

BLACKFRIARS

pause at the following: "In spite of its theological and historical unsoundness—for it is certain that before the Middle Ages no particular reverence was paid to the Reserved Sacrament in any part of the Church—this devotion has proved its worth as a carrying medium of the Supernatural, and an incitement to prayer" (p. 257). Leaving history on one side one might question "theological unsoundness" as altogether valid in the context, if the author gives assent to the doctrine of theological development.

The closing chapter which treats of the Anglican tradition gives a clear impression of a sober and careful balance which is characteristically English. The incomparable beauty of its Collects, Prayers, Psalms and Scripture has to a great degree contributed to the maintenance of a liturgical form of prayer that has touched the understanding and the hearts of generations of English men and women, and is still found at its best in the Offices of Matins and Evensong, which the author, a convinced Tractarian, describes with reason as "a chief glory of the Anglican rite."

It is with reluctance that one reaches the conclusion of a book so satisfying, so readable and so courteous. Its tone and temper are redolent of the spirit of Baron von Hügel who is often quoted in its pages. Its learning and wisdom combined with a deep understanding and sympathy make it an outstanding contribution to constructive Christian theology.

AELWIN TINDAL-ATKINSON, O.P.

SOLIDARITY

CHRIST died wholly for me. Christ died wholly for all men. Christ did not die only for me. Christ did not die only for the totality of men. For each and for all, not for a group or a part. This is the way we are made to stand up together, each person a God's purchase and all united in Christ: firstly, as it is seen, by His death, by the price that He paid for us. In the price that has been paid for my soul I am equal to the entire human race. In the matter of redemption you don't count one, two, three; you count Jesus Christ.

SOLIDARITY

Hence the Church is Catholic, universal, when its members are contained in one room in Jerusalem, and the historic Church is Catholic even when it is impossible to say in how many souls faith is sincere or one spark of charity burns. We know but cannot understand the identity of Christ with His Church. But it is Christ who is the unity of the Church, its integrity and its comprehensiveness.

Knowing the Church to be a visible sheepfold we are accustomed to think of its members as consisting only of those visibly contained in it. Only God knows who are *not* members of the Mystical Body. But it is easy to be as it were suspicious of the baptism of desire, as if it were a rather romantic doctrine and not to be taken too seriously. Nevertheless Christ died for all men, not for a group or a sect. Consider this "for" and that the intention which applies it is divine. All men. We know from philosophy the ontological hunger of the creature for God. Consider the supernatural hunger of God for the creature; and the Spirit that groans within each creature . . . unthinkable yearnings within the rhythm of the life of God, the trinity of persons. From within, from without, the walls of the creature are assailed and captured. We know that our life is Christ, our redeemer. For me, yes, but for all men too. All men and each man.

As in Adam we fell, so in Christ we are redeemed. The implication is of human solidarity; and it is not to be supposed that the object of the redemption was man's specific difference; not a category, then, or an abstraction; not "humanity" as a kind of phase into which not-yet-man passes on its way to was-once-man, none of that. No. It is something of the same reality as the sinner and the God against whom he sins. It is not a something common to all men that is saved, but man who is saved. So it was not just an abstract nature that fell in the fall of Adam, it was ourselves who fell. True, the nature was harmed, but as belonging to us. Man is not evil in the abstract but a sinner in the concrete. His life comes from a source unabsolved of the price of its existence, having no act to give itself back to God: only the mercy of God which is not ours, the mercy of Jesus Christ.

But what is this, to be fallen in Adam?—fallen in 1937, we, the thousands of millions of us? Yes, fallen nevertheless, because we are *we* and not just I and I and I. Have

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we guessed yet, have we stumbled on, the solidarity of mankind?

Not the solidarity of grains in a heap of sand (which is hardly more than a quantity while the grains are hardly so much as units). Not the solidarity of ants in their tunnelled kingdom, for here the fault of one calls only for replacement. Not merely a natural solidarity, though that is present. But we are men. Our existence has price with God; our acts are our own, not merely the acts of a system. Have we not learned that the entire material creation was made for God's delight, but man for his friendship? Is mankind's solidarity none other than God's friendship? Is this the bond of charity that links the two commandments?—a bond of which the price is God's respect of our freedom, even of that diminished freedom we still have in our sins. Certainly we know nothing of our freedom unless we know this solidarity is implied in it.

So it was God who absolved the price of our existence, and we who were bound in one bondage under sin are free men in the integrity of Christ. Co-heirs—is that our unity?—is that our present fellowship?

But if so, therefore also as sharers in the divine intention which offered one integral sacrifice for all mankind. Sharers in redemption but also in the purpose of redeeming. As Christ gave, so man needed the gift not only for himself to receive, but to restore his own act of giving; in the love of God which is the fountain of our needs and of their fulfilment. As Christ is victim, so He is priest also. As He is God, so He is man also. And He is the voice and the act and the offering of us in the person of all mankind, the person who is also second in the trinity which is God.

We are beginning to know, however stumblingly, that as our pope is vicar of the Son of God and the mouthpiece of divine authority, so all members of the Church, but particularly the poor in whom there is no other office, are vicars of the Son of Man and the mouthpiece of all mankind. And the Church is one Person, God and man, priest and victim, the Person of Jesus Christ and the impersonation of the entire human race.

So, the continuation of the salvation of God, 1937:

“You are a chosen generation, a kingly priesthood . . .”

BERNARD KELLY.