

useful clue, and obviated the labour of a prolonged search.

An anthology is not intended to be an omnibus, it is a discriminating choice of passages typical of the author's style and talent, and the simplest method in this case would have been to present the subjects in alphabetical order, and to provide an index. The source of each extract could have been indicated, either in the index or where it appeared in the text, and it would then have been an easy matter for the reader to look up what he wanted to know. 'What did Father Bede say about Music, Private Property, Friendship, Sin?' And there it would have been, with chapter and verse, available at once. It is possible to visualise the *Anthology* in this form, with every page pleasantly laid out, and easy on the eye. But this book has no index, an astonishing omission in a compilation of this kind, and the appendix offers no help in tracking down what the reader may be after.

Not everything he wrote or preached was vintage Jarrett, and some of the long, and over-long, extracts could have been pruned to advantage, and left room for the inclusion of a still wider choice of material. Was it necessary to reproduce so much practically *in toto*, instead of a few paragraphs that give the gist of his thought? It was never his intention to produce a body of doctrine—the very thought of it would have horrified him—but he dealt happily enough, and after his own fashion, with most topics of human and general interest. His first and best book, *Meditations for Layfolk*, compiled from his note-books before he was thirty, is crammed with titles that never appeared before in such a spiritual work, and many of them, strangely enough, are not included here.

But it was a happy touch on the editor's part to round off the book with an epilogue, *Lourdes Interpreted by the Salve Regina*. Most of the sermons in this section were preached by Fr Bede on his last visit to New York in 1933. They were, in fact, his American swan-song, delivered in the church of our Lady of Lourdes, where he had preached so many Lenten courses as the guest of the late Mgr Joseph McMahan, and they have about them that haunting quality of style and phrasing and devotional drama which all who heard him will recognise for what it was—the authentic ring of his silvery voice. The sermons were originally printed for private circulation, and copies were presented to Father Bede's admirers only a month or so before his death in 1934.

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THE MINISTRY OF WOMEN IN THE EARLY CHURCH, by Jean Daniélou, S.J.; The Faith Press, 2s.

In this most informative short study, Père Daniélou gathers all the important evidence for the ministry of women in the first four centuries. Though there is a certain disordered profusion in the presentation, there emerges an impression of the great variety of functions which women fulfilled, especially in the East, where, in the absence of a priest, a deaconess might even incense and sing the

gospel, and give communion. On the most crucial point, the debarring of women from strictly priestly functions, the tradition, both East and West, is unanimous; and where the reasons for this are explicit, appeal is usually made simply to Christ's institution of the apostles and to the Church's constant practice. It is often said that contemporary social ideas on the status of women were the governing factor in this, and the Swedish Church has recently drawn the obvious conclusion by ordaining women priests. Père Daniélou recognizes the force of the argument but offers no further suggestions, and this shows one of the limitations of his treatment. To understand the reasons for the Church's practice we need to go back to a more rigorous exegesis of scripture itself. St Paul's prohibition of women speaking in church (I Cor. 14. 34) is based on a 'commandment of the Lord' (v. 37). He was not concerned simply to prevent chattering, for this would apply no less to men. And since women were allowed to 'prophesy', that is, to share in the praying function of the Church, there was clearly no complete prohibition of their opening their mouths in church. The word 'speak', *lalein* (I Cor. 14. 34), must here have the technical sense of the official preaching and teaching. The same is clear from I Tim. 2. 11-12. St Paul bases his position not on the need for discipline, but on a fundamental principle: the order of creation as revealed in the first chapters of Genesis. And in doing so he is simply drawing out our Lord's own teaching on marriage. In Christ and the Church the original order of creation is restored, and is reflected in the Church's worship. Comparison between these texts from I Cor. and I Tim., and the passage on the mystery of marriage in Eph. 5 shows that for him the division of functions between the two sexes corresponds to the intention of God from the beginning of creation to express, by means of the man-woman relationship, the relationship between Christ and the Church. Hence the subordination of women in the Church's worship has for its prototype and pattern the submission of the Church to Christ. Once this is grasped, arguments drawn from the social emancipation of women lose their relevance. The woman's function is ministerial, not magisterial; what is asserted is not inequality but a difference of functions, based on the order established by God. And precisely because ministerial needs are constantly changing, Père Daniélou makes a good point when he says that variety and variability 'may well be a permanent and normal feature of the ministry of women' (p. 30). It is worth noting, finally, what a splendid ecumenical product this pamphlet is: written by a French Jesuit, translated by a Bishop of the Church of Wales, published by an Anglican house, and on a subject which, though of interest to all, is a pressing concern for the Church of Sweden and for those who are, or wish to be, in communion with her.

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