

a comparative table of the Mass showing its historical development, and a chronological table of the liturgical texts and Fathers included in this volume.

The selection on baptism contains no liturgical texts, but the sermons and writings of the Fathers fall into three sections. The first of these is devoted to the early Latin Fathers, notably Tertullian, whose treatise on baptism is given in its entirety. The second section is mainly occupied by Chrysostom, with four sermons, but Basil and the two Gregories are also included. The final section is entitled 'The Latin Golden Age' and contains five texts from Augustine and one from Leo. The book ends with a bibliography.

The translations of the patristic texts are either drawn from existing collections or have been specially done for this edition by the English editor. Their quality and readability varies therefore from one extract to another, which is not surprising since some of them seem to date from the last century or the early years of the present one. In the introduction to the collection on the Mass, on page nineteen, the word 'éventuellement' is translated 'eventually', which does not make sense; it means rather 'on occasion'. On page sixty-six of the collection on baptism we find the expression: 'Fly without delay to the milk of this genital font.' The Latin text in Migne is 'cupiditate et velocitate cervina lacteum genitalis fontis ad laticem

convolate'. Here it would seem that 'regenerating' would be more appropriate than 'genital'.

The following criticisms apply equally to the French original of the volume on baptism. Fr Hamman in his introduction states that in the baptismal rite the candidate replied to a threefold interrogation by the bishop with a threefold expression of faith. Then the bishop pronounced the formula: 'I baptize thee. . . .' In fact the interrogation and confession of faith was the form of baptism throughout the period under discussion; the formula 'I baptize thee . . .' only displaced the ancient form when baptism became the sacrament of infants rather than of adults. He also seems mistaken in claiming that anointing after baptism was universal. This is not mentioned by the Didaskalia, St John Chrysostom, or Theodore of Mopsuestia; the first witnesses for it in the East are the Apostolic Constitutions and the Catecheses attributed to St Cyril of Jerusalem. Finally, Augustine's sermon 259 was clearly given on Low Sunday, rather than at the beginning of Easter week.

Selections from the Fathers and from the early liturgies are of great value, since they help us to see our present situation in the context of our spiritual, doctrinal and cultural past. But this presupposes that such selections are well translated and introduced. It is a pity that not all the extracts in these collections reach the standard set by some of them. BRIAN NEWS

**THE GOSPEL WHERE IT HITS US. Christianity and Contemporary Concerns, by Rosemary Haughton. Geoffrey Chapman. London, Melbourne and Dublin, 1968 Edition. 150 pp. 18s.**

Twenty years hence it may well be that most of us who are now members of the Christian Church will look back to these turbulent sixties and begin to appreciate just how wayward and feverish and frenetically uncontrolled we all were. I say most of us because some are only too well aware of it even now. Mrs Haughton is in no doubt about the matter. While many of us are busily exploring various *culs-de-sac* or with, to borrow a phrase, 'passionate intensity' erecting umpteen Aunts-Sally-for-the-knocking-down-of, this writer resists the temptation and in so doing brings us back to square one.

Like a good teacher, she invites us to ask ourselves where we are; how we got there; how long we intend to remain; and where do we go from here. And again, like a good teacher, encourages us to engage with her in attempting to make a real estimate of our situation.

And so in this collection of Essays, originally magazine articles or lectures given to Groups in Conference, we look through the eyes of a Christian—a title which should today be used with serious regard for its origin—out at the world and in at the heart, searching. And what is it that the Christian seeks but never totally discovers and yet knows will be appraised ultimately? Christ in Glory. It is the simplest and most obvious criterion by which to judge everything, and yet. . . . Why is it that we pursue abstraction all the way to the mouth of Hell? Christ the searcher, Christ the search and Christ found. The search is one of Faith.

