

LA PRIÈRE DE JÉSUS. By a Monk of the Eastern Church. (Éditions de Chevetogne; frs belges 40.)

The Prayer of Jesus is a technical term of Byzantine spirituality for the invocation of the name of Jesus, whether in isolation or by a more or less developed formula: most commonly, 'Lord Jesus Christ, Son of God, have mercy on me'. In England attention has been drawn to it by, among others, the late Evelyn Underhill and Mrs Nadejda Gorodetsky, who wrote of it in *Blackfriars*, February 1942; and interest continues to grow in the West generally.

In *Irénikon*, nos. 3 and 4 of 1947, there appeared an article on the Prayer of Jesus by an Eastern monk, in which the prayer was treated at some length, and well documented, in its wholeness and its historical development. (Incidentally, certain misunderstandings were effectively dealt with.) The interest in this article was such that the monks of Chevetogne have now reprinted it in book form, as no. 4 of Collection *Irénikon* N.S. It must be strongly recommended to all readers of this review, both for its own sake and because the book so admirably fulfils the wish of Pope Pius XI that Eastern teaching and practice be made known to Christians of the Western tradition.

The explanation of how the Hon. Frederick North came to present to the British Museum a copy of the *Philokalia* of Makarios of Corinth and Nicodemus the Hagiorite (p. 62, n.) seems simple: North (1766-1827; he was a son of *the* Lord North) travelled in Greece and was received into the Orthodox Church at Corfu in 1791.

D.A.

THE GOSPEL OF GOD. By Anders Nygren. (S.C.M. Press; 6s.)

This is a translation of a lengthy pastoral letter of the Lutheran Bishop of Lund. The writer is a leading figure in the ecumenical movement, and has made his name as a theologian. What he says is therefore of interest outside the Church of Sweden. We may expect to find in it a representative example of present-day Lutheran teaching. If, however, we hope to discover a tendency towards Catholicism, we shall be disappointed. The book is radically Protestant; that is, it suffers from the disastrous simplification Luther introduced. The Gospel of God is the bare message of redemption; its ministers are heralds and nothing more. The great background on which Christianity was projected and which it in fact accepted; Christ's revelation of God's nature, his doctrine of man, the incarnation and its consequences, the treasures of God's kingdom, the rich complex of Catholicism: all this hardly enters the picture. Yet there are certain Catholic elements that make an appearance; for instance, a passing mention of the new creation, an evaluation of the Church year which Lutheranism has