

EARLY SOURCES OF THE LITURGY, compiled by Lucien Deiss; translated by Benet Weatherhead. Geoffrey Chapman, 1967. 21s.

Only a few years ago the slogan was one foreign word, *ressourcement*; now it is another, *aggiornamento*. In the one case, the true Christian spirit was to be cultivated by a pondering on the documents of the pristine tradition, in the other it is to be revealed zen-wise in commitment to the present. In fact, of course, both activities are necessary, in interaction. At every great crisis of renewal, men return to their classical books; paradoxically, it is the very sense of the contemporary that quickens imaginative sympathy with the past, just as intelligence of the past is a rehearsal for the present.

The book under review is thus in the line of *ressourcement*; and as a work of popularization it comes with particular opportuneness at a time when we are accustoming ourselves to the newly-translated Roman canon of the mass and to the further adaptations and experiments that this revelation will no doubt accelerate. For the book provides comparative material with which to view our Roman mass in all its

force and weaknesses, its dignity and its accretions. Introduced by brief notes are ten sets of liturgical prayers of the eastern and western traditions, including the narratives of the passover meal and the institution of the eucharist in the New Testament. The western prayers are those familiar to any student of the liturgy—the eucharistic prayer of the Didache, the memorial of Saint Justin, and extracts from the incomparable Tradition of Hippolytus of Rome; not so familiar are the fulsome examples of the eastern tradition, Syrian, Chaldean and Egyptian.

The work of an eminent musicologist rather than of a liturgist strictly so-called, this book is not meant for scholars. For many others, however, the notes will prove as useful as the texts are meditatively beautiful—with a beauty that is worthily served by the quality of the translation and the tact with which many passages are laid out like free verse. There is a touch that betrays the translator for the poet he is.

PASCAL LEFEBURE, O.P.

MAN, CULTURE AND CHRISTIANITY, by Giles Hibbert, O.P. Sheed and Ward, 1967, 241 pp. 27s. 6d.

'It is the intention behind this work', so we are assured on page 30, 'to show that the compatibility which there is between Christianity and those aspects of modern culture represented especially by psychology and literature is something far more realist than what we get in either Gerald Vann or Victor White.' What this means, I think, is that Giles Hibbert finds it possible to make use of the work of Jung and D. H. Lawrence to develop an even more deeply Incarnation-centred sacramental piety than either of his distinguished predecessors attempted to produce.

He certainly sticks loyally to the English Dominican tradition of writing books which are almost unclassifiable. The best parts of this book seem to me to point to the spirituality shelf as the most appropriate place for it in the library. Perhaps such categorizing is out of date, but the blurb and the foreword make claims about the book which most mislead the reader. It is not fair to speak of Fr Hibbert as grappling with the fundamental issues in contemporary theology. In so far as these issues come up at all, he skirts round them: the problem of demythologization is raised in the first chapter but not discussed in terms of the work of Bultmann himself. On the other hand,

Laurence Bright's assertion in the foreword that the social-political ideas deriving from Marx are an essential element in the book is plainly just wishful thinking. What is said in the last chapter does not make up for the tendency throughout the book to play down the importance of structures. We are told that law is not to be dismissed (p. 190), but when it comes to the bit, we find Fr Hibbert treating it 'almost as an appendix' (p. 208). 'Perceptive sensitivity' is rightly preferred to legalism; but one is reminded of Professor Cameron's point about the reluctance of liberals to accept that legislation is a *disciplina*. 'The essence of Christianity', it is claimed, 'is this life which the people of God lead as such. . . . Attempts to pin it down and legislate for it will only reduce its actuality. . . .' Obviously dogma and law can be restrictive, but Fr Hibbert sometimes sounds close to meaning that they are so even in principle.

One wonders where Fr Hibbert would be without his Aunt Sallies, but it is abundantly clear that his denunciations of various aspects of Catholicism spring from an impressive sacramental mysticism of the Incarnation: this is how he takes man and God absolutely seriously. He keeps up a running fight with