

at his most controversial. 'If, as a result of some interior revolution, I were successively to lose my faith in Christ, my faith in a personal God, my faith in the Spirit, I think that I would still continue to believe in the World. The World (the value, the infallibility, the goodness of the World): that, in the final analysis, is the first and last thing in which I believe.' Père de Lubac shows carefully and conclusively that the hostility which greeted this statement though

understandable is unwarranted. For once again, this love of the world and faith in it stems from his vision of the love of God forever creating the world in Christ. For Teilhard, finally and definitively, 'the world' is the world of christogenesis. It is growing to perfection through evolution and history but its consummation will only be achieved in accepting Christ's coming so that in it God may be all in all.

SEBASTIAN BROOKS, OFM

I BELIEVE IN GOD by Yves Moubarac.

BIBLE LITURGY AND DOGMA by Yves Moubarac & P. Lucien OCD.

THE CHURCH AND CHRISTIAN PRAYER by Hervé Savon.

THE CHRISTIAN SOCIAL CONSCIENCE by a group of laymen.

ST SEVERIN CATECHISM FOR ADULTS, *Geoffrey Chapman*, 8s 6d each.

The community of St Séverin has become a legend in the eighteen years that have elapsed since it was established by Cardinal Suhard to bring the gospel to part of the pagan mass that was called catholic France. There is really no need for a reviewer to commend any of the works of this devoted band of men; we can always be sure that they will be learned, up-to-date, thoroughly practical and inspired by faith and love. Their *Catechism for Adults* has been very successful in France for the last two years, and we may expect that it will be not less successful in its English version. It is based on courses of instructions given at St Séverin, mostly in the very words used, which gives a chatty tone to the whole work. Some people may find this irritating after a time, for the spoken word tends to be less economical than the written, and a conversational tone in a book can sound more than a little condescending. But the advantage of this method for these volumes is that what is said has been used, and has been successful. This is not merely a theoretical work, but a truly practical one. While on the subject of style, one might mention that here and there, incongruously enough, there are passages in the stilted language of the old theological manuals – some of these being due rather to the translators than the authors. However, one must say that apart from this the translators, Geoffrey Stevens and Jenifer Nicholson, have done a good job.

Volume one, *I Believe in God* is a commentary on the apostles' creed, systematic, thoroughly grounded in scripture, and made relevant to the twentieth century outlook and language. It has (like volume three), an appendix containing

an assortment of texts for further study and discussion. Volume two, *Bible, Liturgy and Dogma* has three parts. The first; *The Bible, Word of Salvation* is the best introduction I know of to such topics as inspiration, revelation covenant theology and salvation history. It is simple, straightforward and learned without being bookish. There has long been a need for such an introduction for laymen, and this fills the gap. The second part, *The Bible and the Catholic Church*, is a summary of catholic teaching, partially duplicating the material of volume one, but this time much more scriptural. Part three, *Liturgy and Doctrine*, is an analysis of the liturgical year, and of the use of the bible made by the liturgy. There is a brief theological exposé at the end of each chapter which should help the reader to see that the liturgy is much more than concern with superficialities such as posture and language.

Volume three, *The Church and Christian Prayer* also has three parts. The first is a short history of the church, which is very interesting. The second, *Learning to Pray* is a treatise on christian prayer in the twentieth century. Since there has been so much destructive criticism of traditional forms of piety, and so little to replace what has been thrown overboard, I find this the most welcome section of the whole work. The third section is an admirable collection of texts for further study.

The fourth volume is perhaps the most valuable and important. Far too much biblical and liturgical theology nowadays is mere poetry, very beautiful, exciting even, but not brought into our daily lives. The whole of the catechism for adults is designed so that the first

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