

reproduction of a charming Roman mosaic depicting a skeleton lying on one elbow and bearing the caption 'Nosce Teipsum'.

St Bernard's mystical theology is based on the premises that man is made in the Image and Likeness of God. Even after sin he retains the Image, that is freewill and reason, but he has lost the Likeness, namely the power always to choose the good and to carry it out. All St Bernard's teaching is directed towards showing man how he may emerge from the *Regio Dissimilitudinis* and regain the lost Likeness. John Donne, nearly four hundred years later, seems to put forward the same idea, although he uses the word Image where St Bernard would have used Likeness:

Burn off my rusts, and my deformity,
Restore thine Image so much by thy grace,
That thou may'st know me,—

(Good Friday, 1613. *Riding Westward*.)

M. Gilson with his usual brilliant clarity, has reduced the copious Bernardine texts to a comparatively brief and coherent synthesis, amply illustrated by selections from the Saint's works. The appendices are as interesting as the thesis, particularly those dealing with William of St Thierry and the problem of St Bernard's possible connection with Courtly Love.

A word of criticism concerning the translation; was it really necessary to translate *volonté propre* (*voluntas propria*) and *conseil propre* (*proprium concilium*) as 'proper will' and 'proper counsel' respectively? Especially as later on *sens propre* (*sensum proprium*) is rendered as 'our own opinion'.

A. J. MEIKLE.

LA MESSE: LES CHRÉTIENS AUTOUR DE L'AUTEL. Par Les Prêtres de la communauté sacerdotale de Saint-Séverin. (Desclée de Brouwer; n.p.)

In 1948 Cardinal Suhard appointed a group of five diocesan priests to the parish of Saint-Séverin, with a mixed congregation of rich, poor, teachers, students, intellectuals, workers. Their task was to establish unity and some sense of community in this crowded district of Paris whose inhabitants were spiritually and intellectually isolated from one another. They began with themselves; though they are in no sense a religious order they live as a community, discussing and planning their work together and, more important, praying together. Three times a day they sing office in church: Prime in the morning, Sext at midday and Vespers and Compline in the evening. The people's liturgy is the Mass and after instruction the congregation began to take an active part. This book is the fruit of all that work: the first half is the instructions and the second an account of the practice. Dialogue

Mass is only a beginning; the whole physical behaviour of the congregation is made an organic part of the Mass. At the *Confiteor*, for instance, in a High Mass, they turn and answer the priest standing at the bottom of the nave. Likewise the collection is graciously incorporated into the liturgy: on entering church you make your offering and, if you wish to communicate, place a host in a ciborium; at the Offertory the Deacon takes both the ciborium and the collection up to the sanctuary. This is an example of the combined idealism and realism of these fine priests. There is no high-minded humbug and the parish priest says, quite simply, they need the collection and so it must be made part of the sacrifice of the Mass. It is quite remarkable how the priests (they all share anonymously the writing of this book as they have shared its preaching and broadcasting) make the reader feel the life of the liturgy; the impact of the spoken and broadcast word must have been very great indeed. It must be emphasized that here is no Gallic eccentricity; these things are done with the authority of the Church and should be widely known and, I believe, imitated, because the results speak for themselves.

GERARD MEATH, O.P.

DEVOTION TO THE SACRED HEART. By Louis Verheylezoon, S.J. (Sands; 15s.)

In this work, it is the intention of the author to treat of 'Devotion to the Sacred Heart', in all its various aspects, and yet present it in an orderly manner so that it will appear as a logical whole. This is a difficult task when dealing with a devotion which, as Pius XI said, contains 'the summary of the whole religion, and the rule of a life of greater perfection'. The author can be said to have achieved this task, and to have presented us with a scholarly synthesis.

The book first deals with the objects of the devotion, showing that the ultimate, general and principal object is the Person of Jesus, and that the special and direct object was indicated by his words, 'Behold this heart which has so loved men'. The author then deals with the secondary objects of the devotion, and the love Christ bears us in his divine nature. There follows a chapter on the principal and secondary purposes of the devotion, and nearly a hundred pages on its practice. There are two appendices: the first treats of the Immaculate Heart of Mary, and the second treats of various associations in honour of the Sacred Heart.

The author is obviously very familiar with the best literature on the subject. This enables him to use many citations which are apt, authoritative and compelling. When there is room for his own opinion, he leaves us in no doubt as to what it is. The fact that he has concentrated