

vidual Christians to do about it? What are governments to do? What can we, realistically, expect them to do? No blame to the authors that they cannot answer these questions, but their demonstrable honesty and acumen throughout the book suggest that they could have sent us away with more hints about how to seek answers ourselves. One fruitful idea they touch on, and might have developed more, is that the present dilemma, whether to defend civilisation by means that involve destroying some of its foundations or to risk its being taken from us when we refuse to resort to such means, has forced on us the question whether we have not now come to a point in the history of mankind when we shall have to recognize that the only chance of saving true values, human and divine, is to be dedicated to them at the cost of any sacrifice of the worldly estate of both nations and individuals. At last the good of mankind must be chosen before the advantage of any one group. Otherwise there will in fact be disaster for all.

PHILIP HOLDSWORTH, O.S.B.

THE SACRAMENTS, by Cecily Hastings; Sheed and Ward, 8s. 6d.

This book will be welcomed by English laymen with serious theological interests—now a considerable body of people. It is written by one of themselves, with full understanding of their needs: clearly written, without jargon, free from apologetic bias, and theologically accurate. The basis of it is the true one for which scripture is central, interpreted by the Church's tradition, rather than the other way round. It is not, however, easy to unite scriptural revelation with theological interpretation, and the occasional lumps of undigested theology, that remind one of an older type of treatment, show that Miss Hastings has only been very nearly successful—yet that is rare enough. Nor does she give quite enough emphasis to the way in which all scripture looks forward to the return of Christ, and gets much of its meaning from that event. But this is a good book, which it is safe to lend to critical and non-Catholic friends.

The author opens with a well-conducted Thomist attack on the Cartesian-type 'soul' of popular piety, and follows it up with an account of how men naturally make full use of material things in every kind of worship. From this we are led to consider the composite make-up of a sacrament, in which spiritual things are shown to our imagination and understanding by means of a sign. Only then, following St Thomas' own persuasive method, is the supernatural effectiveness of a sacrament dealt with. The seven sacraments are now introduced. Too much is made of the distinction of matter and form in the sacraments, but the more fruitful and profound idea of *res et sacramentum* is well treated afterwards. But it might have been better to leave these general ideas about the seven sacraments until after their individual treatment, and instead to have had as a bridge-passage something emphasizing the *communal* nature of Christian worship.

The sacraments are then dealt with in turn, the Eucharist rightly getting the

most extensive treatment; a brief summary of this will sufficiently indicate the scope of this part of the book. First the theme of eating is dealt with, then that of sacrifice—the order is significant—in ordinary life and in Old Testament revelation; they are next shown as synthesized by our Lord. The New Testament passages are well explained, though not quite enough is made of the Resurrection meals at the end of the gospels. Next transubstantiation is explained as a developed expression of the revealed truth already seen, and we pass back to a renewed emphasis of the unity between mass and communion: 'It is not a sacrifice which leads to a banquet. It is a sacrifice which is a banquet; the meal itself is the sacrifice'. Finally the theology of *res et sacramentum* is used to point to the purpose of all this, which is the unity of the Church.

There is an appendix of scriptural texts which seems rather to offset the emphasis of the book that all scripture has a sacramental character, not merely a few special passages. On the other hand the collection of patristic statements is most useful. Since the book has been produced as a paper-back, it is within everyone's range to buy.

LAURENCE BRIGHT, O.P.

HUMAN ACHIEVEMENT AND DIVINE VOCATION IN THE MESSAGE OF PAUL,
by W. A. Beardslee; S.C.M. Press, 10s. 6d.

As a minister of the Reformed Church in America, Dr Beardslee is a staunch upholder of the Protestant 'sola fides' doctrine. Men are saved by faith alone, not by works. Nevertheless he has noticed that St Paul is intensely concerned with human activity and human achievement. What is the relevance of this within the framework of the 'sola fides' position? The God who summons man is a God of history—a God with a predestined purpose to work out within the context of human activity. To be summoned by such a God, then, means being called to take an active part in the working out of God's plan for the world. Hence the Pauline conception of vocation, with which Dr Beardslee is here preoccupied. Response to this *active* God involves a corresponding dedication of human activity on the part of the believer. Hence, although Dr Beardslee never actually says this, the conclusion from his study seems to be that human action is included *in* faith, because faith is the response to this kind of God.

The argument begins with a very useful chapter on Paul's conception of man in history. This leads to an examination first of his idea of work and subsequently of his view of Christian progress, growth and perfection. Then two chapters study particular vocations which are of special significance for Paul: apostle, slave and servant, prophet and 'martyr'. A final chapter relates, and shows the distinction between, God's activity in chosen men and in the man Jesus. On the subject of history, Paul was unconcerned with mere continuity of human experience in time: such a continuity apart from Christ would be a disordered deterioration. History is made precisely by God's activity among men, by which, according to his purpose, he draws mankind in ordered progress to—