

at all times under the guidance of the Holy Spirit as a guide to biblical interpretation, having an authority second only to the Bible. At the other extreme various left-wing views are expressed, giving degrees of inspiration, or admitting that the Church only requires belief even in the Scriptures for certain basic facts.

With regard to the 'Sacrificial Aspects of Holy Communion', an attempt is made to remove the scruples of the dissentient point of view by listing certain points in common in the Catholic and Protestant views.

(1) Both sacraments of the Gospels are of divine appointment and perpetual obligation.

(2) Holy Communion is a sign, an occasion and a means, of the saving presence of Jesus Christ, whereby he bestows the benefits of the

Cross, and unites the communicants to himself and in himself to one another.

(3) At Holy Communion we respond by offering praise and thanksgiving in union with the whole Church. We offer our gifts of money, and ourselves to be his servants.

(4) We make those offerings through Christ's mediation, on the basis of his sacrifice, in the strength of his Spirit. We offer ourselves as repentant sinners, identified with Christ in his death, so that his risen life may appear in us more fully, 'until he come'.

(5) The Eucharist is not in any sense a repeating, or augmenting, or supplementing of the Cross.

These points are truly ecumenical points which are a real contribution to the settlement of the still continuing controversy over the sacrifice of the Mass.

H. FRANCIS DAVIS

CASEWORK AND PASTORAL CARE, by Jean S. Heywood. S.P.C.K. 12s. 6d.

This little book is among the first of a series entitled *The Library of Pastoral Care*. Miss Heywood, an experienced teacher of social work, who has also conducted seminars for ordinands, gives a clear introduction to casework, and discusses the relevance of the caseworker's knowledge and understanding to the pastoral work of the clergy. There are problems here at the personal as well as the theoretical level. The statutory social services have grown greatly and undertaken much of what used to be considered the charitable work of the Church. Most Catholics have now ceased to criticize the welfare state as such, and see it rather as the embodiment of implicitly Christian values in our increasingly secular culture. But how can our charitable works and societies best be incorporated in, or associated with, the public services? Which, if any, need to remain independent in order to have freedom of action? What responsibility does the priest have for the social worker's clients? What sort of communications does the priest have with social worker and client? (All too often the answer is, none at all.)

There is also a certain latent rivalry in the present situation. Social workers are more and more being looked up to as the experts in human relationships, while the clergy are seen as marginal, if not irrelevant, to society. This is an uncomfortable position for the priest. He may be tempted to turn himself into a sort of caseworker, especially since the rôle of the priest in a rapidly changing Church is an uncertain one. There is a great deal we priests can learn from the experience, techniques and training methods of social workers. We need greater awareness of people's unspoken feelings; we need to understand behaviour 'not just in rational terms, but in terms of stress and defence'. But we must not confuse the priest's function with that of the social worker, and one of the merits of Jean Heywood's book is that she discusses not only what casework and pastoral care have in common, but also the ways in which they are distinct. This is a useful introduction to the subject, and has a useful list of books for further reading.

AUSTIN GASKELL, O.P.

SECULARIZATION: Science without God? by A. E. Loen. S.C.M. Press, 1967. 213 pp. 30s.

CHRISTIAN MYTH AND SPIRITUAL REALITY, by D. Watson. Victor Gollancz Ltd, 1967. 159 pp. 28s.

For Dr Loen man is a theological animal. True philosophy is theology. Neither physics nor biology explains spiritual life. Love, grace, sin, faith, hope and joy are the true existential categories. Man is constituted by a relation to God. Man's being is existence before God who

calls him to use his freedom from determinism to live in his situation in answer to God's Word.

In the demythologized religion of Bultmann the non-temporal dimension of human existence in relation to God is apart from physical reality. During the past century stress on eschatology