müller's labours. Here one may find all, or at any rate most of the

important texts, reproduced in the original, put into their context and duly assessed. Whether one considers the Church as mother or spouse or virgin, the development of patristic thought can be followed, culminating in its full fruit in Augustine. And on the other side, one has a marvellous compendium of patristic texts relating to the Virgin. To tell the truth, I have the impression—but perhaps I am mistaken—that it is the theology of the Church which gains most from this research, rather than Mariology. Not indeed that the latter's share is negligible, but despite the author's care for precision, his need to excavate sufficient material when dealing with Mary has been greater than when treating of the Church. Maybe he has expected too much from his sources; I have had occasion before in these pages (*LIFE OF THE SPIRIT*, Vol. V, nos. 53-54, pp. 239-243) to say how the evolution of Mariology ought to be envisaged to my way of thinking. It seems to me unnecessary to have recourse to secondary themes for the sake of reconstructing it as explicitly as possible and at any price in the theology of the Fathers outside the christological elaboration expressed by the word *theotokos*. But for all that, Herr Müller's work, indispensable as it is for ecclesiology, even for Mariology, represents a contribution of the first order.

HENRI DE RIEDMATTEN, O.P.

**WAYS OF WORSHIP:** The Report of a Theological Commission of Faith and Order. Edited by Peter Edwall, Eric Hayman, William D. Maxwell. (S.C.M. Press; 21s.)

This report of the liturgical commission of the 'Faith and Order' movement set up in view of the Lund Conference has a quite special interest for Catholics. One can certainly say that for the majority of the contributors to it the primary concern has been to rediscover a sufficiently broad equilibrium in the cultural life of the Church to give the sacrament a central place in conformity with the 'great tradition' to which they so often appeal. Doubtless the general inspiration of the 'Faith and Order' movement makes these attitudes less surprising; the spirit of the report indicates all the same an even more profound consciousness of the authentic values of Christianity. Even when the positions taken are still very far from our own—such as is naturally the case, especially for the expositions coming from Protestant pens—everything shows a concern for objectivity, an unwonted awareness of many deficiencies; in a word, there is indicated an evident progress towards the Truth. The Catholic theologian will also find in these pages very valuable descriptions of the theology of preaching in non-Catholic communions. They will help him to assess the position of those who do not think as he does, and they will sometimes enrich his own concepts. The Christian sincerity and charity displayed in these pages have also the effect of constantly burgeoning with marvellous remarks