

versies 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The work is already out of date from one point of view and ahead of its time from another.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