

acknowledgement of its divine origin or inner content. In the event of unity in doctrine being attained at a later stage this framework could easily then be given its full meaning and recognition. The symposium was held before the

close of the Vatican Council and is consequently incomplete, though there are useful discussions of collegiality and its relation to papal authority.

HENRY ST JOHN O.P.

THE CHURCH IS DIFFERENT, by Robert Adolfs, *Burns Oates* (Compass Books) 11s. 6d.

The church has always been very reluctant to grant her members the right to exercise 'the glorious liberty of the children of God'. Instead of being encouraged to let the life of Christ develop in us a mature involvement in his work in the world, the raising up of all men to the Father, we have been hedged about with petty regulations and rules and given stern warnings about straying too far outside the walls of the fold. These rules and regulations are very pointed and strict when dealing with matters of personal sexual conduct and lax to a frightening degree, when faced with the evil things men do to other men in society. Why is this so? The reason seems to me to be that if the church did ever come to grips with the problems of war or the bomb or world poverty or political morality she would find it extremely embarrassing to have to try and enforce her teaching on communities and states, especially those who were rich and friendly towards her more institutional aspirations (e.g. some speeches at the council by some American bishops on the problems of nuclear war). Whereas she still deludes herself that she can enforce her rules on individuals. Yet, is this still true? Rules are obeyed because they seem self evidently right and just or because they carry sanctions against those who disobey. Suppose the rules are seen to be stupid or wrong and the sanctions carry no weight, what happens to those who know nothing more about the church or christianity? They depart waving their fingers at what they regard as authoritarianism and superstition, and who can blame them? And those of us who stay within the orbit of some of the rules? We leave it to the wierdies and the queers, and those dirty little girls in long boots and black jackets to worry about Vietnam and Rhodesia and the poor while we devote ourselves to raising money, not for OXFAM, but for building schools or new churches – for ourselves. Bricks and mortar are obviously more important than human misery or rampant injustice or persecution (though if that persecution is turned against the church then it is an entirely different question).

But, thank God, the Church is different (I had almost begun to doubt it after a long diet of parish, *Tablet* and *Catholic Herald*). Robert Adolfs has written a timely call to reform and renewal in the best spirit of the council and those few, so very few, of our ecclesiastical superiors who see the need for mature, free and responsible members of 'a chosen race, a royal priesthood, a holy nation, God's own people', proclaiming the Gospel to the world, not by apologetic but by their lives and actions and social involvement

The starting point of the book is that the church is catholic, open, dynamic, universal in space time and depth – involved in the world, in man, in everything which makes man more true to himself. The conflict between this concept of the church and integralism and legalism is analysed in accounts of the modernist crisis (it still goes on), German non-conformism – a curious title used to describe the attempt to establish freedom of moral and political judgement among catholics in Germany¹, conflict over the freedom of theological investigation, catholicity and morals with special reference to the problems surrounding the use of contraceptives, and ecumenism. In each case the point is driven home that to exercise our full calling as christians we must have interiorised our faith. It must be part of us, not just a set of rules.

The last chapter, on the dialogue with communism, is in some ways the most important. We are given a critique of the church's past villification of communism, including a number of very illuminating insights such as the suggestion that the church might have been guilty of some of the offences which she attributes to the communists, and its failure to evolve a just social ethic of its own. Fr Adolfs points out, very rightly, that the much vaunted social encyclicals were long overdue attempts to ameliorate the worst excesses of capitalism rather than an

¹See also Charles Boxer O.P. 'How Progressive is the German Church' *New Blackfriars* Jan. 1966 and 'German Christians and Germany's Boundaries' *New Blackfriars* Nov. 1966.

attempt to come to grips with the fundamental evils of capitalism itself. (I would include *Mater et Magistra* in this category although Fr Adolfs does not). The feasibility of the dialogue is argued and the chapter ends with some suggestions as to the form the dialogue might take.

This is a very important book. The fact that it is written in a style which makes it easy to read (credit to the translator here) should not conceal the importance of the message. It is well summed up in the words of a Marxist – Roger Garaudy quoted by Louis Allen in *New Blackfriars* of September 1966 – ‘By his resurrection Christ

crosses the absolute limit of man, which is death. I would add that the Jewish faith and then the Christian faith – when dissociated from the Greco-Roman ideology – are particularly apt for rescuing man from the given, for hurling him into action, by their exaltation of the historical process. For the prophets of Israel as for the early Christians, God is he who comes. He presents himself as a call, a permanent future. To believe is to open oneself out to the future, to respond to God by tearing ourselves away from the past.’

MARTIN WARD

EARLY CHRISTIAN THOUGHT AND THE CLASSICAL TRADITION. Studies in Justin, Clement and Origen. by Henry Chadwick, pp 170, 25s. Oxford, *The Clarendon Press*, 1966.

This is a book which will appeal to two publics. It is based on the Hewett Lectures delivered in the United States in 1962. These dealt lucidly and gracefully with Justin, Clement of Alexandria and Origen and would provide an admirable introduction for any student. Perhaps the title chosen for them is a little wide; the epistle to Diognetos and the ‘Octavius’ should be considered in some detail in any survey of the relationship between early Christian thought

and the classical tradition. Still it conveys the central theme in the lectures. But Professor Chadwick is not only a very talented lecturer, he is also a patristic scholar of international reputation and he has added forty-six pages of notes to his Hewett lectures which provide fascinating reading for anyone who is working seriously on Greek Christian philosophy.

GERVASE MATHEW O.P.

LA VIE JUIVE DANS L'EUROPE CONTEMPORAINE. Centre National des Hautes Etudes Juives, Bruxelles, and Institute of Contemporary Jewry of the Hebrew University, Jerusalem. Editions de l'Institut de Sociologie de l'Université Libre de Bruxelles, 1965. 330 Belgian francs.

This volume seeks to open a new chapter of research on Jewish life in Europe after the second world war. It takes the form of papers delivered at a Colloquium in September, 1962 in Brussels. The conference looked at what is known about Jewish life in Europe at the present time, and considered how the demographic characteristics of Jewish communities were restructured after the war. In addition to the practical value of such investigations to international Jewry, the scientific interest of such inquiries, as Professor Bachi of Jerusalem points out, is considerable. Many Jewish communities show strikingly similar demographic features in spite of dispersal, and it is important to know whether these similarities are due to specifically Jewish influences, religious and cultural, or to the fact that in the nineteenth and twentieth centuries the demographic development of the Jews preceded that of the general population in

Western countries.

A large section of the book is devoted to considering methods of obtaining demographic statistics on European Jewry. The description of the problems from country to country make it plain why so many statistics which seem important are never collected: the different definitions of who is a Jew; the loss of characteristics of traditional Judaism amongst Jews in Western and Central Europe as they became assimilated into the middle classes; the problems of enumeration where mixed marriages are frequent, etc. The discussions of the difficulties from country to country are interesting to the specialist rather than to the general reader, and the contributions vary considerably in quality. Important as the book is both for the Jewish communities of Europe and for sociologists of religion, it is much less interesting than the proceedings of a conference held (under the