

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

and makes it available to the members of the Mystical Body of Christ.

For those who shared in the work of the Congress, the belated publication of its proceedings will have a particular value. The crowded events of such an occasion, the torrent of words, the physical impossibility of being everywhere at once: all this makes recollection in tranquillity the more grateful. But for all others who care about the establishment of the liturgy in its full stature within the common life of the Church, *Le Jour du Seigneur* will be a document of the first importance. It is enough to indicate the speakers and their subjects. Mgr Chevrot deals with Sunday in the life of 'good' Christians, Père Féret with the biblical sources of the Day of the Lord, Père Daniélou with the patristic evidence and Père Congar with the theology of Sunday. Sunday as the expression of Christian salvation is considered by Romano Guardini, while Canon Michaud discusses the real meaning of 'servile work'. Canon Martimort's subject is evening worship: Canon Boulard's that of the special problems of rural society. The Abbé Michonneau speaks of Sunday in the life of the priest and Dom Robeyns considers the eucharistic fast and the time of Mass. Finally Canon Pius Parsch describes a Sunday at his parish church in Austria. The book ends with the conclusions of the Congress, as they were read out on the last day by Cardinal Gerlier, who had presided over the whole.

ILLTUD EVANS, O.P.

TRANSPPOSITION AND OTHER ADDRESSES. By C. S. Lewis. (Geoffrey Bles; 2s.6d.)

In one of these addresses Dr Lewis speaks of himself as a 'middle-aged moralist'. Perhaps it is being scarcely fair to describe himself as 'middle-aged', because though it may be literally true, it suggests that he is slightly out of date, whereas, in fact, he is as 'modern' as, let us say, Mr T. S. Eliot. But when he calls himself a moralist, he is being strictly accurate. It is a distinction which he shares with very few others. Nothing is more evident in the modern world than the collapse of the moral law, and there are very few writers who have the temerity to try to set it up again. But Dr Lewis is one of the few who has had the courage to face the fact that it is not the law that has failed, but we who have failed to live up to the law. This has come to him as a revelation, strictly in the sense that through it he has been able to rediscover the truth of Christianity. It has given him an extraordinary insight into the weakness of 'modern thought', and an extraordinary power to re-interpret the Christian tradition. The first address on Transposition is a perfect example of this power to expose the fallacy underlying the 'scientific' view of the universe, and the second, his well-known sermon on the Weight of Glory, is a superb interpretation of the Christian idea of Transfiguration. In a third address on Membership