

Jesus Christ. It was predictable that the emphasis would lean to edification, and with this end in view Fr Lovasik writes with stolid earnestness and frequent recourse to his *Treasury of Catechism Stories*. The readers he has in mind are presumably nuns, especially teaching nuns, and they will of course find much material here. But in such a book over-simplified statements can foster common misapprehensions, and we will dwell on three examples. First, reception of the sacraments is absolutely necessary to salvation: true as this is for most of us Catholics, God does not demand the impossible, and where there is no possibility of actually doing so a genuine desire is sufficient; in the case of those many millions who through no fault of their own are unaware of the sacraments they will *eo ipso* not be aware of desire for them; nevertheless this desire is implicit where there is real concern to do good, and will gain them the same grace the sacraments betoken and confer. Second, the sacraments, and grace itself, are said to be medicinal: yet that is only the preliminary aspect of our calling to be 'sons, heirs also; heirs indeed of God and joint-heirs with Christ'. Third, there is the same thoughtless disjunction between Eucharist as sacrament and as sacrifice that is so often found; yet its *raison d'être* as sacrament is precisely to be sacrifice; sacrament here is the consecration of bread and wine, and the consecration constitutes the sacrifice; its fulfilment in the communion it already promises is not strictly to be called sacrament, but sacramental eating of the sacramental victim. All that Christ's death in the physical order did for us is done now in the order of sign, i.e., in the sacramental order, by the transubstantiation of bread and wine into his body and blood, so that his past death assures our present salvation. That was a physical sacrifice, offered once for all; this is a sacrifice in the order of sign, i.e., a sacramental sacrifice, which is given to men to offer continually, to show forth both his death and his coming advent in glory.

But these are random sallies, and there is, I believe, a more telling criticism. The book proceeds from Real Presence to Sacrifice and then to Communion, and the author's viewpoint can be given in his own words: 'In this sacrament Christ becomes present so that (a) He may abide bodily among us by His Real Presence in our tabernacles . . .' Silence here is surely more expressive than words.

THEODORE TAYLOR O.P.

SCRIPTURE IN THE LITURGY. By Charles Burgard, translated by J. Holland Smith; Challoner Publications; 11s. 6d.

Many Catholics in England today are anxious to improve their knowledge of the Bible, but they find difficulty in approaching it: they do not know in what light to read it. The idea behind Fr Burgard's book is that it is the liturgy that provides the proper setting for reading the Bible, for in the liturgy we have the Church to guide us in our understanding of the text. The book is arranged according to the seasons of the liturgical year. As the great mysteries of the

redemption are presented, the reader is introduced to all the themes of the history of salvation which bind the diverse literature of the Bible into an organic whole. With an admirable brevity he explains the difficult biblical symbolism that many now find so strange. The reader becomes familiar with the most important texts and their traditional interpretation and gains a perspective that will at once facilitate a fruitful study of sacred scripture, and render the liturgy more comprehensible. There can be no doubt that many will find this book a great help.

Unfortunately the English translation has diminished its worth. The author took the trouble to furnish his text with footnotes to facilitate further study. Many of the works referred to are in translation if, indeed, they were not originally written in English, but the translator is content to refer his readers to the French editions. On p. 116 a passage from Newman's Sermon 'Divine Calls' (*Parochial and Plain Sermons* (1871) vol. 8, p. 24) is actually re-translated from the French translation with the note: 'cf. Newman in *Le Chrétien*'. The sense has been seriously distorted in the process. With such blemishes as these, it is hardly right that this translation should cost three shillings more than the French original.

PAULINUS MILNER O.P.

SPIRITUALITÉ DU BAPTÊME. By Thomas Camelot O.P.; Les Editions du Cerf; 10.80 N.F.

The well known French Dominican, Père Camelot, patristic scholar and theologian, has given us a book in which the Church's teaching on the sacrament of baptism throughout the tradition is presented in a very readable form. There is hardly an aspect of the subject on which he does not offer pertinent remarks: baptism as profession of faith, as illumination, and the difficult subject of the necessity of faith for its fruitful reception; baptism as death to sin and as resurrection to new life, the anointing and seal of the Spirit, the relation of baptism to confirmation and its connection with the baptism of Christ. The author draws on his wide knowledge of the Greek and Latin Fathers and his book presents a very fine collection of patristic texts. But though it is a product of deep thought and scholarship it is not a theological essay for the digestion of theologians nor a text book for seminarians: it is addressed to the growing body of lay folk who wish to deepen their understanding of the faith. In the spirit of the catechetical sermons of the Fathers, it is not destined only to instruct, but is offered as a practical guide and inspiration for the Christian life. The author is anxious to show how the act of our baptism symbolizes and sets the pattern for that journey through the waters of life in the footsteps of Christ to which it commits us. All these fine qualities combine to make this book outstanding among the many works of popular theology that keep coming from the press. It is to be hoped that it will soon appear in a worthy English translation.

PAULINUS MILNER O.P.