

REVIEWS

THE MASS THROUGHOUT THE YEAR: volume two—Holy Week to the last Sunday after Pentecost. By Aemiliana Löhr. Translated by I. T. Hale. (Longmans; 30s.)

Aemiliana Löhr is a Benedictine nun of the Abbey of Herstelle, where Dom Odo Casel was spiritual director from 1932 until his death in 1948. In this book she gives a very thoughtful and scholarly commentary on the proper of the seasonal masses. It will be a useful corrective to the tendency which people often feel in spite of themselves, to think of the time after Pentecost as a routine one, when the liturgy is of less interest. For although we commemorate our redemption particularly by the Easter cycle, it is being re-enacted no less in the daily Masses throughout the year, and nourishing our spiritual lives if we participate in the Christian mystery.

Our knowledge-in-faith, our *gnosis*, grows, we pass a step deeper into the *mysterium*, we follow the Lord into the brightness of the world of heaven, up to the Father's heart. Jesus passed with one step the whole way from the cross into glory; we, like the disciples, 'slow of wit, dull of heart', need days and years to accomplish the passage. We are always under way, the tiring way, with the cross in our hand as the old pictures of the ascension show it; but with every celebration of the pasch, with every ascension feast, with every celebration of the sacrifice, the Father moves towards us and draws us further into his world. Hence the life of a Christian in its moral struggle and its liturgical service is a single pasch, an abiding passage and upward journey, as Origen depicts it: 'If you know that our pasch Christ has been sacrificed and that you are to celebrate the feast whenever you eat the flesh of the *Logos*, you never cease to act out the pasch, meaning, as it does in our language, passage: by every thought and word, every contact with the things of your earthly life you go over to God and rush onward to his city. The man who can really say we have risen with Christ, and God has awakened us with his Son, and allowed us to take our place in the world of heaven with him, is always living in the time of Pentecost.'

And while we are on our way we are always in touch with the things God has created for us—night and day, the seasons of the year, the harvest of wheat and wine and oil. These not only meet our physical needs; they, like us, are most truly significant in relation to the redemptive action of the Son of God. And this mystery of our salvation is itself one, even although we in our human way have to approach it little by little, one aspect at a time: '... the glory of the cross and of the

Pantocrator belong together. . . . Easter and *parousia* are one, as the early Church saw them to be . . . in the end is the beginning.'

A book of this kind depends very much on the translator, and he has clearly made an effort to avoid well-worn phrases and write living English. On the whole he succeeds, but there are places where he seems to have tried rather too hard. For example, it is apparently to avoid words of Latin derivation that he puts *godly* where *divine* would seem more natural, *deathly men* for *mortal men*, and the general word *prayer* for the specific *collect*. On the other hand, many Greek words appear in the text, transliterated, but not translated, explained, nor even italicized. There are idiosyncrasies of style (such as inversion, the omission of conjunctions, and the piling up of phrases in apposition) which add emphasis and concentrate the author's thought, but become irritating with repetition. Some of the quotations from scripture (Gal. vi, 14 on page 16, Ps. lxxix, 2 on page 212, Matt. vi, 26 on page 218) are not literal translations, but paraphrases and conflation; it is misleading to print them in quotation marks. The very odd translation of John iv, 50 on page 256 must surely be a misprint, yet it is repeated in the following line.

But these are minor criticisms, prompted by the fact that this book invites (and repays) careful reading, with a bible and missal at hand for reference.

A.G.

SELF-ABANDONMENT TO DIVINE PROVIDENCE. By Jean-Pierre de Caussade, s.J. (Burns Oates; 18s.)

The latest volume in the present series of 'Orchard Books' is an omnibus edition of the works of Pere de Caussade. The treatise *Self-Abandonment to Divine Providence*, with an introduction by Dom David Knowles, appeared in English in 1933, and forms the first part of the present book. The second part, entitled *Letters on the Practice of Self-Abandonment*, comprises *The Spiritual Letters of Father J. P. de Caussade, S.J.* (previously published in 1934), *Ordeals of Souls* (1936), and *Comfort in Ordeals* (1937), together with a short section called *Spiritual Counsels*, newly translated by Fr John Joyce, s.J. Fr Joyce has also edited the original translation (by Algar Thorold), and added a short biography.

De Caussade's writings need no commendation. They are standard works, which should be in any good religious library, and this is a most convenient edition to have. Eighteen shilling is a very modest price for this book of 450 pages, very well printed and bound.

A.G.

A NEW WAY OF LIVING. By David Walker. (The Grail, Waxwell Farm House, Pinner, Middlesex; 2s. 6d.)

This booklet describes the way of life of the Grail Society, the