

and forced. A case in point is the mission he entrusts, under Providence, to the Church of England. More important, however, is the criticism that the issue raised by the study cannot be adequately discussed in terms drawn from 'history.' After all, though the national or cultural group has its rights within its own sphere—a sphere, which Dr. Dvornik would be the first to assert, the Holy See has always respected and protected—yet this sphere does not exhaust the potentialities of man, who is at once the member of a nation and a Christian, the member of the *regnum Dei*.

In the case of a conflict of loyalties, or seeming conflict, it is simply the latter that prevails, as transcending the division of even Jew and Gentile. The Kingdom, the Mytical Body, makes demands and calls for sacrifices which are of such importance in our lives, that all else must seem trivial. It is not that these claims, which are the claims of Christ, destroy our nationality, our cultural individuality, but they do lead beyond any cultural category, for Revelation may be approached, but never defined in terms of any culture.

This is not to deny that historical research has not its part to play in removing prejudices and false occasions of conflict—and in this task Dr. Dvornik has deserved well of the Church. The fact remains that this is all on the side of the *humanum*; very much so. It is the Gospel that matters and it is in terms of the Gospel and of tradition that judgment is passed.

The man who makes of his nationality or his culture—of the nationality of his Church—a barrier against the universal claims of Christ (and the Church is Christ) is turning his nationality, his culture into an idol: and thus repeats the error of the ancient Jews. Whereas the man who offers his nationality to Christ will receive it back re-vivified and transformed in the Spirit.

The trouble is, of course, that so often the issue is confused by the fact that one nation or culture uses ecclesiastical machinery to repress another, or that people of one culture confound an element drawn from that culture with the *depositum fidei*: to act or think thus is a crime in the face of the Church.

No doubt Dr. Dvornik is well aware of all this, but the fact remains that in this study this discussion of the question in terms drawn from a cultural context tends to prejudice an issue which ought rather to be judged in terms of the mystery of Christ present to us in the Church and Simon the rock chosen of God from whom the waters flow to all peoples and all nations.

IAN HISLOP, O.P.

DIE KIRCHE CHRISTI. GRUNDFRAGEN DER MENSCHENBILDUNG UND WELTFESTALTUNG. HERAUSGEGEBEN VON OTTO ISERLAND. (Benziger & Co., Einsiedeln Köln, 1941).

In the Introduction, the Editor (the only layman among the contributors) remarks that the aim of this symposium is twofold. It is

a positive Catholic contribution to the theoretical discussion on Faith and Order which has arisen significantly from the primitive attempts at re-union among non-Catholic churches within a merely practical sphere of Life and Work. (The general attitude of the Church to such "Interfaith" movements has been defined as early as 1864 by a decree of the Holy Office on the Society for the Union of Churches, and by the famous letter of Pope Leo XIII. to the Puseyists). This book aims at introducing Catholic laymen to the fundamental problems not only of controversy with modern representatives of Protestantism, but also of recent Catholic theology itself. With regard to the present war, Iserland's work is significant in a third respect. International co-operation is checked not only in the economic and social, but also in the intellectual and spiritual sphere. Catholic theology and philosophy, however, display their oecumenic character chiefly in the close collaboration of all Catholic nations. Just before, and even after the outbreak of the war, they entered into a decisive if not critical, stage when the first attempts were made to work out the problems set by such movements as the liturgical, missionary or the apostolic, for theological and philosophical scholarship. This collection of essays written by Belgian, English and German Benedictines or Dominicans is a comprehensive record of the main problems involved by the general conscience of a crisis in Catholic life, which spread from post-war Europe all over the world. Naturally, in this respect, shortcomings are unavoidable. I regret the omission of any mention of the important 'kerygmatic' theology advocated by the Innsbruck Jesuits and of the interesting systems of Christian philosophy set up by Protestants in Switzerland (Emil Brunner) and Holland (Ovink, Franken, Vollenhoven and Dooyeweerd).

The first aim of the book,—to clarify the Catholic doctrine on the fundamental positions discussed by the Oxford Church Conference—is attained in a way which shows how deeply the present crisis has affected the traditional method and aim of controversial theology. First of all, a serious attempt is made to use the theological, philosophical and historical research carried out by Non-Catholics, an attempt of special significance since the book is intended for laymen. The Protestant authors are mainly quoted in support of traditional Catholic doctrine. Dom Robeyns repeatedly quotes expressions of Karl Barth's. According to Fr. Congar, O.P., the interdependence between the doctrine of the mystical body and that of the sacraments in the teaching of St. Paul has been most elaborately expounded by Protestants such as Albert Schweitzer and M. Goguel. In contrast to the liberalistic separation of the Church as the mystical body from the Church as a social institution, as found in the works of Hatch and Sohms in recent years, Holl and especially Kattenbusch have clearly demonstrated the historical foundations of this Catholic doctrine.

