

Beyond our barriers, both intellectual and spiritual . . . *Christ, unite us.*

III. O God, that your glory may be greater . . . *Gather all Christians in Christ.*

O God, that goodness and truth may prevail . . . *Gather, etc.*

O God, that there may be but one flock and one shepherd . . . *Gather, etc.*

O God, that the pride of Satan and his devils may be confounded . . . *Gather, etc.*

O God, that at last peace may reign in this world . . . *Gather, etc.*

O God, that joy may be perfected in the heart of your Son . . . *Gather, etc.*

Copies of this article for those who wish to make use of the prayers may be obtained from Margaret Harvey, Lady Margaret Hall, Oxford. Price sixpence.



REVIEWS

JOHN HENRY CARDINAL NEWMAN: PENSÉES SUR L'ÉGLISE. Traduction française par A. Roucou-Barthélémy. (Editions du Cerf; n.p.)

This book is No. 30 of the series *Unam sanctam*, designed to present the Catholic doctrine of the Church in an eirenic fashion. For readers of French, it makes a valuable contribution to the understanding of the Church's teaching about herself and also of Newman's mind and its development. It is partly based on a German work, Kardinal J. H. Newman, *Die Kirche*, compiled by O. Karrer on a very large scale. Mme A. Roucou-Barthélémy has made a smaller selection, though even so this is a book of four hundred pages. Only a small proportion of the texts are not easily available to English readers; for them, its value lies in bringing together passages scattered over many different works.

The extracts are given under five heads. The first part deals with the general doctrine of the Church. Much of it was already held by Newman as an Anglican and was the inspiration of his Oxford period. His defence of the Papacy, however, belongs to the periods of his conversion and of the Vatican Council. His hesitations and misgivings regarding infallibility are not passed over, any more than his final complete acceptance of the definition. Part Two is concerned with the place of the Church in world history. Thanks to his familiarity

with Scripture and the Fathers, especially the Alexandrians, Newman had a vivid perception of the historical relationships of the plan of salvation. Part Three deals with the Unity and Catholicity of the Church. She has a universal mission, an inner unity that makes her independent of the changes of society, and a fulness of teaching shared only in part by other bodies. Many truths exist latent and dispersed outside the Church; she alone has the synthesis of them all. Catholics hold firmly to the truths of faith; other matters they discuss freely. Other bodies, when their disagreements are subtracted, have little left on which to agree. Already in 1829 Newman saw the necessity for the Church's visible unity; from 1840 he realized that she must exist as a single organism; no federative theory can suffice. The basis of visible unity is unity of faith. It is impossible that such bodies as the Anglican, divided in faith, should be part of the Church of Christ. This implies no lack of sympathy with separated Christians as individuals, nor any imprudent haste in promoting their conversion. The two final parts are concerned with the life of the Church in the world, and the role of the faithful. Valuable is an extract of thirty pages from Newman's Catholic Preface to the *Via Media*: a defence of the Church as she actually is, in view of her threefold office of teaching, ruling, and worshipping. At the end of the book is a complete article from *The Rambler* of July 1859, 'On consulting the Faithfull (*sic*) in matters of doctrine', that is difficult to find elsewhere.

The translations are excellent on the whole; very rarely obscure; but there are faults of editing: e.g. 'Hawkin', for Hawkins; M. G. Ward, for W. G.; and other slips have been noticed.

JOHN HIGGENS, O.S.B.

THE SHEEPFOLD AND THE SHEPHERD. By Dom Columba Cary-Elwes, O.S.B. (Longmans; 15s.)

The most important thing about Dom Columba's book is surely the spirit in which it is written. He states his governing principle early in his book: 'Unity will not be achieved by argument, nor by thinking alone. We do not all go on our knees enough and in humility, imploring God to give us in this dilemma understanding and love. "Deus caritas est" and "Dominus illuminatio mea et salus mea" might well be our daily prayer' (p. 14). This is unquestionably the right approach to the problems of Christian unity which form the subject of this book—an approach in humility, prayer, and love. The theme of love Dom Columba develops in a most attractive chapter, 'Presiding in Love', which stresses a fundamental aspect of the Church of which we are all-too-little conscious, and of which our separated brothers hear from us even less.