

which treats the jurisdiction of the Church as integral to her salvific mission. One of the best chapters is the one on the problems connected with the teaching regarding the Church as the unique vehicle of salvation, while perhaps the weakest is that on infallibility, in which the distinction between what is *de fide* and what is the result of personal theological interpretation is not sufficiently clearly drawn. In a word *La sainte Eglise Catholique*, though not a great original work, is a thoroughly satisfactory statement of Catholic teaching on the Church which in itself provides a refutation of those who hold that the theology of the Church is non-existent.

IAN HISLOP, O.P.

THE SALVATION OF THE NATIONS. By Jean Daniélou. Translated by Angeline Bouchard. (Sheed & Ward; 6s.)

'The only thing to which we aspire, if we are truly Christians, is the total building up of the Mystical Body, for this is God's work.' It is at this level, the deepest and most significant of all, that Père Daniélou discusses the saving mission of the Church. His book is a theological meditation, at times almost startling in its originality of thought, wholly worthy of its theme. Having made clear the urgency of a right understanding of the missionary question, he dwells upon 'what must live and what must die' in the non-Christian religions. There follow chapters on the Incarnation, with particular reference to the significance of our Lord's Transfiguration, on the mission of the Holy Spirit, and on the Second Coming, about which the author has much that is striking to say. The book concludes with a series of reflections on 'The Glory of God'. But no list of chapter headings can convey the riches contained in these pages; very warmly we commend them to all who would understand the task of the Church, and of each of its members, in winning the as yet unbelieving world to Christ.

A.G.

LE JOUR DU SEIGNEUR. (Robert Laffens; 480 francs.)

The second national congress of the *Centre de Pastorale Liturgique*, held at Lyons in 1947, was devoted to the discussion of Sunday. Some account has already appeared in these pages of the significance of that gathering, which drew two thousand priests and several hundred layfolk from France and beyond. True to its purpose, the congress insisted that the liturgical understanding of the 'Day of the Lord' lies at the heart of Christian worship. Here was no academic discussion of former custom or future possibility. There was plentiful evidence of learning indeed; there was no want of frank analysis of the problems that face the pastoral clergy. But all was achieved within the setting of Sunday as the Day of Salvation, the weekly paschal feast which resumes the fact of redemption