

Christianity. He has also had to face many practical difficulties: general conservatism, lack of time, opposition from westernized converts, multiplicity of languages among his flock.

The Nijmegen conference marked a great step forward. It was of considerable authority, presided over by an Indian Cardinal, with a majority of missionary bishops among its speakers. The Holy See, the forthcoming Council, and the established Church would have to listen to its findings, whose publication in many languages may be a major stimulus to liturgical adaptation, not only in the missions, but in the Church at large. For the two spheres are not separable. Only when the established parts of the Church are persuaded of the need of a wholesale adaptation will it be possible for the missions to pursue such a course.

The burning urgency of adaptation appears plainly from the papers. The Church stands little hope of any large-scale growth outside Europe unless it takes place. The missions seem to wait for permission to go ahead from the established Church, and still more for positive guidance and steering such as will ensure that they remain connatural growths of the one Church and do not deviate.

One of the things that recurs insistently throughout the book, without much contradiction, is the necessity of the use of the vernacular, before any real adaptation can be started. Another is the need of wide adoption of local customs and of the construction of new liturgical forms, if a truly worshipping community is to be realized.

It results that most of this work will have to be done not by individual missionaries working alone, but by co-operative effort between the bishops of more or less homogeneous areas, and the establishment of centres in which theorists and practical men can work out details of adaptation. And the whole must be in close union with the Church in non-mission lands.

The problem is one of the growth of the whole Church: of the Church in the old countries to be able to include a vast variety in its unity; of the Church in the new countries to be able to incorporate new peoples and all their cultural values. *Liturgy and Missions* is an incentive to the renewal of the whole Church.

OSWIN MAGRATH, O.P.

ROME AND THE VERNACULAR, by Angelus de Marco, O.F.M.; Newman Press, \$3.25.

The last quarter of a century has seen an astonishing change in the climate of opinion on the question of the use of the vernacular in worship. This change is due primarily to a better understanding of the principles underlying the liturgical movement which, after a false start in the nineteenth and early twentieth centuries has now, with the full approval of the Church authorities, emerged as authentic, entirely adult and responsible. No longer after the recent reforms of the Roman rite or the various pronouncements of the popes can it be asserted

(as was commonly done in this country) that such things as the congregation taking an active part in the offering of mass or the saying of the divine Office at the proper times are against the mind of the Church or merely the views of a small body of cranks.

But all through its history the liturgical movement has been bedevilled by lengthy discussion on matters of detail and practice and nothing like enough thought has been given (again, especially in this country) to the profound theological principles underlying it. Very much the same can be said on the question of language in worship. Here, for instance, we have a book which sets out to give an exposition of 'the mind of the Church, drawn from the historical and practical decisions on the use of languages other than Latin in the Latin rite of the Church (*sic*), and substantiated by authentic and official documents of the Church'. So far as it goes that is all very well. We have the various decrees and pontifical pronouncements of the past and can learn of such things as the permission granted for the celebration of the Roman Mass in Georgian or in Syriac, or of what happened at Trent on the question. Fr de Marco's book is fully documented and, within the narrow compass of what it has set itself to do, fulfils its purpose. But it is by no means certain that that purpose is nowadays much to the point. We need urgently a thorough examination of the function of language in worship with some attention paid to the conclusions not only of history but also of the developing science of semantics. As it is we appear still to be at the stage of the *argumentum e turismo*, and books like that now under review merely add to the stock of ammunition of both sides without taking us very far forward. The trouble is that this is a doctorate thesis made into a book (a practice rarely successful), and since there is no real *thesis* (the author expressly states that he makes no 'attempt to side with the pro or con of the vernacular problem') it is not very exciting reading.

LANCELOT C. SHEPPARD

THE JEWS, by F. W. Foerster; Hollis and Carter, 16s.

THE JEWISH FAITH, by Paul Démann; Burns and Oates, 8s. 6d.

THE JEWS AND THE GOSPEL, by Gregory Baum; Bloomsbury, 27s. 6d.

F. W. Foerster is a Protestant scholar who was forced long ago to leave his native Germany because of an outspoken love of justice and freedom. More than half of his book is taken up with tracing the infamous treatment of the Jews down the centuries and the rest contains some account of the spiritual resources which helped them to survive. Good though it is to see any tribute to a grievously wronged people, one cannot say that this book makes essential reading. Fr Démann, writing in the *Faith and Fact* series, offers a clear and reliable elementary introduction to the doctrine and liturgy of the main Jewish tradition, with some prefatory remarks to locate the significance of the Jews for Christians.