

special warning they need is not to stand in the way of their own subjects' learning, while still subjects, to be better Superiors in their day than even their present Principals are. The paternal and maternal duties of Superiors can be exaggerated. The laws of the Church recognize that the business of the head of a community is rather the common good than the direction of individual consciences. There are Orders where Superiors are called Priors and Prioresses as an emphatic reminder that they are not fathers and mothers in the old monastic sense, but merely the first in a family of brothers and sisters. In such Orders it is often an advantage to have young Superiors and leave the exercise of wisdom, counsel and parental charity to the older members of the community, who as a rule have been Superiors and are now back in the ranks again with a sharpened sense of the needs of subjects.

JOHN-BAPTIST REEVES, O.P.

CATHOLICISM AND THE ECUMENICAL MOVEMENT. By John Todd, with an Introduction by the Abbot of Downside. (Longmans; 6s. 6d.)

We have in this country been extremely badly off for books on the ecumenical movement written from a Catholic viewpoint. So little has been produced that one would guess that many Catholics are ignorant of the fact that such a movement exists. There have been translations of some important works from the continents, and in particular of Fr Congar's key book *Divided Christendom*. Articles have appeared from time to time in reviews, *Eastern Churches Quarterly* has existed for some twenty years, and last year saw the appearance of Fr St John's important *Essays in Christian Unity*, but there are enormous gaps to be filled.

It is for this reason that we welcome so wholeheartedly this book of Mr Todd, in which he sets out to summarize the situation and arouse discussion. He would appear to expect that he will produce some disagreement (and in fact some of his dicta are rather loosely phrased), but nothing in his main thesis cannot be justified from Catholic principles. And the fact that he is provocative is not a bad thing in a book which sets out to be an introduction, since an introduction ought to make people think and not leave them with the feeling that they have learnt all they need to know and can leave it at that.

That such a book should have come from a layman's pen is in itself of importance. In the matter of relations between Catholics and their non-Catholic brothers the layman is as much engaged as the priest and it would be most unfortunate if Catholic interest in matters ecumenical became the hobby of the clergy. As the Instruction of the Holy Office on the Ecumenical Movement, published in 1950, remarks, 'This excellent work of "reunion" of all Christians in the one true

Faith and Church should daily become more integrated as a distinguished portion in the universal pastoral charge and be made an object of concern that the whole Catholic People take to heart and recommend to God in fervent supplications'.

With the advance of the study of missiology the case for a different attitude to the cultures of non-Christians has increasingly gained the day. Mr Todd poses the question of our attitude to the religious traditions of other Christian bodies in our own country, traditions which have now entered the life (cultural as well as religious) of the nation. What could be and what should be their contribution to the life of the Church? These are important questions which Mr Todd poses clearly and charitably. This is surely a book to be read and thought over.

On page 50 the date of the 'Faith and Order' and 'Life and Work' conferences should be 1937, not 1938, and on page 101 'Piers Parsch' should read 'Pius Parsch'.

E.M.J.



EXTRACTS

CROSS CURRENTS, the Quarterly from 3111 Broadway, New York, provides the English reader with some of the best or most interesting articles that flow out in such torrents from the Continent. Its only drawback is that its translations are not always truly English. In the quotation that follows from a penetrating article on the Rebirth of Catholic Obedience by Friedrich Heer in *Hochland*, the Pope is said to 'obligate' in obedience, and to 'obligate' on the Cross. Such language may justifiably repulse many who could derive much light from the meaning behind the uncouth words. Perhaps, without 'obligating' these readers, we could here encourage them to grit their teeth and go through the following lines.

The Commander of obedience must at all times be aware that, if as the vicar of Christ, as a bishop, he obligates in obedience, he obligates on the Cross. The Catholic Christian . . . has only *one* possibility of asserting himself in the most ultimate matters against his superiors; by means of the cross, by taking it upon himself and by bringing his cause to complete ripeness through his own death. Great witnesses to obedience like a Francis, a Teresa and a Thérèse, an Ignatius, create new areas of freedom, new areas of life in the Church. The stronger, the more vigorous their personality is, the deeper they enter into the winepress of suffering. The growth of the body of Christ on earth is bound to the cross, even to the bearing of the cross