

person of our Lady in early history. Some may not be entirely convinced that the texts of the Apocalypse in their literal meaning refer to her.

The *Table Rectificative* at the end, which is very full, arranges the sources as found in the Greek and Latin Patrology of Migne, placing them in chronological order, with critical and bibliographical notes. While these cannot be claimed as final, they do offer assignments and corrections which will have to be taken into account by all serious scholars working in the historical field of Marian theology.

The style of Père Donccœur's essay is very different from that of the two other works. The manner is reflective, and is an endeavour to show how the Blessed Virgin may be a living and conscious reality in a man's life, no matter what his occupation may be. Thus we are told that the Lutheran Hindenburg kept before him on his table a statue of our Lady, and could see in her the incarnation of those essential human values which he prized most for his own life. The hardened sinner may perhaps not venture to utter the 'Our Father', though he may say the 'Hail Mary' without fear of commitment. Such notions belong to poetry rather than to theology, but are not devoid of effect.

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ONE AND HOLY. By Karl Adam. Translated by Cecily Hastings. (Sheed and Ward; 7s. 6d.)

It would be hard to think of any Catholic theologian better fitted than Dr Karl Adam to deal with the delicate yet imperative problem of Christian unity. His *Spirit of Catholicism* is by now established as a classic exposition of the fulness of Catholic faith and his personal influence in Germany has immensely assisted the work of Christian reconciliation. In the three lectures delivered to the *Una Sancta* movement, now admirably translated as *One and Holy*, Dr Adam deals with the roots of the Reformation (and in so doing faces quite fearlessly the appalling abuses of the late medieval Church), considers the special problem of Luther and finally discusses the prerequisites of any hope for Christian reunion.

Dr Adam was speaking to a German audience and his lectures are therefore weighted with specially German preoccupations. Yet it is valuable to remember that it is in Germany, as a result of their common sufferings under the Nazi regime and after, that Christians of different allegiance have in our time effectively learnt to live together and to work for unity. Here the whole Church can learn from Germany, and just as it was Luther's rebellion that destroyed the unity of the Latin Church so, it may be, that Germany, under God's providence, will one day be the territory of return. And Dr Adam asserts the bold, but surely just, paradox that 'rapprochement between Catholicism and

Protestantism will only be possible if it takes Luther as its starting point'.

But having discussed with complete candour the occasion of the Reformation and all its subsequent harvest of division and mistrust (and in particular Dr Adam shows how inevitable, humanly speaking, was Luther's revolt, seen against the background of a worldly Church, a decayed theology and the ungovernable passion of Luther's own religious experience), Dr Adam offers no optimistic formula or comfortable hope. He insists (and in this echoes the point of view in this country of Fr Henry St John, whose writings over the years in *BLACK-FRIARS* provide a native complement to *One and Holy*) that 'we must each take our own Confession seriously; we must each give ourselves unconditionally to Christ and his holy will; and, inspired by this love of Christ, we must root out of ourselves all loveless prejudice against those of the other faith. These tasks in the religious and moral order are the necessary *a priori* preliminaries to any union between us, to any approach between Catholics and Protestants if it is to bear fruit.'

Yet, even though the actual achievement of Christian unity may seem remote and unattainable, it is possible to consider some of the secondary (though psychologically often determinant) factors that make the work of reconciliation so difficult. Thus there is a distinction to be made between the Catholic Church as the ground of salvation and the Church's existing discipline, reflecting, as it often may, temporary and local developments. The question of clerical celibacy is an obvious example. Here indeed the present Pope has made notable concessions, and the ordination of married Lutheran pastors in the diocese of Münster was undertaken, we have been assured by the Bishop of Münster himself, precisely in the interests of the work of Christian unity. Again, many devotional tendencies, as Newman pointed out, are a matter of geography rather than of universal obligation. And Dr Adam insists that what is valid in Protestant religious experience will itself be an enrichment of Catholic life; there must be 'a giving and receiving of gifts on both sides. It would be quite impossible that one single item of truly Christian value could be lost.'

But, whatever the future may bring, the present duty of Catholics to pray and, in their measure, to work for Christian unity remains a serious one. 'We ourselves, though we cannot create any final unity in Christendom, must do everything possible to prepare the way for *dynamic* unity, a unity of hearts and minds.' Dr Adam's book should stir the consciences of Catholics to a deeper realization of what charity must mean: that the love of Christ our Lord should at last unite his brethren and no longer make them enemies.

I.E.