

moral teaching, and therefore the spirituality, of St Thomas. The distinguished author, whose work in this field will probably merit his immortality in the history of theology, shows how the spiritual teaching of the Angelic Doctor is based firmly in the whole theological doctrine of the *Summa*, and he sketches the entire structure beginning in this section with Beatitude and ending with Christian Perfection and the Charismata, touching unfortunately by name only the pleasant social virtues of respect, veracity, affability and liberality. As a synthesis the book is exceptionally competent, as we should expect; but the author naturally intrudes his own interpretation from time to time as for example in the question as to whether Christ offers actually or only virtually in the Mass (p. 401). Thomists are to be found on both sides in this dispute, as indeed also in the most recent dispute on the nature of theology on which he adds an appendix.

JOHN HUNSTER

GOD THE FATHER. By Emile Guerry. Translated by A. H. C. Downes. (Sheed and Ward; 12s. 6d.)

Mgr Guerry's book, now made available to English readers in an excellent translation, is a series of meditations designed to foster devotion to God the Father, not in isolation from or to the exclusion of the other Persons of the Trinity, but as the One from whom they receive life; as the origin of all divine life, including sanctifying grace, the life of the soul. The spiritual life of the Christian is presented as an ascent towards the Father through the Son in the Holy Spirit, a participation in the life of the blessed Trinity. We came forth from God as creatures; we return to him as sons, adopted into the family of God, brethren of him who was the Son of God by nature, having received the Spirit of the Son into our hearts crying 'Abba, Father'. The Christian virtue of religion must not only recognise God's right to be worshipped as Creator but also his right to be loved as a Father. Unfortunately for many Christians the Fatherhood of God remains a mere metaphor or abstraction having little or no influence on their spiritual lives, even though they may say the 'our Father' every day. Or the Father is only the terrible Judge, unapproachable except in fear; he whom an evilly-inspired art would depict to their childish imaginations as a formidable Ancient throwing an angry glance at them from a cloudy heaven! Those who may have been thus unhappily estranged from the Father either by thoughtlessness or as a result of 'childish imaginations' will find in these meditations the 'true face' of the Father as revealed to us by our Lord in the Gospels, not only in his power and majesty but more especially in his goodness, his mercy and his infinite goodness. Not that there is any wishy-washy sentimentality about the work. Both the plan and the treatment are strictly theological. Part I, Our Divine Family, is saturated through and through with Trinitarian doctrine while Part II, which outlines a spirituality based on devotion to the Father, treats of the theological virtues, the Mass, prayer, the Mystical Body.

We can endorse the words of the publisher's notice: 'Seldom can a work of spirituality have been so soaked in theology'. Withal there is a redolence of piety running through the whole, true piety, a tender and loving intuition of the Fatherhood of God, an appreciation of all that is implied in this name of 'Father', seeing in it all that Jesus revealed: 'the goodness, the mercy, and the loving-kindness of him who wishes to grant us a share in his life and make us really and truly his sons'.

It is this spirit of filial piety towards God as the 'living Father' which is so much needed by souls today, adrift as they are without help or hope in a seemingly meaningless maelstrom of existence. The loss of the realisation of God's fatherly care and providence has had its logical outcome in the loss of belief in God's very existence. From the stern and terrible God of the Jansenists to the abstract and absentee God of the philosophers was only a step in the inevitable evolution which has led to the godless movement of today. Only when men again become aware that they have a Father in heaven who loves them, and whose kindly providence protects their lives, and who out of pure mercy seeks to adopt them as sons, only then will it be possible to lead them back along the road which has taken them so far from God. Mgr Guerry's book will be of priceless value in encouraging Christians to turn again to contemplate the true revelation of the Father as unfolded by our Lord in His earthly life and teaching, and, having done so, to pass on the great message:
For the Father himself loveth you.

EGBERT COLE, O.P.

DAVID, FIGURE DU CHRIST, par J. Beaurin.

AMEN, par A.-M. Roguet, O.P.

LA PREFACE DE LA MESSE, par H.-Ch. Chéry, O.P.

LA PARABOLE DE L'ECONOMIE INFIDELE, par C. Spicq. (Editions du Cerf; Blackfriars Publications; 1s. each.)

A series of excellent brochures from Editions du Cerf. Everything to recommend them; format and general presentation make the best use of what must be a limited range of coloured inks and paper. Theology is presented with a minimum of jargon; the appeal for liturgical awakening is temperate and keeps the ultimate purpose well in focus; an easy use of scriptural sources and a sound christian poetic sense all make admirable means of instruction. If these are representative of the series then everything is offered, homily, liturgical and theological instruction and meditation.

G.M.

EXTRACTS

ST FRANCIS OF ASSISI and Charles de Foucauld are compared by Professor Deleaux in the September issue of *Vita Cristiana* (Florence).

Both have souls that are essentially Christocentric. The son of Piero Bernardone was immersed in the mystery of Christ: surely no other saint imitated as did he the life and sufferings of Christ, and