

## REVIEWS

JE CROIS A L'ESPRIT SAINT DANS LA SAINTE EGLISE POUR LA RESURRECTION DE LA CHAIR. A study of the history and pedagogy of the Creed. By P. Nautin. (Cerf: Blackfriars. *Unam Sanctam* Series 17; 5s.)

For the non-specialist perhaps the most valuable part of this scholarly little treatise will be the light it casts on the deep doctrine held by the Early Church of its own nature. Behind the simple phrase, 'I believe in the Holy Spirit in the Holy Church for the Resurrection of the flesh' lies concealed a magnificent synthesis of the *mysterium Christi* which is the Church.

Carefully establishing the authenticity of his text by the collation of all the relevant versions of the *Traditio apostolica* of Hippolytus, the Abbé Nautin seeks to date it and interpret it in the light of the historical background. Each phrase is examined, compared with the teaching of contemporary writers, and made to yield up its rich meaning. Once more Irenaeus is shown to be the fountain-head of so much that was best and most constructive in early Christian thought. The author, and rightly we think, finds the origin of the teaching of his text and its best interpretation in St Irenaeus, and attributes the literary form of the phrase to Hippolytus, who took so much from him. In a final summing up the Abbé Nautin shows convincingly how the conclusion of our present Apostles Creed came to be.

This was a piece of historical work well worth doing, enabling us to appreciate the Catholic union in the Holy Spirit and the doctrinal bond between the Church, the resurrection of the body and the Holy Spirit. It is a worthy addition to a great series. J. D. CRICHTON.

LE PARDON. B. A.-N. Goichon. (Cerf: Blackfriars; 4s. 6d.)

The war posed many anguishing moral problems for the Christian and of these the Christian attitude to the enemy was, especially in France, peculiarly difficult. As the author observes, the problem was most acute for the relatives and friends of those who had been killed or tortured, and one of the wonderful features of that sad time was the readiness on the part of scores of young men and women, both Christian and Communist, to pardon their enemies and to die with a smile. It is with a sense of the psychological complexities of the situation that M. Goichon, the author of the best book on Ernest Psichari, has sought, with understanding and tenderness, to answer the anxious questions of many suffering souls in this little book.

Drawing on the resources of Scripture, the Liturgy and St Thomas, the author sets forth the age-old principles of charity and justice and reconciles their respective rights. Perhaps the purely moral aspects of the case needed to be more acutely argued but if he comes down on the side of charity, meekness and pity, and insists

that in any case charity must supply the defects of justice, who shall blame him?

It is, however, a little difficult to know for whom this book was written. It is not easy to read and has much of the apparatus of a learned work. If it is to reach the poor souls who need it, its thesis must be more boldly uttered and more clearly expressed. J.D.C.

JEAN MOSCHUS: *Le Pré Spirituel*. Introduction et Traduction de M.-J. Rouët de Journal, S.J. (Editions du Cerf: Blackfriars Publications; 11s.)

The latest volume in the *Sources Chrétiennes* series is devoted to an author too little known in this country. Born about 540, Moschus became a monk at the monastery of St Theodosius, near Jerusalem. Later he retired to the laura of Pharan, in the desert of Judah, where he spent ten years. From 578 until his death (which probably took place in 619) Moschus travelled the length of Palestine, Syria and Egypt with his inseparable companion Sophronius. His purpose was to gather all the existing monastic traditions of the Christian East, and at the end of his life he retired to Rome where he collected the fruit of his investigations into one volume, *The Spiritual Meadow*, which may, in the form we know it, be largely arranged by Sophronius.

'I find the sight of meadows in springtime full of delight with all their variety of flowers capturing our attention.' Thus begins this charming record of the monks of Sinaia and Egypt who have brought spiritual flowers to bloom in unlikely places. Moschus's method is a simple one. He is a storyteller, and his accounts of his heroes—their lives, their virtues, their eccentricities as well as their ascetical teaching—have a fidelity which is irresistible. He is not a moralist, he draws no conclusions. He has no need to do so, for the men and events he describes speak for themselves, revealing a life of heroic austerity as well as one often of all too human weakness. Here are prodigies of renunciation together with delightful domesticities; and over all is the sense of a vocation at its most absolute, providing at every turn a reminder that the search for the *unum necessarium* must be the permanent preoccupation of all Christians.

In a magnificent introduction, Père de Journal emphasises not only the documentary importance of Moschus's work but its relevance. We are taken back to a world that is fresh and even naive, and we can join with the author, when he remarks at the end of his last story—'A Lesson in Humility'—in saying, 'Greatly edified, I gave glory to the Father, the Son and to the Holy Ghost, to whom are due glory and honour world without end'. I. E.

THE GREAT LOVE. By the Very Rev. Thomas A. Canon Wright. (The Word Press; 8s. 6d.)

Canon Wright lets us know without mincing words to what a mediocre state we have come, castigates vigorously the peculiar