

There are other oversights of articles mentioned in the original: M. Rajji's 'De la Liturgie maronite' in *Proche-Orient chrétien* i (1951) 71-85; L. Brou's 'Bulletin de liturgie mozarabe' in *Hispana sacra* ii (1949) 459-484, and his 'Études sur le missel et le bréviaire "mozarabes" imprimés' in *Hispana sacra* xi (1958), 349-398 on page 29. On page 33 note 8 mention should be made of Professor Henry Chadwick's reissuing of Dom Gregory Dix's edition of *The Treatise on the Apostolic Tradition of St Hippolytus of Rome*. The Oxford scholar has in this little volume (S.P.C.K. 1968) made corrections and added material; and Professor Chadwick's preface alone is worth the citation because of his discussion of Hippolytus' anaphora and its epiklesis. The serious student can always remedy these bibliographical deficiencies by regularly consulting such reviews and annuals as *Yearbook of Liturgical Studies*, Notre Dame, U.S.A. (especially good for periodical literature); *Les questions liturgiques et paroissiales*, its 'Bulletin de littérature liturgique' (one of the best), Louvain, Mont César; *Archiv für Liturgiewissenschaft*, Abtei Maria Laach, Regensburg.

Aside from these shortcomings, the bibliography, as in the original French edition, is lavish indeed. Each chapter, practically every section and subsection as well as footnotes are furnished with the most thorough bibliographical documentation. Dom Botte's contri-

butions are, as usual, gems of concise scientific presentation giving all the references needed for the serious student to pursue his own further investigations. Though *The Church at Prayer* is one of the best introductions to the field in any language, it is not, however, only a scientific textbook for liturgiologists. The educated lay reader will find it rewardingly informative. In fact one would not hesitate to say that the volumes of *The Church at Prayer*, as a happy example of scientific 'team work' at its best, should be on the 'required' list for every priest's or pastor's reference shelf—that of bishops included.

In spite of its shortcomings, imposed, perhaps, by the urgency which the appearance of the English edition called for, the editors and translators are to be gratefully commended for making such a masterpiece available to the English-speaking reader. Pope St Pius X, who is considered to have inaugurated the modern Catholic liturgical reform with his *motu proprio* on Church music and frequent communion, said one day that it would take at least thirty years to reform the Roman liturgy. Almost thirty years to the very day of his *motu proprio* the Second Vatican Council promulgated the Constitution on the Liturgy. Let us hope that we will not have to wait another thirty years to see the rest of *L'Eglise en prière* reach the eyes of English readers.

BERNARD GRANOR, O.P.

FAITH AND SPIRITUAL LIFE, by Yves Congar. *Darton, Longman and Todd*, London, 1969. 234 pp. 32s. 6d.

'There is a general feeling that what we need is an authentic and enlightened spirituality in which the absolute is seen to be all the more absolute because of its insertion in the relativity of history and life.' These words of Yves Congar were written in 1935. The book under review, which is a translation of *Les Voies du Dieu Vivant*, published in France in 1961, is a theologian's work on these lines to provide spiritual reading for his contemporaries. All the papers and lectures in it preceded Vatican II, and are an indication of the freshness of approach that was to be found in France between 1935 and 1961, waiting to find expression at the Council. Perhaps we in England are at last feeling its influence. There is nothing non-traditional in these essays, and very little that seeks to destroy, but there is certainly an effort to correct by fresh inspira-

The first part ('In the Communion of

Saints') contains studies of St Peter, St Francis, St Thomas Aquinas and others, and three papers on Fr Dominic Lacordaire, along with essays on the Assumption, the Holy Angels and the Communion of Saints. It is bracing to be told that St Francis did not kiss the leper because he was granted an overflowing plenitude of the divine love, but because he knew that if he really loved God he must do this thing that he loathed. In the panegyric on St Thomas, 'servant of truth', we are given penetrating insights on the science of theology, the nature of its service, its limitations before the mystery of faith, and the need for a poverty and purity such as St Thomas showed in approaching his great task. But it is a pity that this spoken address could not have been reduced, and some of the repetitions avoided, for the purposes of print. Books are becoming more and more expensive; could they not sometimes be more economically concise?

