

HISTORY OF THE MISSIONS, by Bernard de Vaulx; Burns and Oates, *Faith and Fact Series*, 8s. 6d.

This is an excellent short summary by a layman, not only of the missions in the more limited sense in which the word is sometimes used, but of the expansion of the Church from the beginning. What will be particularly interesting to most readers are the less known parts of the long epic: the original growth of the Church in the first two centuries after Christ; the evangelization of Germany and the North in the eighth to the tenth centuries; the Mongol missions which stretched five thousand miles across Asia to Peking in the fourteenth century.

It is to be hoped the *Faith and Fact Series* will produce a second volume completing this, for it only brings the history up to the first world war, and it is in the last forty years that the most remarkable growth of the modern missions has been seen. The mass conversions in Africa, the foundation of the indigenous hierarchies in India and Africa and the Far East are very recent mission history. It is also in this period that the reaction against the West, with an accompaniment of materialistic socialism, and national culture movements, and national political movements, has presented a giant new problem to the Church.

Looking at the general scheme of the nineteen hundred years of history described by the author it is encouraging to note that the great missionary periods have been very largely associated with the times of greatest stress in the Church as a whole: among the peoples who submerged the Roman Empire; in the period when the Church was troubled by heresy and threatened in its essential freedom of action in the thirteenth century; in the Reformation period; in the last fifty years; also, in each case, in or after an age of martyrs.

FINBAR SYNNOTT, O.P.

LITURGY AND THE MISSIONS, edited by Johannes Hofinger, S.J.; Burns and Oates, 42s.

The collection of twenty-nine papers from the Nijmegen Conference of 1959 is a revealing document of the progress and difficulties of liturgical adaptation in the missions.

The basic principle of adaptation was laid down in the missionary encyclicals, and much has been said and written since then. Yet the results have been meagre. On the one hand the non-missionary Church has not yet been ready for wholesale adaptation in missionary countries, which are a part of the one Church, being its growth, and whose doings affect the whole Church. On the other hand missiological theory has still been imperfectly developed, and positive guidance for detailed adaptation by the missionary in the field has been lacking, so that he has feared to attempt much lest he introduce pagan values into

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