

stage of natural growth ought to have its counterpart in religious development. This is the time when the child can begin to recognise himself as a member of the people of God, provided that he is encouraged to participate fully in the central act of worship—the eucharistic meal. But there can be no such participation without understanding, and no religious instruction at home or in school is an adequate substitute for a mass book intelligible to the child. In this respect the missal is strikingly successful. The language has been simplified, prayers shortened, epistles and gospels modified to make them meaningful to the child, and all in such a masterly way that the essential meaning has been retained. Full participation is possible because all the mass is here with the whole of the proper for each Sunday and the major feasts rather than just the epistles and gospels. The layout is clear and the illustrations unusually good.

The whole approach of the authors is realistic and not patronising: the child is treated with respect and as an intelligent person. Both the notes on the mass and the suggestions for daily prayers are offered as helpful ideas, not as authoritative commands nor as pious exhortations. The scriptural basis for the liturgy is emphasised not only by giving the correct reference for each part of the proper but by including relevant quotations in each note on the liturgical seasons.

It is quite usual for a child's missal to have an appendix on daily prayer. Here it is a most unusual and excellent feature as the prayers are taken from the daily office and include psalms for each day of the week. The preamble to this section is valuable as it links the child's prayers with those of the whole Church.

The last two sections of the book deal with penance and the way of the cross. The prayers of the former are too long and emotional for a child's elementary perception of penitence, and there seems no justification for the inclusion of the latter. Neither of these parts are of the high standard of the rest of the book and it seems a pity that they were included.

One might suggest that this is an 'in-between missal' in that it is suitable for the interval between the publication of the constitution on the sacred liturgy and its complete implementation. It is excellent for use in parishes untouched by liturgical reform—and many such still exist—but it is not completely satisfactory where dialogue mass is celebrated as the mass is printed in English with only a few Latin responses included. However, even then, many children will find the inconvenience caused by using a mass card in conjunction with the missal is greatly outweighed by the intrinsic advantages of this mass book.

MARY BROGAN

ONE AND APOSTOLIC, by Adrian Hastings; Darton, Longman and Todd, 30s.

This book is fearful and wonderful, both in the fact of its appearance at all, and also in the tone and manner of its contents. If it has in fact grown over many years in the writer's mind, one may understand and even sympathise with the constant repetitions and the confusion of its style. But why was it ever written, and why

published? Having stated the author's firm conviction in the provocative title, and in the dedicatory Collect, and having declared war in a very militant preface, enough has been said, unless indeed he was straining to persuade himself. If he were hoping to attract Catholics of another obedience, whether in East or West, it would be well at least to understand our mind. To find Dr Greenslade and the late Norman Sykes in the same condemnation as Archbishop Ramsey and Dr Mascall makes one question his insights and discrimination. Even here the author seems to seek comfort from a negligible papalist splinter group.

One and Apostolic inevitably challenges comparison with Karl Adam's *One and Holy*. I have looked in vain in the temper of this book for any serious regard for the holiness of the Church. The single reference in an epilogue seems almost an irrelevance in the whole argument. The author's relentless pursuit of schism is carried to lengths which might make one wonder if he regards heresy as of any real importance, despite the view that 'Faith must precede Order'. (Anyone disciplined in the Faith and Order dialogue might not find that distinction so easy.)

He acknowledges the danger of quotations 'deliberately made brief'. Yet often a reference to the quoted passage shows that the context is distorted, and in a few cases, totally misunderstood. He challenges the eirenic temper of modern oecumenical writing, and certainly achieves his apparent desire for controversy and polemic. A reviewer becomes tempted to satiric comment on many passing judgements, but this would do no good. If Fr Hastings showed more evidence of 'the sadness springing from our apartness' a book might have been written—not this book. Has he ever learned that this sadness is the constant prayer of many who share the Apostolic Faith and Order but must remain outside his rigid enclosure? Perhaps we are more at home in *Una Grex* than in *Unum Ovile*, but we are in good Roman company here. For many of us the body of Christ is a living glory, visible in a deeper sense than he appears to understand—integral with a wholeness of charity that cannot rejoice in cataloguing the failures of others. One hoped for relief on reaching Chapter VI on Sacramental Validity, only to learn that the 'very raison d'être of the Greek Orthodox Church' lies not in the purity of its faith and worship, nor in the undistorted mirror of Orthodox spirituality, but 'in an act of separation from the Body of the visible Church'.

Fr Hastings makes frequent reference to the renewed stress on the sacrament of baptism in its oecumenical context. This most important and relevant issue has not yet been fully explored, and sometimes its treatment leads on to unsure ground. Yet a truly patient dialogue will teach the Church far more of the mystery of Ecclesia—of the chosen people of God. She will become, as Vatican II is already hinting, more conscious of the body of Christ, and will thus learn more of the one flock, whose safety is in the Person of the One Shepherd. For the major weakness of this book appears to lie in its scale of values. 'A man may cry Church, Church, at every word', yet a real encounter will confront him with the One whose living, suffering and triumphant body she is.

Space has allowed but slight notice of detail. The Report on *Church Relations*

REVIEWS

in England was of course easy game. Perhaps the author has overlooked the searching criticism of Dr Ramsey in Convocation—even more pointed than his own. Many Anglicans have too much respect for our Presbyterian or Methodist friends to suggest episcopacy as ‘an Anglican inoculation’. There are also many more serious passages of great interest, but Fr Hastings should not be so afraid of the possibility that the Church’s ‘membership can be more extensive than a single communion’.

ERIC HAYMAN