

universal as it was by permitting as it did a greater cultural diversity to exist within the theological unity than it allowed, for example, in the mid-nineteenth century; and we might then come to understand why in a review of this very book in the Anglican magazine, *Prism*, the reviewer considers the main charge against us to be that we have failed to live up to our large claims: that the Church 'while claiming to be Catholic . . . fails to demonstrate its Catholicity'.

To read and meditate upon Professor Küng's book would be, therefore, an excellent Lenten preparation, drawing attention as it does to our failure to show forth the fullness of the Church. The central part of the book, entitled 'Renewal of the Church', provides the point of departure; and Professor Küng's agenda is impressively comprehensive: Catholic appreciation of the religious motives in the Protestant Reformation; the growing regard for the scriptures in the Catholic Church; development of the liturgy into a people's liturgy; understanding of the universal priesthood; increased adaptation of the Church to the nations, and the discouragement of Europeanism and Latinism in the missions; purification of the papacy from politics; reform of the Curia; simplification of canon law; a clearer recognition of tolerance and the claims of the individual conscience. Not only is the list endless, but it must be considered with humility, caution and the spirit of requisite obedience to the discipline of the Church; and such an agenda can only be touched upon in the space of a paper-back; Professor Küng is at all times concerned to safeguard himself against legitimate criticisms of being superficial and over-hasty, his book is published with commendations by the Cardinal Archbishop of Vienna and by the Superior of the *Mission de France*.

In matters of this kind, however, to concede the need for change and reform is to concede much; and some of us may very well live to appreciate the truth of Bacon's maxim about the levity and unconstancy of men's judgements, 'which, till a matter be done, wonder that it can be done; and, as soon as it is done, wonder again that it was no sooner done'.

JOHN COLLISON

THE WHOLE MAN AT WORSHIP, by Hélène Lubienska de Lenval, translated by Rachel Attwater; Geoffrey Chapman, 10s. 6d.

INTRODUCTION TO THE LITURGY, by I. H. Dalmis, O.P., translated by Roger Capel; Geoffrey Chapman, 24s.

The slender volume by Madam Lubienska de Lenval is described by the publishers as 'an exploratory essay on movement and the use of the body in worship—not just in arid ritualism, but in the living worship of the whole man'. The more ample work of Père Dalmis is similarly claimed to be an 'important and authoritative study, unequalled in the English language for its accuracy of detail and the level of its perception'. Both these books can be

safely and strongly recommended as the fruits of scholarship which in turn are the seeds of vigorous and healthy practices in the liturgy of the parish.

Madam Lubienka de Lenval discusses first the liturgical actions of our Lord, those which exemplify the carrying out of his public duty, such as his descent into the waters of the Jordan for baptism and his prostration in agony in the garden, and she demonstrates how these actions are caught up in the liturgy and repeated for our own times. 'And lifting up his eyes to heaven, he said, Father, the hour is come'; at mass the celebrant is twice directed (*sacerdos . . . elevansque ad caelum oculos . . . elevat oculos ad caelum*) to raise his eyes heavenwards. She ranges widely over Catholic rites, selecting appropriate instances of gestures and actions enshrined in worship and which support her thesis that 'actions, like pronunciation, are transmitted by example, and in this lies the profound value of the liturgy which passes on from generation to generation the attitudes of prayer bequeathed by the faithful of former times'.

Père Dalmais, after placing Christian liturgy in its human context, divides his work into two sections: the theology and the form of the liturgy. The first is solidly founded on the liturgy as the expression of a great mystery, the meeting point of God and man. The second includes an excellent summary of the historical development of western liturgies, with some reference to eastern rites. There is a wealth of detailed reference within a relatively small compass. He reminds us that the Ambrosian rite is genuinely western and has preserved better than the Roman 'the impress of those ancient days when customs of Syrian provenance made their mark on the whole of the Christian world'. He directs our attention to St Thomas's treatment of the analogy of the sign, with the careful definitions that he provides, and the shades of meaning that he envisages. The whole work is informed by Père Dalmais' own mature understanding of what liturgy is.

For the translation of both these books we have much reason to be thankful. The attempts now being made in our parishes to implant a right practice of liturgy will strike no roots if they are not accompanied by a genuine understanding of what is motivating the Church in this period of liturgical revival. Before a right spirit of action can be communicated to the people, before they can be brought to a realization of what their liturgy expresses, the principles of liturgical theology must be imbibed by the clergy. Through no fault of their own many of them have been brought up in a tradition of worship very different from that which is coming to prevail. In the absence of staff colleges (of the kind developed in the armed forces for the top brass), it is largely through books like these that one's experience is enlarged to meet new demands and changed circumstances. They certainly indicate very clearly that dialogue masses and the like are not required merely on legalistic grounds, to comply with new rubrics, but are demanded by the natural exigencies of the liturgy of Christ which is the liturgy of the Church.

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