

references being given to the works from which they are taken. On occasion works are cited without mention of authorship. The translation is distinguished, and notwithstanding the lack of clear purpose and organization the persevering reader will gain much insight into many topics of theological thinking about history.

R. A. MARKUS

LE PÉCHÉ ORIGINEL DANS L'ÉCRITURE. By A-M. Dubarle, O.P. *Lectio Divina*, No. 20. (Cerf; n.p.)

A first glance might suggest that this book was simply a reprinting of various articles on original sin from various periodicals. Closer study shows that all the articles follow consistently and without overlapping or repetition. There is in fact an inner structure to the whole which shows that all was written for the express purpose of a book on original sin in the Scriptures.

Our author, thus, had a book in mind; but not perhaps a conclusion, though there is a last chapter which may do duty for such. There is in fact no conclusion. Nor need there be, if we admit that the purpose of this book is primarily to show precisely how the doctrine of original sin is rooted in the Scriptures, and how it was born of a tradition which took root in the Israel of God and then was and is firmly taught in the New Israel of God which is the Church.

The opening chapter is very general ('l'objet un peu flou de ce chapitre'), but also a very necessary and helpful back-cloth to the whole subject. We could call it 'Man's lot according to the Old Testament'. Then follows a consideration of the doctrine in Genesis which is masterly. It would be difficult to suggest a more convincing and competent Catholic treatment of Genesis iii, both with respect to the chapter as a whole, and with special reference to the key verse, Gen. iii, 15. The value of a method which situates text in context and general structure of the book, and then works back from structure to the particular text(s) is admirably demonstrated.

The doctrine as found in Wisdom literature (the matter of chapter 3), shows well what the passage of time and growth of revelation in the Old Dispensation brought in its train, right up to New Testament times. Few nowadays would think to find the doctrine in the Gospels. Here, however, Père Dubarle strikes just the right note in his section on 'Les suggestions de l'évangile', which, if we may say so, is about equal to 'reading between the gospel lines'; and the results are by no means negative. Still, St Paul was and is the great Doctor of Original Sin; so naturally a very full chapter analyses his teaching, with some dwelling on Romans v, 12-21, the *locus classicus* of all theologians. A last section has a rather more speculative character, treating as it does of the prob-

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