

mention is made of the Resurrection and the Ascension. The place of the glorified *Kyrios* in relation to the community of Christians is not touched upon. The worst of the book is probably to be found in chapter five where a comparison between sacramental grace and sacramental character is made which defies comprehension. That any Catholic claiming any degree of theological literacy could begin a sentence thus: 'We learn in the catechism of three sacraments which confer an indelible character— . . . ' and then continue to confound confusion by saying later 'For it is not through grace that we become members of the Mystical Body . . . grace however can be lost; so he binds his members to himself by the character which has a permanent nature' (p. 47). Yet 'What about those who have been baptized as Christians but belong to sects in heresy or schism? Can we regard them as members of the Mystical Body? . . . It is certain that they are not actually members, etc.' (p. 41). One despairs.

It is hardly a matter for surprise that such a book should use the Knox translation including (pp. 30-31) a very curious passage from Romans which seems to bear very little relation to what was in fact written.

The translator says in his introduction that the late Pius Parsch gave him permission to alter the text of this book in any way that he considered necessary for English consumption. It is difficult, therefore, to decide how much is due to the poverty of the author's work and how much to the ineptitude of the translator. In either case it is a matter of the deepest regret that such works should still find a market here.

REX O'HEA

LIVING SPRINGS, by Olive Wyon; S.C.M. Press, 8s. 6d.

GOD IS ALWAYS GREATER, by M. Basilea Schlink; Faith Press, 7s. 6d.

*Living Springs* in 128 pages gives us a chapter on the meaning of monasticism, and then a series of descriptions of recent communities and institutes in Western Europe. It is all very brisk. 'St Basil the Great (c. 330-379), the next great figure, came from a leading Christian family in Cappadocia (Asia Minor)'. It is also necessarily incomplete, though giving us the address of each community described was a good idea. Perhaps this book might be useful for someone wholly ignorant of the subject. Dr Wyon tries very hard to be fair but she cannot avoid being misleading. 'Holiness is one, but it must be apprehended by each in the manner appropriate to his way of life and not in terms that have been worked out within the monastery. In this connection it is significant to note the deep influence in these latter days of two saints, Thérèse de Lisieux and Charles de Foucauld, both of whom drew their spirituality from the Bible itself'. This is all the harder to understand coming from a writer who speaks of 'the gap' left in Protestant Christianity by the rejection of monasticism.

The most interesting part of the book is in the accounts of the formation and growth of new communities. It is clear that effective contact with 'the world', circles of associates and friends, are a feature of virtually all those that flourish.

Perhaps this should be connected with the statistics from mission countries where, as in Japan for instance, the proportion of conversions to missionaries has fallen steadily as the missions themselves are 'better organised'—which probably means, 'have fewer ordinary direct contacts with the people'.

*God is Always Greater* is a dreadfully embarrassing book, naive and ill-translated.

'You children of mankind, watch out,  
It is the latest hour,  
And there is little time to watch!'

The story of the founding and growth of the Ecumenical Sisterhood of Mary at Darmstadt is meant to arouse our awe and admiration. God works 'miracles' regularly and the perfervid Lutheran emotionalism is appallingly humourless. *Toute est providence* is a fine working motto but not if every material success is seized as proof that one was right all along. It is hard for a Catholic to accept the drawing of texts for guidance. It is impossible to accept what Mother Basilea says about the suffering of God (pp. 71-72). At the same time we cannot escape the admonition with which the passage ends . . . 'the ecumenical assignment . . . should move us to the depths of our very being and should impel us, through love of Jesus, to do all that we can to heal those wounds (the disunity of Christendom) whatever it costs'. Perhaps too, all those 'miracles' should deepen our grasp of what we Catholics mean by 'faith' and hence deepen also our gratitude and fraternal charity.

M. C. EDWARDS

CHRISTIANS AGAINST HITLER, by E. H. Robertson; S.C.M., 6s. 6d.  
ISRAEL MY CHOSEN PEOPLE, by M. Basilea Schlink; Faith Press, 6s.

A characteristic of the renewal of theology today is that it faces real situations, not the abstract examples of a text-book, situations of an anguish which has had to be borne and for which a Christian attitude, if not a Christian solution, has had to be worked out—the brutality of nazism, the divisions of race and colour, the threat of nuclear war. The Nazi oppression led, especially in the German Protestant churches, to a profound searching of heart for the springs of Christian thought and moral action. The first of these books is a useful introduction to the history of their struggle with the Nazi régime. It is a narrative of movements and events, of the conflict among Christians themselves, of martyrdom and near-martyrdom. It does not however go at all deeply into the theological and ecumenical revival which sprang from the conflict, though it does include the text of the famous Barmen Declaration which set the key for a great deal that followed.

Part of this renewal has been a realization among German Christians, of whatever Church, of their share in the guilt of the whole people towards the Jews. It has led Mother Basilea Schlink, of the Ecumenical Sisterhood of Mary at Darmstadt, to write this book. Her community itself is a living example of this new life in German Protestantism; it grew out of a semi-clandestine bible