The second part of the book ('Spiritual Life: in the World but not of the World') is also sometimes repetitive, perhaps unavoidably. These papers are articles or lectures given largely to students, and sometimes noted down by them. Produced in this way, and then translated, they read remarkably well; although it is open to question whether the two earliest ('The Three Ages of the Spiritual Life' and 'The Youthful Heart') contain enough contemporary thought to merit their inclusion. Problems connected with youth and with personal maturity have deepened and widened considerably since 1935. The other papers deal mostly with the increasing difficulties felt by Christians living in a largely pagan world, and should be particularly helpful to students and their teachers. Writing of the duty of contemporary theologians, Congar says: 'Today we must be on the watch never to separate God from man—and man must be modern man. A Christian anthropology needs to be developed that is in accordance with human life in its present reality' . . . 'for a believer nothing is profane. Profane and sacred divide the unbelieving from the believing world. . . . In the Body of Christ and therefore in the Christian life, no element is profane.'

In his appreciation of Lacordaire, and in many other places, we can recognize Congar's vision of the kind of Christians that are needed. Even in the last century it was clear to some Catholics that 'the authority of power and tradition could no longer be counted upon as a support for the religious set-up. In the words of Lacordaire the meeting point with God had now to be discerned in the convictions of men for whom freedom was a passion.' The Church 'needed men with personal conviction, not merely living a holy life within Catholicism, but also to act as Christians in a new environ-

ment with their own conscience as their only instrument'.

There are in this book fourteen misprints or faults of punctuation and eight places where the English is awkward or faulty. The words of St Paul to the elders at Miletus are quoted on consecutive pages (21 and 22), which seems to be a slip. I would also plead with the author for a more responsible use of certain key words. Since the word 'analogy' is used generally to describe the way in which we may have knowledge of the nature of God through our experience of human life (and in this sense is a vital element in faith), is it not confusing to use the phrase 'the analogy of faith' as if it were the same thing as the implication of a given article of belief? There is no analogy in the fact that the Assumption of Mary is implied by the Incarnation. Theological jargon enlightens no one. The other instance is found in the author's very useful distinction between religion as cult and religion as faith. But he does not put it this way. He uses the word 'religion' (admittedly with an explanation) to describe the cultic aspect, 'an activity which ascends from us to God', which 'tends to depict a sacred order of things and set it up in a sphere apart', and contrasts this with faith. After describing faith as 'the relationship established by God's descent to us', he goes on to say, 'faith engrosses everything, . . . the whole of life becomes a religious activity, . . . the authentic religious experience is that of faith'. Exactly. But if you are going to use the word 'religion' like this in the end, why begin by calling its cultic aspect 'religion' in contrast to 'faith'? Perhaps in fifty years' time we may know what we mean by this word 'religion', which used to be so plainly understood and now suffers diminishment of sense and confusion.

AGNES YENDELL

MORAL REASONING, by R. W. Beardsmore. *Routledge and Kegan Paul*, London, 1969. 137 pp. 25s.
MORALITY AND PURPOSE, by J. L. Stocks. *Routledge and Kegan Paul*, London, 1969. 128 pp. 25s.

These two books supplement each other in interesting ways, and are warmly recommended.

Mr Beardsmore's book is about the nature and force of the reasons which justify a moral judgment. He distinguishes moral from empirical disputes on the ground that the latter can in principle be settled by evidence, since there is seldom any disagreement in such cases about what would count as conclusive evidence one way or the other; moral disputes, on the

other hand, are often incapable of being resolved because the disputants cannot agree about what criteria to apply, and may even regard each other's moral reasons as irrelevant. Mr Beardsmore concludes that in morality reasons play a quite different part from that which they play in other spheres of reasoning. He makes this sharp dichotomy through apparently failing to notice that disputes in which both parties have all the relevant facts in front of them but may not be able to agree