

lem of original sin and the righteousness of God. This particular section first appeared in English in *Scripture* 9, (1957), pp. 97-108.

This is just the type of book needed to counter any too rapid references to Holy Scripture (as with 'Proofs from Scripture' which we so often meet with). Père Dubarle analyses the content of Scripture with engaging sureness of touch; and the resultant work is both scholarly and readable. We would welcome an English version of this book; the more so as there is little written and accessible on this cardinal doctrine of our faith.

A last point, we hope, will not be judged ungracious. Père Dubarle refers often to F. R. Tennant, *The Sources of the Doctrines of the Fall and Original Sin* (1903), and there are allusions to Sanday and Headlam (*Romans*, 1900), and brief references to C. Leslie Mitton and Plummer. The very considerable work of N. P. Williams, *The Doctrine of the Fall and Original Sin* (Bampton Lectures, 1934) is not referred to, which is a pity, for we would have liked to see the mind and faith of Père Dubarle, who is quite at home with German scholars' work, pitted against N. P. Williams. Too often is the English Channel a more-than-watery barrier.

ROLAND POTTER, O.P.

LA FORMATION DES EVANGILES: Recherches Bibliques, II. (Desclée de Brouwer; n.p.)

This volume of the *Recherches Bibliques* contains eleven papers delivered at the Journées Bibliques de Louvain on the subject of the synoptic problem and *Formgeschichte*. The studies are introduced by J. Heuschen, who places the principal questions to be discussed against the background of recent work on the subject. This is followed by a paper by L. Cerfaux on the literary units anterior to the first three Gospels in which, with the bold strokes of a master, he shows us how the primitive groupings of episodes are still discernible behind the framework of our Gospels. The next essay, by J. Levie, S.J., on Gospel literary criticism and the Aramaic Gospel of the apostle Matthew, is an elaboration of the theory he outlined for us in 1954 in his criticism of the hypothesis of L. Vaganay. Père Levie is avowedly a supporter of the two-document theory, but in a much modified sense. The great value of this paper is perhaps the masterful way in which he reveals to us the individual characteristics of approach and psychology which the three evangelists display. The paper that follows by J. W. Doeve, entitled 'The Oral Tradition in the Composition of the Synoptic Gospels', is at once novel and fascinating. Père Doeve's doctorate thesis, *Jewish Hermeneutics in the Synoptic Gospels and Acts*, is well known to English readers; bringing his specialist knowledge to bear on the

synoptic problem, he puts forward a theory on the composition of the great discourses which, though conjectural as he admits, is both interesting and stimulating. Next come three detailed studies on the synoptic condition of three isolated passages. X. Léon-Dufour, S.J., examines the episode of the epileptic child, and the outcome of his analysis is that the literary evidence does not permit us to speak of an immediate dependence on one or several source texts but only of literary contacts. N. van Bohemen, O.F.M., in his study on the institution of the twelve, comes to the conclusion that Mark's account of this is dependent on passages of Matthew, and that Mark has displaced the incident from its position in Matthew to suit his own literary intentions. The third, a study of the community discourse of Mark ix, 13-50, by A. Descamps, concludes that whatever the answer to the synoptic problem of the passage may be, it is for all the evangelists, and for the Aramaic prototype, an artificial composition and not as such a sermon of Jesus. These three studies form a valuable testimony much more instructive than the theories and hypotheses that have been elaborated, for it is only on the basis of such analysis of the Gospel episodes that an over-all solution will eventually be worked out. W.-C. van Unnik gives us a very interesting study on the word *sozein* and its derivatives in the synoptic Gospels, in which he shows how in the Gospels this word is used in a sense anterior to the use of St Paul, for whom it already has a technical sense. J. Cambier, S.D.B., in his paper 'Formgeschichte and the Historicity of the Synoptic Gospels', resolves any doubts that may have been raised by the method used in the other papers. In conclusion he lays down the wise advice that we show greater respect to the sacred historian when we seek with minute care to keep to the exact tenor of his words and avoid hardening his thought or attributing to him precisions or completions of which he has not thought. Mgr Bruno de Solages gives us a very brief outline of the book he hopes soon to publish, in which he applies the method of combinatory analysis to the synoptic problem and arrives at a result similar to the two-document theory. The conclusions to be gathered from all these studies are drawn for us by B. Rigaux, O.F.M., with great clarity in a final address. This group of studies shows, more clearly than any book that has yet appeared, the new direction which is being given by many scholars to synoptic studies and the re-posing of the question which it entails. No student of the synoptic problem can afford to ignore it.

P.M.

A GUIDE TO THE 'CITY OF GOD'. By Marthinus Versfeld. (Sheed and Ward; 10s. 6d.)

This is an admirable commentary of Books XI-XXII of the *De Civitate Dei* and a very useful short introduction to Augustinian