

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 on 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

Roman Church in this country is such as to produce leaders of the kind described here then what form must our efforts to reshape the Church take? In an oblique way the book provides the answer too, it is vital that we bring to our religious understanding the same rigorously

that we bring to any other area of our lives. We must stop mystifying our Christianity and start living as free sons of God. In the life of Archbishop Roberts we have an example that we could do worse than follow.

NEIL MIDDLETON

WORSHIP IN A CHANGING CHURCH. Edited by R. S. Wilkinson. *Faith Press*, 10s 6d.

SQUARES IN CIRCLES. Gladys Keable. *Dartman, Longman & Todd*. 9s 6d.

The decline in religious practise; the falling off in Church attendance; the irrelevance of Christianity to people's lives; all these have been a catalyst in the movement for reform in the Church. We have ceased to assume that the falling off of interest in religion is due to the perversity and Godlessness of man in the technological age and that the Church's role in the face of this is to condemn it. The recent renewal in the Church has been seen, not as some panic-like or gimmicky measure to be 'with it', but rather a serious attempt at self-examination in order to make herself better fitted to perform her vocation of presenting Christ to the world. This examination is not confined to the Roman Church and these two books are concerned with renewal in the Anglican Church. It is difficult to see, however, to what extent either of them will contribute towards the discussion. Both are something of a disappointment in that they both promise much but do not seem to fulfill the promise.

*Worship in a Changing Church* is a series of essays by a group of Anglican priests of the Chester Diocese, arising out of a Diocesan Conference held in Blackpool in May, 1965. The first essay, by Howard Huggill, is a neat sketch of the history of Christian Liturgy. In it, he shows how the Liturgy is an expression of and constitutes the unity of the Church in Christ and also how the active participation of the layman has gradually declined. One feels, however, that the rest of the contributions do not take up adequately the themes suggested by this first essay. There is much overlapping and repetition. This is inevitable to a certain extent in a collection of essays, but one cannot help feeling that editors are editors to keep this kind of thing to a minimum. One is put off by statements like the following, in which the author is talking about the commu-

niant status in relation to Baptism and Confirmation, 'Basically, as all acknowledge, every baptised person is a communicant. The Roman Church makes this clear by administering *once* to infants between their Baptism and Confirmation' (page 85: my italics), which of course isn't true. On page 84 we read, 'As already indicated, Baptism in the simplest sense is to be seen as the complete sacrament of initiation.' One wonders what *simplest* could mean here.

In *Squares in Circles*, Gladys Keable has a very good introductory chapter entitled, 'In search of the Self,' in which she discusses the very important problem for modern man of a sense of not belonging, the sense of loss of identity. Her thesis is that it is in the experience of a creative community and a sense of belonging to this community, that man can rediscover who he is, can find a way of self integration. She makes out a good case for the view that the local church can be invaluable in this task but only effectively when its 'laos' becomes 'really aware of the actual situations in which we are working and deeply involved in caring about our neighbours just as people.' (page 9). She makes the excellent point that the local church cannot be seen as a geographical unit, with church life centered on clannish, inward looking activities of whist drives (bingo for Catholics?), jumble sales, parish hall. What constitutes the community is none of these, but rather a common life of the members in Christ. This is a useful book in many ways but again, one is left feeling that the promise of the original chapter has not been fulfilled. Perhaps one is expecting too much after the first chapter, perhaps also one is put off by a sort of chumminess of style and the title of the second chapter, 'Why should I be a teenager in love?'

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