

THE BIBLE ON CHRISTIAN UNITY by J. F. Lescrauwaet, *Sheed & Ward* 10s 6d.

UNITY IS NOT ENOUGH by M. Gibbard SSJE, *Mowbrays* 8s 6d.

THE SUPPER AND THE EUCHARIST by J. Wilkinson, *Macmillan* 21s.

THE RENEWAL OF WORSHIP Ed. by R. C. D. Jasper, *Oxford* 9s 6d.

The Bible on Christian Unity could be a misleading title. The book is not so much concerned with the movement towards unity as with the biblical evidence for the church as visibly one – the foundation, as it were, of ecumenism. The ecumenical context in which we should work is considered, here and there, in the central argument, almost as a gloss on it, and is analysed in a forceful and moving conclusion but one is conscious too often of polemics creeping in. It is a brief survey and does less than justice to any of its chosen themes. Would it not have been better, in a book of this size, to start from an analysis of Christ's call to unity with him in the Father (say in Jn. 17) and then draw out the meaning, in a biblical context, of prayer and work for unity? Or perhaps explore one of the themes in depth, unity in baptism for instance, or the unity of the Body of Christ¹? The translation reads reasonably easily and there is a good index of biblical references but, honestly, was it worth it? Surely it is not necessary to go to the continent for this kind of thing?

Unity is not Enough is a record by a Cowley Father of his visits to the Church of South India. It is a fragmented travelogue purporting to show what is wrong with C.S.I. The promise is not fulfilled and the book is not really worthy of serious consideration though an occasional point of insight emerges. One is summarised in the title. Unity without renewal of liturgy, theology, spirituality and life in the world is not worth much. Surprise, surprise.

John Wilkinson has written what he calls a layman's guide to Anglican revision in *The Supper and the Eucharist* – a layman's Gregory Dix.² In it he presents a sketchy history of eucharistic development from the time of the apostles onwards, attempting to decide why the eucharist differs from the last supper (he takes the view that this was a Passover Meal) and how the present Anglican liturgy should be revised. The Romans went wrong, the reformers in reaction erred in different directions and, now, we are all trying to clean up the mess. There are many things in this book that one would want to argue with and one point has been well argued by at least one other Anglican.³ Wilkinson says that what he calls the anamnesis, the 'now therefore' (*unde et memores*) following the words of institution, is a 'new' christian insertion into a prayer which is Jewish in origin. Now it would seem that anamnesis is fundamental alike to Jewish prayer and Christian eucharist. Examples of it occur in the Passover Haggadah at the Seder (Deut 26, 5–11, Joshua 24, etc.) and there are many more. God is blessed and praised by a recital of his mighty works (anamnesis) and in the 'now therefore' the present situation is laid before him.

There seems to be an exaggerated appeal to antiquity, indeed, he goes so far as to say, when discussing Anglican difficulties with Roman practice, that Anglicans can accept much of it as the practice of the majority of Christians as long as they, the Anglicans, claim to accept

¹cf. *The Body* by J. T. T. Robinson. This excellent S.C.M. monograph deserves to be better known among Catholics.

²*The Shape of the Liturgy* by Dom Gregory Dix.

³Fr. Gabriel Hebert SSM 'Worship in the Old Testament' in *True Worship* edited by Lancelot Shepard, D.L.T.

the authority of the 'Ancient and Unspoiled Church' (author's capitals). There is little said about developments in the theology of the eucharist, and the other sacraments, or about the constitution of the liturgy and one learns that in the mass we still have confession before communion and the last gospel after it. Reading all this one sometimes has the uncomfortable feeling of two trains rushing past each other in the night.

The Renewal of Worship is a book of essays by members of the Joint Liturgical Group, representing a number of churches in this country, not however including any Catholics. The contributors include a number of well known names and the result is uneven, as one might expect. Good from Stephen Winward (Baptist) and Rupert E. Davies (Methodist), mediocre from John Huxtable (Congregational), J. Lamb (Church of Scotland) and Canon Jasper. The most interesting and substantial contribution is from R. Aled Davies (Pres. C. of E.) on Liturgy and the Mission of

the Church. He starts off firmly in the right camp when he affirms 'A church which is inward-looking is a church which has become concerned with itself; and because it has become introverted it has lost the main characteristic of the church of the New Testament, its concern for the world'. He goes on to discuss the nature of mission (no undue emphasis on straight evangelism one is pleased to note) and the effect of mission on the liturgy and liturgy on mission. But something is missing from this and other contributions. There is little discussion of the community, who makes it up, the individual's relation to the community, the relation of the community to the Church and how God communicates to the individual in the community through the liturgy. Most important is the omission of any sociological or political investigation of the relationship between any particular liturgical community and the wider urban or rural community in which it is embedded. There is no mention of the house church.

MARTIN WARD

ARCHBISHOP ROBERTS by David Abner Hurn. *Darton, Longman & Todd*. 25s.

This excellent and important book is about a cause rather than about a man. Those who hope to learn what kind of man Archbishop Roberts is will be disappointed; they will certainly learn that he has courage but little more. Perhaps this is how he wanted it, it seems to me characteristic that he should talk his biographer into making the book a platform for the cause he has espoused. In a sense 'cause' is a better word than 'causes' because they can all be boiled down to one, the campaign he has waged for years to persuade Catholics in general and English Catholics in particular to give at least the same value to conscience as their non-Christian fellows. The issues he has fought this battle over are all central; the nuclear debate, contraception, corruption in high places in the Church and political freedom. For those of us fortunate enough to know him personally it is possible to detect the ring of his voice behind the account of his battles given by the author, but the bulk of the book is an account of a crusade and not of a life.

It is pleasantly written and attractively produced and in its own way is a loud clear call for action by English Catholics to put their house in order. Bearing this in mind let me make my complaint first. It is clear that the Archbishop's work in India was both important

in itself and as a preparation for his work after his retirement from the See of Bombay, but we are given only the sketchiest account of this period. I imagine that the blame lies with the subject rather than the author, but it is still a pity. My second reservation about the book is that it is too monochrome, it is insufficiently critical in areas where the Archbishop's work is great enough to demand more serious examination. But these are really very minor points and we must be grateful for a highly readable account of some important events in recent English Catholic history.

Some people will be familiar with the abominable behaviour of some members of the English hierarchy towards Father (as he prefers to be called) Roberts, but reading the account again and seeing clearly their sheer dishonesty gave me a new sense of outrage. It is worth noting this because one hopes that this book will be read by many people who do not know the whole squalid story and it may be worth examining our consciences as to the way in which it is possible to produce a Church in which such obvious denials of Christian values can take place. It is futile to blame the bishops for behaving as they have, for at least they were consistent. A much more fundamental question is raised by the production of this book. If the