

pattern' scarcely suffices to set the balance right. 'The pattern' of pagan man's religious desires (itself an abstraction from many different religious cultures) is simply other than the pattern of Old Testament hopes: this is surely the enduring truth of the invectives of the prophets, that redemption from Yahweh is utterly different from immortality gained through man's cults. Fr Vann perhaps thinks that this goes without saying, but it would help if he were to make his theological basis clearer.

And this is not only a matter of general theory: throughout the introductory essay there is a tendency to allow Jungian metaphor to overlay the biblical symbols. Are the dark waters of the primeval chaos really the womb from which light and life must spring, or are they rather the threatening forces of disorder and nothingness that Yahweh restrains by his almighty power? If evil is that from which our Lord taught us to pray for liberation can we be engaged in the struggle of redeeming, transfiguring, and so integrating the evil?

The paraphrase of the gospel given in the second part of the book is delightfully successful. Most of it is a free translation printed in blank-verse form, but occasionally the text is replaced or expanded by a commentary on St John's meaning put into Johannine language.

JEROME SMITH, O.P.

THE MASS IN THE WEST, by Lancelot C. Sheppard; Burns and Oates, 8s. 6d.

THE EUCHARISTIC LITURGY OF TAIZÉ; Faith Press, 9s.

Travel—or even the television camera—is apt to confront one with a mass unlike the one in the local parish church. To assist at it intelligently one needs to know something about the rite, a need which this book, by the general editor of the Faith and Fact Books, supplies by giving an account of the modern variants of the Roman rite. After a very summary sketch of the history of the Roman Mass, it shows something of the unity in diversity still existing in the Latin Church, in chapters devoted to the Ambrosian and Mozarabic rites, the rites of Lyons and Braga, and the monastic rites, i.e., Carthusian, Cistercian, Premonstratensian, Carmelite and Dominican. Each is treated under the headings: origins and history, and the order (or rite) of mass. A great deal of reading preceded the writing of this little volume, but inaccuracies, perhaps due to restricted space (e.g., in the enumeration of the Offertory prayers of the Ambrosian rite, p. 32) or to out-of-date sources (the Cistercians no longer sing the 'O salutaris hostia' immediately after the consecration, p. 78), tended to shake one reader's confidence in its general trustworthiness. The proportions of the chapter devoted to the Ambrosian and Mozarabic rites were unexpected, for, as the author admits, the latter is practically defunct, while the former is extensively used, not only in Italy but also in numerous parishes of the Ticino in Switzerland. Maybe the author, like the reviewer, has come across the very abbreviated

formula for the distribution of communion (p. 34), but St Ambrose's 'Corpus Christi. R. Amen' is not as yet the one prescribed by the *Missale Ambrosianum*, where the priest is told to say 'Corpus Domini nostri, etc.', to which the communicant replies 'Amen'. Strangers assisting attentively at mass in the diocese of Braga will find more unusual items than the author has listed; the following surely deserved mention: the Ave Maria recited before the prayers at the foot of the altar, so that, with the Marian antiphon after the Last Gospel, the rite begins and ends under Mary's patronage, the attractive blessing of the person who brings up the people's offerings, the celebrant's adoration of the sacred species on both knees at the consecration.

In a second edition of this book, justice should be done to the memory of a great pope, for it is unfair to state without qualification: 'John VIII forbade the liturgical use of Slavonic' (p. 105). Certainly in 879 John VIII prohibited its use, but after St Methodius had come to Rome and discussed the situation with him, the Pope fully approved. Passages of John's letter (June, 880) to Count Sventapulco would satisfy the most ardent vernacularist. It was his successor, Stephen V, yielding to a pressure group, who forbade the liturgical use of Slavonic.

*The Eucharistic Liturgy of Taizé* is an inspiring book for anyone interested in the liturgical movement and the possible shape of things to come. The Protestant community of Taizé has handsomely profited by liturgical scholarship in evolving its own rite. Here is presented what might be called the 'Ordinary of Divine Service', preceded by an introductory essay on 'The Celebration of the Eucharist' by Max Thurian, superior of the community. The Sunday and Festival Liturgy and the shorter Weekday Liturgy are given, and, at the end of the book, the various prefaces in use. There are three scriptural readings on Sundays and festivals, when the litany or invocation, inspired by the Ambrosian rite, is also sung—measures which may one day find their way into the Roman Missal. The prefaces, although not as many as those at Milan, are more numerous than the Roman, and among them not the least interesting is that 'of the Church' prescribed for the Sundays between the feast of Sts Peter and Paul and the Transfiguration. The translation is a happy one.

THOMAS BOOS, O.S.B.

THE NOVITIATE, by Louis Colin, C.S.S.R.; Fowler Wright, 30s.

THE PRIEST AND VOCATIONS, Conference Papers; Aquin Press, 25s.

A CHOOSING, by Fr Hugh, S.S.F.; Faith Press, 4s. 6d.

There are no cracks in Fr Colin's cloisters. His book, so the foreword tells us, 'has been conceived in a purely didactic spirit': an admission which in England, anyway, is unlikely to puff the author's sales. It is made up of forty-two