

lonians is Caligula; the Galatians are the South Galatians, but the Epistle is written on the second journey; II Corinthians 10-13 are the 'severe' letter, written before II Corinthians 1-5, 7-9; Ephesians is an encyclical.

To the four lectures is added a fifth chapter on the Teaching of St Paul, in which the author sets out to 'run over the epistles once again' and is then 'in a position to pick out the main topics with which St Paul dealt, and so arrive at a fair idea of the proportion of his teaching'. During the exposition in the lectures, chapter and verse references are always provided in the margin of the summary or paraphrase.

The great value of this book is its vivid presentation of the personality and thought of St Paul, 'the endearing character of Paul as pastor and friend' (p. 68), and the very smallness of the canvas enables us to appreciate the portrait and its message almost at a single glance. Indeed, we might apply to the whole book the epithets applied by Dr Wand to St Paul's brief epistle to Philemon: 'It is earnest, loving, playful and pastoral'.

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NOTICES

THE PRAYER OF JESUS has begun to capture the interest of Westerners, though it is doubtful whether many of them have put it into practice like its originators in Russia. Now we are given an exposition of this method of prayer by a leading nineteenth-century Orthodox bishop, Ignatius Brianchinov, translated by Father Nazarus (J. M. Watkins; 12s. 6d.). The book is redolent of the *Philokalia*, bringing a charm and simplicity to the exposition of this prayer so that the reader will derive much help on the conception and practice of true prayer even if he cannot adopt the special method. It is the first English translation of the many works of this bishop. We look forward to more; only asking that more attention be paid to editing as well as to translating.

LEX ORANDI NO. 14 (Cerf and Blackfriars; 540frs.) is a true product of the *Centre Pastorale Liturgique*. It deals with *Communion Solennelle et Profession de Foi*—that is to say, with the history and significance of the three sacraments administered to children: Baptism, Confirmation and First Communion. The historical section is handled by experts such as Père Beaurecueil, O.P., and Père Bonsirven, S.J., and begins from the earliest ages. Of even greater interest is the doctrinal section by the two directors of the C.P.L., Martimort and Roguet, and by Père Daniélou, S.J. Perhaps the most instructive essay is that of Père Martimort on Confirmation. This book will help considerably in the understanding and practice of the new Easter Vigil.

TWO NEW 'L'ESPRIT LITURGIQUE', also from Cerf and following the same motive of bringing life to the liturgy, are very welcome. No. 4, *Nos Enfants et La Messe*, by Alain de Sauvebœuf (Cerf, Blackfriars; 240 frs.), suggests a method of making the Mass live for children in opposition to methods which try simply to occupy them during Mass. It begins with the problem and the results of a very French *enquête* on the subject, and then follows the age group of the children according to their psychological development. Perhaps the most controversial section is that dealing with the eight-to-tens with their egocentric instincts and therefore with their insistence on 'My Mass'. But the book is essentially practical, taking children as they are, and suggesting notebooks and illustrations with great precision. No. 5, *Les Sacraments Signes de Vie*, by A.-M. Roguet, o.p. (Cerf, Blackfriars; n.p.), is of the greatest importance. No one has hitherto dealt with the sacraments in this clear, theological manner of exposition with which the author deals with the reality of the Signs in general and with each individual sacrament. He penetrates beneath the almost mechanical words of modern catechisms. It is to be hoped that this volume will be translated as a successor to Père Roguet's previous *La Messe: approches du Mystère*, the English version of which is now in the press.

POL JOATTON has written *En Ce Temps-Ci* (Desclée de Brouwer; 420 frs.) as an attempt to transpose the principal acts of the Gospel into modern life, since Christ lives always and the Gospel is always being lived. It is in the form of a dialogue or play, the Gospel characters being made into modern people.

FATHER GERALD VANN'S Lenten sermons on *The Pain of Christ*, together with his essay on *The Sorrow of God*, has proved that this is still the greatest theme of meditation. The little volume now appears in its third edition (Blackfriars Publications; 6s. 6d.) to inspire its constantly increasing number of readers with the simple sight of Christian suffering and the answer in the cross of Christ.



EXTRACTS

In the July and August-September issues of *Tijdschrift voor Geestelijk Leven* there are two articles on 'The Practice of Asceticism'. The first is a general discussion on asceticism and its problems. The second discusses at length the range of ascetical activity. The writer disclaims originality and wants 'to give, as objectively as possible, a summary of the classical writings on this subject and so offer the opportunity of making a comparison between traditional asceticism and the desires that the Holy Ghost inspires