Most of the contributions (all except three are by Anglicans) are descriptive of a bishop's work rather than theological. The most telling and effective thumb-nail sketch is one of those not by an Anglican, namely Dr Heenan's. But he says one thing, which is in fact echoed by two of his Episcopalian colleagues, which is surprising; that 'the greatest responsibility of the bishop is to prove himself a father to his clergy'; and 'although the first duty of a bishop concerns the sanctification of the clergy, his ultimate responsibility is for the whole flock'. Practically it must be so, in the government of a large modern diocese; but *ought* it to be so, clergy first, then people? And is there not then a good case for so limiting the size of a bishop's diocese that he can make the whole flock his immediate and total responsibility as well as his ultimate one, a responsibility which it is the function of his clergy to help him fulfil? Perhaps this is one of the things concerning bishops that the Council will discuss.

That bishops and bishopship will have a prominent place on its agenda seems to be generally agreed. Hence the two other books on our list. Fr Dejaifve's in the *Présence Chrétienne* series is an informative book on a popular level, proving by copious quotations from the records of Vatican I that the bishops were free to speak their own minds, and that the Council was not a mere put-up job, a prefabricated façade erected in front of the hideous machinery of papal autocratic absolutism.

Fr Torrell writes a bigger and more technical book of historical theology. It was undoubtedly the fear of many bishops of the minority at the Council (whose uninhibited vocal powers Fr Dejaifve so amply illustrates), that papacy was threatening to swallow episcopacy. Fr Torrell shows how under pressure from their objections the *Deputatio de fide*, which was responsible for piloting the Constitution *Pastor Aeternus*, wherein the papal prerogatives are defined, worked out and gave expression to a statement exquisitely dovetailing papacy and episcopacy. Unfortunately the second half of this statement, intended to be the second Constitution *De Ecclesia Christi*, a sequel to *Pastor Aeternus*, never achieved public and official utterance. The author quotes extensively from the draft of this second Constitution, which was the work of the theologian Kleutgen. Perhaps Vatican II will use Kleutgen's draft as a starting point for its work on bishops. Books like Fr Torrell's should be of very considerable service, among others, to the Council's members.

EDMUND HILL, O.P.

THE CHURCH AND THE GOSPEL, by Jean Guitton; Burns and Oates, 35s.

In *The Church and The Gospel*, M. Guitton continues the programme he began in his book *The Problem of Jesus*. Following the same method he examines the Church as a phenomenon, to see whether it can be accounted for as consistent with her founder, Jesus, and with his person and mission. The book is professedly ecumenical, for it contrasts the Catholic and Protestant minds: 'It is a question

of knowing whether Jesus is just a spirit, ever present in history, whom we can reach by faith and prayer, or whether he founded a community which is still living in a visible and palpable way at the present moment in human history, and to which we must belong to remain in touch with him' (page 2). The first part of the book is a general discussion of the problem of Christ and time. Christians 'see in the Church the prolongation of their founder, his continuing presence, the way in which Jesus Christ fills the interval of time between his *coming* and his *return*. But what does this conviction mean?' (page 19). He states and criticizes the dichotomy between vertical and horizontal ecclesiologies, propounded by the Amsterdam Conference; and then passes on to consider the Church in its three stages: origin, emergence, and development. The origin is the foundation of the visible Church by Christ in the apostolic group, the special position accorded to Peter, and the commissioning of them all for their work. The emergence is the transition from the first to the second generation of Christians. Here the position of Cullmann, that there was a break between the apostolic and the post-apostolic men, is considered. The development is the growth of the Church throughout the centuries, the ramifications of its government, its teaching power, its sacramental system and worship. There follow three dialogues between Catholics and Protestants 'concerning difficulties of believing in the Church'. And the concluding section of four chapters considers the present position of the Church in the world and possible future developments.

The purpose throughout is to raise and state problems, rather than provide answers, especially ready-made ones; and this may account in part for the air of inconclusiveness which broods over the book. But one positive impression which emerges most strongly is that of M. Guitton's own mind: abstract, tentative, probing, but generous and sympathetic, and possessed of a mature wisdom born of deeply-pondered experience. He is undoubtedly at his best when considering philosophical problems, rather than questions of scriptural exegesis. This unfortunately leads him, whether knowingly or not, to skate round a number of problems for which the scripturally and historically minded Protestants, whom he envisages all the time as his interlocutors, would demand a more thorough answer: the relative positions of James and Peter at the Council of Jerusalem, the exegesis of Matthew 16, the emergence of the monepiscopate.

There is another comment which must be made, a comment rather than a criticism, concerning the general method of approach. M. Guitton is concerned all the time with the transition from Jesus to the Church, and with trying to make the Church as a phenomenon, in the various stages of its history, explicable in relation to its origin. But the Church, not only in its invisible being, but also precisely in its external visible reality, is a matter of faith; as a phenomenon it is not explicable without reference to faith. Hence we cannot give a satisfactory account of the Church, and of the transition from Jesus to the Church, so long as we remain on the level of phenomena. Only a theological treatment can really speak of the change-with-continuity which is involved. M. Guitton

undoubtedly recognizes this. At times his interpretation of the phenomena seems to be strongly tinged by his faith, which makes him not entirely faithful to his own principles. But it is questionable whether the 'phenomena approach' is wholly satisfactory for the Protestants of today. The philosophical consideration of phenomena would seem to be a less satisfactory common ground for ecumenical discussion than the development of modern scriptural and historical studies. It is there that Catholics and Protestants work together and find they have much in common on matters of faith. And it is here too that both are coming to see *how* later developments are embedded in the origins. One cannot but feel, consequently, that M. Guitton's book will have less impact on non-Catholics than might have been hoped. But it is a thought-provoking book, and, incidentally, clearly and accurately translated.

FABIAN RADCLIFFE, O.P.

THE EMPEROR THEODOSIUS AND THE ESTABLISHMENT OF CHRISTIANITY, by N. Q. King; S.C.M., Library of Doctrine and History, 21s.

THEODORE OF MOPSUESTIA: EXEGETE AND THEOLOGIAN, by Rowan Greer; The Faith Press, 21s.

Professor King's book is a readable short study of Theodosius' religious policy. His interpretation of the history makes no claim to originality, though some details, e.g., of dating, have been more fully worked over. The purpose of the book (as befits a volume in the Library of Doctrine and History) is rather to air ideas of Church-State relationship in the fourth century, in the hope that they may be of value in approaching similar problems today. A balanced and convincing picture of Theodosius is presented. He established Christianity, not because he was a political opportunist, or an early Caesaro-papalist; but because he was sincerely convinced of the truth of the Christian revelation as universally binding on all who had once accepted it; and he desired to take advantage of the theological clarifications of the previous forty years to effect a settlement which he saw was in line with Christian opinion. His apparent inconsistencies of policy are to be attributed to force of circumstances, and to hesitancy in applying principle rather than to lack of it.

The reading of Mr Green's book arouses much the same sensations as does travelling with a fast but inexperienced driver—exhilaration coupled with lack of confidence. But his book will be a useful one, because, to pursue the analogy, he is the only readily-available driver on his particular route. Revised judgments on Nestorius during the past fifty years have increased interest in his master, Theodore, for whom Mr Greer has a winning admiration. His thesis is that Theodore's christology was perfectly orthodox, but was expressed in terms of biblical images because he realized that Platonic metaphysics were insufficient and in some cases erroneous. Nestorius on the other hand tried to translate