

versaries of the seventeenth century and the suppression of the Society. *En revanche*, St Thomas Aquinas is not mentioned in the text until the pontificate of Leo XIII is reached. What is wanted is vulgarization at a high level, a well informed presentation of eras, trends and personalities.

Perhaps the ideal solution to the problem of a volume such as this would be an essay of wide perspectives by a single historian, but it would not be easy to find the ideal writer. As it is, the reader can, and will, always return to the illustrations.

David Knowles

BISHOPS: THEIR STATUS AND FUNCTION, by Karl Rahner, S.J., translated by Edward Quinn. *Burns and Oates, 7s 6d*

This translation of a work written by Karl Rahner in 1963 is the latest addition to the valuable 'Compass' series. It is excellently produced and the translation, apart from the endless parentheses, is very clear. This does not mean to say, however, that it makes easy reading. Every sentence has relevance to the development of the argument and there are no literary flourishes. The notes are suitably relegated to the end of the book.

The work is already out of date from one point of view and ahead of its time from another. Anything written on this subject before the Third Session of Vatican II was bound to be revised and to some extent re-written post eventum. And although it is prophetic of much that has happened, it cannot give the authoritative delineation that people will want. It is surprising therefore that it should have been translated and

published in England in what can only at best be an interim form.

On the other hand, the very perceptive chapter on 'The Bishop and his Priests' is only likely to be crystalized in Vatican II. And as Fr Rahner – though admittedly nearer to the Third Session of Vatican II than to subsequent councils – has proved so good a prophet of what would eventuate, we may safely assume that he is not far wide of the mark for the future when he speaks so powerfully of the collegiality of priests with their bishop.

There is much to learn anyhow from this very succinct little work. And although we shall look forward to many theological commentaries on *De Pastoralis Episcoporum Munere*, we can here and now understand something of the status questionis.

✠ *Gordon Wheeler*

SCHISM IN THE EARLY CHURCH by S. L. Greenslade. *S C M Press, 16s.*

A new paper back edition of this book is very welcome. First published in 1953, it is by way of being an ecumenical classic. Professor Greenslade speaks with the authority of historical and theological learning, yet vividly and with lucidity. He traces for us the intricate and complex history of schism in the early centuries with generosity and Christian understanding, bred of a deep concern for Christian unity. He represents what is best in the central Anglican outlook, scholarly and influenced by the evangelical tradition. He holds episcopacy to be of the *bene esse* of the Church,

but not a necessity of its constitution, *jure divino*

The Abbot of Downside's recent book *The Idea of The Church*, also scholarly and equally generous in approach, is a challenge from the Roman Catholic side to the main conclusion set out by Professor Greenslade in his final chapter, under the title, 'Some Reflections on Christian Unity'. This conclusion is for the acceptance, on empirical grounds, of the Church as, alas, an externally divided entity, despite the weight of historical tradition to the contrary. The main argument for this has a theological basis in the

QUAESTIONES DISPUTATAE

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SPRING 1965 TITLES

THE STUDY OF NON-CHRISTIAN RELIGIONS · **Heinz Schlette** A study of the nature and structure of non-Christian religions and their significance within the history of salvation. *(July) Approx. 12s 6d net*

MYSTERIUM MAGNUM · **Leonard Weber** The author's intention is to present the basis of a Christian morality of marriage in the light of Scripture and the Church's teaching in order to highlight the problems which, as is clear from the contemporary situation, demand and deserve further clarification. *(July) Approx. 12s 6d net*

BURNS & OATES

supposed inconsistency of St Augustine and the West in accepting sacraments, conferred outside Catholic communion, as valid, though not efficacious.

These two books, taken together, lay the foundations of a dialogue which is of primary concern to all educated Catholics, who wish to understand the position of separated Christians, whether of the Church of England or the Free Churches. Professor Greenslade's new introduction to this second edition is mainly concerned with Abbot Butler's arguments. I think both the Professor and the Abbot would agree that, so far, this dialogue has proved fruitful in understanding, if not in creating a nearer approach. We may hope that, in one form or another, it will continue.

In his original preface, Professor Greenslade remarks that we must face the facts of divided Christendom and evolve a theology of disunity. This is what his book is about, and the outcome of his ideas in facing the facts is given in the final chapter mentioned above. They are, as he says, based on the presupposition that 'we must allow that the one, holy, catholic and apostolic Church exists on earth *in* its divisions'. We Catholics should agree, I think, that up to the present, we have, of course, a very definite theology of the unity of the Church, especially of its external unity, and it runs counter to this presupposition, but we have very little explicit theology of Christian *dis*unity.

