

This collection will be of considerable interest to those concerned with the interaction of law and religion in the United Kingdom jurisdictions, and is highly recommended.

Dr Peter W. Edge, Reader in Law and Religion, Oxford Brookes University

*NEW COMMENTARY ON THE CODE OF CANON LAW*, edited by JOHN P. BEAL, JAMES A. CORIDEN and THOMAS J. GREEN, Paulist Press, New York, 2000, pp xxxii + 1952 (hardback £61.00) ISBN 0-8091-0502-0

The English-speaking world is fortunate in the number and quality of its full-scale commentaries on the 1983 *Code of Canon Law*. The availability of reliable and updated canon-by-canon commentaries is of vital importance to the study and practice of Roman Catholic canon law because this type of legal literature has become standard among canonists and is much consulted by non-specialists. In 1985 the commentary commissioned by the Canon Law Society of America was published, followed in 1993 by a commentary in English published in Canada, and in 1995 the Canon Law Society of Great Britain and Ireland published a commentary. All three commentaries cover the same Code but in sufficiently different ways to justify the continuing consultation of all of them. A fourth commentary is now added to the list.

Like the other commentaries, this latest and vast publication (almost two thousand pages in length) is the work of a number of canonists. In one sense it is a second edition of the 1985 commentary but it is substantially different in being written by a different group of authors (with some continuity) and having a different purpose. While the earlier edition concentrated on the differences between the 1917 and 1983 Codes, this commentary focuses on the lived experience of the canons in use since 1983. Apart from turning to this commentary for particular canonical issues, it is worthwhile reading the opening general essays in their own right. They are informative, thought-provoking and invite discussion. Örsy outlines the main features in the relationship of theology and canon law, McManus provides an overview for the years 1983 to 1999, and Faris presents the 1990 *Code of Canons of the Eastern Catholic Churches*.

The volume has thirty-six contributors, trained in a variety of countries and with different types of expertise, and this rules out any attempt to identify a single perspective or characteristic style of analysis. The main and somewhat surprising omissions from the volume are proper expositions of the canon law on military ordinariates and causes of canonisation. Related to this second omission, the account of the Congregation for the Causes of Saints under canons 360–361 needed total rewriting, not just a repetition of the 1985 comment.

Each of the seven Books of the 1983 Code is provided with an introduction, but these introductions are uneven in quality and some are simply missed opportunities. Wrenn's introduction to Book VII (processes) is the only one with some biblical and historical depth. It is largely unchanged from the first edition, and retains the arresting opening lines that the Church may be said to be one, holy, catholic, apostolic and adjudicative. Liturgical law is a somewhat neglected topic among canonists and not rarely the occasion of disputes in the Church. Since the close of the Second Vatican Council in 1965, the Holy See alone has issued some four hundred documents involving liturgy, and there is even talk of a *Corpus Iuris Liturgici*. For all these reasons, the lengthy introduction by McManus to Book IV of the 1983 Code (the Church's sanctifying function) is a welcome retention, with some updating from the first edition.

For Roman Catholics, canon law has come to have codification as its main but not exclusive juridical expression. Despite some reservations expressed above about the introductions to the seven Books, this latest commentary in English on the 1983 Code is of a high, even demanding, intellectual standard. It is generally well-informed, aware of the main points of debate, and provides good references to official documents outside the Code as well as a carefully selected bibliography of material in different languages. In fact, the commentary is not so much valuable as indispensable.

Fr Robert Ombres OP, Blackfriars, Cambridge

*THE GOVERNANCE OF THE CHURCH IN WALES* by PHILIP JONES, Greenfach, 2000, xxx + 441 pp (paperback £20) ISBN 0-9539020-0-5, obtainable from Greenfach, P.O. Box 5052, Cardiff CF5 2WW or SPCK, Windsor Place, Cardiff CF10 3BZ

This book examines the law regulating the Church in Wales from three angles: what the Church is, what it does and what it owns. The book was written after the author, who is a solicitor, completed a degree course at Cardiff University. The last full work on the law of the Church in Wales was published in 1937 and the year 2000 (when this book was published) was the eightieth anniversary of the separation of the Welsh church from the English church. So it is a timely production.

The book is both scholarly and readable. The law of the Church in Wales is placed in the context of both its history and its belief. As far as the history is concerned this inevitably relates to the Church of England, both that before and that after the Reformation. Most of the historical material will therefore be of interest to members of the Church of England who have an interest in the development of church law. Indeed the book is written in such a way as to make the material accessible also to non-lawyers. It provides informative and interesting reading for all persons who seek a better understanding of the law affecting all the provinces of the Anglican Church in the United Kingdom. Examples of the topics dealt with in their historical context are the church's law relating to marriage (and divorce) and the church's law relating to parson's freehold, benefices and patronage.

The Church in Wales came into existence in 1920 under the provisions of the Welsh Church Act 1914. The book starts with a discussion of the social and political forces which brought about the 1914 Act. It is of particular interest to learn that there was no strong impetus for change within the Welsh church itself but that the pressure for change came from outside the church. In the next section of the book the author shows the close relationship between the belief of the church and the law of the church. Its belief is based on the three historic formularies of the English church (the Thirty-nine Articles of Religion, the 1662 Book of Common Prayer and the Ordinal) together with the Canons of 1604, the resolutions of Lambeth Conferences and the reports of certain commissions and committees. The law has to correspond with the faith and doctrine of the church as expressed in these foundation documents.

This book is of interest at various levels. The first level is as a text book setting out the law of the Church in Wales, and (for historical reasons) the law of the Church of England up to 1914. The material about the formation and structure of the Governing Body (which makes legislation for the Welsh church) and its Regulatory Body (which owns its property) will naturally be of particular interest to members of the