

by a glance at the Latin. More seriously questionable are two definitions in the glossary: in spite of a reference to Fr De Vaux, 'sacrifice' is defined as destruction; and 'hypostatic union' is defined as 'the union between the godhead and man' (which sounds heretical) instead of as the union between manhood and God, or, better, the union of godhead and manhood in the one divine Person of the Word. (Incidentally, it is an interesting task to compare the definitions of the same terms in the glossaries of different

volumes.) There are helpful appendices on the abandonment of Christ, the chronology of the Passion, the descent into hell, and the responsibility for Christ's death (topical, in view of Vatican II *De Judaicis*), and an interesting one, not strictly relevant to St Thomas, on the archaeology and architecture of the basilica of the Resurrection at Jerusalem.

Occasional misprints have been observed but none of much importance.

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LAY PEOPLE IN THE CHURCH by Yves Congar, O.P. *Geoffrey Chapman (Deacon Books) 25s.*

THE LAITY, the People of God by John M. Todd. *Darton, Longman and Todd (Where We Stand series) 2s.*

WHAT ARE WE HERE FOR? by Gerard Burke and Patrick Carey. *St Edmund's College, Ware, 2s.*

The area of Christian doctrine that is most clearly developing in our time is ecclesiology. Our understanding of the Church has deepened by reflection on the life of the Church, and it is those who are most open to the novel epiphanies of that life who have written the best books of ecclesiology. Prince of these is Father Congar whose *Lay People in the Church* now appears in a revised edition with additions by the author. His work was a major tributary to the Council's *De Ecclesia* constitution; and in it many of the Council's themes receive what is still their best elaboration. It is significant that whereas *Lay People*, with its emphasis on ecclesial life rather than structure, is re-issued, the 'structural' first volume of (Cardinal) Charles Journet's *The Church of the Word Incarnate*, which appeared at the same time, is today forgotten.

A deficiency in Congar's book was his discussion of the kingly function of the Church – fifteen years ago apostolic movements had yet to realise the redemptive significance of their commitment to the physical world. A few pages of Mr John M. Todd's *The Laity* help to remedy that deficiency. Mr Todd's account of the priestly-prophetic-royal functions of the people

of God reads like a first draft of a field report, but theologians may well treat these pages as source material and in some ways an advance on anything that has yet appeared. After the early pages on the people of God and the family, it is surprising that his final pages do not bring out the necessity for a communal witness and formation. A section on lay organisation looks like wasted space, until it is realised that here, already set up, are the structures for voicing public opinion within the Church, adumbrated by the Council. Now it remains to be seen whether these public structures can be made to work, while private channels, like the *Catholic Herald* letter pages, remain free.

Another introduction to the Christian vocation is *What are we here for?* A magazine produced with superb, often moving, photographs by students at Ware. The authors have talents that should not be buried. Skill and care are behind the writing of the text, which carries both the excitement and the appeal of God's call to share in his work. Priced at two shillings, the magazine is a bargain.

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