

most extensive treatment; a brief summary of this will sufficiently indicate the scope of this part of the book. First the theme of eating is dealt with, then that of sacrifice—the order is significant—in ordinary life and in Old Testament revelation; they are next shown as synthesized by our Lord. The New Testament passages are well explained, though not quite enough is made of the Resurrection meals at the end of the gospels. Next transubstantiation is explained as a developed expression of the revealed truth already seen, and we pass back to a renewed emphasis of the unity between mass and communion: 'It is not a sacrifice which leads to a banquet. It is a sacrifice which is a banquet; the meal itself is the sacrifice'. Finally the theology of *res et sacramentum* is used to point to the purpose of all this, which is the unity of the Church.

There is an appendix of scriptural texts which seems rather to offset the emphasis of the book that all scripture has a sacramental character, not merely a few special passages. On the other hand the collection of patristic statements is most useful. Since the book has been produced as a paper-back, it is within everyone's range to buy.

LAURENCE BRIGHT, O.P.

HUMAN ACHIEVEMENT AND DIVINE VOCATION IN THE MESSAGE OF PAUL,
by W. A. Beardslee; S.C.M. Press, 10s. 6d.

As a minister of the Reformed Church in America, Dr Beardslee is a staunch upholder of the Protestant 'sola fides' doctrine. Men are saved by faith alone, not by works. Nevertheless he has noticed that St Paul is intensely concerned with human activity and human achievement. What is the relevance of this within the framework of the 'sola fides' position? The God who summons man is a God of history—a God with a predestined purpose to work out within the context of human activity. To be summoned by such a God, then, means being called to take an active part in the working out of God's plan for the world. Hence the Pauline conception of vocation, with which Dr Beardslee is here preoccupied. Response to this *active* God involves a corresponding dedication of human activity on the part of the believer. Hence, although Dr Beardslee never actually says this, the conclusion from his study seems to be that human action is included *in* faith, because faith is the response to this kind of God.

The argument begins with a very useful chapter on Paul's conception of man in history. This leads to an examination first of his idea of work and subsequently of his view of Christian progress, growth and perfection. Then two chapters study particular vocations which are of special significance for Paul: apostle, slave and servant, prophet and 'martyr'. A final chapter relates, and shows the distinction between, God's activity in chosen men and in the man Jesus. On the subject of history, Paul was unconcerned with mere continuity of human experience in time: such a continuity apart from Christ would be a disordered deterioration. History is made precisely by God's activity among men, by which, according to his purpose, he draws mankind in ordered progress to—

wards a goal to be reached at the end of time. It is God's presence and his activity that constitute history, giving order, cumulative meaning and a goal to human activity and experience. The consummation is already present, though not wholly so, in the Church, which is the eschatological community of those who have faith in Christ. All its members take part in a forward-moving, concrete history, that is partially expressed in the life of the visible Church, vehicle for the expression of the believers' faith and love. So each man's activity and achievement are placed by Paul in an eschatological setting; they are evoked by God's call, according to his purpose. The 'works' on the other hand which Paul repudiates are 'works' of the law, human activities apart from Christ. But although he expresses himself strongly about such 'works', Paul's chief concern is with man's only real *work*—that which is performed by those having faith in Jesus Christ and which is founded on love. The faithful are caught up into the on-going purpose of God, while yet retaining undiminished their own individuality and responsibility. Their achievement is no longer simply their own work, but God's. 'In the Lord your labour is not in vain'.

Catholic readers of this book will find it encouraging to see how close we now appear to be to a possible rapprochement with liberal Protestantism in the old controversy over justification by faith. The solution, which happily seems on the verge of wider recognition, lies in the fact that justifying faith cannot but be a principle of charitable action. It is salvific inasmuch as it is the dynamic response of the *whole* man, with all his powers, to the summons of God.

ROBERT SHARP, O.P.

MARIE MERE DU CHRIST ET DES CHRETIENS, by J. M. Perrin, O.P.; Desclée de Brouwer, 87 FB.

This excellent book is a theologian's exposition of Mary, the Mediatrix of grace, a sure way that will lead us to God. As Père Perrin asks in his preface: Is one a better Christian, more closely united to God, thanks to the teaching of the gospel concerning the mother of Jesus? And the answer is: One is, for one can adhere firmly to the truth, not by adding anything, but by having a better understanding of it; not by isolating Mary from its mysteries, but by associating her with them.

The chapters are prefaced by quotations from St Bernard, St Ambrose, St Louis-Mary, St Teresa of Lisieux, Bossuet and others. The five chapters of Part I show how life can be lived under the aegis of Mary. The three chapters of Part II explain her privileges. Part III deals with her life. Part IV explains the way in which she is our mother, and interprets her essential role in the mystical body of Christ. There are two appendices: one on the rosary and one on St Joseph.

The book actually covers ground which has often been broken before, but