

earlier tradition, which still persisted through most of the medieval period, of Christ as calmly victorious. But equally salutary is the 'existential shock' produced by the strangeness of some of the interpretations of the theme, such as the Celtic example from the Southampton Psalter.

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Notices

The best way to understand our present liturgy is to follow its historical growth during the great formative period with the guidance of an expert. No better book could be recommended to the non-specialist reader than Fr Jungmann's *The Early Liturgy*, which has just been reprinted by Darton, Longman and Todd at 17s. 6d. Here is the clearest possible picture, without the easy generalisation or over-simplification that is so common, of the extremely complex development of liturgy to the sixth century.

By contrast, *The Eucharistic Liturgies of the Eastern Churches* (Liturgical Press, Collegeville, \$8.00) makes no claim to scholarship. The reader is taken point by point (each illustrated by one of eight hundred photographs) through the actual performance in Rome of twelve eastern rites. It is a little like the sight of a graceful wild animal going through its performance in the circus-ring; but for those in the west who enjoy such performances this book will have its uses.

Now that the Council has promised such far-reaching reforms in liturgical celebration we need not fear to admit that at the moment intelligent participation at mass is far from easy. Nevertheless a lot even now can be done to help laypeople, and some thoroughly useful suggestions are made in Donald Attwater's short, witty, practical essay, *At Mass with a Missal*, published by Challoner at 2s. 6d.

Herder-Nelson are one of the publishers now engaged in putting out English versions of the great Jesuit theologian Karl Rahner, though one could perhaps wish they had a better team of translators to call on. *The Episcopate and the Primacy*, written with Joseph Ratzinger (series *Quaestiones Disputatae*, 12s. 6d.) is already firmly established as an authoritative discussion of an important issue before the Council: the tension between scriptural revelation and living authority, between the authority of the college of bishops and the pope as their head, between this college and that of the apostles headed by St Peter. Rahner demands determined effort to digest, but no priest or layman who makes the effort is disappointed.

His brother, Fr Hugo Rahner, writes much more easily. In *Greek Myths and Christian Mystery* (Burns Oates, 63s.) he examines, with scholarly care and a minimum of Jungian mystification, some of the mythological ideas which the early Christians, at least after a century or so, began to take over from their

Greek culture. The balance between Jerusalem and Athens is never easy to keep; but now that we have again come to see that the Christian mysteries must primarily be understood in semitic terms, we can again afford to pay more attention to less central elements in our complex Christian culture. Books like this have their place.

It is a good sign that so much classical spiritual writing is now being re-translated into something approaching contemporary English. Recent examples include St Francis de Sales' *Treatise on the Love of God* (Burns Oates, Orchard Books, 30s.), *The Imitation of Christ* (Collins, Fontana Books, 3s. 6d.) and the *Spiritual Exercises* (Burns Oates, Golden Library, 12s. 6d.). The translations are unequal in value, but then so are the originals. Some protest must however be made about a new translation of Prudentius (Fathers of the Church, C.U.A. Press, n.p.) into verse of unimaginable flatness, by Sr M. Clement Eagan. Reprints of more recent books include *In Defense of Purity* by Dietrich von Hildebrand (Helicon, Dublin, 18s.) and *Worship* by Evelyn Underhill (Collins, Fontana Library, 9s. 6d.). These must still have their admirers.

Finally from America comes *Sisters' Retreats* by Thomas M. Dubay, S.M. (Newman, Maryland, \$4.50). It begins typically and splendidly with a research project in which Fr Dubay discovers, by means of a questionnaire, what nuns really want from their retreats (why has no one over here yet thought of this?) This is followed by advice on subject matter and method of approach, and on ways to enter into retreat—for the book is meant to be read both by those who receive and by those who give. Though much is directly applicable to England, it would still be useful for someone to do the same kind of thing for our own needs.

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