

THE ECUMENICAL MOVEMENT. By Gustave Weigel, S.J. (Geoffrey Chapman; 6s.)

This book sets out to give Catholics a short account of the ecumenical movement. The first part outlines briefly the history of the movement during this century, up to the formation of the World Council of Churches in 1948, and attempts to forecast the future of the Council. The second part describes the Catholic attitude to the movement, as expressed in canon law and papal documents, and gives some idea of the growing eirenic work among Catholic writers and theologians all over the world. The third part, 'Theological Reflections', promises to be the most interesting, but disappoints—perhaps because the author seems uncertain whether he is addressing Catholics or non-Catholics; and if Catholics, whether he is chiefly concerned to warn them against the dangers of relativism which lurk in the World Council of Churches, or to set out the Catholic doctrine of the *una sancta*. He makes many good points, but the section as a whole lacks shape and precision, and will therefore be less successful than it might have been in forming a theological attitude of mind towards the movement—which is clearly its intention. It is a pity, for the first part of the book is usefully informative, and gives, during its course, a valuable miniature bibliography on the subject.

F.R.

IN CHRIST: A Sketch of the Theology of St Paul. By W. Grossouw. Translated by M. W. Schoenberg, O.S.C. (Chapman; 10s. 6d.)

This little book is an invitation to read St Paul himself, in the same sort of way as the themes of a symphony are sometimes given and explained. This is done in such a manner that the modern reader feels his difficulties are honestly and sincerely met. How are we to 'translate' St Paul's terminology of sin, redemption, resurrection, the body of Christ, being in Christ? Many of these concepts are strange to the modern mind. It brings home to one the salutary influence the restored Easter vigil could have, when one reads (p. 56) what was written before this restoration about the unfamiliarity of Catholics with St Paul's teaching on our participation in Christ's resurrection.

The statement (p. 50) that our resurrection from sin is represented by the neophyte's emerging from the waters of baptism is precarious, as Schnackenburg showed (*Münchener Theol. Zeits*, VI, 1955, 32-53).

The elaboration of the theme of Christ as the new Adam and our solidarity with him (p. 97) would have been more appropriate to the chapter on the body of Christ (pp. 124-134); cf. Benoît, *Revue Biblique* 1956, 5-44.

JORDAN VINK, O.P.