

find that his ego is constantly displaced and decentred by the 'unconscious' – call it, if you like, history – it needs to repress. This is not to convict Wordsworth of 'bad faith'. Like all good writers, he was

able to put his repressions to significant use; one might add that, as one of the most repressed poets of the canon, he needed to.

TERRY EAGLETON

**NEW PERSPECTIVES ON WORSHIP TODAY** by J. G. Davies, SCM Press 1978  
pp. 148 £2.95

The method which Professor Davies uses in presenting these new perspectives is that of 'divergent thinking', that is, examining a subject by placing it in conjunction with several others with which it is normally not associated. The novelty of such a conjunction is calculated to produce a creativity in understanding the subject under enquiry.

Worship is considered in this book in conjunction with play, dance, sexuality, conflict, politics and laughter – on the face of it a very diverse agglomeration of themes to use in throwing new light on liturgy. However, in Professor Davies' examination of the connection between them and worship they do not diverge all that much, indeed, one apparently divergent theme follows from another.

Davies begins by reflecting on worship in terms of games theory – worship and play; worship as play. Worship and dance is the next step since dancing is one method of playing which engages (as full play should) body, mind and emotions, in a social activity. The use of the dance in liturgy leads him to consider the place that sexuality has in the context of worshipping God – the Kiss of Peace is related not only to sexuality but also to a concern for *shalom*: – harmony within the community. The positive meanings of harmony and peace are then considered; peace is not the suppression of conflict but is rather the process of searching for wholeness and righteousness, and so the expression and resolution of conflicts are essential steps towards the unity which is a characteristic of *shalom*. Having argued that there should be a place in the liturgy for the expression of conflicts, Davies next considers the relatedness of worship and politics – one of the primary areas of conflict. And finally, lest we take ourselves and our worship with an unwarrant-

ed seriousness, laughter (an essential part of play) and liturgy are juxtaposed.

The association of worship with such seemingly diverse subjects as sexuality, conflict, laughter etc. is quite logical once you accept Davies' initial and controlling assumption that worship can properly be discussed in terms of games theory. To talk of worship as play does not necessarily entail a liturgical frivolousness nor irresponsibility; play is not simply superficial and childish, on the contrary, it is serious and absorbing: a game, as Bill Shankly once said, can be more than a matter of life and death.

Professor Davies maintains that worship can validly be looked upon as play because play harmonises human freedom and the observance of rules; play is, as worship should be, a bridge between creativity and conformity. *Playing engages the whole person* – in full play the creative mind, the body and the emotions are involved in relationship with others in a situation shaped by a minimum set of rules. Davies does not demand that worship be characterised by a chaotic and unreflective spontaneity, his new perspective does not cause him to regard liturgy as a 'happening' organised by christian hippies; it does, however, cause him to argue that liturgy is made for man and not man for liturgy.

If salvation embraces the *whole* person then the whole person can be brought into worship. In worship we should be neither puppets nor parrots: – "What we have witnessed over the centuries in the main line churches has been a takeover of the game of worship by the rules themselves ... if (worship) is to be a source of joy and if it has a certain spontaneity one must question the continued production of revised liturgies which do no more than perpetuate the regimentation of congregations ..." (p. 9).

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.