

is an interesting attempt to see how the basic principle of Protestantism, defined in terms of the search for purity, and of 'a vivid and demanding sense of priorities', may be reconciled with the basic principle of Catholicism, seen as that of wholeness and balance.

Canon de Mendieta makes a strong plea to his fellow Anglicans to take the varying tendencies within their Church beyond the stage of peaceful co-existence to that of active and theological dialectic. What he is saying here is of course applicable to the whole dialogue which should be developing between Catholics and Protestants in general. One point in his treatment deserves particular attention, his conviction that the purely

Western discussions of the faith, need the presence of the often forgotten third partner, Eastern Orthodoxy, if they are to be fully fruitful.

This is a book which raises more questions than it can resolve. But they are exactly the kind of questions which the Anglican-Roman Catholic statement of Eucharistic doctrine should be leading us to ask. How is it that by coming together in a new and deeper vision of our common faith, our powers and energies may be released for the new tasks which confront the Christian people in the present day?

A. M. ALLCHIN

THE AWE INSPIRING RITES OF INITIATION, by E. J. Yarnold, S.J. *S. Paul Publications*. xii + 292 pp. £2.75.

The title of this book—*The Awe Inspiring Rites of Initiation*—is evidence not of the publisher's desire to attract attention, but of the accuracy of a scholar. For, as the Master of Campion Hall makes clear in his book, the rites of Christian initiation in the fourth century, surrounded with a veil of secrecy and taking place in darkness before dawn on Easter Day, were rather eerie and awe-inspiring events: this was intentional and is repeatedly drawn attention to in the baptismal homilies of the period. Chrysostom speaks of the 'awesome mysteries about which it is forbidden to speak'; other writers speak similarly.

The book itself consists of those surviving baptismal homilies of the fourth century that give an account of the ceremonies of initiation into the Church: baptism, confirmation (not always regarded as a distinct rite) and the first Eucharist. So we are given translations of most of Cyril's Mystagogical Catecheses, and Ambrose's *De Sacramentis* (the parts omitted from these are their commentaries on the Lord's Prayer), John Chrysostom's second Baptismal Homily, and most of Baptismal Homilies II, III, IV and V of Theodore of Mopsuestia (Theodore is excellently abridged). All of these have succinct notes and introductions. There are two appendices giving the relevant part of Hippolytus' *Apostolic Tradition* and the new Roman Rite of Infant Baptism.

There is also a long general introduction. In this introduction Father Yarnold discusses what the ceremonies of initiation actually consisted of, also the *Disciplina Arcani*—a feature of the fourth century—and the problem of the relation between these Christian rites of initiation and the contemporary pagan mystery cults. There is a broad similarity among the various known rites of Christian initiation; there is also plenty of variety. Father Yarnold handles this with impressive clarity, making clear the underlying pattern, without having recourse to oversimplifying generalizations. His discussion—in the sections on the *Disciplina Arcani* and the Mystery Religions—of the element of secrecy and awe surrounding these rites also manifests this clarity and balance.

Many of the texts presented are difficult to come by—especially in translation. This is particularly true of Theodore of Mopsuestia—easily the most impressive as a theologian in this book—compared with the others who rather use their theology for effect. Indeed, this translation of his baptismal homilies is probably the only readily available translation of many of his works *in extenso*. This book will be welcomed not only among liturgists, but also among those interested more generally in patristic theology—or, indeed, interested in theology at all.

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