

evanescent without the other two but that in practice it just will not, indeed cannot, work. Perhaps if Khomiakov had lived longer or in a later age he might have taken the course of Soloviev, his most authentic heir.

But probably the reason why he did not see the inadequacies of his own theory is the deep-rooted Orthodox dislike of the juridical, institutional element in the church, and the rest of his treatise is largely of the church as what we should call the Mystical Body. He speaks with deep understanding of this inner and liturgical aspect of the church, and there, it seems to us, he is in the tradition of the great Orthodox theologians. From the point of view of re-union, which, alas, as the years go by seems less and less practical politics, the importance of the modern re-presentation of the church as the Mystical Body is obvious, but also the wisdom of the Holy Father in insisting on the juridical aspect of the church is not less clear.

Perhaps, then, this apparently innocuous treatise on the Russian Orthodox Church is important because it has raised so many questions it did not answer. No doubt Catholic theologians in this country study these matters but they keep remarkably quiet about the results of their lucubrations. It is to be hoped that this convenient edition, which is, I imagine, the first English translation, will stimulate the sort of discussion that has been proceeding in France for some years. At any rate, we should be grateful to Dr Zernov for his excellent introduction, long but not long enough, and for his work in making this revealing treatise available to the English public.

J.D.C.

LA SAINTE EGLISE CATHOLIQUE. By Chanoine G. Philips. (Casterman, Tournai; n.p.)

The usual *De Ecclesia* textbook is a formidable and vastly dull production in which the reader loses himself in technical complexities and archaic controversies, while his synthetic powers are frustrated by the rigid morcellation of the subject matter under thesis headings. In one's struggle with such a work it is only too easy to lose sight of its true aim and to slip into the rôle of a participant in a debate, which may be interesting enough as an historical exercise, but which does not seem to have any vital relevance.

Canon Philips's book quite escapes this category. It is readable and has a real unity throughout. In simple and straightforward language the author tells us what the Church is and points to her existence as a living, God-guaranteed factor in history. Without effort he makes use of modern research to clarify the problems he encounters, and while his writing is traditional in the best sense of the word, he always writes in a contemporary context. It is refreshing to find a book on this subject which is up to date without being full of superficial chatter about post-tridentine legalism and

which treats the jurisdiction of the Church as integral to her salvific mission. One of the best chapters is the one on the problems connected with the teaching regarding the Church as the unique vehicle of salvation, while perhaps the weakest is that on infallibility, in which the distinction between what is *de fide* and what is the result of personal theological interpretation is not sufficiently clearly drawn. In a word *La sainte Eglise Catholique*, though not a great original work, is a thoroughly satisfactory statement of Catholic teaching on the Church which in itself provides a refutation of those who hold that the theology of the Church is non-existent.

IAN HISLOP, O.P.

THE SALVATION OF THE NATIONS. By Jean Daniélou. Translated by Angeline Bouchard. (Sheed & Ward; 6s.)

'The only thing to which we aspire, if we are truly Christians, is the total building up of the Mystical Body, for this is God's work.' It is at this level, the deepest and most significant of all, that Père Daniélou discusses the saving mission of the Church. His book is a theological meditation, at times almost startling in its originality of thought, wholly worthy of its theme. Having made clear the urgency of a right understanding of the missionary question, he dwells upon 'what must live and what must die' in the non-Christian religions. There follow chapters on the Incarnation, with particular reference to the significance of our Lord's Transfiguration, on the mission of the Holy Spirit, and on the Second Coming, about which the author has much that is striking to say. The book concludes with a series of reflections on 'The Glory of God'. But no list of chapter headings can convey the riches contained in these pages; very warmly we commend them to all who would understand the task of the Church, and of each of its members, in winning the as yet unbelieving world to Christ.

A.G.

LE JOUR DU SEIGNEUR. (Robert Laffens; 480 francs.)

The second national congress of the *Centre de Pastorale Liturgique*, held at Lyons in 1947, was devoted to the discussion of Sunday. Some account has already appeared in these pages of the significance of that gathering, which drew two thousand priests and several hundred layfolk from France and beyond. True to its purpose, the congress insisted that the liturgical understanding of the 'Day of the Lord' lies at the heart of Christian worship. Here was no academic discussion of former custom or future possibility. There was plentiful evidence of learning indeed; there was no want of frank analysis of the problems that face the pastoral clergy. But all was achieved within the setting of Sunday as the Day of Salvation, the weekly paschal feast which resumes the fact of redemption