

In view of Luz's achievement, it may seem petty to add reservations about some of his theses. They are important, however, for an understanding of the history of the tradition. Luz accepts the hypothesis that Matthew used Mark's Gospel, a sayings source (Q), and other sources. He tries to solve the difficulties this hypothesis causes by suggesting that the Gospel of Mark used by Matthew was different from that which has come down to us, and that the version of Q used by Matthew was different from that used by Luke. He never seriously considers whether Luke used both Matthew and Mark. Moreover, he argues that the author of the first Gospel and the community in which he wrote were Jewish Christians, not Gentile Christians. This he suggests because the Jewish Scriptures were accepted as authoritative. But that was as true for Gentile Christians as it was for Jewish ones. He interprets the final command of the risen Jesus, to make disciples of all nations, as a Matthaean attempt to broaden the mission of his own community, but it can be understood differently, as a necessary link between the Jewish mission of Jesus and his original disciples, depicted in the story, and the Gentile converts by whom and for whom the Gospel was written.

MEG DAVIES

**THE GENIUS OF ST DOMINIC**, by Marie-Humbert Vicaire OP.  
*Dominican Publications, Nagpur. Pp xvi + 259. \$9.95.*

Although there is nothing entirely new in this collection, *The Genius of St Dominic* brings together articles which have not all been previously printed together—only three out of the eight chapters come from *Dominique et ses Prêcheurs*; and only two of them have ever been published before in English. So this book is welcome from several points of view, particularly as the translations are, on the whole, readable and intelligible. One article is included which may have escaped the notice of those who are familiar with Father Vicaire's writings in French, since it first appeared in German in 1983: it is a genial portrayal of St Dominic's spiritual temperament, which the author himself has described as his 'definitive study' of the saint. The focus of the book is on what may loosely be termed 'spirituality', which is perhaps a pity, as it means that the selection is somewhat unbalanced, being biased in favour of the inspirational pieces at the expense of more substantial contributions to our knowledge. Thus, whereas Vicaire's important article on Dominican poverty is included, more strictly historical articles are omitted, such as the one of St Dominic and the Inquisition which gives a most useful outline of the genesis and development of the historically impossible belief that Dominic was the first Inquisitor. But we may hope that in due course more of Vicaire's articles may be translated into English, so that readers who do not know French can benefit more directly from the immense service which Father Vicaire has rendered to Dominican historians.

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