

apostle should not speak a language intelligible to his hearers—this is surely Pentecost without the Gift of Tongues. And finally, it might well be argued that far from the picture I painted being that of a non-existent man of straw, we have here at least one concrete example of the man I was trying to depict, in the person of my critic.



REVIEWS

THE WORDS OF MARY. By Salvatore Garofalo. (Mercier Press; 6s.)

We are still relying heavily on translations for our books about our Lady. This one was written in Italian in 1943. Mgr Garofalo was then described by Father Roschini, reviewing the book, as 'a young professor of real worth'. He is now described on the cover of the English version as 'one of the foremost living Scripture scholars'. Father Roschini, incidentally, praised the book highly. Later, in 1948, Father di Fonzo called it 'the best exegetical and ascetic commentary on the subject'. Father Vaccari, S.J., who introduces it, says: 'It is a good example of how a rigorous exegetic science can make the words of the Divine Scriptures attractive and nutritious to modern man, without admixture of pious, doubtful legends or imaginative embroidery.'

With such praise, the like of which is given to few books about our Lady, this English translation is bound to make a great appeal to all who love our Lady and wish to have by them a sound, reliable study of the few recorded words we have from her in the Gospels. It seems that no serious work had been written on the subject since the time of St Bernardine of Siena. It is to be hoped that this book, which is not exhaustive, will stimulate further devotional commentary. From the point of view of exegetics there is, one may say, little that could be added to it.

The author considers all our Lady's recorded words and gives first the literal sense. On this he speaks authoritatively, though with no pretension to have said the last word on each word. His treatment of the incident at Cana, for instance, is a straightforward explanation with no list of the varying opinions which have been put forward, by Catholics as well as non-Catholics, on the force of our Lord's words, 'What is it to me and to thee?' In this connection his interpretation differs from that which was given, three years later, by the great Hebrew authority Eugene Zolli, who maintains that in the New Testament the phrase 'Quid est mihi?' always implies agreement rather than (as Mgr Garofalo has it) 'a denial of a sense of fellowship'. True, Garofalo takes the actual sense, as apart from the literal force of the phrase, to be 'Why do you ask this of me?', but it is good to know that the words taken literally are

not the rebuke which they may at first seem. Perhaps the final answer (which we shall never know, since so much depended on the manner and intonation of our Lord's words) is that the words are, both in themselves and in their intention, a gentle, most highly complimentary protest against the irresistible power of a request from his mother. Our Lady, at all events, was in no doubt. She simply told the waiters to carry out his orders. She had only asked for wine. She obtained 'the beginning of miracles'.

But each section of this fascinating book is full of starting-points for meditations on our Lady. It is destined to be a standard book and one of the main sources of devotion to Mary in this Marian age. The translation, unfortunately, is timid, un-idiomatic, occasionally very much below the standard of the contents. Misprints, though not abundant, are more numerous than one expects in such a work.

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LA PAROLE DE DIEU DANS LE MYSTÈRE CHRÉTIEN. By Divo Barsotti. (Editions du Cerf; n.p.)

Here is a translation by Père Roguet, O.P., of *Il Mistero cristiano e la parola di Dio*, Florence, 1954. It is a long book, but was well worth translating for the educated French Catholic public. One is glad to introduce it to English Catholics, though a short review must be quite inadequate. The theme is the action of 'la parole créatrice', God's creative utterance, among men. The Word, by whom the world was made, resumes, after man's fall, the work of creation. History, properly speaking, then begins. History is revelation of the divine mystery of redemption through the Word who effects what he declares. This mystery is typified in Israel's deliverance and the giving of the Law; and foreshadowed also in the whole series of events and prophecies up to the return from Exile. The action is accomplished and ended in the personal incarnation of the Word in Christ. Thenceforward there is no longer history, but only a participation in what has been fully revealed. The Church exists only to render the mystery present to men, in the Eucharist above all. True, the Word still speaks, not now to create, but to call men to himself.

This is a bare sketch of a work rich in suggestive detail. Especially remarkable is the section entitled 'Israel'. It shows a deep and fresh understanding of the mutual relationships of the parts of the Old Testament in the light of the New. Most valuable too is the discussion of the spiritual or typical interpretation of the O.T.; to be distinguished clearly from any merely allegorical or arbitrary exegesis. The true spiritual must be firmly based on study of the literal meaning, but as far excels a merely historical commentary as the Christian revelation surpasses mere human reason. There is much else in the book that could