

REVIEWS

discoveries of man are "a sort of natural liturgy in themselves" (p. 137). Then there is a chapter on the vocation of the soldier, the blessing of the soldier and his sword from the old Pontificals, and the idea of the soldier's participation in the king's authority. Lastly a word on the Church's battle with the diabolical forces, and how these are released by departure from the liturgical life and the Sacraments, whence Leo XIII's "little Exorcism" in the prayers after Low Mass (p. 160).

The book on Eastern liturgical devotion is easier. This unity of Liturgy and life is demonstrated rather from the side of the Liturgy than (as in the previous book) from the side of Life. A study is made of the Eastern rites, with many texts and symbolic rubrics transcribed, and commented in an exuberant style reminiscent of the Orient itself, showing the phases of the spiritual life—and even much of the material life of the faithful reflected in them. The Abbot of Maria Laach in his preface says that we of the West have much to learn from the Eastern consciousness of this bond, this way in which men's everyday lives are swept up into their liturgical prayer, and it seems a pity that as this is studied in the Eastern liturgies, it is not indicated *pari passu* where we may find these same links in our own liturgy, which is hardly less rich, though certainly less graphic in this reflection. Such parallels could be made for the Breviary, in the Hymns of the Little Hours (the progress of the day) (p. 44), the communion with the Angels in praise (p. 31) in the Te Deum; and for the Mass frequently, down to the note of joy (p. 30) in our vesting-prayers—and so on. But the places in the Oriental liturgies (Byzantine, Syriac, Coptic, Ethiopic and Russian) are anyway most valuable. The prevalence in the Eastern liturgies of the Resurrection-motif is noted (p. 2 sq.), and the Eastern theology of Ikons (p. 140) as "making-present" the Holy Person. There is an interesting chapter on the deep Eucharistic and liturgical sense of the Eastern Fathers, and another on the liturgical basis of modern Russian Christian thought. For throughout the East, now as always, there runs the deep consciousness of the presence of the Mysteries. One must mention the beautiful dust-cover, with just the title in a fine uncial hand.

SEBASTIAN BULLOUGH, O.P.

THE LOVE OF GOD. By Bede Frost. (Hodder & Stoughton; 3s. 6d.)

To achieve a successful restatement of fundamentals is no small triumph. To formulate the doctrine of Divine Love in such manner as to convey a message even to the indifferent is no light task. The world has grown tired of being told "God is Love," so that a central truth of Religion has become by too frequent repetition an empty, meaningless phrase.

BLACKFRIARS

How are we to reawaken interest? Chiefly by remedying the causes responsible for its present neglect. Not the least important of such causes is the tendency to use, or rather misuse, words, employing them with little or no realisation of their significance and not infrequently making them bear a meaning entirely foreign. "Thus when we hear that God is Charity or Love, our whole understanding of the statement is vitiated because our thought is debased," and our devotion will be debased if it flow from a "fluidity of emotion" and not from "the fulness of dogma." Only when grounded in supernatural truths can our spiritual life be fruitful. Hence the necessity of knowing Who God is, and what His Love implies. A consideration of these points occupies two-thirds of the book. The most interesting chapter is that entitled *Divine Love and Human Freedom*, where the author clearly points out that true freedom consists in conformity of man's will to the will of God, in the choice of God as the Final Good, in so firmly establishing the will in good that it becomes inconceivable for man to choose evil. Evil exists, not because God is powerless to check it, but because man abuses God's gift. The third section of the book deals with our love for God, the first and greatest of the commandments, and in the observance of which we fully realise our perfection. While the chapter on the *Seven Last Words* forms a fitting conclusion, the matter is far too compressed to make easy reading. If one may add another adverse criticism it is that quotations are too numerous, and so apt to distract from the main theme. But apart from these minor defects the book is to be praised and recommended, and the author, a member of the Anglican community of Nashdom, congratulated for so successfully accomplishing a difficult task.

TERENCE NETHERWAY, O.P.

THE CHURCH AND THE CHURCHES. By Karl Barth. (James Clarke; 1s.)

"The quest for the one Church . . . cannot be concerned with magical fascination of numerical unity or uniqueness, nor with the ethical and social ideals of uniformity, mental harmony and agreement. It must rather be concerned with the imperative content of the acknowledgment that there is one Lord, one faith, one baptism, one God above all, for all and in all." (p. 18.) "We have no right to explain the multiplicity of the Churches as a necessary mark of the visible and empirical as contrasted with the ideal, invisible and essential Church; no right, because this entire distinction is foreign to the New Testament, and because, according to the New Testament, even in this respect the Church of Jesus Christ is but one . . . visible by tokens in the multitude of its confessed adherents, visible as a congregation with its office-