

THE ETERNAL NOW, by Paul Tillich; S.C.M., 16s.

If Tillich is remembered in the future as more than the latest member of the traditions of liberal theology begun in the nineteenth century it will perhaps be not so much for his constructive theologising in works such as *Systematic Theology* or for what appears to me an extremely muddled assault on the questions of ontology, but rather for the books of sermons such as *The Shaking of the Foundations*. This book is another brief collection of sermons preached by Tillich on various occasions, and although it lacks the power of its predecessors it is not without value. (It is interesting to find that if one attacks Tillich in a discussion with one of his disciples he will usually last-ditch with Tillich's sermons: I suspect that a great deal is taken on trust in his other works because they display some of those qualities which make his sermons of value; qualities which I shall attempt to describe.)

These sermons are different from most sermons, and perhaps should not really be described as sermons at all: they are not primarily the exposition of a text, or the preaching of the gospel, but rather a descriptive analysis of the situation of a contemporary Christian in a world which is largely non-Christian—a Christian who is not prepared merely to ignore that world and our knowledge of it, but yet sees it as a world in which it is extremely difficult to discern the workings of God. 'Could it be that in order to judge the misuse of his name within the church God reveals himself from time to time by creating silence about himself?' Even those sermons which are most explicitly concerned with God come far closer to describing the situation of the believer than to actually talking about God.

Perhaps because of this it might be better, however bold it may seem, not to regard Tillich as a theologian at all, and to regard his writings as far closer to spiritual biography than anything else: I think that those people who regard Tillich as an atheist have totally misjudged him, but I think that it is extremely difficult to regard his works as offering a positive account of what God is. If we take these writings not so much to be sermons as phenomenological analyses of the situation of the man who is to be addressed by a sermon, we shall then see their value, not as theology but as the raw material with which theology must be concerned.

ROGER WHITE

SUNDAY MASS BOOK; Liturgical Press, Collegeville, Minnesota. \$0.85.

The writers call this an 'in-between missal' suitable for the older boy or girl (8-12?) who has outgrown the simple mass book of the small child and yet is not capable of understanding the language of the adult missal. Recent work has tended to focus attention on the needs of the young child or the adolescent so that the spiritual needs of this middle group have been rather neglected. Group activity and loyalty are characteristic behaviour-patterns of this age, and this

stage of natural growth ought to have its counterpart in religious development. This is the time when the child can begin to recognise himself as a member of the people of God, provided that he is encouraged to participate fully in the central act of worship—the eucharistic meal. But there can be no such participation without understanding, and no religious instruction at home or in school is an adequate substitute for a mass book intelligible to the child. In this respect the missal is strikingly successful. The language has been simplified, prayers shortened, epistles and gospels modified to make them meaningful to the child, and all in such a masterly way that the essential meaning has been retained. Full participation is possible because all the mass is here with the whole of the proper for each Sunday and the major feasts rather than just the epistles and gospels. The layout is clear and the illustrations unusually good.

The whole approach of the authors is realistic and not patronising: the child is treated with respect and as an intelligent person. Both the notes on the mass and the suggestions for daily prayers are offered as helpful ideas, not as authoritative commands nor as pious exhortations. The scriptural basis for the liturgy is emphasised not only by giving the correct reference for each part of the proper but by including relevant quotations in each note on the liturgical seasons.

It is quite usual for a child's missal to have an appendix on daily prayer. Here it is a most unusual and excellent feature as the prayers are taken from the daily office and include psalms for each day of the week. The preamble to this section is valuable as it links the child's prayers with those of the whole Church.

The last two sections of the book deal with penance and the way of the cross. The prayers of the former are too long and emotional for a child's elementary perception of penitence, and there seems no justification for the inclusion of the latter. Neither of these parts are of the high standard of the rest of the book and it seems a pity that they were included.

One might suggest that this is an 'in-between missal' in that it is suitable for the interval between the publication of the constitution on the sacred liturgy and its complete implementation. It is excellent for use in parishes untouched by liturgical reform—and many such still exist—but it is not completely satisfactory where dialogue mass is celebrated as the mass is printed in English with only a few Latin responses included. However, even then, many children will find the inconvenience caused by using a mass card in conjunction with the missal is greatly outweighed by the intrinsic advantages of this mass book.

MARY BROGAN

ONE AND APOSTOLIC, by Adrian Hastings; Darton, Longman and Todd, 30s.

This book is fearful and wonderful, both in the fact of its appearance at all, and also in the tone and manner of its contents. If it has in fact grown over many years in the writer's mind, one may understand and even sympathise with the constant repetitions and the confusion of its style. But why was it ever written, and why