

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