

CHRISTIAN COMMUNITY. By J. V. Langmead Casserley. (Longmans; 21s.)

APPROACHES TO CHRISTIAN UNITY. By C. J. Dumont, o.p. Translated, with an Introduction, by Henry St John, o.p. (Darton, Longman and Todd; 25s.)

THE MYSTERY OF THE CHURCH. By Yves Congar, o.p. Translated by A. V. Littledale. (Geoffrey Chapman; 24s.)

The publicity recently given to a World Council of Churches publication, *Roman Catholicism and Religious Liberty*, has suggested that many Catholic theologians have developed 'a new theory', which is said to be more benign in its attitude to other religions. The point is not precisely that of 'ecumenism', but the non-Catholic approach to it is indicative of a general expectation of a fruitful new attitude of the Roman Church to other churches, an expectation which is in danger of grave disappointment because it relies on 'new theories' alleged to be springing up within the Church. The renewed interest of Catholics in the Ecumenical Movement is often mistaken for the appearance of 'new theories' on the nature of the Church, sometimes at variance with the authoritative lead of the Holy See and the Bishops.

Dr Langmead Casserley, in his book on the Church (with its special Anglo-Catholic preoccupations), while retaining a deep suspicion of the 'Roman Church' and permitting himself such harsh words as 'intellectual dishonesty', 'ridiculous' and 'fatuous', nevertheless makes this judgment: 'Many of the best contemporary Roman theologians in fact put all their concentration and emphasis on the catholic elements in their inheritance while quietly allowing the purely Romanist elements to fall into the background' (p. 141).

Dr Casserley is correct in his use of the word 'emphasis', for in nearly every case the appearance of new trends in Catholic thought does not arise from new theories but from new emphasis on certain aspects of theology, not in the denial or concealing of traditional teaching but in the development of certain elements in that tradition. One of these elements recently developed has been that of the Church as the Mystical Body, a doctrine clearly taught in the New Testament and today brought into prominence by the liturgical movement. Dr Casserley again is right in saying that 'the great contemporary movement of the Holy Spirit in the Roman Church is the liturgical movement' (p. 141), and earlier in his book he has shown one of the important effects of this movement in his insistence on 'the theological interpretation of the Scriptures'. But for a balanced view of the new emphasis on the liturgy and consequently on the doctrine of the Mystical Body and the Scriptures we must turn to two recent Catholic works.

Fr Henry St John, o.p., one of the principal leaders of the ecumenical movement among Catholics in England, has translated very clearly (and added a masterly preface to) a work on this subject by Père C. J. Dumont, o.p., which opens significantly with a section on 'Christian Unity in the Liturgical Cycle'. Arising from the centre of this movement had come the new emphasis on the doctrine of the Church, and Père Congar, o.p., is one of the chief theologians to have devoted much thought to 'The Mystery of

the Church' and so helped to inspire the resurgence of the liturgy in the Church with sound doctrine. His book, while not specifically ecumenical, should be read with Dr Casserley's, not as an answer but at least as a challenge to some of the latter's harsh judgments on Catholic theologians in this field. In his preface Père Congar shows how the answer to many individual difficulties of Protestants and Anglicans are best met not so much by scholarly historical arguments but by 'appealing to the very nature of things—the reality which is the Church transcends the consciousness men have of it, the expressions they use about it. . . . It has to be shown that it is not so much the text that explains the Church's reality as the reality that explains and makes plain the text . . . the life of the Church completes our entry into the revelation of its mystery . . .' (p. x).

Père Congar's book is the more interesting as it contains essays written over a period of years, 1937 to 1956, and reveals a deepening of his appreciation of the fact of the Church as the Mystery. The pity of it is that in this translation the development is not clear as the first chapters are in fact the latest and the chronological order is not preserved. It has to be emphasized that the reader cannot rely on this translation but should seek out the original French, for there are too many errors and omissions to make it reliable in any way. The following examples, among many, are proof of this sad fact: page 74, 'Baptism brings about, by its own sole agency, the substance of Christianity.'; page 160 (and elsewhere), 'agi', French past participle, is simply transposed and made by the context into a meaningless Latin infinitive passive; page 177, Paul 'an Apostle by effraction' i.e. breaking in; page 177 and page 179, 'événement' translated 'evenment'; page 180, 'the Church's theology of efficient and final causality' for 'the theology of the efficient and final causality of the Church'. It is sad enough that the English reader has to look across the Channel for so much good work in all these fields of theology, but it becomes a scandal when the translation proves so inadequate to the task of conveying the thought in England—and this is by no means an isolated case.

