

## BLACKFRIARS

and courage to ask if their own position were indeed fully conformed to the will of Christ for his Church. A measure of the same sincerity would serve us all in good stead. In these days when many flocks are searching about for a single fold, our own ideas of Catholicity may perhaps be deepened and enriched by other viewpoints that for one reason or another have been neglected within what we consider to be the only Catholic Church. Granted that the Spirit works in the Church through institutional authority, we might well ask ourselves to what extent present structures are the authentic inheritance *quod semper, quod ubique, quod ab omnibus*, and to what extent they may be later clutter that needs to be jettisoned if Christians are to be one once more.

Fr Tavad admittedly concerns himself with a single aspect of Anglican theology, with a clear explanation: 'At the outset, therefore, this book may be criticized for not doing justice to all shades of Anglican opinion and for weighting the balance in favour of High-Churchmanship. But this criticism need not be formulated, for I make no other claim than to write a chapter in the history of Anglican thought, knowing that other chapters could be written and hoping that somebody will write them.' Fair enough. Yet one lays the book down with the feeling that for him it is this one value, treasured by some Anglicans in common with us, that makes the possibility of re-union alluring. No less alluring to this reviewer would be precisely those values which we have neglected since the Reformation, but have been preserved by the Low Church as well: obedience to the Scriptures, insistence on vernacular worship, impatience with antiquarian liturgy, and so forth. At least a brief statement of appreciation for this other Anglican heritage might have prevented misunderstanding.

JAMES TUNSTEAD BURTCHAELL, C.S.C.

THE SOUL OF GREECE, by Raymond Etteldorf; The Newman Press; \$4.75.

Although all the Orthodox Churches have much in common they are also clearly differentiated by national temperament and history. The problem of communism and the emigration from eastern Europe have provided a natural focus of interest in Russia and many books about the Russian Church have been published in the west. Books about the Greek Church, however, have been few and Mgr Etteldorf's study is therefore doubly welcome.

*The Soul of Greece* covers the history, theology and spirituality of the Greek Church. The treatment is of necessity brief and directed to the general reader, but one is left with the impression of a fairly detailed survey of every aspect of Church life in Greece. This is due in part to the evident care taken by the author to collect his material from contemporary Greece at first hand, and in part his warm and generous sympathy for the people of whom he writes.

In the first three chapters, which provide an historical introduction to the present situation, Mgr Etteldorf examines with fairness and charity the causes of the schism with Rome and the legacy of bitterness left by the crusades, and

explains (rather briefly) the position of Greek-rite Catholics in Greece. The remaining chapters covers the characteristic doctrines and spirituality of Greek Orthodoxy and the diocesan and parochial organisation of clergy and laity.

Pope John XXIII and Pope Paul VI have opened up new paths of friendship with the Orthodox and yet in spite of the unexpectedly warm response from the Russian Church and the personal initiatives of the Patriarch of Constantinople, the Greek hierarchy have been unco-operative, suspicious and even hostile, to all attempts to close the breach between Rome and the Orthodox world. Mgr Etteldorf's patience and understanding in describing and interpreting the Greek attitude to Rome will help the reader to see these obstacles in perspective.

The book is clearly directed to a Catholic reading public and this may unfortunately lessen its value as an offering of friendship with the Greek Church. The occasional use of the term 'dissident' in place of 'Orthodox' is likely to cause avoidable offence to an Orthodox reader, who may also have a lurking impression that the Orthodox are presented here as having once been part of the Roman (Latin) Church and as having become 'eastern' only after the schism. I think the author has perhaps not done full justice to the very strong sense of historical tradition rooted in the apostolic age which the Greeks cherish. Remarks such as 'The Greek Orthodox follow the Catholic practice of praying for the dead' (p. 160) suggest that it is a custom adopted from Rome, whereas all common doctrine and practice held by the Orthodox with Rome are part of a heritage which antedates the schism.

There are also some slips: the Orthodox keep the Feast of the Annunciation on March 25th and not, as the text suggests, on March 24th (p. 119.); the Greek Church traditionally uses wreaths of orange-blossom in the marriage service and not 'crowns' (p. 114) which is a Russian Orthodox custom; the interpretation of 'Orthodox' as 'the right opinion' (p. ix) is not the Greek interpretation, which is 'right-worshipping' (taking *doxa* as glory).

These, however, are small matters. One would hope that some enterprising publisher will issue the book as a paper-back, for it deserves a much wider circulation than could be achieved at the present price. Mgr Etteldorf has been an official of the Sacred Congregation for the Oriental Church since 1951, and the very evident sincerity of his goodwill towards the Greek Church could be of great importance in improving relations between Greeks and Catholics.

HELLE GEORGIADIS

ANTECEDENTS OF THE ENGLISH NOVEL, 1400-1600, by Margaret Schlauch; Warsaw, Polish Scientific Publishers, and London, Oxford University Press; 25s.

*Antecedents of the English Novel, 1400-1600* is a very learned and useful piece of literary history. Almost every aspect of English narrative between Chaucer and Deloney is discussed: the courtly romance and the fabliau, the characterization