

three volumes are directed towards the fourth which shows what is learned from the bible, the creed and the liturgy is relevant to the christian life. It is only when the bible and prayer book are brought to the bank, the workbench, the government office that they have any real value, and this little volume shows how this can be done. In striking contrast to papal encyclicals which are written to bishops, and many of the commentaries, which sound as though they are written to bishops, this work is simple and straightforward. It is more radical than all but a very few Englishmen will like, but those whom it does not convince will be at least provoked to start wondering whether their present social views are

consistent with true christianity, with even a decent regard for their fellow human beings.

These four volumes, in spite of their rather diffuse style, have an enormous amount of material packed in their total of six hundred pages, and I imagine that there is hardly a priest in the land who has to give instructions to converts or engaged couples, hardly a teacher responsible for religious instruction in the upper classes of grammar schools, and even secondary modern and technical schools, hardly a social worker or CEG speaker who will not be grateful to the community who produced them, or to the publishers who have given them to English readers.

CHRISTOPHER INGRAM, O.P.

ISIDORE CLARKE, O.P.

LITURGY IN DEVELOPMENT edited by L. Altting Von Geusau. *Sheed & Ward*, 12s 6d.

Many will already know, from the new theological monthly *Concilium*, about the Documentation Centre (DO-C) in Rome and of the kind of work it does: how it was founded to provide relevant information for the Dutch bishops at Vatican II and how it proved to be so useful that its papers were soon being translated for the other hierarchies. Now the best of these papers, which have played a key role behind the scenes in the Council's debates and decisions, have been collected together for publication in more permanent form. This group, nine in all, on liturgy in development is the first to appear.

Besides an important discussion of the theology of the liturgy (good), it comprises short histories of the liturgical movement (also good) and of the liturgy itself, together with

articles on the priesthood of the faithful, concelebration (somewhat mystifying), the 'lay chalice' (very informative), the problem of liturgical language (interesting, but based on a pre-Wittgensteinian notion of language), and the Greek Catholic liturgy.

However the few criticisms that can be made don't outweigh the obvious honesty and clarity of expression of most of the papers. I would think this book could be used very profitably in parish study groups, sixth forms or indeed by anyone who wanted to cease being merely a passive recipient of liturgy and wished to take an active part in its re-creation. For this reason it's a great pity that for a small paperback of only 187 pages one has to pay 12s 6d.

JUSTIN ADAMI, O.P.

THE GOD OF OUR FATHERS by Leonard Johnston, 2s

FROM ADAM TO ABRAHAM by Joseph Blenkinsopp, 4s.

FROM ADVENT TO LENT by Edmund Flood, 4s.

THE WORLD MISSION OF THE CHURCH by Adrian Hastings, 2s.

THE CHRISTIAN FAMILY IN THE MID-TWENTIETH CENTURY by Noel Timms, 2s.

*Where we Stand Series.* Darton Longman & Todd.

There is little to do other than commend this group of *Where We Stand* booklets. They are intelligently and clearly written, with an evident communicative effort; the design is neat and the binding firm; and as paperbacks adopt various poses to avoid drawing attention to

their price, these remain remarkably cheap. The need for introductory and mediatory works of relevant theology in 'colleges and universities' will be partly met by this quality of writing.

A few minor points. While it may be true

that many teenage catholics have still to discover the existence and value of the Old Testament, is it still necessary at this stage to be so apologetic about, say, the first few chapters of Genesis? There is a strong tendency in denying that Genesis is 'ordinary history' to minimise the importance of events not specifically 'salvation-history'. It should be more and more possible for opponents and enemies to be left behind, to allow the bible to be what it is. In Edmund Flood's otherwise convincing and exciting book, the attempt to express the impact of life in Christ at times over-reaches itself. '(Paul's) . . . concern is to give life, in all its width and concrete reality, enduring value' (p 66). When this kind of language occurs repeatedly it loses its pointedness.

This successful filling of a gap in theological literature suggests other areas where a similar job needs to be done. The readers who can cope with these books have a permanent entry into new ideas, and can to this extent educate themselves. But for those outside this literacy range what is there besides sermons or, while still at school, the teacher? One of these educational sources vanishes in early adolescence, the other hardly inspires confidence as a life-long instructor in the faith. More imaginative parochial activity would be a help towards solving the difficulty, but the creation of some means of providing continued encounter between the church and its majority member remains to be done.

LEO KEATING, O.P.

THE SPIRIT OF THE COMMON LAW, by Richard O'Sullivan. *Fowler Wright Books*, 25s.

All those who were ever in any way touched by the courtesy, humour, erudition and gentle Irish pugnacity of the late Richard O'Sullivan will be grateful to Professor Wortley for having made this representative selection of his papers, preceded by a biographical notice from the pen of Mr Douglas Woodruff. It is a fitting companion and complement to his own Hamlyn lectures, *The Inheritance of the Common Law*, a memorial to his personality and his abiding convictions.

These latter find most explicit expression in a paper which appropriately occupies a central position in the book: 'The Philosophy of the Common Law'. It is the work of a man naturally given by a philosophical bent of mind relatively rare among his fellow common lawyers to disengaging the more general principles implicit in a complex of legal material *prima facie* amorphous and pragmatic, and predisposed by the sympathy of his faith to placing those general principles in their correct theological and canonical context. He had evidently early in life realised intuitively the profound truth of the estimate of two of his modern masters, Pollock and Maitland, who had seen in the period 1154-1272 the matrix of so much later development in the law, and therefore in national history as a whole: 'It was a critical moment in English legal history and therefore in the innermost history of our land and race.' All that Richard O'Sullivan read, the ancient authors, Glanvil,

Bracton, Fortescue, Littleton, St German, Plowden, Coke and Finch, and their great modern commentators and historians, Maitland, Pollock, Stubbs and Holdsworth, confirmed him in this view that 'Law, then, the Common Law of England, was throughout the whole period of its creative life and power, in touch with, sensitive to, and nourished by the tradition of classical and Christian philosophy and theology' (p 69). That it was the conception of man and human values derived from this world-view which was in turn concretised in the daily practice of the law and decisions of the courts is further indicated in two further papers here printed, 'Natural Law and Common Law' and 'A Scale of Values in the Common Law'. The corollary of this view of the common law of England and its history, however, was that from the time of Henry VIII onwards there was in the common law a progressive 'decline from its ancient Christian character and tradition' (p 85). Hence the quite pivotal significance of St Thomas More, to whom therefore the first paper is appropriately devoted. And hence too the inner meaning of the paper intitled 'A Century of Divorce Jurisdiction, 1857-1957': essentially illustrative material to Richard O'Sullivan's great theme, which in its negative aspect seemed to be completely confirmed by a dictum of Lord Sumner: 'My Lords, with all respect for the great names of the lawyers who have used it, the phrase 'Christianity is part of the law of