

righteousness in the sacrifice of Christ, whereby we are delivered from the bondage of sin and the new age is inaugurated. In this single mighty act of God in Christ, in which the whole divine purpose in history is consummated, there is revealed the divine righteousness as including both wrath and love, grace and judgement. The apostle traces the continuity of the divine purpose from the Israelites as God's elect, through the remnant concentrated in the crucified Messiah, and finally to the community of the faithful in the risen Lord. According to Paul, this continuity is provided by the justified faithful in the Church being the heirs of the promise to Abraham, whose faith was accounted righteousness. The law, moreover, prepared men for the gospel of Christ. Being added to the promise without rescinding it, the law gave occasion for sin, brought awareness of it and condemned it, thereby stimulating in man a consciousness of his need for grace. The divine righteousness that is revealed in Christ is a gift of salvation, but not such as can be demanded as of right by God's covenant partners. It is now clear that God's election is a challenge to faith, and not a substitute for it. If salvation as God's free gift to his chosen faithful is his righteousness from its divine aspect, there remains, the other side of the same coin as it were, that same righteousness as the new life of holiness of the justified Christian. Both of these aspects find expression in the sacrament of baptism. Moreover, the new life of faith embraces ethical conduct; 'it is a life which has all its characteristic qualities and virtues present at the precise moment of reconciliation with God in Christ'. The revelation of the divine righteousness at the centre of human history, which is the subject of the letter to the Romans, is the divine response, available universally and perennially, to the spiritual needs of the whole race frustrated and divided by sin.

ROBERT SHARP, O.P.

MAKING THE BUILDING SERVE THE LITURGY, edited by Gilbert Cope; Mowbrays, 15s.

It needs very sound reasons to justify the pain caused to so many when a beloved church is rearranged so as 'better to suit the liturgy'. No wonder, then, that the greater part of this book is concerned more with theology than with architecture. After a preface by the Bishop of Woolwich, and an introduction by Gilbert Cope, J. G. Davis gives us an excellent essay on the nature and meaning of the liturgical movement, its close connection with the advances that have been made in biblical theology and the history of Christian institutions, and its relevance to the Anglican liturgy. The editor discusses the division of clergy from laity, which has so strongly marked the architectural layout of our churches, in relation to the ancient conception of the liturgy as a community action in which each member of the Christian assembly participates according to his special role. The Dean of Gloucester writes on the problems peculiar to the Church of England. George Pace gives guidance to the difficult task of

distinguishing between mere 'historical conscience' and a proper respect for existing architecture. A short essay on space and substance by T. H. B. Burrough is followed by reports on five churches with recommendations for their re-ordering.

The fundamental principles of liturgical reform which guide the authors of this book are the same as those that figure in the first chapter of the schema on the liturgy recently accepted by the Vatican council and soon to be promulgated: first, that because the liturgy is of the order of a sign, what it signifies should be completely comprehensible by all; second, that the liturgy is the activity of a hierarchic community in which all the participants have a role to play. It is a great joy to know that these principles are so widely accepted by our non-Catholic brethren. In due time they will entrain many changes for us all, and not least in the layout of our churches. Many will find this book useful in resolving the problems there involved.

PAULINUS MILNER, O.P.

KARL BARTH'S TABLE TALK, edited by John D. Godsey; Oliver and Boyd, 9s. 6d.

KARL BARTH: AN INTRODUCTION TO HIS EARLY THEOLOGY, by T. F. Torrance; S.C.M., 25s.

It has been said that Freud himself provides the best introduction to Freudianism. This pamphlet is the proof, for those who need it, that the same is true of Barth and his theology. The editor's own summary of the salient features of the *Church Dogmatics* is terse and business-like, but far more interesting and important is the main section of the pamphlet, which consists of questions addressed by English-speaking students to Barth on points raised in the *Dogmatics*, and Barth's answers to them. Barth, like Wittgenstein, is often at his most profound when at his funniest. Unlike many academic teachers, he does not have to be instructive and witty strictly by turns. We are told that the further north you go in Germany, the more obsessed the theologians are with evil; and that the Scandinavians can think of almost nothing else. We are told why it is that Barth reverses in his christology the procedure of his great predecessors in Protestant theology, and of his fundamental objection to Catholic theology as effectively confining God's free word in an ecclesiastical prison. Barth's aside that, if he were a Catholic theologian, he would build up a theology on mariology as he has actually done on christology, is naughty; it is a pity that none of the students took him up on it. A few passages, particularly those which make use of the distinctions between 'myth' and 'saga' and between *Historie* and *Geschichte*, will be obscure to those who have not read the relevant parts of their *Dogmatics*. Perhaps this is all to the good as far as English (as opposed to Scottish) theologians are concerned, as it may persuade them actually to read, rather than merely to talk about, a work of theology which competent critics have called the greatest since Aquinas.