

is particularly notable in his final thesis to the effect that, 'Against Pascal I say: The God of Abraham, Isaac and Jacob and the God of the philosophers is the same God. He is a person and the negation of himself as a person.'

It is not altogether easy to turn from Professor Tillich's streamlined thought and writing, and his direct concern with reality, to Dr Robinson's more wordy and academic discussion of books. It is less incisive and less concise, though its criticisms are more detailed and the subjects of its criticism are given more chance to speak for themselves. But its judgments are usually apt, and this book also represents less a swing than a salutary steadying of the pendulum which should be welcome to Catholics generally, and to Thomists particularly.

VICTOR WHITE, O.P.

THE PAULINE VIEW OF MAN. By the Rev. W. David Stacey, M.A. (Macmillan; 25s.)

The thesis of this book is that St Paul was neither a Hebrew nor a Greek but a Christian, who had seen the Risen Lord, on the road to Damascus, and received from him a new and blinding revelation concerning God, man, and the world. But the background to St Paul's new Christian thinking was Hebrew, and remained so under the transforming light of the new vision; where St Paul uses Greek terminology without parallels in Hebrew he normally derives it from later Jewish sources. So much is true, and given convincing demonstration, within limits: for Hebrew thinking allows of no anthropology that is not rooted in the idea of the community, and in this matter, as J. A. T. Robinson and others have shown, St Paul is a Hebrew of the Hebrews, yet in this book the idea of the human community and of the Christian community are barely mentioned; again, for the Hebrews and for St Paul God is Spirit, an infinite immaterial force, yet St Paul's belief in the Holy Spirit who is at work in the world transforming it, equally with the Father and the Son, goes far beyond this, but is not even referred to in the chapter on 'Spirit'. These are grave *lacunae*, yet there is much good work in this book on St Paul's language and ideas concerning man.

JEROME SMITH, O.P.

BREVIAIRE DE POCHE. Par A. M. Henry, O.P. (Editions du Cerf, 750 francs; obtainable through Blackfriars Publications.)

The French layman's debt to Père Henry grows ever greater. His work in editing *L'Initiation Théologique* must already have ensured the permanent gratitude of thousands. And five years ago his *Breviaire des Fidèles* made the riches of the Divine Office available in a form

adapted to the needs of people nowadays and in a language they could understand. His new pocket-size 'breviary' (and for once the description is just) provides a further—and considerably reduced—modification of the prayer of the Church for those who have not the time nor perhaps the liturgical education for the recitation of the breviary itself.

In just over four hundred pages, this pocket breviary gives an easily managed pattern of liturgical prayer, based on psalms, hymns and homilies from the Fathers. Each Sunday has its own homily, there is a selection of psalms (in the *Bible de Jérusalem* translation), and the principal saints' days are commemorated. The scheme for recitation is simple and elastic.

Perhaps we may hope that some enterprising English publisher will commission an English edition of this admirable book of prayer, which is firmly based on the foundation of all prayer—the Word of God and the Church's inspired understanding of its use. It is invaluable as a means of liturgical initiation, and almost any Catholic confraternity or group would find it a source of that spiritual strength without which 'action' can become mere activity.

I.E.

THE EUCHARISTIC PRAYER. By J. A. Jungmann, S.J. (Challoner Publications; 4s. 6d.)

LES LOIS DE LA CELEBRATION LITURGIQUE. Par J. A. Jungmann, S.J. (Editions du Cerf; n.p.)

It was an excellent idea to inaugurate the 'Liturgical Library' series with a translation of Father Jungmann's study of the Canon of the Mass. Father Jungmann's eminence as a liturgical scholar (as evidenced in his great work *Missarum Solemnia*) needs no emphasis. But he has, too, the gift, unusual in a great scholar, of being able to reduce his researches to a popular level, without in any way sacrificing his own standards. *The Eucharistic Prayer* consists of lectures given to German priests (from both West Berlin and the Eastern Zone) in 1952 and 1953, and it provides a clear summary of the evolution of the Canon, based on the double idea of the Mass as memorial and as sacrifice. Father Jungmann very properly emphasizes the essential importance of the former aspect, which has been too often over-shadowed by the controversial discussion of the reality of the Eucharist as sacrifice. His study always takes into account the pastoral needs of those whose work it is to preach the Liturgy as the living prayer of the Church. His book will be invaluable for all who want to understand the great liturgical changes of our time in terms of history and of that pastoral sense which is motivating them.

A French translation of some earlier lectures given by Father