

have affected the principles on which the judgment of 1896 was based. The decisive factor in *Apostolicae Curae* was, in any case, the 'native character and spirit' of the Anglican Ordinal of 1552 (AC 31), arguably something that might change. Indeed, in 1994, when the former Anglican Bishop of London was ordained priest according to the Roman rite *sub conditione*, this was surely implied by the Vatican dispensation.

**THE SERVICE OF GLORY: The *Catechism of the Catholic Church* on Worship, Ethics, Spirituality by Aidan Nichols OP, T&T Clark, Edinburgh, 1997, 310 pages, £14.95.**

In *The Splendour of Doctrine*, published in 1995, Aidan Nichols, currently the most prolific Catholic theologian in the English-speaking world, expounded what the 1992 *Catechism of the Catholic Church* has to say about the doctrine of God as Father, Son, and Holy Spirit. Now, in this sequel, he follows what the *Catechism* teaches about the self-involvement of God as Trinity in the world. First and foremost, this means the *liturgy*, the ecclesial participation in the communion of the Trinity through the paschal mystery of Christ as historically given in the sacraments of faith. Nichols starts with a radically Christological account of the sacraments, substantially Thomist and neatly quoting Cornelius Ernst, and then takes us through the sacraments of initiation (baptism and eucharist, with confirmation or chrismation recognized as distinct but firmly inserted between the two), the sacraments of healing (penance and the anointing of the sick), the sacraments that serve communion (order and marriage), and finally sacramentals and the funeral rite. Throughout, never limiting himself to impartial exposition, Nichols calls on his wide reading in ancient and modern theology to back up what the *Catechism* says, but also makes acerbic asides about the ways that some current practice betrays what it surely means. *Lex orandi, lex credendi* no doubt; but 'ritually inappropriate' liturgies will only ruin people's faith (page 26). Eamon Duffy is right to protest at the 'sanitised' funeral rites sanctioned by the Latin [*sic*] bishops in England and Wales (page 104). In the second part of the book Nichols deals with what the *Catechism* has to say about *ethics*, 'moral life in Christ', introduced this time with a quotation from Jane Austen's *Mansfield Park*. In fact, those cited in support of *Catechism* themes include Tolkien, Chesterton, Iris Murdoch and others, and, in connection with the virtues, Peter Geach, which all shows how far beyond the *Catechism*'s own range of cultural references Nichols is pleased to go. Finally, in the third part of the book, we are invited to reflect on what the *Catechism* says about spirituality, prayer, and especially the 'Our Father'. The iconography in the Latin text of the *Catechism* is studied in an appendix. All in all, a challengingly sympathetic exposition.