

the subject-matter, they are chosen of set purpose, from a sense of Christian responsibility, for their writers are conscious that these values are yet greater for the Christian than they can be for the non-Christian.

The scientific value of these books lies in the fact that they unite the richness of modern, and especially psychological, discovery with the clearness, solidity and comprehensive unity of St. Thomas. Their writers feel responsible for the ideals and values which they have in common with those outside the faith, and these ideals and values they so elaborate that they may become for unbelievers a prolegomenon to the knowledge of the eternal Truth itself.

Dr. Egenter is a leader in this apostolic method of procedure from Nature to Supernature. In his present book he treats of the problem of Honour (*Ehre*) which is to-day particularly acute, and most decisive in its consequences, for Germany, and is, in the deepest sense, *the* problem of the present time. Honour is not understood in a merely superficial, juridical sense, but in an essentially antropocentric one, corresponding to the spirit of Nordic man as the consciousness of human dignity and the inner force urging to the full development of human vitality and self-assertion. It is viewed as something in irreconcilable opposition to the Christian spirit of Love and self-surrender, humility and self-denial. Such qualities, it is now being urged, make man unfit for the realisation of earthly order.

But the Christian conception of Honour is something spiritual, something which surpasses the urges of instinct, and hence something incapable of producing spectacular effects by mass-suggestion. Yet Dr. Egenter shows it to be, from the integral Christian standpoint, something so charged with power and beauty, that we may say with Paul in his enthusiasm for Christ, "Seeing that many glory according to the flesh, I will glory more." But such sentiments are not just a self-complacency suggested by the printed word; they must arise from the consciousness that we owe all to the gift of God in us and to the overflow of the life of Christ whereby alone the world can live.

The struggle of Christ's people in Germany is not just a local affair. It is but part of the struggle which Christians throughout the world to-day must wage for the position which they are called to occupy for the preservation and redemption of the whole order and well-being of the world. "X.", O.P.

CHRISTLICHER EDELMUT ZUR UNGEBORGENHEIT. By Linus Bopp.
(Herder, Freiburg i.B.; boards RM. 2.60; cloth RM. 3.20.)
DIE LITURGIE ALS QUELLE ÖSTLICHER FRÖMMIGKEIT. By Julius
Tyciak. (Herder; RM. 2.80.)

If a true Christian life is a dedication of our own life and not a substitution of a life not our own, a sanctification of our daily

problems and not an exclusion of them, a transformation of our life of nature into a life of Grace, a realisation of the supernatural setting of our existence, and if it is through our liturgical life on earth that we arrive at this orientation, then both these books are an apt apostolate. Liturgy and life are one, Church and home are no longer divided (Tyciak, p. 140), the Supernatural is interwoven with Nature, and all Life becomes one integrated whole. In the prayer of the Church, time and space are transcended (Bopp, p. 29) and Earth is united to Heaven. It is only in this fulness of life that the bewilderment and insecurity of this present existence becomes intelligible, it is only by steering for safety in God (Bopp, p. 16) that man can prevail over his own difficulties, and in this very experience and consecration of his life, his prayer overflows into due thanksgiving (Tyciak, p. 30).

We are bidden by the publishers not to be put off by the strange title of the Rev. Dr. Bopp's book (his whole style is of course enigmatic), but his sub-title makes it clearer that he will speak of this dedication to God by means of the liturgy of our sacrifices and our toils, a consecration made with the courage of Faith. The book completes the thought of the author's two previous books *Liturgie und Lebensstil* and *In liturgische Geborgenheit*. The other book is a study of a realisation of this attitude in Eastern Christianity: this living through the liturgy in a constant consciousness of the presence of the Mysteries. Both books frequently quote and refer to the liturgy seen as the fount of this Christian life.

Dr. Bopp begins by explaining this supernatural point of view and shows the hopelessness of trust and refuge in the things of this world, taken in themselves (Materialism). Only by living "under the eye of God" will man find the true value of things, of men, and of himself. Only by finding supernatural security will he cease to seek the natural (p. 95). This consecration of life is then seen in relation to the various vocations and works of mankind. Every occupation can be offered. Of particular interest is the section on Marriage, and the sacrifice of Marriage considered together with the Sacrifice of the Marriage-Mass (p. 72). The texts of the blessings for a mother, before and after the birth of her child, are examined. The liturgical function of the consecration of a virgin is shown to express the whole idea of Christian Virginité, and Mary is the model both of Motherhood and Virginité (p. 84). The dedication of leadership and obedience is interesting—again fully expressed in the quoted passages from the consecrations of bishops and kings. Confirmation is a Sacrament of Obedience—the follower of Christ, his soldier (p. 118). This idea of divine vocation is extended to many activities not directly religious, science, art, sport—the heroism of these things can partake of the Christian heroism—the activities and

REVIEWS

discoveries of man are "a sort of natural liturgy in themselves" (p. 137). Then there is a chapter on the vocation of the soldier, the blessing of the soldier and his sword from the old Pontificals, and the idea of the soldier's participation in the king's authority. Lastly a word on the Church's battle with the diabolical forces, and how these are released by departure from the liturgical life and the Sacraments, whence Leo XIII's "little Exorcism" in the prayers after Low Mass (p. 160).

The book on Eastern liturgical devotion is easier. This unity of Liturgy and life is demonstrated rather from the side of the Liturgy than (as in the previous book) from the side of Life. A study is made of the Eastern rites, with many texts and symbolic rubrics transcribed, and commented in an exuberant style reminiscent of the Orient itself, showing the phases of the spiritual life—and even much of the material life of the faithful reflected in them. The Abbot of Maria Laach in his preface says that we of the West have much to learn from the Eastern consciousness of this bond, this way in which men's everyday lives are swept up into their liturgical prayer, and it seems a pity that as this is studied in the Eastern liturgies, it is not indicated *pari passu* where we may find these same links in our own liturgy, which is hardly less rich, though certainly less graphic in this reflection. Such parallels could be made for the Breviary, in the Hymns of the Little Hours (the progress of the day) (p. 44), the communion with the Angels in praise (p. 31) in the Te Deum; and for the Mass frequently, down to the note of joy (p. 30) in our vesting-prayers—and so on. But the places in the Oriental liturgies (Byzantine, Syriac, Coptic, Ethiopic and Russian) are anyway most valuable. The prevalence in the Eastern liturgies of the Resurrection-motif is noted (p. 2 sq.), and the Eastern theology of Ikons (p. 140) as "making-present" the Holy Person. There is an interesting chapter on the deep Eucharistic and liturgical sense of the Eastern Fathers, and another on the liturgical basis of modern Russian Christian thought. For throughout the East, now as always, there runs the deep consciousness of the presence of the Mysteries. One must mention the beautiful dust-cover, with just the title in a fine uncial hand.

SEBASTIAN BULLOUGH, O.P.

THE LOVE OF GOD. By Bede Frost. (Hodder & Stoughton; 3s. 6d.)

To achieve a successful restatement of fundamentals is no small triumph. To formulate the doctrine of Divine Love in such manner as to convey a message even to the indifferent is no light task. The world has grown tired of being told "God is Love," so that a central truth of Religion has become by too frequent repetition an empty, meaningless phrase.