

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.

He has chosen four themes which he has traced throughout the course of the eleventh, twelfth and thirteenth centuries, which he has illustrated with a selection of well edited and translated original documents. His own introduction to this collection is as sensitive and well-balanced a piece of writing on the historiographical problems of dissent that one could hope to read anywhere. Indeed, the whole work is remarkable for its clarity of style and precision of language.

As Mr Moore shows, the heresies of the eleventh and twelfth centuries fall roughly into two traditions. There were those who maintained that the Church in their time was not what Jesus had meant it to be, and those whom Mr Moore lumps together, perhaps a trifle arbitrarily, as 'Cathars'. In the first category he places the Waldensians, who began as a group of orthodox laymen reacting against the wealth and corruption of the Church. There does not seem to be any evidence to support Mr Moore's contention on page 3 that the Waldensians were initially dedicated to defending the faith against Catharism. Peter Valdes' conversion to the more fervent practice of his religion took place in about the year 1170. He undertook to live in poverty and also began to preach. A group of men gathered round him, and his work was actually approved by the Pope in 1179. However, Valdes eventually ceased restricting his sermons to moral exhortations. He began to touch on dogma as well, then the trouble started. He was soon forbidden to preach at all, he disobeyed and was excommunicated. It was only afterwards that there was some doctrinal development amongst his followers and they wandered off into more extreme heresies. Initially Valdes' sin was disobedience.

There could have been no such thing at this time as a 'Cathar Church', if indeed

there ever was. There were groups of dualist heretics who were to develop a doctrinal system of some sophistication, but whether or not they were united by any hierarchy or body of doctrine at the time is still in grave doubt. It is difficult to agree with Mr Moore that Valdes and his followers were initially reacting to the Cathar menace, although it is certainly true that there was considerable hostility between the two groupings later on. It is interesting to note that converts from Waldensianism who entered the religious life tended to become Franciscans, whilst converts from Catharism tended towards the Dominicans.

What becomes obvious from reading through the documents presented by Mr Moore is that it is difficult then, as now perhaps, to discern where pressure for reform stopped and heresy began. How easy it was, and is, to silence legitimate demands for reform with the cry of heresy. The heresies of the eleventh and twelfth centuries were a response, albeit somewhat extreme, to the unfulfilled religious needs of the time. The cure of souls was being neglected; the 'established' Church was not meeting the reasonable aspirations of the faithful, neither was its hierarchy setting the pattern of evangelical living which was expected of it. As a result, the Church was ill-prepared to meet the challenge extended to it by the "abrupt recrudescence", as Pere Chenu has called it, of the Gospel in those centuries.

Mr Moore ends his book with a section entitled, "The Triumph of Catharism", he does not take us beyond the birth of popular heresy to its violent death. His work merits careful reading as a compact and valuable introduction to the source material of popular medieval dissent and may even stimulate the appearance of the long-awaited comprehensive history of the subject sorely missed by all medievalists.

ALLAN WHITE O.P.