

Church by the power of the Holy Spirit is shown with great clarity, and our relation to the life of the Blessed Trinity in *Christo* is thus elucidated as the end of all creation. The whole work being deeply Scriptural in approach lays constant emphasis upon a faith made living by liturgical worship.

It is essentially a book to be read, pondered and prayed over, always with a Bible at hand to look up and integrate the word of God in Scripture with the doctrine expounded. It will be found invaluable to parents who are determined to study in order to lay the essential foundations of religion by sound family instruction; to teachers who are equally anxious to make their religious instruction classes a real and vivid means of conveying a faith to be lived and loved by their pupils. It is a book to put into the hands of sixth-form boys and girls and university students to study for themselves. It is a formative book, not a teachers' handbook, though much in it will be of immediate use to teachers who have made its contents their own. Preachers also will find it a stimulus to thought about ways and means of putting profound truths into words which will find their way into heads and hearts alike.

Not the least of the merits of this book is the provision, at the end of each chapter, of schemes for project work useful both to teachers and learners.

HENRY ST JOHN, O.P.

THE SACRIFICE OF THE MYSTICAL BODY. By Canon Eugene Masure.  
(Burns & Oates; 12s. 6d.)

This translation of Canon Masure's *Le Sacrifice du Corps Mystique* appears four years after the publication of the original, but it is welcome as bringing to English readers the latest work of this outstanding theologian of the Mass. Here we have the continuation and completion of that development of ideas which was begun in the author's previous work, *Le Sacrifice du Chef* (translated under the title *The Christian Sacrifice*), and which would seem to have been confirmed in the meantime by the Encyclical *Mediator Dei* (1947), 'recalling Christian piety to the great highroad of tradition which is that of the missal, the Fathers of the Church and the Council of Trent'. This return to tradition is seen most of all in the classic question of what constitutes the Mass a sacrifice, and what makes it the same sacrifice as that of the Cross. 'The Eucharistic Sacrifice is essentially the unbloody immolation of the divine victim, an immolation mystically manifested in the separation of the sacred species and the offering made of them to the Eternal Father.'

Canon Masure deals in the first part of his book with this question of the sacramental immolation, showing how the separation of the

species must not be taken as a sign of a new sacrifice, as distinct from the sacrifice of the Cross, but a new sign of the same sacrifice. He sees no need to retain the clumsy distinction between 'oblationists' and 'immolationatists', as if one could maintain that the Mass was exclusively either an oblation or an immolation. The Mass is the real oblation and immolation of Christ and of Calvary under the species of a sacramental oblation and immolation. In this sense the Mass is the sacrament of Calvary. *Signum rei sacrae in quantum est sanctificans homines* (S.T. IIIa, q. 60, a. 2). Being a ritual sign, it can be indefinitely repeated, liturgically, while the mystery remains ever the same.

The second part of the book is concerned with the origins of the Eucharist and will be easier for the general reader, being less technically theological. Here the author shows that in the order of ideas the sacrificial aspect of the Eucharist was the first to be emphasized in the early Church. He also points out that from the words of St Paul, the earliest witness to the oral tradition, it is clear that the Eucharist was also considered a pledge of the impending parousia. It was not until much later, at the time of the first Eucharist heresies of the ninth and tenth centuries, and again at the Reformation, that the real presence began to assume the primary place in the exposition of the dogma. In the final section Canon Masure deals with the 'hereditary liturgical link' between the Christian Eucharist and the Jewish Pasch. Here recent research and documentary evidence relating to rabbinical literature gives us a progressively better understanding of how our Lord, in his divine wisdom, made easier for his apostles the passage from the Old Law to the New. *Novum Pascha novae legis phase vetus terminat.*

E.C.

CHASTITY. (Blackfriars Publications; 16s.)

The series in which this volume appears have followed the same pattern by treating the subject historically, theologically and psychologically. The previous volumes have been of a very high standard in each section and this one is a worthy follower. The sanity of the papers on the medical and psychological aspects is refreshing and more than ever necessary in these days. Throughout the series there has been something vigorous and outspoken. From a practical point of view this volume is in some ways the most important. The problems that can arise in religious life, there can be no doubt, so often occur in the matter of this vow of chastity for the simple reason that in fact it is the most difficult to keep except for those who are keeping it for the wrong reasons. A horror of marriage and sexual relations, we are told, should never be the reason for entering the religious state. The care that must