

The christian liturgy celebrates the salvation of the whole human person – not just the salvation of the mind and the tongue: Davies quite simply and quite rightly argues that we should be free to bring our whole selves to worship – our minds, our bodies, our humour, our voices, our disagreements.

This 'new' perspective is, in the main, a re-presentation of ancient Jewish and Christian liturgical behaviour and will, if taken seriously, change the shape and size of our future church buildings, it will move worship into a more central and demanding place in the lives of christians (worship will certainly be more time consuming). It is at this point with regard to the practical conclusions of his arguments that the book is rather lightweight; Davies does make a few practical suggestions e.g.

the possibilities of humour in the homily, the bidding prayers and the church notices – but these suggestions are just asides – the serious practical implications are not dealt with.

Whoever did the proof-reading of the book seems to be in training for a similar job on the 'Grauniad'.

These criticisms apart, Professor Davies' book is excellent. To those who find it rather shocking and to those who see proper liturgical behaviour as that which is in 'faithful adherence to the existing norms' may I recommend that they begin this book by reading the Epilogue, where the author expounds what it means to *participate* in worship; the rest of the book may then get a sympathetic reading.

ROGER CLARKE O. P.

AN INTRODUCTORY READER IN THE PHILOSOPHY OF RELIGION edited by James Churchill and David V. Jones. *SPCK* London. pp. xiv + 235. £4.50

There are now several good readers in the philosophy of religion and one may therefore wonder whether another is necessary. The justification for this one is that its editors are aiming at students in schools and colleges of education. As far as I know, there is nothing quite like it available at present; and, as far as I can see, it ought to succeed in its purpose of getting absolute beginners to grasp what the main issues are and how they are currently discussed. Extracts are fairly brief, passages are not too complex, and there are clear introductions to topics as well as bibliographies and questions for discussion.

I have only two real criticisms. First, the book concentrates too much on recent literature. There is a tiny passage from Hume and a couple of lines from Origen and Cyril of Jerusalem; otherwise nothing

earlier than Barth (who might, incidentally, have been surprised to find himself in a philosophy text-book). This deficiency can only create a misguided impression of the nature of philosophy of religion. It also seems unnecessary since there are many classical texts which are very clear and just as likely to be understood by beginners as the extracts chosen by Churchill and Jones. Secondly, I think more topics could have been covered systematically. There are sections on religious language (whatever that is), revelation, evil, miracle and science and religion; but there is no extract which seriously introduces traditional arguments for God's existence. Nor is there any solid text about morality and religion or death and immortality.

BRIAN DAVIES O. P.

THE BIRTH OF POPULAR HERESY, DOCUMENTS OF MEDIEVAL HISTORY I. by R. I. Moore. *Edward Arnold Ltd.* London 1975. pp. 166 £8 hardback, £3.80 paperback.

The origin and development of popular religious dissent in the eleventh and twelfth centuries is one of the most fascinating aspects of medieval civilisation. The dearth of original evidence is balanced by a wealth of speculative opinion on the sub-

ject, of varying degrees of acceptability and eccentricity. Mr Moore laments the absence of a comprehensive history of this area of study but offers a valuable aid to whoever should be tempted to produce such a history in the future.