

choir, with the aid of acolytes and music. The three main scenes unfold a number of tableaux representing the unity of the Church, its dismemberment through sin, and the recall to Unity. Choral recitation and group movement, on the lines popularised by the Grail in pre-war days, enhance the apt selections from both the Old and the New Testaments. It is plain that Père Kopf has started a most fruitful development, for his *jeu* is capable of being adapted to other uses, either lowlier, as in schools, or more ambitious, at a Eucharistic Congress. Perhaps the Grail will even consider giving it at the Albert Hall? Meanwhile it is to be hoped that an English translation may soon be available.

HERBERT KELDANY

THE EPISTLES OF ST CLEMENT OF ROME AND ST IGNATIUS OF ANTIOCH, tr. James Kleist, S.J., Ph.D. (*Ancient Christian Writers, Vol. I.* The Newman Bookshop, Westminster, Maryland, U.S.A. \$2.50.)

The Catholic University of America is doing great service to English-speaking Catholics by publishing new translations of the Fathers of the Church. The series, *Ancient Christian Writers*, under the general editorship of J. Quasten, S.T.D., and J. C. Plumpe, Ph.D., is addressed 'to all who remain conscious of a most precious ancient heritage, the works of the Fathers; and it purposes to make these works available in a new English translation that is at once faithful to the original message and intelligible to the reader of our century'. It is intended to publish not only the Greek and Latin Fathers, but also Christian Oriental writings, many of which have not yet appeared in English versions, and which in part have only recently been discovered. Its aim is to provide accurate and readable translations of the texts: it does not set out to discuss detailed problems connected with them. Consequently the series will appeal to the general reader rather than the specialist: though at the same time the translations are based on the most recent and trustworthy texts, and the collection aims at combining philological precision with theological understanding.

The first epistle of St Clement to the Corinthians has always been held in high esteem, so that many early writers included it in the canonical books of the New Testament. It is a pastoral letter from the Church in Rome to the Church in Corinth, reprimanding the latter gently, but firmly, for the dissensions which have occurred. The restrained and formal style of Clement contrasts sharply with the impetuous and enthusiastic letters of the martyr Ignatius, though the doctrines, representing both West and East, are in close accord.

Ignatius wrote his seven letters, six to Christian communities, and one to St Polycarp, bishop of Smyrna, while he was under arrest, and travelling to Rome to his death. They are individual and intensely personal in style, the letters of one who was on fire with love, love of Christ, and love of his one and indivisible Church.

Though he is writing as early as 110 A.D., Ignatius insists constantly upon loyalty to tradition, and a loving obedience to the bishops who are vicars of Christ. (e.g. *Smyrn.* 8.) The Church is one body, and the food of that body is the Eucharist, 'for one is the Flesh of our Lord Jesus Christ, and one the cup to unite us with his Blood. . . ' (*Philad.* 4).

'Faith and love are paramount—the greatest blessings in the world', and Ignatius, also called God-bearer, writes to Rome, beseeching the Christians there to show him no unseasonable kindness, by depriving him of the martyrdom he so dearly desires, the martyrdom which will prove him to be a true believer, when he is no longer seen by the world—for it is through death, and being hidden from the world, that the clear vision of goodness comes. 'God's wheat I am', he writes, 'and by the teeth of wild beasts I am to be ground, that I may prove Christ's pure bread'.

The message of Ignatius is one of love and fearless courage; it is as alive and inspiring today as it was to the Christians to whom Ignatius wrote. The volume under review gives explanations in the introductions and notes sufficient for an appreciation of the texts: and then it lets Clement and Ignatius each bear witness in his own way to the teaching, the unity, and the inspiration of the Church of Christ.

VALENTINE WOOD, O.P.

THIS TREMENDOUS LOVER, By M. Eugene Boylan, O.C.R. (Mercier Press; 12s. 6d.)

This is an excellent book, most valuable to all readers, both lay and religious. The style is easy and the theological applications carefully weighed and sober, particularly when treating of our Lady's place in the Mystical Body, and completely free from the excesses of some modern writers. Holy Scripture is aptly used, and the selections from papal utterances are well chosen.

The author's main concern is the spiritual life of the individual Catholic and his partnership with Christ. He has written for everybody, for the layman as well as for the priest and religious. He applies the traditional thesis upheld for so many years by Fr Garrigou-Lagrange, O.P., by maintaining that all are called to perfection, (p. 181) and that the summit of sanctity is open to every Christian. (p. 311.) In support of this he happily quotes the words of Pope Pius XI in the Encyclical on Marriage, 'All men of every condition, in whatever honourable walk of life they may be, can and ought to imitate that most perfect example of holiness placed before men by God, namely Christ our Lord, and by God's grace arrive at the summit of perfection, as is proved by the example of many saints'.

He stresses the importance of the interior life for the individual Christian and for the Catholic body as a whole. 'The only hope for civilization in its present crisis is that Catholics succeed in leavening society. Their success in doing so depends primarily not on