

Roman Church in this country is such as to produce leaders of the kind described here then what form must our efforts to reshape the Church take? In an oblique way the book provides the answer too, it is vital that we bring to our religious understanding the same rigorously

that we bring to any other area of our lives. We must stop mystifying our Christianity and start living as free sons of God. In the life of Archbishop Roberts we have an example that we could do worse than follow.

NEIL MIDDLETON

WORSHIP IN A CHANGING CHURCH. Edited by R. S. Wilkinson. *Faith Press*, 10s 6d.

SQUARES IN CIRCLES. Gladys Keable. *Dartman, Longman & Todd*. 9s 6d.

The decline in religious practise; the falling off in Church attendance; the irrelevance of Christianity to people's lives; all these have been a catalyst in the movement for reform in the Church. We have ceased to assume that the falling off of interest in religion is due to the perversity and Godlessness of man in the technological age and that the Church's role in the face of this is to condemn it. The recent renewal in the Church has been seen, not as some panic-like or gimmicky measure to be 'with it', but rather a serious attempt at self-examination in order to make herself better fitted to perform her vocation of presenting Christ to the world. This examination is not confined to the Roman Church and these two books are concerned with renewal in the Anglican Church. It is difficult to see, however, to what extent either of them will contribute towards the discussion. Both are something of a disappointment in that they both promise much but do not seem to fulfill the promise.

*Worship in a Changing Church* is a series of essays by a group of Anglican priests of the Chester Diocese, arising out of a Diocesan Conference held in Blackpool in May, 1965. The first essay, by Howard Huggill, is a neat sketch of the history of Christian Liturgy. In it, he shows how the Liturgy is an expression of and constitutes the unity of the Church in Christ and also how the active participation of the layman has gradually declined. One feels, however, that the rest of the contributions do not take up adequately the themes suggested by this first essay. There is much overlapping and repetition. This is inevitable to a certain extent in a collection of essays, but one cannot help feeling that editors are editors to keep this kind of thing to a minimum. One is put off by statements like the following, in which the author is talking about the commu-

niant status in relation to Baptism and Confirmation, 'Basically, as all acknowledge, every baptised person is a communicant. The Roman Church makes this clear by administering *once* to infants between their Baptism and Confirmation' (page 85: my italics), which of course isn't true. On page 84 we read, 'As already indicated, Baptism in the simplest sense is to be seen as the complete sacrament of initiation.' One wonders what *simplest* could mean here.

In *Squares in Circles*, Gladys Keable has a very good introductory chapter entitled, 'In search of the Self,' in which she discusses the very important problem for modern man of a sense of not belonging, the sense of loss of identity. Her thesis is that it is in the experience of a creative community and a sense of belonging to this community, that man can rediscover who he is, can find a way of self integration. She makes out a good case for the view that the local church can be invaluable in this task but only effectively when its 'laos' becomes 'really aware of the actual situations in which we are working and deeply involved in caring about our neighbours just as people.' (page 9). She makes the excellent point that the local church cannot be seen as a geographical unit, with church life centered on clannish, inward looking activities of whist drives (bingo for Catholics?), jumble sales, parish hall. What constitutes the community is none of these, but rather a common life of the members in Christ. This is a useful book in many ways but again, one is left feeling that the promise of the original chapter has not been fulfilled. Perhaps one is expecting too much after the first chapter, perhaps also one is put off by a sort of chumminess of style and the title of the second chapter, 'Why should I be a teenager in love?'

ALBAN WESTON, O.P.