

meaning. For the best of the Rabbis, love, especially as proved in martyrdom, is already the crown of righteousness. In our Lord's teaching, it includes all other commandments. More than this, Jesus, by bringing man God's forgiveness, has created a new situation. In man a new power of love is released which regulates his whole attitude both to God and his fellows. Stauffer perhaps goes too far in saying that, in the New Testament, the question who is the recipient of this love is secondary. That it should be directed first to God is surely to be understood as of primary importance. Though St Paul, St James and St John insist so much on love of one's neighbour, this is as the expression and proof of our love of God in Christ.

Professor Schmidt's essay on *ekklesia* is of peculiar interest to Catholics. Only a few points can be noticed. He makes clear the real source of its Christian use in the Septagint, where it stands for the gathering or congregation of God, that is, for assembled Israel. That the early Church took the term from secular Greek usage is most unlikely. In Acts *ekklesia* may have a local or universal reference, but the universal is primary, the local Church or Churches representing the universal body. St Paul employs the word in the same way. He means by *ekklesia* God's gathering in Christ, originating with the witnesses to the resurrection and localised first at Jerusalem. It is curious that Dr Stauffer sees here already the shadow of an innovation, a centralised authority, a 'rank theocracy', Catholicism creeping in. This idea, and the Catholic doctrine of justification, are the writer's bugbears. To him, the Church's holiness is imputed merely. Though he accepts as St Paul's the high mystical ecclesiology of Colossians and Ephesians—in spite of its apparently Gnostic phraseology—he will not allow that the Church possesses holiness as a quality. When St Paul says she is without spot or blemish, this language is excessive.

Something must be said of Professor Schmidt's treatment of Mt. 16, 18 and 18, 17. The authenticity of the two passages he accepts. The charge to St Peter is in fact dwelt upon as marking an event in the history of the Messiah. Jesus, as the Son of Man (cf. Dan. 7), sets himself the task of founding 'the people of the Saints of the Most High'; in this, Mt. 16, 18 is an important step, to be completed at the Last Supper. Christ's *Ekklesia* (in the original Aramaic probably *kenishtha*), his separated band of disciples, his Church or Synagogue, in which Peter is and remains chosen out for an authoritative position, both here and in 18, 17 embodies the true Church of God. This gives the barest sketch of a highly condensed and most interesting chapter.

DOM JOHN HIGGINS

LA SAINTE TRINITE ET LES SACRAMENTS. By Taymans d'Eypernon. S.J. (Museum Lessiancier No. 46.)

We should like to say at the outset of this review that the attempt of Père d'Eypernon to throw into relief the trinitarian

aspects of the sacramental life has been largely successful; and that his book which is based on a solid patristic and scholastic theology and reflects a profound spirituality should do much good. Yet the central thesis—that the *ornatus* or *res et sacramentum* of a sacrament conforms us to the Son, thereby putting us in the way of sacramental grace which conforms us to the Holy Spirit—leaves us wondering. Not, of course, that we reject the exposition and development of Père d'Eypernon's thesis; but rather that we think that the stress should be put on the 'christian' aspect of the sacramental grace itself, the clearest treatment of which theology offers us is to be found in John of St Thomas (*Cursus Theologicus* IIIa, pars disp. xxiv a 2. dut. un.). It is a viewpoint that provides an escape from certain developments which derive more from devotion and rhetoric than from sober theological thinking; especially since it allows full account to be taken of the fact that sacramental grace is only as is Christ himself—a means to an end. What we are getting at will be better understood if the chapters of Père d'Eypernon on Extreme Unction and the Eucharist are pondered; for it is hard to admit (as the author would have it) that the effect of Extreme Unction is a grace of 'fecundity' and 'witness'; or that 'delectation' is the essential characteristic of the sacramental grace that the Eucharist gives.

All the same we think that within its own limits the treatment Père d'Eypernon proffers is careful and competent. Indeed, investigations such as his are necessary at least in that they enable us to reflect on and gain some inkling of the implications of the mystery of our divine life.

HENRI DE RIEDMATTER, O.P.

DAUGHTERS OF BRITAIN. By Vera Douie. (Published from 12, Charlbury Road, Oxford; 12s.6d.)

At first glance this book gives one the impression of being a Government Blue Book and one is prepared to be bored. It has all the accurate information of a Blue Book: it has carefully-worked-out statistics: it is a first-rate book of reference. And yet one is not bored. The account of the work of British women during the war is written simply and objectively. Its chapters cover accounts not only of women in the 'services' but also of the work of women doctors and nurses attached to the forces at home and abroad: of the Women's Land Army, of workers in the war factories, and of those too in the voluntary associations—even the Girl Guides are not overlooked. Some pages too are given to the well-deserving housewives, with of course special mention of food queues. Yet, with all this, the book consists of only 159 pages, and its conciseness, clarity and brevity are to be commended.

FLORENCE ROCH.