Dom Weier admits that the customary type of controversial argument has lost its persuasive power. He visualizes 'deeper anthropological presuppositions' underlying the discussion on natural law and on natural and eschatological orders. In fact, behind all intellectual presuppositions we have discovered material foundations more and more involved in spiritual controversies. We have become aware of the limits of discursive arguments, of reason, speech and conviction, even if, in the end, we still believe in man being essentially an *animal rationale*. Far from throwing away lightly the precious inheritance of the 'onesided and only too often petrified post-Tridentine theology' (Fr. Congar, O.P.), we try to mould it into an appropriate method of approaching the problems of our time. At a time, when, in general, all former solutions in life appear to have utterly failed, we must seek for new methods of preaching the Gospel. While in the 19th century the critics of Christianity were mainly concerned with its objective doctrine, the present world rejects the Faith because of its fruits. Each of the five contributors to Iserland's book emphasizes the urgent necessity to recognize failures and shortcomings in the Church and in Catholic life. In fact, in this respect, we need sincerity, responsibility and contrite hearts more than any of our forefathers.

The book is divided into three parts. The first part consists in Fr. Congar's essay on 'The mystical body of Christ and its visible manifestation,' in which the key note of all five essays is struck when he urges *realism* in the exposition of this doctrine. The belief in multiplicity of realities, a lower and a higher, a literal and a spiritual, a natural and a supernatural, must be corrected. There is only one reality. The messianic teaching of the Old Testament, the fulfilment of the prophecies by the Son of God, the material and historical existence of the Church as the physical life of the mystical body of Christ, all this is equally real, as strong and irresistible as the reality of birth and death, of peace and war, of heaven and earth. Fr. Congar outlines two aspects of this problem: the Church as the mystical body of Christ, realised in the sacraments, and as a social institution. The first of these aspects is dealt with by the late Dom Vonier in his essay on 'The idea of Christian man in the liturgy and its supernatural realisation in the sacraments' which opens the second part. Here the author expounds the sociological aspects of the sacraments and offers a valuable rectification of an interpretation found in the writings of the German Benedictines (especially Dom Casel) and of the fashionable under-rating of the subjective forms of religious life. The social aspect is developed by Dom Robeyns in 'The cult of the Church and its creative power for social life.' The interdependence of the individual member of the Church and the Church as a whole (or the congregation or parish as her natural representative) is most realistically expounded in relation to the doctrine of the mystical body. (Unfortunately no one here mentions

the valuable study on 'Leib und Leib Christi' by Kaesemann: Tuebingen, 1933). In contrast to merely devotional, historical or aesthetic interpretation of the liturgy, Dom Robeyns clarifies the results of true liturgical life on the social problems of our time.

The third part or Iserland's book deals with the 'preservation and perfecting exaltation of the natural order by the Church.' It consists of Fr. Vann's essay on 'Nature and Grace' and of Dom Weier's more extensive study on the 'natural order in relation to creation and to the history of salvation.' Fr. Vann's essay is mainly controversial with regard both to Protestants and to non-Thomistic doctrines within the Church. The most valuable part of Dom Weier's contribution deals with the Catholic concept of community as community with God (in spirit), in God (in cult) and towards God (in nature); and the author is frequently concerned to refute totalitarian and racist ideas.

Unfortunately, the classicist attitude originally prevailing in the liturgical movement, i.e. the proclamation of the liturgy of the first four centuries as the standard for all times, still appears even in this book. Accordingly the later expressions of liturgical life as found outside the Missal, are frequently neglected. Thus the Catholic idea of man should not be expounded without any reference to Mariology. Again, it would be a valuable contribution to an increase of true liturgical life, if the fundamental social virtues springing from the mystical body of Christ, could be explained with reference to the Holy Family (Joseph, *exemplar opificum*!). Nowhere else does the liturgy concern itself more directly and expressly with social problems than in the consecration of the abbot, the blessing of the printing-office and of the fishing-boat. The real meaning of the Catholic doctrine on the relation between nature and grace has been broadly illustrated in many blessings concerned with secular persons, animals and natural products and contrivances.

JOHN HENNIG, Ph.D.

THE DIVINE REALM, Towards a Theology of the Sacraments. By Evgueny Lampert, D.Phil. (Faber; 8s. 6d.).

This slim volume, the work of a Russian Orthodox layman, is scarcely less comprehensive than the subject-matter of its title; the cynical and hurried reader who has wrestled in vain with some of its more difficult passages may sometimes be tempted to ask whether it is any more comprehensible. It is certainly not always an easy book, but it is seldom that it will not reward the effort which it demands. Even when it is impossible to agree with the author's premisses or conclusions, not a page will be found in which he does not challenge hard thinking on the most fundamental questions of theology and philosophy, and the very unusualness to many Western readers of some of his angles of approach should often prove to them all the more stimulating and provocative.