

influence. In regard to Rahner's 'life with God', he speaks of 'a blind groping for the silent mystery, and yet, sometimes, a joyful immersion in the blessedness of this mystery'. The *incomprehensibility* of God is the standard topic in this area. It is bound up, I think, with his refusal to allow any mitigation of the problem of evil by referring to the effects of sin and with his Aristotelian epistemology. Vorgrimler does not touch on these things. Faced by the barrier of Rahner's unreadableness, he finds some encouraging passages to quote, but he cannot call them typical. A passage on nature and grace is quoted to show why Rahner had to write long sentences in order to avoid misunderstandings. But that is not the only way in which it can be done, and the sentence, difficult in itself, is left largely unexplained. A reader might give up at that point, which would be a pity, because anyone concerned with Christian belief at any level will find rewards from time to time. The story of Rahner's life and that of his writings are largely the same thing, so that alternating between the one and the other is a reasonable enough procedure. But it makes for rather heavy going. An Appendix of over forty pages containing letters from Rahner to the author while he was in Rome for Vatican II might have been shortened with advantage. The state of Catholic philosophy and theology when Rahner came on the scene is well described, and his effects upon it are summed up. I must now content myself with referring to a few points mentioned by the author on which Rahner has been specially influential: his view in regard to the Assumption that 'Mary would not have been an individual (unique?) case but every dead person would be taken up by God into a state of consummation which involved corporeality' (p. 89), the fact that those who die unbaptized 'are no longer thought to be destined to eternal punishment' and the statement that 'sacraments can be realizations, actualizations of the Church in particular central events of Christian existence' (p. 109)—the last point, left undiscussed, may mean little to most readers. I must add that the sad story of Urs von Balthasar's breach with Rahner is told by one closely concerned.

It could be the joint result of bad printing and bad proof-reading, but the state of the text is such that undue haste in the translating seems to be to some extent responsible. To take examples, the English translation of *Schriften zur Theologie* is called *Explorations in Theology*, also *Theological Explorations*, instead of *Theological Investigations*; occasionally sentences, as they stand, seem to make no sense, and there is a good deal of clumsy English: dogmatic theology ('systematic', if anyone prefers) is sometimes referred to as 'the doctrine of faith', the part instead of the whole.

ILLTYD TRETOWAN

A NEW DICTIONARY OF LITURGY AND WORSHIP ED. BY J.G. Davies. SCM Press. 544 pp. £19.50.

The SCM *Dictionary of Liturgy and Worship* was first published in 1972, one of a family of four dictionaries, the other members of which cover theology, spirituality and Christian ethics. Several factors have persuaded the publishers and editor that a thoroughly updated edition is now required. First, additions need to be made in the bibliographies, which are one of the *Dictionary's* most helpful features. Secondly, as Professor Davies explains, the last fourteen years have been the "harvest time of the liturgical movement", and have witnessed the promulgation of many revised rites in the Roman Catholic, Anglican and Free Churches. Thirdly, various movements in secular thought have had an influence on liturgical practice. Accordingly, increased sensitivity to the concerns of women has led to the inclusion of new entries on, for example, 'Feminist Liturgical Movement', 'Inclusive Language' and 'Ordination of Women'. Reflection on the bodily aspect of human nature has prompted the composition of articles on such subjects as 'Liturgical Dance'. Fourthly, the editor decided to devote entries to the liturgical needs of various groups of people who had been neglected in the earlier volume, such as children, families and the handicapped.

As a result the second edition is nearly half as long again as the first. The list of the

new entries reads like the contents-page of a work on the sociology of religion. Apart from the topics mentioned above, articles have been added to cover 'Blessing of a Marriage' (previously celebrated outside the church), 'Drama and Worship', 'Ecumenical Worship', 'House Churches', 'Intercommunion', 'Inter-Faith Worship', 'Laity and Worship', 'Lay Ministries', 'Liberation and Worship', 'Media', 'Pastoral Care and Worship', 'Penance' (a surprising omission in the first edition), 'Rastafarian Worship', 'Revisions, Liturgical', 'Sociology of Worship', 'Thanksgiving (USA)', 'Theology of Worship' and 'United Reformed Church Worship'. There are also new articles on such colourful subjects as 'Alleluia' (with a charming illustration of ancient Egyptian priests clapping hands in praise of God in time with a trumpet-like instrument), 'Candle Service, Moravian', 'Christingle', 'Riddel' (a useful piece of information for a quiz game), and 'Shaker Worship'. On the other hand, some of the old articles have been little modified, if at all, apart from additions made in the bibliographies.

The alphabetical arrangement of facts in the form of a dictionary carries with it, for all its simplicity, several disadvantages. First, it may not be obvious where one can find the information one is seeking. Thus, as there are no entries under the heading of personal or geographical names, it can be quite difficult to discover anything about, say, Cyril of Jerusalem. An index would have been of great value (despite the fact that to have an index to a dictionary sounds like having a signpost pointing to a milestone). Secondly, the reader is given little help to enable him to sense the sweep of historical development. Thirdly, although the reader who wishes to pursue any subject more deeply will gain considerable assistance from the bibliographies which conclude many articles, he is not given much guidance in the way of exact reference to particular passages.

The imaginatively-chosen illustrations enhance the value of the text, though the drawing of Isadora Duncan performing a religious dance is perhaps counterproductive. I particularly like the heart-warming picture of a circle of handicapped children in their wheelchairs, praying with linked hands. Some of the photographs are excellently reproduced, but others are somewhat murky.

What, then, will the reader gain from the £20 or so he has expended on this book? If he wants a rapid survey of the facts, a summary of the generally accepted findings of scholarly research, or not too daunting guidance for further reading, he will often find here exactly when he is looking for. But if he wants to be put in direct contact with the evidence which underlies the conclusions of scholars, there will usually need to be other books on his shelves, apart from Professor Davies's *Dictionary*.

EDWARD YARNOLD SJ

PACIFISM AND JUST WAR by Jenny Teichman. *Basil Blackwell*, 1986, pp xi + 138, £15.

If pacifism, in the sense of anti-war-ism, is a characteristically Christian doctrine, as the author of this book maintains, it will not be properly explained except in terms of Christian beliefs. To explain it, and to say how it compares with the rival Christian doctrine of a just war, would be a useful exercise for the very many Christians at present who have no good way of deciding which of these two approaches to war is the right one. Unfortunately, this book does not discuss the problem at this level, but almost entirely at the level of logical difficulties. It defends pacifism against attacks on its supposed inconsistencies, and it exposes some of the semantic ambiguities of just war concepts, especially innocence and guilt. Pacifism is shown to be compatible with state coercion for the control of crime. However, it does not get to the root of the analogy between policing and war which the just war writers have relied upon as one of their main arguments. It is not true to say that