

firm yet gentle criticism of some of our modern kerygmatics.

St Thomas himself well recognized that conceptual knowledge is in motion to the real union of contemplation, that the 'what' of essence is at most penultimate, that 'is' itself is surpassed by God, and that the act of belief goes beyond the statement to the thing. All the same he was not disposed on that account to smudge the edges of meaning, or to deny the continuity between vision and faith, or between faith and the articles of faith, or between the articles of faith and the universal language of rational thought. This volume is recommended as an admirable companion to the first question of the *Summa*, the English translation of which will be published by Blackfriars this autumn.

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THAT THE WORLD MAY BELIEVE, by Hans Küng; Sheed and Ward, 7s.

Mention Küng in almost any clerical assembly and you'll split it right down the middle, that's for sure. One half will say this: 'The man's a crook. Take his latest effort. He knows his theology, and so he knows perfectly well that the mass is a sacrifice. Also he knows that the eucharistic elements are changed really and truly into the body and blood of Christ. Yet in the chapter on the mass, he nowhere states the first of these truths, nor does he give to the second anything like the emphasis it deserves and in sound Catholic tradition receives. Not surprisingly, because his whole aim—in all his work—is to minimise to the point of insignificance the differences between Catholics and Protestants. In the interests of ecumenism he is prepared to jettison the Catholic tradition of the past four centuries, and indeed some central truths in a tradition much earlier, in fact the whole Catholic picture of the mass.'

The other half will counter: 'It isn't primarily a question of meeting the Protestants halfway or anywhere along the way. Quite apart from any advantages there may be from such a meeting, we Catholics have today a special need to state and ponder and rest with those propositions about the mass that are certainly and simply true and whose enunciation does not raise in the mind a cloud of controversial dust, of memories of ill-assimilated theology lessons, of theories. This Küng does. He states that the mass is a meal: that it is a meal commemorating the fact of our Redemption: that it is a meal of thanksgiving. We are hopelessly overladen with ideas, and this inhibits us from seeing anything really clearly and in such wise as to move our hearts creatively towards the renewal of Catholic life. Really to possess—that is, to possess unto edification—all that is in Catholic tradition, requires a rare and finely tempered theological intelligence. For most of us—certainly for the young people Küng is writing for—quantity is the enemy of quality.'

The debate is a real one. Indeed it shows, in a purely Catholic context, the need for ecumenical dialogue. It shows this need in its purest form. For if a belief in the other party's sincerity is the prerequisite of all ecumenical dialogue, what could be more difficult—for a Catholic reared on traditional lines and without

the nuances that are reserved for the intellectually rich—than to believe that another Catholic who is passing over in silence certain cardinal truths is engaged in a sincere search for Catholic truth? When he judges, one can say, as one cannot say of a Protestant, that he ought to know better. One has even heard it said that the contemporary emphasis on 'salvation-history' is a deliberate retreat from the Catholic theology of grace into the ambiguities of an earlier age and style of presentation. No one who has experienced the riches of biblical theology will fall for this one, but it is not always quite so easy to decide the issues.

It is experience of this kind that forms the crux of the debate. What the opponents of Küng fail to recognise is that he is on to something wholly positive, and something more than rapprochement with non-Catholics—he gives us the sense of breathing anew which is the fruit of a successful *ressourcement* in any field of Christian truth. They will have none of this, and so for them Küng's silences are sinister—as are also, of course, the silences of Anglicans on Christology. Let an Anglican only state the uniqueness of Christ otherwise than by saying that he was God, and he is immediately taken to be denying the divinity of our Lord. The fact that he may be using the terms used by our Lord himself—in *logia* that must in an important sense have more revelatory force in them than any later proposition of the Church about him—is ignored. Indeed the silence is not all on one side. But what is of profound significance for the understanding of the present phase in Catholic history is the fact that not only Küng but also the four Cambridge evangelists manage to split the correspondents in any Catholic journal. That there are excesses few will deny. But neither can one deny that something crucial is happening in the Catholic mind.

I have suggested that Küng has experience on his side, but this is not entirely true. On this matter of the mass, for instance, he is in a position to counter-attack and point out that a tradition that unfolds harmoniously from the Supper Room into fully-fledged Catholic liturgy and devotion can nevertheless be shown in an unflattering light. For over a thousand years communion a few times a year was accepted as normal, an attitude difficult to reconcile with the intention of the eucharist. It seems that we still have a lot to learn of the indispensable practice of looking straight at the facts. We still have to overcome our tendency to *a-priorism* in every field. Against this, and against the spiritual torpor that it creates, this excellent collection of letters to young people is, amongst other things, a necessary counterblast.

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THE PROTESTANT LITURGICAL RENEWAL: A Catholic Viewpoint, by Michael J. Taylor, S.J.; Newman Press, \$5.50.

It says a good deal for the patience and goodwill of the 800 Protestant pastors in the United States who responded to Fr Taylor's ingeniously constructed questionnaire of 21 questions on the place of sacramental worship in their churches. Altogether twice that number got the questionnaire but no amount of prodding