It is therefore refreshing to turn to Fr Henry St John's original and lengthy Introduction to Père Dumont's work on Christian Unity. He outlines the salient points of the ecumenical movement from the Catholic point of view. 'We must acknowledge that our sins and failings in the past have been, in part at least, responsible for the division of Christendom, and that today those sins and failings still contribute to the maintenance of this divided state. Yet loyalty to the truth, as it is in Christ, compels us to be adamant in insisting that if and when by God's grace the unity of all Christians comes about, it can only be by the drawing of all who are now in separation into the already existing, divinely constituted unity of the Catholic and Roman Church.' (p. 7.) He goes on to show how humbly this insistence on truth must be fulfilled—finding the truth, the divine truth, in part in other communions, and seeking guidance and power for unity in the daily sacrifice and communion of the Mass. This is the opposite temper to accusing anyone of 'intellectual dishonesty' and shows how the liturgical movement centering on the Mass issues in a new emphasis on and a deeper

understanding of the nature of the Church and so of the nature of the Ecumenical Movement.

CONRAD PEPLER, O.P.

GILBERT MURRAY. *An Unfinished Autobiography, with Contributions by his Friends*. Edited by Jean Smith and Arnold Toynbee. (Allen and Unwin; 25s.)

Dr Salvador de Madariaga, in his essay on Gilbert Murray's work for the League of Nations, speaks of him as a 'civic monk', and it is an exact description of the mood of aristocratic liberalism, disinterested but implacable, which seems to exist only in England and of which Gilbert Murray was the finest example. His ninety years of life were devoted to the teaching of Greek and to the propagation of peace, and for him they were not separate things. He saw the Hellenic tradition as immensely relevant to the proper ordering of human affairs, and it was in 1889, when Murray, aged twenty-three, became Regius Professor at Glasgow, that a former teacher prophetically said that 'Greek, as expounded by him, will be no dead language, but a living force, shown to have a direct bearing on modern politics, literature and culture'.

The present volume can only be regarded as an interim memorial, but the autobiographical fragment, of some eighty pages, describing Murray's early life in Australia, is of immense charm and of great importance in indicating the early development of the twin passions for learning and liberty which were to mark all his life. Here, for the Catholic reader, are fascinating hints of a cryptic story which his death alone resolved. He speaks of the duality of his religious subscription: his father was a Catholic of liberal mind, his mother a Protestant. He was baptized a Catholic: 'I remember the ceremony and the taste of salt on my tongue'. On his way to England to go to school he went to Rome. 'We had an interview with Pope Pius IX, when, like the ill-mannered Australian cub I was, I freely interrupted his Holiness, or so they told me afterwards, and was rewarded by some special attention and a blessing'. Already as a child, as in his account of the bullying and cruelty of Australian schools, we are made aware of an insatiable sense of justice, which was to find a faithful echo later in the Liberal household of Castle Howard where he was to meet his future wife.

Chapters on Murray as a teacher of Greek, on his work for the theatre, and on his association with the League (and in particular its Committee for Intellectual Co-operation), as well as the delightful essay on 'A Fifty-six Year Friendship' by Bertrand Russell, are added to his own account of his early life. No one can have known in one lifetime so tragic a betrayal of his deepest hopes: the assumptions of secular liberalism seemed to have been altogether destroyed. Yet he never faltered, and when ninety years old in a broadcast he reaffirmed his faith. 'Our cause is not lost. Our standards are not lowered, but almost all that we love is in danger and must be saved. . . . Perhaps those who have endured to the end will come into their own.'

I.E.

THE CHURCH AND THE NATIONS: A Study of Minority Catholicism. Edited by Adrian Hastings. (Sheed and Ward; 21s.)