

less and Joses' and by Matthew, in one place, simply as 'the other Mary' (xxviii, 1). This is taxing even the most willing credulity.

James and Joseph, then, if they are the sons of this other Mary, and also 'the brothers of the Lord', must be cousins of his in some way. It seems to me unlikely that their mother was our Lady's sister—two sisters of the same name would have led to endless domestic confusion; perhaps she was a cousin, or her husband may have been our Lady's brother. It is the purest conjecture.

As for Simon and Jude, Eusebius in his *Ecclesiastical History*, written in the first half of the fourth century, quotes Hegesippus, a chronicler of the second century, as saying that 'after the martyrdom of James the Just [the brother of the Lord], once more a son of his uncle, Simeon the son of Clopas, was constituted bishop [of Jerusalem]. All proposed him, as being another cousin of the Lord's' (*Ecc. Hist.* IV, 22). The Greek word used for 'uncle' means 'paternal uncle'; so Clopas (cf. John xix, 25, perhaps also Luke xxiv, 18) would be St Joseph's brother. Whether Jude was a brother of Simon-Simeon we cannot say.

The historical probabilities then are against 'the brothers of Jesus' being sons of St Joseph by a former marriage. Theological arguments have also been propounded against the idea of St Joseph having contracted a former marriage, but I must confess they do not strike me as being particularly compelling.



LETTERS TO THE EDITOR

Religious Poverty

DEAR EDITOR,

The life of the Little Brothers of Jesus involves living conditions modelled on those of the very poorest, adapts itself to the current social conditions, seeks identification with the condition and work of the poor in the world, relies for its material sustenance on the earning of wages.

The object of Fr Carpentier's criticism, in his lecture printed in your February number, is not, I understand, this particular congregation but certain views current in France at the time of his address. However, for the sake of those who, like myself, may at first have mistaken the sense of this criticism, I should like to

point out that the way of life above mentioned is essential to that of the Little Brothers, and has been ratified in the examination and approval of their constitutions by the Sacred Congregation of Religious.

The aims of the Little Brothers are exactly those which Fr Carpentier has put forward as belonging to religious poverty: to witness to the evangelical way of life; to express love as between brothers (this, though, they desire to manifest not as internal but as universal, particularly with regard to their fellow workers); detachment from possessions; orientation to a life to come; a keen expectation of the Lord's return. Furthermore, in their undertaking of what is hard and humble in daily life they do endeavour to witness to the sacrificial character of the redemption, and also, their way does show men how society can be made whole precisely without any involvement in the 'jealous struggle between rich and poor'.

St Anthony, as Fr Carpentier points out, in order to revive the *vita apostolica*, was forced by the structure of society to seek the desert. The Little Brothers of Jesus bring back the witness of that life into the midst of society suffering under the weight of modern civilization; to quote their Prior, Fr Voillaume, they are thus 'able to join the desert to the crowd'.

Yours, etc.

S.C.

Saints and Missionaries

DEAR EDITOR,

May I offer congratulations on the excellent *Mission* number of your review for March, and especially on the article entitled 'The Spiritual Life of the Mission', which bears the imprint of all the marks of the Church, including the fifth—common sense.

I would however like to raise a point, perhaps something of a verbal quibble, concerning the end of Fr Humphreys' first paragraph. It said: 'If the missionary can be both saint and missionary, well and good, but *the essential thing* (my italics) is that he be a good missionary, understanding the technique of the work'. This is surely open to misinterpretation by, for instance, the 'bookstall-flicker-through', who without digesting the context might have the impression that saintliness is by way of being an unnecessary item in the missionary's qualification.

From the remainder of the article it is evident that it is from the point of view of the spiritual life of the mission that the missionary's understanding of the technique of the work is said to be the essential thing. Though as religion is 'caught not taught', perhaps sanctity might come in useful!

Sincerely in Christ,

MOTHER HILDA MARY

Convent of the Assumption,
Richmond, Yorks.

March 12th 1960.

[As Fr Humphreys is so far away in South Africa, perhaps I had better reply on his behalf. First of all, as editor, how I wish there were hundreds of bookstalls with people standing at them flicking through *THE LIFE OF THE SPIRIT*! But I fear our correspondent gives us more credit for a large popular public than we deserve.

I think perhaps Fr Humphreys was using the word 'saint' in a rather stricter and narrower sense than Mother Hilda Mary. If by saint you simply mean what St Paul seems to have meant by the word, namely a good and sincere and faithful Christian, then I am sure Fr Humphreys would agree that a man cannot be a good missionary unless he is such a man. But nowadays we use the word 'saint' to mean the person of exceptional holiness and goodness, and especially, in popular usage, the person of exceptional piety. What Fr Humphreys is denying is that the saintlier the man in this sense, the better the missionary. Experience shows that this is a defective argument, not only in the case of missionaries, but also of superiors, novice-masters, nurses, school-teachers, monks, nuns, popes, fathers and mothers. Sanctity is not achieved in a vacuum. It is not as though one boy might say 'I am going to be a saint when I grow up', while another says 'I am going to be an engine-driver' or 'I am going to be a missionary'. The best way for missionaries and engine-drivers to become saints is by doing their best to be good missionaries and engine-drivers. But it is absurd to say that the best way for saints to become missionaries (or engine-drivers) is by being good saints. *A propos* of this question I have just been told of a saying of St Thomas (probably legendary) when he was engaged along with his brethren in electing a prior. One candidate's sanctity was proposed as a good

reason for electing him, and St Thomas said: 'If he is a saint, let him pray for us; if he is a good preacher, let him preach; if he is a prudent man, let him be our prior'.—ED.]



REVIEWS

MOTHER OF THE REDEEMER—ASPECTS OF DOCTRINE AND DEVOTION.

Edited by Fr Kevin McNamara. (Dublin, M. H. Gill and Son Ltd; 35s.)

Many of us have felt the need for an up-to-date, soundly theological symposium of mariology in English, one which would avoid the exaggerations to which this branch of theology seems peculiarly prone and yet give a full picture of Mary's place in the theology of the Church. That is why it is good to have this present book which to some extent answers this need. It represents the lectures given at Maynooth in 1954 at a summer school series by a team of experts, and it may be fairly said as the publishers claim that 'all the main headings of marian doctrine are here skilfully and judiciously treated'.

The book opens with four general chapters on Mary in the old and new testaments and in tradition. The chapters on the old testament are by Fr Duncker, O.P. The first deals with modern interpretations (especially those of Rigaux and Coppens) of what has become a notorious crux in mariology, Genesis iii, 15; the second discusses the interpretations of Isaias vii, 14. Both are done quite fully but some may find it heavy reading. The new testament chapter by Fr Kearns, O.P., aims at showing how new trends of research and discussion among exegetes are throwing new light on even familiar marian texts. Luke i and ii have felt the fullest impact of these new methods and this chapter examines the new approach as exemplified particularly in the annunciation narrative. The general chapter on Mary in the patristic age is also by Fr Duncker and leans heavily (as he himself acknowledges) on Jousard's excellent study in Volume I of *Maria*. It shows the development of marian thought in the writings of the Fathers according to the three themes of divine maternity, virginity and holiness.

After these four introductory chapters there are specialized chapters on the divine maternity (Fr McGreevy), the immaculate conception and the assumption (Mgr Davis), the virginity of our Lady (Fr Dermot Ryan), Mary's role in the redemption and the mediation of graces (Fr O'Grady, S.J.), our Lady queen of the universe (Fr McNamara), our Lady and the Church (Fr O'Donoghue, O.D.C.), the meaning of Lourdes