

the *New Testament*.' The English translation offered by Glen-Doepel opens: 'Since William Tyndale provided the first English bible to be translated directly from the original Hebrew and Greek, the bible has become the most

popular English-language book. A copy can still be found today in most Christian—or, at least, in most Anglican and Protestant—families.'

GERALD O'COLLINS, S.J.

**TOWARDS RECONCILIATION.** The Interim Statement of the Anglican-Methodist Unity Commission. *S.P.C.K.* 6s.

This is an interim revision of the Scheme for the coming together of the Church of England and the Methodist Church. It is chiefly an attempt to satisfy the dissentient view of the Methodist Church.

The chief matter which is of interest to Catholics in this document is the section on the Priesthood and Ministry, and the section on the Draft Ordinal. First, the section on the Priesthood and Ministry stresses the Low Church view that there is no priesthood except the priesthood common to all the faithful. As there are many Anglicans who already hold this point of view, and, as Methodists are to be given the same freedom of belief that already exists in the Church of England, this was inevitable. There is of course expressed the more Catholic view in which the priest, representing the Body of Christ, offers to God the Eucharist in which Christ's offering is made present. This does not quite represent the Roman Catholic view, in which the priest is truly the representative of Christ in the offering of the Eucharist. In accordance with the same liberty of interpretation the service of reconciliation is explained. That the Laying on of Hands will convey ordination to those who have not previously received it is a possible, but not the only possible, interpretation of the rite.

Since a Catholic interpretation of the rite is possible, however, a Catholic need not be unduly alarmed. Until there is unity of interpretation in the Church of England, the situation is not radically changed.

However, one is more alarmed at the Draft Ordinal. Here again the dissentient view of the Methodist Church has had a predominant influence. So much so, that in future ordinations in the Church of England, the 'form' of the Orders will be for ever gravely deficient, if this passes. For the 'form' for the ordination of the Presbyter is here: 'Send thy Holy Spirit upon the Servant N. whom thou hast called to be a Presbyter in the Church'. The 'Form' for the consecration of the Bishop is here: 'Pour forth upon thy servant N. whom thou hast chosen to be a Bishop and Chief Pastor in thy Church'.

In the service of Reconciliation, in the prayer before the Laying on of Hands, the Bishop says: 'Pour upon them the Holy Spirit to endue each, according to his need, with grace for the office and work of a Priest in thy Church'. If that is taken to be the 'form' of ordination by those who feel such ordination to be necessary, why is it not necessary in the Ordinal, which will in future be the formula of ordination of all priests, whether Anglican or Methodist? In other words, why is the 'form' not: 'Send thy Holy Spirit upon thy Servant N. for the office and work of a Presbyter in thy Church'? St Thomas tells us that, when a clear form is changed for a less clear form for heretical reasons, it renders the whole form suspect. This is a concession to the dissentient point of view, which would seem to close the door to the Catholic view.

The rest of the document is again slanted to satisfy the dissentient point of view, while not making any real difference to the situation. In 'Scripture and Tradition', the Holy Scripture is now stated to be the 'sole and authoritative source of "all doctrines required of necessity to eternal salvation"', and as the norm and standard of doctrinal and ethical teaching, of worship, and of practice for the Church in every age'. While tradition has its value to enrich, Scripture and tradition ought not to be put over against each other. Tradition has a certain claim on our reverence. 'Because tradition, in the sense of the traditionary process, springs from the constant work of the Holy Spirit, guiding the Church into all truth, as it is in Jesus and as the Scriptures set it forth, tradition is indeed "holy" and to be "treated with affection and reverence".' But it exercises no authority. It can never stand by itself. As the dissentient view stated, everything in tradition must be brought 'to the bar of Scripture, by which Christ rules his Church'.

In the last section on the 'Nature and Interpretation of the Bible', it is possible to express the different views current in the Church of England. An extreme Catholic view of biblical inspiration is expressed, and likewise a Catholic view on the need of tradition in the Church,

at all times under the guidance of the Holy Spirit as a guide to biblical interpretation, having an authority second only to the Bible. At the other extreme various left-wing views are expressed, giving degrees of inspiration, or admitting that the Church only requires belief even in the Scriptures for certain basic facts.

With regard to the 'Sacrificial Aspects of Holy Communion', an attempt is made to remove the scruples of the dissentient point of view by listing certain points in common in the Catholic and Protestant views.

(1) Both sacraments of the Gospels are of divine appointment and perpetual obligation.

(2) Holy Communion is a sign, an occasion and a means, of the saving presence of Jesus Christ, whereby he bestows the benefits of the

Cross, and unites the communicants to himself and in himself to one another.

(3) At Holy Communion we respond by offering praise and thanksgiving in union with the whole Church. We offer our gifts of money, and ourselves to be his servants.

(4) We make those offerings through Christ's mediation, on the basis of his sacrifice, in the strength of his Spirit. We offer ourselves as repentant sinners, identified with Christ in his death, so that his risen life may appear in us more fully, 'until he come'.

(5) The Eucharist is not in any sense a repeating, or augmenting, or supplementing of the Cross.

These points are truly ecumenical points which are a real contribution to the settlement of the still continuing controversy over the sacrifice of the Mass.

H. FRANCIS DAVIS

#### CASEWORK AND PASTORAL CARE, by Jean S. Heywood. *S.P.C.K.* 12s. 6d.

This little book is among the first of a series entitled *The Library of Pastoral Care*. Miss Heywood, an experienced teacher of social work, who has also conducted seminars for ordinands, gives a clear introduction to casework, and discusses the relevance of the caseworker's knowledge and understanding to the pastoral work of the clergy. There are problems here at the personal as well as the theoretical level. The statutory social services have grown greatly and undertaken much of what used to be considered the charitable work of the Church. Most Catholics have now ceased to criticize the welfare state as such, and see it rather as the embodiment of implicitly Christian values in our increasingly secular culture. But how can our charitable works and societies best be incorporated in, or associated with, the public services? Which, if any, need to remain independent in order to have freedom of action? What responsibility does the priest have for the social worker's clients? What sort of communications does the priest have with social worker and client? (All too often the answer is, none at all.)

There is also a certain latent rivalry in the present situation. Social workers are more and more being looked up to as the experts in human relationships, while the clergy are seen as marginal, if not irrelevant, to society. This is an uncomfortable position for the priest. He may be tempted to turn himself into a sort of caseworker, especially since the rôle of the priest in a rapidly changing Church is an uncertain one. There is a great deal we priests can learn from the experience, techniques and training methods of social workers. We need greater awareness of people's unspoken feelings; we need to understand behaviour 'not just in rational terms, but in terms of stress and defence'. But we must not confuse the priest's function with that of the social worker, and one of the merits of Jean Heywood's book is that she discusses not only what casework and pastoral care have in common, but also the ways in which they are distinct. This is a useful introduction to the subject, and has a useful list of books for further reading.

AUSTIN GASKELL, O.P.

SECULARIZATION: Science without God? by A. E. Loen. *S.C.M. Press*, 1967. 213 pp. 30s.

CHRISTIAN MYTH AND SPIRITUAL REALITY, by D. Watson. *Victor Gollancz Ltd*, 1967. 159 pp. 28s.

For Dr Loen man is a theological animal. True philosophy is theology. Neither physics nor biology explains spiritual life. Love, grace, sin, faith, hope and joy are the true existential categories. Man is constituted by a relation to God. Man's being is existence before God who

calls him to use his freedom from determinism to live in his situation in answer to God's Word.

In the demythologized religion of Bultmann the non-temporal dimension of human existence in relation to God is apart from physical reality. During the past century stress on eschatology