

a good selection, that work is necessarily expensive and bulky, and the notices are often longer than is wanted. For readers of French, the same objections lie against the Paris Benedictines' *Vies des saints* (which have now reached September).

Father Englebert's book is the best attempt so far to 'fill the bill'. The longest notice can be read slowly in a few minutes; it is generally successful in seizing the salient points of a saint's life, and is concerned with actuality rather than with 'devotional moralising'; the learned Father Englebert is well-informed and reasonably critical about the historical sources; and the translation from French has been well done. But the fact that the book was primarily intended for Belgian and French readers makes the selection of saints sometimes a little unsatisfactory for readers in Great Britain and Ireland and North America, and it is occasionally not beyond criticism from a general point of view: surely Christine the Astonishing, for example, belongs to the by-ways of hagiology rather than to the broad path of the devout reader?

The book must certainly be recommended to the notice of the readers of this review, and the publishers are congratulated on their enterprise in presenting it to the English-speaking public.

THE SCANDAL OF CHRISTIANITY. By Emil Brunner. The Robertson Lectures. (S.C.M. Press; 8s. 6d.)

In the five lectures published in this little work Dr Brunner sums up his version of the New Reformed Theology. It is one of the most readable and interesting of his works, though from time to time his characteristic doctrines obtrude themselves and mar an otherwise well-drawn picture. For instance, by reason of his doctrine of the order of Creation, which is broken by sin, he lands himself in a position in which it is difficult to see how a double-truth theory is to be avoided if he is to indulge in significant theological writing, or, if such a theory is rejected, how any conceptual talk about God is possible.

The value of the lectures is that they underline in a striking fashion elements in the Gospel which are only too frequently overlaid by the fogs of self-interest and compromise. Yet this is only natural, in at least one sense of the word, for undiluted Christianity is something against which the natural man revolts; it is for him a stumbling block because it teaches that of himself man cannot free himself from sin and conflict. This the natural man refuses to accept for he clings, in one form or another, to doctrines of self-salvation and union with timeless truth beyond the imperfection of historical existence. For him sin is an epiphenomenon, essentially trivial. Hence the claim of the Church must seem a scandal when she teaches that religion, true and undefiled,

is found only in the historic revelation of Christ, in a historical event in time by which man is reunited to God, the holy one; not to an abstract principle or idea but to a person.

Dr Brunner is surely right in drawing our attention to the fundamental themes of Christian doctrine, to the basic truth that man exists before God as one in need of redemption, for whom the Cross is a sign of life and the source of power. For this is (and how difficult it is for us to realise it other than as a merely mental interpretation) what is real, what our life is about, what gives it significance.

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THE LETTERS OF ST ANTHANASIOS CONCERNING THE HOLY SPIRIT.
Translated with Introduction and Notes by C. R. B. Shapland.
(Epworth Press; 25s.)

ST CYRIL OF JERUSALEM'S LECTURES ON THE CHRISTIAN SACRAMENTS.
Edited by Frank Leslie Cross. (S.P.C.K.; 12s. 6d.)

These two volumes are another sign of the growing interest in patristic thought among Christians in Britain. The letters of St Athanasius to Serapion appeared recently in the French series, *Sources Chrétiennes*, but this is the first English translation of what has long been recognised as a most important theological text. Mr Shapland's work is so careful that, in spite of the reasons he offers in explanation of the omission, it will be regretted that a Greek text is not given with the translation. But all theologians will be grateful for his introduction, and the ample notes which almost eclipse the text.

Mr Shapland's work is for scholars only, but Professor Cross's edition of the *Procatechesis* and the five *Mystagogical Catecheses* should reach a wider public, although primarily intended to meet the needs of the Theological Faculty at Oxford. An excellent introduction prefaces the Greek text, which is followed by the English translation prepared by Church for the Oxford *Library of the Fathers*. The lectures were given by St Cyril about the middle of the fourth century. The first was addressed to catechumens, the other five to the newly-baptised. They treat mainly of Baptism and the Eucharist and constitute one of the most important texts in the history of the liturgy. Their interest is not only historical. Brief though they are—forty pages of English text—they are packed with food for meditation.

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