

not despising homiletics and recognizing the cardinal role of preaching in the life of the Church . . . even that of mariology, for what better example could we have as preachers of Jesus Christ than her who in the lowliness of her humanity received the Word and carried it within her to give to the world?’

There is scarcely need to insist on the recovery of the authentic roots of Christian preaching as an essential element in the ecumenical advance that is so providential a sign of our times, and these four books are all inspired by the sense of evangelical urgency that Pope John has in so short a time transmitted to all who call themselves Christians.

ILLTUD EVANS, O. P.

LEXICON DER CHRISTLICHEN KIRCHEN UND SEKTEN, by J. Gründler; Herder; DM 78.

This monumental work in two volumes, providing information in 2659 articles on the Christian Churches and Sects of the world, undertaken by a Catholic compiler, with a foreword by Cardinal König of Vienna, is intended to promote understanding especially by Catholics of the ‘separated brethren’, in these days of ‘Indifferentismus’ on the one hand and a new religious ‘Aktivität’ on the other.

There is an enormous amount of accurate and up-to-date information. Each article follows a similar plan: 1, an address from which information may be gained, 2, the history of the group, 3, its ‘type’ of doctrine, 4, its system of organization (e.g. ‘episcopal’, ‘congregational’ etc., with qualifications), 5, its relationship with any world organizations (e.g. WCC). Many entries under 2, 3 and 4, consist mainly of cross-references to parent groups.

Articles 0001-0019 are concerned with the Catholic Church and each of its Rites or ‘Churches’. Article 0020 begins the vast alphabetical series of non-Catholic groups. No two readers would expect the same arrangement, and in fact the present author usually takes the German title for the entry, e.g., ‘Altkatholiken’, though there is an entry under ‘Old Catholic’, but only of the ‘Old Catholic Church in America’: yet the cross-references to parent bodies usually guide the reader further. Thus the article ‘Arians’ does lead us also to ‘Puritans’ and so to ‘Unitarians’, if we are wishing to follow that line. And the index of over 11,000 names will also trace for us, e.g., Theophilus Lindsey.

The alphabetical system tends to scatter materials, though the cross-references hold them together: 2018-2036 bring material under ‘Orthodox’ in alphabetical order, and 2093-2010 represent different groups of ‘Plymouth-Brüder’; yet 0182-0188 are about ‘Altkatholiken’, while 2151, rather ungenerously, represents under ‘Pseudo-Altkatholiken’ many groups: the ‘Old Roman Catholic Church’ does not appear at all.

Under ‘type of doctrine’ a key-word is often used, e.g., ‘Pfungstsekt’ (Pentecostal), ‘Äthiopisch’ for the ‘Ethiopic’ movement among Protestant sects in S.

Africa in the late 19th century, to which no less than 65 African sects are related, each of which has a full entry – unnecessarily perhaps, since about many next to no information is entered. Other such key-words are, e.g., ‘Lutheran’ and ‘Baptist’ and all these key-words have full entries with history and references to derived groups.

Thus there is a full entry for ‘Anglikaner’ as well as for ‘Anglican Communion’ (with list of each group included under this) and for ‘Church of England’ itself, and the other groups.

There is a curious unevenness in the choice of detail in the entries. For instance under ‘Church of England’ there is a full list of the sees and also of the religious orders, with statistics (with a slip however for the SSF), and similarly with the Protestant Episcopal Church in the USA, but not with other groups – nor with the Roman Catholic Church, though perhaps this is ‘taken as read’!

Certain complicated internal relationships are well presented, e.g. under ‘Orthodoxes Patriarchat von Moskau’ (2034) – over 20 columns, one of the longest entries in the book; or that of the Lutheran Churches in articles 1667–1681, though ‘Arlutheraner’ are back at 0189.

All this shows that the stuff is there, and is rarely found to be inaccurate or missing – could any such work be faultless? – though one has to learn one’s way round and be patient with the massed cross-reference numbers.

Certain religious organizations are given a full entry such as WCC and some purely historical events such as ‘Abendlandisches Schisma’, and various missionary and other societies have an entry, such as the British and Foreign Bible Society.

As appendices there are statistical figures for each group (122 pp.), and an elaborate analytical break-down according to doctrinal key-words, e.g. Lutheran, Methodist, etc. There is a bibliography (p. 1401) and an imposing list of over 200 people (p. IX) who are thanked for providing information about their own groups or organizations (with reference number each time), including e.g. Dr G. L. Prestige, London, for 0644 (Church of England), and A. Guittart, Geneva, for 2581 (World Council of Churches).

SEBASTIAN BULLOUGH, O.P.

A HISTORY OF ROME AND THE ROMANS, edited by Robert Laffont; Macdonald; 110s.

This *History* follows a pattern that is becoming familiar: the international book (in this case produced in France), which can use large resources to provide hundreds of illustrations and an acceptably universal text. In this case the history itself demands no tears, for it is an agreeable commentary not only on events but on the superb sequence of pictures which are the core of this magnificent book. And they are far from obvious. They include the expected things: photographs of the Forum and of St Peter’s, of the Sistine Chapel frescoes and of the Spanish