

an impression of spontaneity to the hearer are there and the topical illustrations which made the same conference seem so apposite to this community or that were, I believe, interpolated in the typescript. Mgr Knox had in fact created an entirely new form of sermon. The elaborate technique of the hey-day of pulpit oratory, when the preacher would indicate in his manuscript the precise point when he would take snuff, was adapted to the manners of our less formal age.

Mr Waugh has told us in his Biography that to Mgr Knox 'there was one, and only one, proper expression for his thoughts, which had to be sought with care'. Mgr Knox was a perfectionist and his sermons are works of art. A mind of great subtlety and ingenuity, steeped in the classical and Christian tradition, pondered the truths of revelation and presented the fruit of his prayer and study in words of great precision and delicacy while preserving an almost conversational tone. To those who were privileged to hear him these sermons will recall him vividly. For them they will conjure up the wistful appearance, the almost deprecatory manner, the perfect phrasing and timing of his speech. I cannot be sure how far those who never heard him will catch the magic. The art of the preacher is more ephemeral perhaps even than that of the actor.

But if the young of today have the good sense to read these sermons, they will find in them a great treasure. It is frequently regretted that Catholicism cannot divest itself of the language of the theological text-book and consequently remains unintelligible to the ordinary Englishman. Here in the idiom of today, or perhaps more engagingly of yesterday, is a presentation of Catholicism which one hopes may continue Mgr Knox's life-work of commending the Faith to his fellow-countrymen.

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AFTER NINE HUNDRED YEARS. By Yves Congar, O.P. (Fordham University Press; \$4.50.)

THE GREEK EAST AND THE LATIN WEST. By Philip Sherrard. (Oxford University Press; 25s.)

No Latin who has travelled much in the Near East can doubt the fundamental unity between Latins and Greek Orthodox; the same Christ in the same Eucharist, the same priesthood and episcopate, the same monastic ideal and in essence the same Liturgy. Inevitably the Latins will notice among the Orthodox the traits that in the West are thought of as specifically Catholic, the conception of Mother Church, the invocation of patron saints, the honour paid to relics and, everywhere pervasive, the cult of the Mother of God as Mother also of Compassion.

For those who indulge in them, the centuries-old controversies have some of the venomous quality of a purely family quarrel. The controversy on the procession of the Holy Ghost presupposes a common patristic background and the belief common to East and West in the co-inherence of the Three Persons, *circumincessio*, *perichoresis*, greatly reduces the difference between the two doctrines. The controversy on jurisdiction within the Church again presupposes a common framework of ecclesiology and again

is overshadowed by a common conception of the 'Deposit of the Faith' and of an hierarchically constituted Church as an *Ecclesia Docens*.

Perhaps the greatest need in Catholic and Orthodox relations is to emphasize the unity that already exists. Unfortunately both Père Congar and Mr Sherrard in their recent studies have emphasized divergences and at times imagined them. This was certainly not Père Congar's intention. Like all his writings, *After Nine Hundred Years* is marked by a passionate charity. Yet he clearly still takes for granted some quite untenable antitheses made by nineteenth-century Slavophiles. How odd for a Thomist to write of Scholasticism as an essentially Western thing! St Thomas created a deliberate synthesis between his Latin patristic heritage and the new translations of Greek patristic texts that were coming West. There would have been no *Summa* if there had been no John Damascene. It might have been a very different *Summa* if there had been no Pseudo-Dionysius. The Thomist synthesis was possible precisely because Greek and Latin patristic thought had so much in common. There was no such thing as a pure Latin in that Graeco-Roman Christian world. Even Tertullian was bi-lingual, even St Augustine is inconceivable without his background of Greek thought, even St Jerome received his theological formation in the East. Père Congar writes, 'The Greek Fathers were amazingly lacking in curiosity regarding the Latin Fathers and the latter were scarcely better informed as to the Greeks'. In fact the theology of St Ambrose of Milan, like that of St Hilary of Poitiers, is a translation or near translation of contemporary or near-contemporary Greek patristic thought. Though predominantly influences passed from East to West it is impossible to ignore the constant counter influences—the cultus of St Cyprian at Constantinople, the effect of St Leo on Greek Christology, the Byzantine translations of St Thomas made both by antagonists and supporters of the Union, and in the seventeenth century the infiltration of Latin theological terminology among the victorious opponents of Cyril Lucaris.

Mr Sherrard's *The Greek East and the Latin West* is also a study in divergence. He writes of the controversy on the *Filioque* clause: 'in that issue are implicit two world views and it is only the acceptance by Western Europe of one rather than the other of those views that has made possible the conception and setting up some thousand years later of such an organization as the United Nations'. This does not seem tenable. But then there is much that does not seem tenable in this brilliant and stimulating book. So much that Mr Sherrard writes on Orthodoxy is profound. So much that he states about Latin Catholicism is not accurate; thus the Papacy did not attack Thomism, St Thomas did not identify *ratio* and *intellectus*, and the divorce between reason and revelation is not implicit in St Augustine. The reader will gain a strangely arid conception of the Catholic doctrine of the Church de-sacramentalized and purely juridical. For behind some of Mr Sherrard's thought there seems to lie the nineteenth-century Slavophile antithesis between law and love; an antithesis that ignored the historic fact that love and laws are found both East and West.