

On page 46 of the second of these books there appears to be an identification of the doctrine of *anamnesis* with the *analogia entis*. I have tried in vain to construe the passage in some other sense. The comparison of Barth's formal structures with those of Beethoven on page 23 seems to me peculiarly inept and annoying. But the first part of the book is by far the worst, and it becomes much better when the author ceases to talk round his subject and starts getting down to it. The discussion of Barth's break with the liberal Protestant tradition of Schleiermacher, and of the influence on him of the work of Nietzsche's friend Franz Overbeck and the Christian socialism of the Blumharts, is most useful and illuminating. Perhaps even more valuable is the summary of the *Christliche Dogmatik im Entwurf*, an important work of 1927 which Barth calls his 'false start' on the *Dogmatics*, especially as this has not yet appeared in an English translation. In all, whatever strictures may be made on the book, it is the work of one who has few rivals among English-speaking theologians for sympathy with and understanding of his subject, and parts of it at any rate should be useful to all students of Barth's theology.

HUGO MEYNELL

THE DEAD SEA SCROLLS AND THE EARLY CHURCH, by Lucetta Mowry; University of Chicago Press, 56s.

Here is another book on the Dead Sea Scrolls, and not new material from Qumrân but a fresh analysis and assessment of the data to-date. Now as far too much has been written, and much of it too soon, we might expect a certain weariness to come upon us as we set out to read a work of this sort. This time however we would be quite in the wrong for Dr Mowry's book is more than usually well informed and balanced in the opinions expressed. This study can certainly be recommended, perhaps not as a first introduction to Qumrâniana, but as a worthwhile series of reflexions on the texts as we have them (more of course will come) and on parallels in contemporary writing as well as on the scripture of the Church's tradition.

After a brief introduction we are given a survey of the literatures of redemption. This very well sets the stage and provides the lineaments of what is detailed in the ensuing chapters on the nature of the two communities, its leaders, its founders, etc. Dr Mowry avoids extremes and firmly by-passes wild and effete theories, and all through pursues a middle course which carries conviction.

Qumrân stood for a flight or return to the desert to constitute the redeemed remnant, that plantation of God, hallowed and intent on the pure service of God. The Christian fold was compounded of all, wherever they might be, who came to believe that God's promises were for all who responded by cleaving to God and his Son their saviour. The Qumrân community was made up of priest and lay people, but priests very much dominated. 'Priestly administrators and priestly instructors controlled the life of the Qumrân community entirely'

(p. 76). Contrasting with this, we are told, 'the leaders who most significantly shaped the character of the Christian community were not priests but laymen who were called apostles'. This is written for the purpose of the author's argument, but it serves to remind us that much of our contemporary writing on apostles and apostleship tends to define apostles as 'a group of highly honoured believers who had a special function' (Arndt-Gingrich's *Lexicon*) and to stress their high place in God's designs, their being 'sent', etc. (cf. Rengstorf, in *T.W.N.T.* I, 397 ff.; Spicq, *Épîtres Pastorales*, excursus ix, pp. 223-8). But in all this nothing is said of their ordination or constitution as priests at the Last Supper. The apostles are not priests in the Qumrân sense (Dr Mowry is right there); but they are very much priests of the New Covenant, and, after Christ, source and fount of the priesthood that is to be among men till the end of time. This element needs to be stressed if we are to get a true idea of *apostolos* in the New Testament sense which, further, is that of the Church.

As regards exegetical methods, the comparison with rabbinical and Christian usages (chapter 5) is specially valuable. We could single out the reference to Daniel 9, the whole of which presents a point of view of the Qumrân Sectaries. They in turn would have passed on such fulfilment-interpretation to the Christian Church. In fact 'the purpose and results of this interpretative study of the O.T. at Qumrân and in the early Church are remarkably similar . . . History was the sphere of God's activity . . . on this issue both groups agree, differing only in the particular way they applied their oracles to their communities' (p. 128). So too, in the eschatology of the Qumrân Sect and that of the early Church, we shall find 'many similarities and points of contact'. Nevertheless, Dr Mowry warns us, and exemplifies so well for us, the state of affairs 'permits no simple conclusions about relationships between the Christian and the Qumrân groups' (p. 246).

ROLAND POTTER, O.P.

MONSIEUR VINCENT: THE STORY OF ST VINCENT DE PAUL, by Henri Daniel-Rops; Harrap, 21s.

It seems a present fashion in popular hagiography to attract the reader with a great many beautiful illustrations, and one may wonder whether these do not sometimes distract from rather than illuminate the text. It may be with some misgivings, then, that one takes up this new biography of the great French saint of practical charity.

A seventeenth century drawing—beautifully reproduced in green or blue alternately—decorates every page. Next, a section of full-page photographs is followed by extracts from St Vincent's writings with decorative headings in beautiful coloured type. Daringly lavish margins, fine quality paper, and attractive end-papers complete an admirably artistic production. But do the mere ninety-nine pages of biography justify such a grandiose setting? The answer is—within the obvious limits of its scope—yes.