

passion narrative at the climax of the gospel, he had worked out the series of signs and the significance of the Crucifixion/Resurrection as the final sign, he would have been able to write a richer and more catholic commentary on the final paragraphs of the narrative. As it is, he is content with rather bare statements which are in line with traditional theology, but which do not fulfil the promise even of his own method. The result is to leave one feeling that though the text and the literary commentary are excellent, its theology—a protestant theology of conversion and faith—while achieving many fine insights, is partial and one-sided. With these reservations, it is an excellent book, very pleasantly produced and printed for so low a price.

BENET WEATHERHEAD, O.P.

LITURGY AND SPIRITUALITY, by Gabriel Braso, O.S.B., translated by Leonard J. Doyle; The Liturgical Press, Collegeville, \$ 3.50.

Nothing is more important in the life of the Church at the present moment than to re-unite in the minds of the faithful what has been achieved in the fields in which the Church is advancing—scripture and patristic study, liturgical worship and vital pastoral methods. Or rather, to relate these advances to whatever is vital in the carryover from the preceding centuries. The faithful often do not want to surrender to the seeming innovations of the experts, the experts become impatient with the lagging faithful. What is needed is a simple statement or way of working which will preserve but re-orient all that is good from the past with what appears to be vital for the future. Dom Gabriel Braso's book sounds from its title as though it were going to attempt this in one field at least—'spirituality'. For those who would be avant-garde, 'spirituality' is a smear-word, associating with itself the notions of narrowness, secondary devotions, the outworn: rightly understood as a particular way of training the Christian soul to whom it is suited, with perhaps an emphasis on one or other aspect of Christian life and prayer, there is nothing wrong with it, and Dom Gabriel proceeds to show that the liturgy is the best, fullest and broadest spirituality there is, that of the Church herself. It is a pity that the book, despite a good ground plan, is so long-winded, since the author has a sound grasp of the scriptural and theological basis of the liturgy and much of the book is taken up with this. These principles had to be stated, but it is only towards the end, in the last three chapters, that he really gets to grips with the problem, the place of the Christian as an individual—the field of 'spirituality'—in the communal worship—the field of liturgy. He has not, I think, made up his mind whether he is writing a book about the liturgy in itself, or whether he is trying to reconcile the old and the new, and if so for whom. From the *art nouveau* dust-jacket one might think that it was meant for the faithful reader beginning to be interested in the liturgy, from the turgid abstraction of the writing one might

think it was meant for seminarians and upwards. But those who do struggle through it will be able better to re-unite the old and the new in their own minds or the minds of their congregations.

BENET WEATHERHEAD, O.F.

THE RUBRICS OF THE ROMAN BREVIARY AND MISSAL: THE GENERAL DECREE OF 26 JULY, 1960, WITH AN ENGLISH TRANSLATION, by J. B. O'Connell; Burns and Oates, 10s. 6d.

HOW TO USE THE NEW BREVIARY, by Lancelot Sheppard; Darton, Longman & Todd, 5s.

PRAYING THE BREVIARY, by Graham Jenkins; Challoner Publications, 4s. 6d.

HANDBOOK FOR THE NEW RUBRICS, by Frederick R. McManus; Geoffrey Chapman, 21s.

Some of us still become a little confused when some rubrical hazard appears, and we have to apply the new rules which came into force on January 1st, 1961. Burns and Oates have produced for us the complete Latin text of the decree for the Roman Rite, with a page for page translation by Canon O'Connell, one of the most prominent liturgical experts in the country. The first announcements of this book, back in the dark ages of 1960, told us there would be a commentary, but this has been left for a future publication, presumably to see how the new rubrics work in practice. Technical rubrical Latin has its peculiarities of diction, and we probably should not grumble at correspondingly peculiar technical English, such as 'properness' and 're-placement' (of a feast) for *proprietas* and *repositio*, and phrases like 'exequial Mass', 'translated feast' (in n.99, though usually 'transferred') and 'extraordinary celebrations'; maybe 'properness' would need a circumlocution to avoid it, but we might 'shift' a feast, or attend a 'funeral' or a 'special festivity'. It seems a pity that the kindly *Variationes* at the end of the Roman decree, summing up for us what in fact has been altered, have been omitted (except for the calendar), and also the *Declarationes* regarding the application of the new rubrics to local or monastic calendars.

Lancelot Sheppard has given us a useful booklet, 'severely practical . . . [to] make the learning of the breviary easier or the adaptation of an old breviary possible' (p. ix). It is an excellent introduction to use of the breviary in general, and in particular to the management of the new rubrics. The last chapter explains the mysteries of an *Ordo*.

*Praying the Breviary* starts with nine pages of history of the breviary, so compressed as in fact to be misleading: for instance (p. 6) one has the impression that the *Gloria Patri* was added to the Psalms in the first century, and (p. 11) that the Franciscans adopted the breviary of the Roman Curia, while in fact Haymo of Faversham was invited to organize its text in 1241. A sad gracelessness of style is rather evident: 'clergy . . . moved around more than most . . . the