Recent events, however, and in particular the work of the Secretariat of Unity in connection with the Vatican Council, have given impetus to a quickening development of thought among our theologians concerning the relation of our separated brethren to the single communion we believe the Church to be. The starting point of this development is the risen and glorified Christ in his Mystical Body as the primordial sacrament and means for the salvation of the whole of mankind. In this context the separated Churches are seen as entities of human origin, because created by schism, the result of sin on both sides, yet entities that under God's providential care contain elements of the one Church from which they became separated. These elements are still of the

one Church and are still means by which Christ our Lord can and does mediate his salvation, bringing men and women into union with himself in his Mystical Body. Such elements, of course, can be, as in the case of the Orthodox East, the complete sacramental structure of the Church, the Scriptures, the wholeness and continuity of the tradition interpreting them, all secured by episcopacy in apostolic succession. What, in the Catholic view, is lacking is the fullness of teaching authority lost by separation from the centre and decisive element of that authority, the apostolic See of Rome.

The elements of the Church in communions or Churches sprung from the Reformation are less complete, because of the loss of apostolic succession. Yet nearly all have the foundation sacrament of baptism, the grace-giving institution of matrimony, even when not held to be a sacrament, the Scriptures, and portions (more or less wide in extent) of the tradition of the 'Great Church' with its creeds and doctrinal definitions. There is here an *approximation* to unity in the authority of faith, which is of real value, being grounded in a genuine participation in the life of grace of Christ's Mystical Body, the Church. The Church is, in this way, present, though not in its fullness of gifts and aids and means, within the separated entities.

The seven sacraments of historical Christendom East and West, are accounted in its tradition as *means* of grace, advanced by God, because suited to our human, body-soul condition, which needs them to maintain contact with the unseen world to which God and his gift of grace belong. Christ our Lord can, and we may believe does, communicate graces apart from sacraments in the case of those who are deprived of them through no fault of their own. In the case of Churches without apostolic succession, we have no sacramental yardstick by which to assess that grace, but it would be a denial of experience to reject its reality or to limit its depth. Professor Greenslade holds this interpretation of the history of schism to be too revolutionary to be true, in view of the narrower vision of Cyprian and the earlier days of the Church's life. But at least it gives point to the

seminal insights of Pope Stephen, Optatus, Augustine and the Western tradition, that baptism first and then other sacraments, given outside visible communion, could be valid. After all the

end product of any evolutionary process, whether biological or intellectual, when its origins are considered, can *seem* revolutionary.

Henry St John, O.P.

THE THEOLOGY OF JEWISH CHRISTIANITY by Jean Daniélou, S.J. *Darton Longman and Todd, 45s.*

This is the first volume in a series of three, treating the history of Christian doctrine up to Nicaea. The French edition appeared in 1958, but the present book is more than a translation: it has been adapted, with the help of the author, to make it easier reading and to take account of developments that have occurred in the meantime. What is difficult to discover is what kind of readers author or translator could have had in mind; certainly this first volume will mean little to any but a handful of specialists who can safely be presumed to have read it already.

The theme of the book is that in the immediate post-apostolic age a specifically Jewish form of Christian theology existed, which slowly gave way to the familiar Hellenistic forms from which most later development started. This Jewish Christianity has almost entirely disappeared from view, but can be reconstructed from apocalyptic works, orthodox and heretical, the apocrypha of the New Testament, from references in the early Fathers, and so on.

Père Daniélou sets out the sources, and discusses their chronology, in the early chapters of his book. He then gives a systematic account of the doctrinal content of this thought arranging it under such heads as the Trinity, Incarnation, Redemption, Church, Sacraments, Eschatology. The general character of the teaching is best summarized in his own words:

'Its imagery is that of the dominant Jewish thought-form of the time, namely apocalyptic. It is conceived in terms of the revelation of cosmic secrets: of the dwelling places of angels and demons and the souls of men; of the

secrets of history written beforehand in the book of God; of the mystery of the Cross of glory, and of the pre-existent Church, at once old and yet young and beautiful. The heart of its faith is the affirmation that Christ alone has penetrated beyond the veil, and opened the seals of the heavenly scroll, achieving Paradise for those who bear the Name of the Son of God.'

This is indeed a strange world of ideas, and one which seems to hold Père Daniélou fascinated in its grip. But just how much is it really worth?

The general impression one is left with is of a radical inferiority in quality of thought, by comparison both with the canonical scriptures and the hellenistic tradition that replaced it. Though Paul and the evangelists occasionally speak an idiom that is obscure, on the whole their message comes through to men's hearts in any age. The same is true of at least the greater of the Fathers, an Ignatius or an Origen. But the speculations which fill this book – attempts to track out the cosmology of heaven and hell, or provide us with a life and times of the Cross – have the fantasy character of a nursery world, more interesting to psychologists than to men trying to live the gospel. Perhaps their rediscovery has a use if it helps in the understanding of certain passages in writers who do matter: but it is not easy to see the propriety of occupying no less than one third of a general history of the pre-Nicean theology by this extraordinary stuff whose passage into oblivion we can only regard as providential.

Laurence Bright, O.P.