

fact, in this passage Paul is telling his readers that they *cannot* pass out of this world, and so cannot expect to avoid the company of non-Christian evil-doers. Again, the simple-minded may suppose that the 'greater and lesser lights' of Genesis 1 were inspired by the sun and moon rather than by the pillars outside the temple, as the author seems to suggest.

However, apart from a few such details, the

book is most illuminating. It takes us over some of the main points of discussion in today's NT exegesis, and it is especially recommended to those of the Christian community who would like to understand more of their heritage and the way in which the liturgy has preserved and transmitted the essential themes of the Bible. And it is good enough to have deserved an index. ALDHELM CAMERON-BROWN, O.S.B.

WATER AND THE SPIRIT, a study in the relation of baptism and confirmation, by Cyril E. Pocknee. Darton, Longman & Todd, London, 1967. 125 pp. 9s. 6d.

The relationship between baptism and confirmation has been much discussed by Anglicans and Free Churchmen since the last war, and current ecumenical debate has made the question even more actual. The Reverend Cyril E. Pocknee is concerned at the present teaching and practice of the Church of England, which he considers neither scriptural nor patristic, but rather based on mediaeval misconceptions of the relationship of the two sacraments to each other.

Accordingly, in this book he seeks to put before his fellow churchmen the salient points of the teaching of the New Testament and the Fathers on Christian Initiation. Successive chapters deal with the New Testament teaching, that of the first four centuries, the catechumenate, the validity of heretical initiation and the rite for receiving former heretics, and the matter and form of confirmation in the primitive Church. The remaining chapters are more in the form of appendices; a note on the Sevenfold Prayer for the Holy Spirit is followed by a summary of Tertullian's teaching on baptism, the sections of Hippolytus' 'Apostolic Tradition' which are concerned with initiation, and finally a tiny extract from the Gelasian Sacramentary, and a larger one from the Sacramentary of Gellone. Incidentally, this final extract, which occupies three pages, has the order of the second and third pages inverted so one should read the third before the second.

It is rather difficult to summarize the author's thesis, since he is more concerned to summarize what the early Church did than to say what should be done today. Certainly he is opposed to any attempt to attenuate confirmation's significance, and he shows clearly that the Fathers saw this sacrament as bestowing the Holy Spirit. But he also shows clearly that baptism and confirmation were normally given together, followed by first communion. It would be interesting to know if the author

favours a return to this practice, and if so whether he would opt for the present practice of initiating infants with all three sacraments, or whether he would have infant baptism abolished, and a catechumenate restored for all candidates, even those who are children of practising Christians. But the author raises such questions only by implication, in his presentation of what the early Church did. If one's interpretation of Church History is that the early Church was a golden age, and everything since then has marked the disintegration of an ideal situation, then it is clearly enough just to describe what existed. But if one sees the history of the Church as marking, on the whole, a progress in the understanding of her faith, then surely some assessment of the relevance of early Church practice for today is called for.

Moreover, it is possible to disagree with the author's interpretation of historical fact. For instance, he considers that there is no evidence that the Fathers considered infant baptism either normal or particularly desirable. He points out that such men as St Basil, St John Chrysostom, and St Augustine were not baptized until they were adults, and ascribes the growth of infant baptism to Augustine's doctrine on original sin. In fact, the evidence we have seems to suggest that it was normal for children to be baptized at least from the beginning of the third century. The text of Hippolytus' *Apostolic Tradition* mentioning the baptism of infants can be found on page 109 of this book. Cyprian (Epist. 64) says one should accept children brought for baptism soon after birth, without waiting for the eighth day on the analogy of circumcision. These points are taken from an article by Fr Camelot, O.P., in *La Maison Dieu* 88, and this writer points out that Augustine worked out his solution to the problem of infant baptism before the Pelagian controversy, and that in the said controversy the very existence of the practice of infant

baptism was one of Augustine's strongest arguments for the existence of original sin. Like Origen, Augustine considered infant baptism to be an apostolic tradition.

There are a number of other points made which are debatable, together with minor details over which one would disagree with the author, but space for further and fuller treatment is lacking. One further observation can, however, be made: it is suggested that heretics were reconciled with the Church by a form of confirmation, where their heretical baptism is accounted valid, and evidence is cited for this. However, Pope Vigilius in his letter to Profuturus of Braga, states that this reconciliation is

effected not through an imposition of hands invoking the Spirit but through a penitential imposition of hands.

After these criticisms, one can only applaud the author's defence of confirmation as the giving of the Spirit—provided the action of the Spirit in water baptism is not thereby denied. Undoubtedly the role of confirmation in Christian Initiation is a vital subject for ecumenical dialogue, and the Fathers' teaching on it must for ever be borne in mind. One is nevertheless left with the impression that this book fails to do justice to the evolution of Church's teaching on the subject, in the time of the Fathers and since. BRIAN NEWNS

LITURGY IS WHAT WE MAKE IT, by Oliver and Ianthe Pratt. *Sheed and Ward Stagbooks*, London and Melbourne, 1967. 190 pp. 13s. 6d.

This is a valuable book, pioneering in its practical application of liturgy to the family, the working group and the ecumenical gathering. The aim of the authors is 'to build liturgical prayer into the everyday situation in which people live'. They do not regard 'formal prayers said by a family in front of a statue' as liturgical, but 'a service can be recognized as truly liturgical . . . if it calls forth from the people taking part a response of faith . . . if it deepens their sense of Christian mystery as well as proclaiming it'. They see a common pattern in several events in the Bible, exemplified for instance in the walk to Emmaus, where instruction is followed by liturgical action (the breaking of bread), response, and witness (the return to Jerusalem). This pattern, which is the basic pattern of the Mass, is worked out in simple rituals such as short bible services in the home, and a family prayer meal; longer readings from Scripture, different prayers, and a variety of response are suggested for larger adult gatherings of Christians meeting for a special purpose. There is a good deal about the *agape* meal as it has been used in ecumenical gatherings, particularly in Holland. 'The *agape* was an early Christian form of service, closely associated with the Eucharist but separate from it, . . . which has no set form but can be cast in whatever mould will provide something that is appropriate to the current situation. It is especially useful when people are not able to share a common eucharist.' A summary is given of the Dutch bishops' directive on this subject in 1964. They recognized that the *agape* expresses a unity which already exists among separated Christians 'as

they listen with a single mind to the one gospel and the preached word', and that it expresses the desire for full communion, though it cannot be the means of creating it.

There is a rather strong Old Testament emphasis in this book. Our revived interest in the Scriptures need not cause a neglect of the traditional riches of Western Christianity. For instance there is a moving account by Patricia Rosenberg of a Christianized Passover meal. While appreciating its reality for anyone with the privileged Jewish background, and also its symbolic meaning and instructive value for all Christians, I still wonder whether our own historic material, for instance, the evangelization of these islands, would not provide a more meaningful liturgy for Gentile Christian families, and take away the feeling of non-identity and remoteness. The English Channel is a good deal nearer to us than the Red Sea. The family Easter Vigil seems, on the other hand, most appropriate. Prayers and extracts from the Didache are very well used, and though there is nothing from later Christian literature, all is free and flexible, so that, given this good start, anyone can produce their own forms. The most curious omission is that the Virgin Mary, the greatest gift from the old dispensation to the new, is not once mentioned.

This omission underlines the real difficulty about this book. It is almost praise to say that it might have been written by Protestants. We have here the emphasis on faith, personal experience and mutual love which is now drawing Christians together and challenging them to look at world problems in the searching light of the gospel; having in mind the needs