

ANTHROPOS LAIKOS, Mélanges Alexandre FAIVRE à l'occasion de ses 30 ans d'enseignement. Edités par Marie-Anne VANNIER, O. WERMELINGER et G. WURST. (Paradosis 44). Fribourg Suisse, Editions Universitaires, 2000. xx-371 pp. S.Fr. 75. ISBN 2-8271-0882-8.

This book in honour of A. Faivre contains 31 articles about the theme of the origin and the history of the distinction between cleric and layperson. A first group of articles deals with the origins of Christianity. F. Blanchetière: the importance of the marginals or the proselytes; the first expansion of the discipleship of Jesus is understandable if one takes into account the spread of the eastern cults into the West. C. Coulot: the foundation of the community of Damascus; the three stories. S. Mimouni: the rite of adhering to a Jewish brotherhood, in particular that of the Pharisees (not of the Essenes), was at the origin of Christian baptism. M. Sachot: the proclamation of Holy Scripture in the synagogue suggests that Christ is considered as the new and complete Torah.

A second group of articles deals with the organisation of the church during the first four centuries. J.K. Coyle: the order in the cosmos as willed by God and the order in society has influenced Christianity. P. Mattei: the ecclesiology of Tertullian; interim balance of the state of research; Tertullian shows a preference for the common priesthood of the faithful; he radicalizes the notion of church. D. Vigne: Justin and prophetism; Justin owes to the prophets not only the content of his discourses but also the essence of his faith. M. Philonenko: Thôbarabau; magic invocation of the god of new birth. M. Scopello: gnostic thinkers about allegory. J.-M. Prieur: cross and crucifixion in the writings of Nag Hammadi; the different interpretations: 1) the Saviour himself is crucified; 2) the Saviour redeemed the crucified and brought him to the Father; 3) the Saviour has no relationship at all with the crucified. B. Pouderon: the bishop as "head of the people" in the Clementine romance; James and Peter are equal in dignity and seen in a Judaeo-Christian light. A. Jakob: the organisation of the Christian community of Alexandria according to Clement of Alexandria; a layperson can represent the christian elite and hold an ecclesial office. A. Le Bellouec: interreligious dialogue in ancient Alexandria; the pharaonic religion; Judaism, Hellenism, Christianity.

Another group of articles (of which that on Pelagius responds mostly to the purpose of this review) is connected with the fourth and fifth century. G. Dorival: the Fathers of the first five centuries put the

classic culture and Hellenism at the service of Christian faith; the literary genres, the methods of textual interpretation, the allegorical method; through the help of Hellenism the Christian writers argued against Hellenism. M.-A. Vannier: whether John Cassian was Scythian or Provençal?; Cassian was a witness of evangelical life accommodated to the Provence. J. Gascou: The ancient ecclesial onomastics; about the mysterious pre-Christian names, in particular for Christian churches. P. Maraval: monasticism was originally a nonclerical movement; its lay character was essential for a monastic vocation. R. Minnerath: the vanishing of the permanent diaconate due to the fact that the activity of the deacons was reduced more and more to liturgical tasks. M. Canévet: the submission to Christ and the submission of Christ; Gregory of Nyssa on 1 Cor. XV,27-28; the word "submission" is related to the body of Christ, that is, the Church united with its Redeemer. O. Wermelinger, the "tempus medium" according to Pelagius; Augustine calls into question this notion of a life of justice by virtue of nature; he differs from Pelagius' opinion concerning the role of Christ; Pelagius sees Christ only intervening in the last phase of the process and He works only from outside by his doctrine and example; Augustine's interpretation seems to not be completely exact.

Two studies deal with the critique of manuscripts. B. Gain: description of ms. Firenze, Biblioteca Nazionale Centrale, Conventi Soppressi I,VI,33; series Pseudo-Athanase, collectio Sichardiana, letter of St. Bruno. F.G. Nuvolone: the Legend of Christ, the last priest of the temple of Jerusalem; priority of the long text.

Then two historical studies follow. F. Rapp: the Waldenses at Strasbourg at the end of the Middle Ages. R. Epp: the rise of the laypeople in the Church of France in the 19th century. The book ends with five articles devoted to actual problems. H. Delhougne: translating the Bible for the liturgy. D. Singles: A "holy people" under the weight of the sacred; the distinction between clerics and laypeople found its origin in the distinction between the profane and the sacred. P. Vallin: prophecy and sacrament; the prophetic word is the principle of the sacramental acts. G. Vincent: Protestant ecclesiology and political habitus; other sciences have an influence on theology. G. Alberigo: the "Church of the poor" according to John XXIII and Vatican II.

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