

and the trivial; principles and minutiae are presented equally in naive and portentous style; and the book is overloaded with long quotations.

The authors are least happy and even seriously misleading in their excursions into theology. They appear to equate the three 'ways' of the spiritual life, purgative, illuminative and unitive, with particular periods of seminary and religious training. Novices and students will appreciate being told that their time in the novitiate or seminary is 'none other than the first' of these three, leading 'to the sacrament of orders and vows'. 'Then a new stage commences, the illuminative way' (p. 157). 'Not that all mystical life is forbidden the novice or seminarian—quite on the contrary' (*sic*). But 'many purely physiological disorders originate in an imperfect practice of ascetic and sometimes mystic exercises' (p. 158).

Obviously a good doctor can be a great help to superiors in advising about the health of beginners. But the authors of this book have attempted too much. It seems a pity, too, that a translation published in London should be not in English, for English readers.

LUKE SMITH, O.P.

CYRIL OF JERUSALEM AND NEMESIUS OF EMESA. Edited by William Telfer. Library of Christian Classics. Vol. IV. (S.C.M. Press; 30s.)

It has not been possible to translate in full in this volume both Cyril's *Catechetical Lectures* and Nemesius's *On the Nature of Man*; St Cyril is therefore represented by selections only. One is tempted to think that it would have been more useful to give Cyril in full and omit the physiological passages from Nemesius and the long excurses into ancient medicine necessary in order to make them intelligible; that Nemesius is not well known does not imply a great claim to be included in a series of this sort.

The introduction to St Cyril, after a brief sketch of his life, goes on to give a most interesting account of the public *catechesis* of converts customary at the time of St Cyril, with descriptions and drawings of the buildings at Jerusalem where he gave it. The translation of the *Lectures* is clear but curiously uneven: brisk, even racy, at times ('For it is on the cards that . . .', p. 179), artificial or over-archaic at others ('set of sun', 'life gotten from life', p. 102).

Very little is known of Nemesius (his book was sometimes attributed to Gregory of Nyssa) beyond the fact that he was bishop of Emesa, a city on the Orontes in Syria, and that he had studied medicine at some time, as is obvious from his book. The translation is smoother than that of St Cyril, but distinctly unreliable. Nemesius's summary of Aristotle's definition of the soul is very faithful and given largely in Aristotle's own words, but the translation on pages 276-77, and the

notes given in explanation, would not lead one to suspect this. Aristotle *does* 'think of soul as latent in matter', and it is 'entelechy' not form that 'has two meanings: first it is the subject of knowledge' (this should read simply 'knowledge': *episteme*), 'then it is the contemplation on our part by which such knowledge is gained'; (this should read 'actual use of knowledge': *theorein kath' epistemen*). The whole passage is gravely misleading, together with other explanations of Aristotle given elsewhere (e.g. on page 259 it is stated that Aristotle's theory of the soul as 'entelechy' represents the soul as an abstraction).

Nemesius is to be found in Migne P.G. XL, not in the 60th volume; there is a discrepancy between the Contents page and the sections of the *Third Lecture* actually given.

JEROME SMITH, O.P.

ORDINATION TO THE PRIESTHOOD. By John Bligh, S.J. (Sheed and Ward; 16s.)

The author tells us that this book 'is not a pious meditation on the priesthood, but a liturgical and theological essay written in the belief that a careful analysis of the rite will in the end be more conducive to solid piety than a devotional treatment of the subject could'. The work abounds in such supernatural common sense and should do much to hasten the disappearance of the idea that piety has nothing to gain from theology—a poisonous notion that the biblical and liturgical revival has done much to eliminate.

Father Bligh takes us step by step through the ordination ceremony, scattering in his wake, as every good liturgical scholar should, interesting information about many things under heaven. As a prelude he devotes three chapters to considerations on the nature and powers of Christian priesthood and discusses in detail two theological conundrums, the conditions under which a priest may ordain other priests and the apparent conflict between the Decree for the Armenians of Florence and the Apostolic Constitution of 1947. There is a description of the sources, such as the Apostolic Constitutions of Hippolytus and its numerous brood and the three great sacramentaries. There are seven reproductions of paintings from medieval and renaissance pontificals.

Some might regret that Father Bligh has not taken as his starting point the participation of the Christian priest in the Priesthood of Christ and the historical link with the Apostles who were sent by Christ even as Christ was sent by his Father. Once it be firmly grasped that the Christian priest, be he of the first or second order, assures the continuation of certain of our Lord's activities, preaching, healing, pardoning, breaking of bread, giving the Lord's commission to new workmen to do these things, so much that is obscure falls into place.