

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', 'Riddell' (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

'the right to make defensive war rests, for a Christian, on the non-existent right of the individual to use force in self-defence'. Nowhere in the Augustinian tradition—which includes Aquinas—is this the case. The connection is not self-defence, but protection of the weak and innocent from internal and external violence. This means that the author's *lengthy discussion of self-defence theories* is beside the point. It is the wrong model. But the fact that only blunt instruments are available to the state when it is under attack from outside means that problems arise for war which do not arise for policing: people will be killed who are morally innocent, both combatants and non-combatants. It is this which causes most of the moral difficulties for just war doctrines. Unfortunately, the author's treatment of these doctrines is unsystematic, both historically and philosophically. A sense of their variety is conveyed, but no sense of their development in response to the changing conditions of war. In the end, we are told, it is not possible to decide which of the two rival doctrines is true and which false. The reason for this is that choices of evils may be forced on us in this world. Pacifists may err in dismissing this fact, and just war advocates may err in assuming that such forced choices justify war in general and anything they might feel necessary for victory. Despite its faults and disappointments, this book does loosen the argumentative stalemate between pacifism and just war and make us think about some of the shaky assumptions on which the latter doctrine is based. In an appendix there is a brief but accurate discussion of nuclear deterrent threats which shows that, although they might not be so immoral as use of the weapons, they are not therefore to be considered as acceptable.

ROGER RUSTON OP

POWER UNLIMITED AND EXCLUSIVE: NUCLEAR ARMS AND THE VISION OF GEORGE BELL, by Peter Walker. *Cambridge Christian CND*, 1986. Obtainable from Westcott House, Jesus Lane, Cambridge CB5 8BP. 20pp. No price given.

This short study by the Bishop of Ely, based on a talk he gave in 1985 to Cambridge Christian CND, is certainly not a tidy exposition of its subject, but, then, it could not easily be. His friend, Bishop Bell, surely the most discussed of all bishops of Chichester, pioneer ecumenist but best known for his work for peace, in fact never went 'the whole anti-nuclearist way'. It is futile to speculate whether he would if he had lived a little longer, been a little younger. However, even in the middle of World War Two he was speaking courageously on some of the basic issues that so trouble us today—above all, what sense are we to make of the notion of 'the just war' and the logic of deterrence. Bishop Walker focuses on what Bell was doing and saying during those war years. It is the perspicacious glimpses which are offered to us here of the man behind the public controversy that makes these twenty pages illuminating reading, in places poignant reading.

JOHN ORME MILLS OP