

## Reviews

THE QUEST FOR CATHOLICITY, A Study in Anglicanism, by George H. Tavard; Burns and Oates; 30s.

As his earlier book, *Holy Writ or Holy Church*, shows, Fr Tavard writes post-Reformation history in terms of the opposition and interplay between two antagonistic Church-concepts. A Protestant Church order conceives of men individually made righteous, relying upon the Word of God as presented in Scripture and authentically interpreted in the first five or six centuries, and gathered together in the Spirit for common worship. On a Catholic reckoning, salvation is offered within an institutional Church wherein the apostolic succession of bishops assures an authoritative transmission of doctrine and the valid ministration of the sacraments. The Anglican Church is unique in that throughout her history these two mentalities have inspired parties existing side-by-side in sometimes uneasy communion.

In his present volume the author has chosen to chronicle the persistence and development of this second, or Catholic, Church-idea by the High Church party through these four hundred years. First asserted by Stephen Gardiner (in opposition to the Protestant influence of Cranmer), Catholicity as a cause was defended by Saravia and Hooker against the Puritans in Elizabeth's time; pondered by the Caroline divines, especially Archbishops Bramhall and Laud; carried on by men like Herbert Thorndike and Henry Dodwell under the Restoration; trenchantly relied upon by the Non-Jurors during their century of schism; slowly revived in the Church of the eighteenth century by groups like the Hutchinsonians and the Hackney Phalanx; hotly defended by the Tractarians; and delivered to our own day by the Anglo-Catholic tradition of Gore and Scott Holland.

As it turned out, High Churchmen have rarely been left in peace. On the left were Puritans, Presbyterians, and Low Churchmen attacking the necessity of the episcopate; and on the right there were the Recusant Catholics insisting that an episcopate without Peter could make little claim to legitimacy. Protestants could and did claim to be reviving genuine Christianity after a millenium of corruption and decay; but the High Church party, whose claims to valid orders and constant tradition both postulated an unbroken continuity in the past, had delicately to explain how the Church of England owed such continuity to the very Roman Church with which she had recently broken communion. The *via media* of the High Church tradition—like so many theologies—has been moulded in great part by the press of events. Obviously, anyone who sets out to formulate what a legitimate Catholicity entails, generally ends up giving a description of his own Church. What should be is tailored to fit what is. Nevertheless, as Fr Tavard's copious evidence makes clear, not a few of these men found the honesty

## BLACKFRIARS

and courage to ask if their own position were indeed fully conformed to the will of Christ for his Church. A measure of the same sincerity would serve us all in good stead. In these days when many flocks are searching about for a single fold, our own ideas of Catholicity may perhaps be deepened and enriched by other viewpoints that for one reason or another have been neglected within what we consider to be the only Catholic Church. Granted that the Spirit works in the Church through institutional authority, we might well ask ourselves to what extent present structures are the authentic inheritance *quod semper, quod ubique, quod ab omnibus*, and to what extent they may be later clutter that needs to be jettisoned if Christians are to be one once more.

Fr Tavad admittedly concerns himself with a single aspect of Anglican theology, with a clear explanation: 'At the outset, therefore, this book may be criticized for not doing justice to all shades of Anglican opinion and for weighting the balance in favour of High-Churchmanship. But this criticism need not be formulated, for I make no other claim than to write a chapter in the history of Anglican thought, knowing that other chapters could be written and hoping that somebody will write them.' Fair enough. Yet one lays the book down with the feeling that for him it is this one value, treasured by some Anglicans in common with us, that makes the possibility of re-union alluring. No less alluring to this reviewer would be precisely those values which we have neglected since the Reformation, but have been preserved by the Low Church as well: obedience to the Scriptures, insistence on vernacular worship, impatience with antiquarian liturgy, and so forth. At least a brief statement of appreciation for this other Anglican heritage might have prevented misunderstanding.

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THE SOUL OF GREECE, by Raymond Etteldorf; The Newman Press; \$4.75.

Although all the Orthodox Churches have much in common they are also clearly differentiated by national temperament and history. The problem of communism and the emigration from eastern Europe have provided a natural focus of interest in Russia and many books about the Russian Church have been published in the west. Books about the Greek Church, however, have been few and Mgr Etteldorf's study is therefore doubly welcome.

*The Soul of Greece* covers the history, theology and spirituality of the Greek Church. The treatment is of necessity brief and directed to the general reader, but one is left with the impression of a fairly detailed survey of every aspect of Church life in Greece. This is due in part to the evident care taken by the author to collect his material from contemporary Greece at first hand, and in part his warm and generous sympathy for the people of whom he writes.

In the first three chapters, which provide an historical introduction to the present situation, Mgr Etteldorf examines with fairness and charity the causes of the schism with Rome and the legacy of bitterness left by the crusades, and