

The solution offered to the problem raised by the decree 'For the Armenians' should satisfy most readers. The author's treatment of the circumstances in which a priest may ordain other priests and of the difference between bishop and presbyter is as satisfactory as any which have hitherto been set forward, which means to say that many obscurities remain. Perhaps the simplest explanation would be that the Church has power to designate the minister of a sacrament as she has power, within certain limits, to determine other details of the rite of administration.

Not all will agree with the author's explanation of the laying on of hands by the priests who assist at the ceremony. The question of concelebration is much to the fore these days, but so far no one seems quite sure what they mean by the word. Father Bligh makes the distinction between 'ceremonial' and 'sacramental' concelebration, but his reason for putting the gesture of the assisting priests in the former category will seem unsatisfactory to many.

This book is warmly recommended to priests, would-be priests, parents of priests and to all who wish to understand how is built up the Catholic Church which is the people of God.

RICHARD BLUNDELL, S.J.

THE SUPERIOR'S HANDBOOK. By L. Colin, C.S.S.R. Translated by Fergus Murphy. (Mercier Press; 15s.)

This book is a well-intentioned, and in many ways a competent, piece of work. No superior will be the worse for reading it, though this for many will be a penitential exercise. It is prolix, pitched in the high key of the impassioned preacher, and addressed to readers less intelligent and less virtuous than, thank God, one finds most Superiors to be. But the penance could be salutary for the best, for the principles stressed and the maxims reiterated are all excellent, and the more saintly the reader the more likely he or she is to be touched on the raw here and there. The least worthy are of course the least likely to read such a book, or, if they do, to be improved by it. Once the wrong type of religious has been made a Superior something more miraculous than a good book is required to effect a reformation.

The writer's theme is that besides being an exemplary religious a Superior must be as competent at his job as any other highly placed professional person. But the time for formation on such a model is while the future Superior is still a subject. So there seems little call for books addressed to religious except as subjects. The work being done for Superiors at Spode House shows how happy the ordinary Superior is to be back in the ranks again and reminded that the best ruler of others is the one who is still at heart an obedient subject. The only

special warning they need is not to stand in the way of their own subjects' learning, while still subjects, to be better Superiors in their day than even their present Principals are. The paternal and maternal duties of Superiors can be exaggerated. The laws of the Church recognize that the business of the head of a community is rather the common good than the direction of individual consciences. There are Orders where Superiors are called Priors and Prioresses as an emphatic reminder that they are not fathers and mothers in the old monastic sense, but merely the first in a family of brothers and sisters. In such Orders it is often an advantage to have young Superiors and leave the exercise of wisdom, counsel and parental charity to the older members of the community, who as a rule have been Superiors and are now back in the ranks again with a sharpened sense of the needs of subjects.

JOHN-BAPTIST REEVES, O.P.

CATHOLICISM AND THE ECUMENICAL MOVEMENT. By John Todd, with an Introduction by the Abbot of Downside. (Longmans; 6s. 6d.)

We have in this country been extremely badly off for books on the ecumenical movement written from a Catholic viewpoint. So little has been produced that one would guess that many Catholics are ignorant of the fact that such a movement exists. There have been translations of some important works from the continents, and in particular of Fr Congar's key book *Divided Christendom*. Articles have appeared from time to time in reviews, *Eastern Churches Quarterly* has existed for some twenty years, and last year saw the appearance of Fr St John's important *Essays in Christian Unity*, but there are enormous gaps to be filled.

It is for this reason that we welcome so wholeheartedly this book of Mr Todd, in which he sets out to summarize the situation and arouse discussion. He would appear to expect that he will produce some disagreement (and in fact some of his dicta are rather loosely phrased), but nothing in his main thesis cannot be justified from Catholic principles. And the fact that he is provocative is not a bad thing in a book which sets out to be an introduction, since an introduction ought to make people think and not leave them with the feeling that they have learnt all they need to know and can leave it at that.

That such a book should have come from a layman's pen is in itself of importance. In the matter of relations between Catholics and their non-Catholic brothers the layman is as much engaged as the priest and it would be most unfortunate if Catholic interest in matters ecumenical became the hobby of the clergy. As the Instruction of the Holy Office on the Ecumenical Movement, published in 1950, remarks, 'This excellent work of "reunion" of all Christians in the one true