

BEYOND THE PROSAIC: RENEWING THE LITURGICAL MOVEMENT
edited by Stratford Caldecott , *T&T Clark* , Edinburgh, 1998, Pp. 170,
£14.95.

For all the welcome fruits of Vatican II liturgical reform, the Liturgy Forum of the Centre for Faith & Culture at Oxford concluded at their 1996 Conference that the pre-conciliar liturgical movement as well as the Council document *Sacrosanctum Concilium* were significantly 'frustrated by powerful contrary forces, which could be described as bureaucratic, philistine and secularist'. Five of the key papers are gathered here: Mgr. M. Francis Mannion (re-Catholicizing the reformed rites); Archimandrite Serge Keleher (against 'mob concelebrations', 'communion in the hand', 'coercive methods' etc., etc.); Dr Eamon Duffy (detailed criticism of ICEL translations, the paper we published in January 1997, shorn of the David Jones quotation); and Dom Marc-Daniel Kirby, O.Cist. (liturgical chant and 'sung theology', 'proletarian, communitarian and quotidian'). Introduced by Christopher Zealley, a bookseller specializing in Catholic books and studying Christian spirituality in eighteenth-century Britain, with a conclusion by the editor, founder of the Centre for Faith and Culture and an assistant editor of *The Chesterton Review*, these essays, all well argued and copiously documented, mark the beginning, at the scholarly level, of 'the reform of the reform'.

THE NEW POLITICS: CATHOLIC SOCIAL TEACHING FOR THE TWENTY-FIRST CENTURY edited by Paul Vallely , *SCM Press* , London, 1998, Pp. 200, £14.95.

If capitalism means that market forces should be allowed to work as independently as possible of a strong juridical framework that embodies natural law, social justice, human rights, and the common good, then the Catholic Church has been opposed to it for over a century. In this book, Michael Walsh traces papal social teaching from *Rerum Novarum* (1891) to Vatican II; Brian Davies recalls the irreversible interventions of Pope John XXIII, particularly *Mater et Magistra* and *Pacem in Terris*; Julian Filochowski deals with the social teaching of Pope Paul VI, above all *Evangelii Nuntiandi* (1975), of which he cannot speak highly enough; while the writings of Pope John Paul II are studied by Ian Linden ('People before profit'), Clifford Longley ('Structures of Sin and the Free Market') and Julie Clague ('The Gospel of Life'). Finally, starting from *Tertio Millennio Adveniente*, in which the Catholic Church is summoned to examine its collective conscience and repent for centuries of wrongdoing, Paul Vallely draws attention to 'severe internal contradictions' in the Pope's teaching, rooted (he argues) in his 'fear of democracy'. In the end, the credibility of the Church's message about how to run the world is undermined by the way the Church runs its own affairs.