

tentatively in the first set, which may be pre-exilic in date, and more assuredly in the second, postexilic set which contains the crucial passage 8 : 22–31 on the divine origin of wisdom. The author argues in detail for the view that this concept of wisdom originated within Yahwism in the personification of an attribute of Yahweh; the genuinely mythological elements are very few and very secondary.

This monograph, which is based on the

author's doctoral dissertation, is by far the most elaborate analysis of the material to come before us. Almost for that very reason the reader may wish to reserve judgment on the details of it, but he should be convinced that the doctrine of wisdom underwent at least some evolution even in Prov. 1–9 and that the evolution was along the general lines set forth here.

George MacRae, S.J.

CHANGES IN THE LITURGY by D. J. Crichton. *Geoffrey Chapman (Deacon Books), 10s. 6d.*

THE COUNCIL AND THE MASS by Dom Mark Tierney. *Clonmore and Reynolds, 15s.*

MEAN WHAT YOU SAY by Clifford Howell, S.J. *Geoffrey Chapman (Deacon Books), 10s. 6d.*

It is already clear from the documents issued by the post-conciliar commission for the implementation of the Constitution on the Sacred Liturgy that a new epoch has dawned in the ordering of Church services. Where before the rubrics of the liturgical books simply laid down what was to take place without any respect for local circumstances and demanded an obedience which was seen to be an end in itself, the modern rubrics offer several ways of arranging the different actions of the liturgy so as to assure a meaningful and dignified worship whatever the local conditions. This rubrical liberty, however, demands both of those who organize the liturgy and of those who take part in it a clear understanding of what the Church desires. Experience over the last few months has shown how disastrously it can be abused by those who lack this understanding and are guided by their untutored whims. New rubrics and the instructions of authority however good and far sighted they may be will achieve little so long as the basic principles of the Constitution are not understood.

The three books under review are attempts to foster this understanding. Fr Crichton provides a welcome commentary on the *Instruction for the Implementation of the Constitution on the Sacred Liturgy* which comes as a sequel to his commentary on the Constitution itself. As usual he combines the fruit of long pastoral experience with a deep understanding of the liturgy acquired

over years of careful study. Although this book was written before the appearance of the new *Ordo Missae* and the further extension of the use of English at said Masses, the clear exposition of the principles underlying the reforms make it an essential book for all those responsible for the conduct of the Church's liturgy.

Dom Mark Tierney is a monk of Glenstal Abbey which has been leading the liturgical movement in Ireland for many years. His book, which is especially directed to the Irish public, provides a lucid explanation of the ceremonies of the Mass and the basic principles of the liturgy as set out by the Council. The style is very simple, and it is to be hoped that many will benefit from reading this excellent little book. In appendix will be found the most important parts of the *Constitution on The Sacred Liturgy*, the *Instruction for the proper implementation of the Liturgy Constitution*, the directives of the Irish Hierarchy and the official translation of the Mass Ordinary for Ireland.

Fr Clifford Howell's book is basically an explanation of the short responses made by the congregation at Mass, but it goes deeper than mere exposition providing insights into the whole structure of the Mass liturgy and the mystery it proclaims. It is attuned to the simplest intelligence; yet there are few who would not learn much from it. It is a pity that some of the opinions on the meaning of the texts discussed

are not in conformity with the findings of scholarly research. There is not the slightest evidence, for example, that *Et cum spiritu tuo* is the Latin rendering of 'the phrase common among the Hebrews for saying "And with you"' (p. 25). No such response is known to Hebrew literature or liturgy and it seems more likely that it was a Greek expression specially coined by the early

Church to express the meaning which Fr Howell mentions on the next page. The lively style by which the author has endeared himself to so many audiences becomes irritating when in print, but the reader's patience will be rewarded for this book contains many good things.

*Paulinus Milner, O.P.*

EROS AND PYSCHÉ, Studies in Plato, Plotinus and Origen, by John M. Rist. *Toronto University Press/Oxford University Press, 56s.*

When St John writes that God is love, we are inclined to feel that this is the centre of Christian revelation. We are reluctant to think that Plato or Plotinus could have said as much, for fear perhaps that Christ's new revelation should after all be not so very new. If we want to know how new Christian revelation in fact was, we will be helped by Dr Rist's study of the tradition of Platonic love in Greek philosophy. Dr Rist is concerned to rectify Nygren's far too simple thesis that Greek *eros* is desirous and appetitive and that Christian *agape* alone is self-giving. Origen in his commentary on the Song of Songs describes God's love as *eros*, and Rist argues that in so doing he is following a continuous line of Platonic thought which had made *eros* creative and 'downward flowing'.

The chief difficulty in Dr Rist's thesis is his attaching the notion of divine creative love to Plato. Certainly some of the passages which he uses are over-interpreted. Diotima describes the soul which has been united with the ideal of beauty as 'giving birth to true virtue' (*Symposium* 212A). It is not at all clear that this describes an outwardly creative activity of the soul in love. Textually the contrast is with the 'images of virtue', children, poems, laws, which the non-philosophic soul produces as surrogates of immortality. 'True virtue' very likely means true immortality, the immortality of the soul's own self, which in Plato's eyes probably followed from the soul's knowledge of and union with that beauty 'which is subject to no birth, subject to no decay' (212A). Plato is probably guided by

the principle that like is known only by like (cf. *Republic* 508A–B). The soul proves herself immortal in the full sense by her knowledge of what is immortal. The Demiurge of the *Timaeus* who 'because he was good . . . wanted everything to be as like himself as possible' (29E) is perhaps nearer to the Christian view. But it is difficult to believe that this passage describes precisely the creative overflowing of God's love. Plato's purpose is to affirm a lesser, but in the fourth century a crucial point, that the god upon whom the world depends is a good god, and that evil has its source elsewhere. Plato is moving in a more primitive world than a reader of Dr Rist's book might suspect. A normal opinion in Plato's day is that god is the cause of good and ill alike (*Rep.* 379A–380C, cf. 346B). Empedocles' two gods, one evil, one good, were in Plato's eyes a living danger. The *Timaeus* is designed to supplant Empedocles' evil God. Plato is concerned to affirm, here as elsewhere (e.g. in the *Politicus* myth), the rationality and the goodness of the god whose activity dominates the world. In so far therefore as Plato is working at all with the principle *bonum est diffusivum sui*, he is doing so in a sense that falls a good way short of the god who 'so loved the world'.

Plato must be seen both *sub specie aeternitatis* and in the immediacy of his historical context. In one sense the description in the *Phaedrus* of the lover whose soul is melted by the fire of his beloved is the record of a permanent human experience. But we move in a far different world when we read the phrases of this same passage