

out the inwardness of a specific man's experience of God. Let us rather talk of 'structures of existence' that are open to men. We have a plurality of such 'structures', e.g. the Buddhist, the Christian, the Socratic, and each is a 'peculiar and, in its own terms, ideal embodiment of human possibility'. But the eight structures which are distinguished, and whose features are delineated in the body of the book, have not always been available. There have been millions of men who, however intelligent or good, *could* not have lived from within, say, the Christian structure of existence. There are 'thresholds' which have to be crossed into communities of distinctly different structures of human possibility. It is important, for example, to determine the stage at which sensory experience is perceived and ordered (or not) through symbols, or whether one is able to speak of a conscious 'seat of existence' in an individual. In the end, one is left with a mode of analysis that is almost a Darwinian discourse on the physiology of differentiated species of human nature and values.

What Dr Cobb is driving toward all the time is the question of the 'finality of Christ', and whether the Christian mutant is in fact fitted to survive. He is eloquent, and remarkably honest and subtle, on this theme—though

distinctly élitist.

But here three reservations about the whole essay are brought to a head. First, we gather that Buddhism is likely to go under because industrialization equals westernization equals personal drive and responsibility. But if these 'structures of experience' are so simply dependent on the arrangements of economic life, it is strange that these arrangements, and the other raw materials of professional historiography, should have been so neglected in other chapters of the essay.

Second, it is equally odd that Marxism should not take its place as a valid 'structure of existence'—and that patristic Christianity should be assumed to be representative as well as normative.

Third (though Dr Cobb does indicate he is about to publish a Christology), it does seem more difficult than he concedes to write a dispassionate 'scientific' survey of human 'structures of existence' and at the same time remain ambiguous about the status of phrases like 'God's initiative' and 'the resurrection' when writing of the Prophetic and Christian structures.

He does, however, know what theological conversation should now be about.

J. S. NURSER

EXPERIENCE OF LITURGY, edited by Oliver and Ianthe Pratt. *Sheed and Ward*, London, 1968. 184 pp. 13s. 6d.

LE TEMPS DE LA LITURGIE EST-IL PASSE?, by André Aubry. *Les Editions du Cerf*, Paris, 1968. 192 pp.

VIE LITURGIQUE ET VIE SOCIALE, by A. Hamman. *Desclée*, Paris, 1968, 342 pp.

These three books share the same *raison d'être*, how to put into effect the recommendation of the Constitution on the Sacred Liturgy: 'The liturgy . . . through which the work of our redemption is accomplished . . . is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church.' Each book goes about the task in an entirely different way.

M. Aubry tackles the task as a committed student of liturgy. He devotes almost two-thirds of his book to a series of reflections on the liturgy as it relates to the mystery of the Church and to man as he is today. Indeed, he really interprets the Constitution on the Liturgy in the light of the two later Constitutions—realizing at the outset that although the Council gave pride of place to the liturgy, the first Constitution suffered by not having the benefits of the development in thought which were brought

to light in the later Constitutions. The third section is more conjectural, and takes up some of the more concrete problems such as the new Canons, liturgical language, and domestic liturgies.

M. Aubry takes a long time to develop his thesis which is, briefly, that liturgy is not meant to be a means by which we perform our religious duties, but it is a recognizable sign, through the sacramental life of the Church, of our participation in the history of salvation. He is at pains to make us eager to renew the celebration of a liturgy which is the work and action of the people of God turning, not towards God, but towards the world. The reflections of this book and its treatment of a few concrete problems are valuable for all, but especially those directly concerned with liturgical advance. As such it deserves to be available in English.

Père Hamman is equally concerned that we

should 'express in our lives and make manifest to others'—but he seeks to help us in an entirely different, and ultimately much more compelling way. By examining the historical origins of living Christianity in action and how social and liturgical life were framed together and interacted, he trusts that he may lead us to deepen our insight into the very meaning of Christianity.

Taking four main lines of enquiry, the author deals in minute detail, and with lavish source references, with the eucharistic meal and its situation at the confluence of two themes. The first is the poor and their place in Christ's mission and the new paschal meal. The second is the function of the deacon, originally combining liturgical and social functions. This second theme illustrates forcibly the interaction of worship and action, part of the 'explosive vitality' of early Christianity which seems so dear to him as a very worthwhile study leading to a point of renewal in the Church today. As he wryly points out, St James (I, 27) when admonishing his hearers not merely to worship God but also to act, was not suspected of being a progressive. The *agapé*, 'one of the most obscure problems', nevertheless emerges as an early form of 'manifesting to others' Christian love and charity. Lastly the sense of community and personal involvement in Christ's mission amongst early Christians is brought out in the study of communal sharing of worldly goods.

Although Père Hamman is a scholarly writer, the book makes fascinating reading. Its length and detail may destine it for the library but it is through such a work as this that modern liturgical development can be based on real appreciation of how the early Christian Church tackled the job of living directly in the 'work

of our redemption'. As Père Danielou says: 'La liturgie chrétienne est chrétienne avant d'être liturgique.' One minor point, however. Père Hamman presumes his readers have a working knowledge of Greek. This makes the chapter on the diaconate confusing. A transliteration of Greek words would have helped.

Taking it as a whole, the English book of personal experiences lacks punch. One sympathizes with each writer in his search and in his joy, but it is a difficult form for a book which wants to make a real impact. Certainly, Dr Pratt in his introduction puts forward the real problem, liturgy is too important to be left to the liturgists, it must bridge the gap between ritual worship and the life of men and women. But in giving the writers this very personal brief 'to what extent the liturgy had helped them to understand and live Christianity more deeply', the designers of this book let themselves in for a great deal of superfluous detail. In retrospect it may become useful historical material for those who have not lived before Vatican II, but as it stands it does little to move the situation forward. One point alone seems to stand out from each essay and this justifies the book as a whole. What people need in a renewed liturgy is the sense of being personally responsible and involved in an active way. Liturgy must be connected directly with their lives in the world as it is. Only when they sensed this briefly did the writers really come at some point to deeper understanding of Christianity. These essays stress an implied need for social reorganization within the structure of the Church; the parish as it is today must alter in order to allow for personal liturgical involvement.

BARRY AND CHRISTINE BUTLER

**MYSELF AND OTHERS: A STUDY IN OUR KNOWLEDGE OF MINDS**, by Don Locke. Oxford University Press. 162 pp. 27s. 6d.

The contents of this book can be described as follows: some seventy pages (they are small pages and the print is large) present the *status quaestionis*, a general survey of how we come to be able to say things about what people feel and think, leading up to an exposition of the sceptical difficulties that have classically been found in claiming to know such facts about people other than ourselves. Another seventy or so pages follow devoted to expounding and criticizing the attempted solutions which Wittgenstein, Malcolm and Strawson, respectively, have offered of this problem. A further

brief thirteen pages in conclusion set out Mr Locke's own solution, which has, of course, already been emerging from his criticism of his rivals.

Mr Locke strikes me as a rather old-fashioned young philosopher. Perception is not infrequently talked of as a 'process'. He never strays far from the stock and shop-soiled examples that tend quickly to numb the mind of anyone who has read more than one or two books on the subject. The wide-ranging scrutiny of an Austin and the freshness and penetration of a Wittgenstein have not,