

which is that of the Epistle to the Hebrews, chapters 9 and 10, is effectively developed by Fr Crofts in the first part of his book (chapters 1-4). The remaining chapters deal with the Mass as the centre of life and holiness within the Church. Holy Communion, 'partaking of the Body of the Lord', is the means whereby the faithful share fully in the Sacrifice; it is not something complete in itself but the climax of a sacrificial meal. The Mass is the centre of the other sacraments and so of the whole spiritual life of the Christian. The special association of the sacrament of Matrimony with the Mass prepares the way for the sanctification of family life. Not only during life, but even after death, the Mass is the 'pledge of future glory'; its efficacy penetrates into purgatory, 'that abode of God's mercy', and continues to avail in bringing men to the enjoyment of their eternal inheritance.

EGBERT COLE, O.P.

ST ATHANASIUS ON THE INCARNATION. Translated and edited by a Religious of C.S.M.V. (Mowbray; 7s. 6d.)

In the middle ages, we are told, stained glass windows and wall paintings gave the instruction the penny catechism now gives. Some people regret that the fashion has changed and think we should teach our children about just men before teaching them the definition of justice. The same is said of the seminaries and schools of theology; they ask us to put away the manuals and case books and study the fathers and schoolmen. We are not to define modernism until we have studied the history of Arius. Much has been done in these two departments of the study of theology, but there is still another school that needs its books of sources. This is the school where it is much easier to serve 'potted' theology than strong meat and it embraces all those things like C.E.G. classes, study week-ends, summer schools, university extension lectures, study groups in the armed forces and in parishes. Here there is a real need for the works of the fathers, schoolmen and philosophers and usually they must be in English. This translation, therefore, should have a very wide appeal, for not only is it inexpensive and attractively set out but it gives us theology in a lively narrative form. It can take a place besides Chartres's stained glass windows and Beverley's carved arcading. This is how St Athanasius writes: 'You know how it is when some great king enters a large city and dwells in one of its houses; because of his dwelling in that house, the whole city is honoured, and enemies and robbers cease to molest it. Even so it is with the King of all.' That is language we can all understand and it clothes true wisdom. This is a book to be commended to all leaders of study groups, week-ends and summer schools.

GERARD MEATH, O.P.