The author looks at areas of human life which are of immediate and crucial concern; but she is not hypnotized by their complexity. By fixing her gaze on Christ she can bring them into clear perspective. Marriage, celibacy, womanhood, sexuality, conscience, freedom, work—all are discussed in the light of this

criterion: does it or does it not promote growth in the Christ-Life towards Christ? The criterion is not established *a priori* but emerges in the actual living out of the human condition in and towards the eschaton. In each of these discussions is found the conviction that the great dichotomy of human existence is not to be evaded nor the conflict resolved in collapsing either term. The ensuing tension which each of us carries in his very being must be held and allowed to hold. Only this way can the 'whole person' be realized, which is the fulfilment in Christ we all hanker for.

Thus Marriage and Religious Virginity are not unrelated states of being but two ways of Christian living, mutual and interdependent. Both the life of the celibate and the married is a response to the call of Christ. The nearer each approaches Christ the less is the difference between them. During the striving for fulfilment in Christ they are signs to each other: Marriage of the forming of Christians, Religious Virginity of the transforming. From within marriage 'babes in Christ' grow out from a base of security and love: Religious Virginity shows what to grow out to. From within the celibate life mature 'sons of the Father' put

themselves at risk in obedience to the call of the Spirit of Love: Marriage provides the home base from which the impetus comes: 'It is something to go out from in following Christ.'

The dominant motif throughout the book is the need to hold and be held in the dialectic, not in the ideological but in the personal-relational sense. Here, between the promise and its fulfilment, lies the Cross. But this is not to be understood as paralysis; a static, fossilized impotence. It is in the suspension, in the surrender to the agony that the glorious freedom of Christ is experienced. But never completely; which is precisely the torment.

The suggestion in the Chapter 'What is Tradition?' that the difficulty experienced in discussing inter-denominational Eucharistic practice is a problem in semantics and that terms borrowed from Existential-Psychology may help in its resolving, is indicative of purpose and sense of direction. Even the contrasting of the lives of Elizabeth of Hungary and Lady Chatterley in discussing 'The Nature of Womanhood' is a kind of liberation. Mrs Haughton looks out and up and forward, and thank God for it. We can use her valuable sight.

JO SHEERAN

**VERBUM: WORD AND IDEA IN AQUINAS**, by Bernard J. Lonergan, S.J. Darton, Longman and Todd, 1968. Pp. xv + 300. 70s.

... the original genius, precisely because he is original, finds all current usage inept for his purposes and succeeds remarkably if there is any possibility of grasping his meaning from his words; the possibility of exact expression of a philosophic position only arises long after the philosopher's death when his influence has moulded the culture which is the background and vehicle of such expression' (pp. 23-4). The inevitable incomprehension of Aquinas' contemporaries resulted in the condemnation, three years after his death, of a number of propositions attributed to him. Today his name is held in high honour, but there is little evidence that this change in attitude is due to an increase in comprehension.

Fr Lonergan's painstaking examination of the texts relevant to an understanding of Aquinas's concept of '*verbum*' first appeared twenty years ago in *Theological Studies* (he has added an introduction for this edition). His conclusions challenged fundamental pre-suppositions, not only of the majority of neo-Thomists, but also of those other philosophers who quote liberally from Aquinas without having come to grips with the way in which

Aquinas worked. The inaccessibility of this study is partly due to the fact that it is a sustained and highly technical piece of historical research into a world whose language is simply no longer ours, with very few concessions made to contemporary terminology or methods of discussion. At the end of the book, Fr Lonergan defends his method of procedure: 'One can aim at understanding Aquinas; one can aim at a transposition of his position to meet the issues of our own day; but to aim at both simultaneously results inevitably, I believe, in substituting for the real Aquinas some abstract ideal of theoretical coherence that might, indeed, be named the Platonic idea of Aquinas, were it not for the fact that a Platonic idea is one, while such ideals of logical coherence are dquietingly numerous' (p. 220).

I do not myself believe that a reading of the *Verbum* articles is necessary for an understanding of Lonergan's own later work (although it certainly helps). There are indeed passages, which seem to be 'workpoints' for *Insight*, where the reasoning is so compressed as to be virtually unintelligible except against the background of that book (cf. the closing