

(as was commonly done in this country) that such things as the congregation taking an active part in the offering of mass or the saying of the divine Office at the proper times are against the mind of the Church or merely the views of a small body of cranks.

But all through its history the liturgical movement has been bedevilled by lengthy discussion on matters of detail and practice and nothing like enough thought has been given (again, especially in this country) to the profound theological principles underlying it. Very much the same can be said on the question of language in worship. Here, for instance, we have a book which sets out to give an exposition of 'the mind of the Church, drawn from the historical and practical decisions on the use of languages other than Latin in the Latin rite of the Church (*sic*), and substantiated by authentic and official documents of the Church'. So far as it goes that is all very well. We have the various decrees and pontifical pronouncements of the past and can learn of such things as the permission granted for the celebration of the Roman Mass in Georgian or in Syriac, or of what happened at Trent on the question. Fr de Marco's book is fully documented and, within the narrow compass of what it has set itself to do, fulfils its purpose. But it is by no means certain that that purpose is nowadays much to the point. We need urgently a thorough examination of the function of language in worship with some attention paid to the conclusions not only of history but also of the developing science of semantics. As it is we appear still to be at the stage of the *argumentum e turismo*, and books like that now under review merely add to the stock of ammunition of both sides without taking us very far forward. The trouble is that this is a doctorate thesis made into a book (a practice rarely successful), and since there is no real *thesis* (the author expressly states that he makes no 'attempt to side with the pro or con of the vernacular problem') it is not very exciting reading.

LANCELOT C. SHEPPARD

THE JEWS, by F. W. Foerster; Hollis and Carter, 16s.

THE JEWISH FAITH, by Paul Démann; Burns and Oates, 8s. 6d.

THE JEWS AND THE GOSPEL, by Gregory Baum; Bloomsbury, 27s. 6d.

F. W. Foerster is a Protestant scholar who was forced long ago to leave his native Germany because of an outspoken love of justice and freedom. More than half of his book is taken up with tracing the infamous treatment of the Jews down the centuries and the rest contains some account of the spiritual resources which helped them to survive. Good though it is to see any tribute to a grievously wronged people, one cannot say that this book makes essential reading. Fr Démann, writing in the *Faith and Fact* series, offers a clear and reliable elementary introduction to the doctrine and liturgy of the main Jewish tradition, with some prefatory remarks to locate the significance of the Jews for Christians.

Much the most important of these three books is the one by Fr Baum. Like Fr Démann, a convert Jew, he is well known in ecumenical circles. Indeed, he is a consultor for the forthcoming council. He sets out here to show, by a careful analysis of the gospels, the Acts and the Pauline epistles, what Jesus and the first Christians thought of the Jews. The crux of his argument is of course the famous chapters in Romans, but he reaches what he has to say about them by way of a thorough discussion of all the other relevant passages. His final conclusions are optimistic for the outcome of the Jewish problem and, as he says, not altogether indisputable. It would be unfair, however, to question them in the limits of a brief review. This is a book which has to be read over a period of months, with the sacred text by one's side, and the great benefits it affords, above all a deeper sense of the mystery of Israel, will come only through such patient reading. This is, in fact, one of the most valuable books that have ever been written in aid of more understanding between Jews and Christians.

FERGUS KERR, O.P.

CATHERINE DE SIENNE, by J. M. Perrin, O.P.; Aubier, n.p.

This is an important book. The life of St Catherine of Siena has been written many times; sometimes the result is good, sometimes indifferent. But in each case it is the life of the saint in the foreground, with a background of her teaching. In this book it is the doctrine of the Church which is illustrated and exemplified in the life and writings of the saint. According to Père Perrin in his preface, a saint is our contemporary in the mystical body, and through him Christ, who is the author of the whole Church, both shows and gives us something of her plenitude. The difficulty of coming in contact with a personality of another century repays us in so far as it permits us to understand the height of their Christian life, as they exemplify the gospel.

The actual factual life of St Catherine is more or less limited to the first part of the book; rather less than a quarter. Then the author gives an exposition of the apostolic life, in what it consists, its requirements and whence it receives its strength. Finally, there is given a picture of the Church, the mystical body of Christ, showing how its essential holiness is in no way diminished by the individual weaknesses, sins, or even by the vicious life of some of its members. This leads to the crowning point of St Catherine's example and teaching, when our Lord said to her: 'Offer thy life afresh and give thyself no rest. It is for this ministry that I have established thee, thee and all those who follow thee, and who will follow thee. Give thy whole attention and never look back, but always enlarge thy desires'.

All Père Perrin's teaching is illustrated by quotations from the *Dialogue*, the *Letters* and the *Prayers*; quotations given from any source which suits the particular doctrine under discussion. Thus the reader is presented with what might be styled a *Summa* from St Catherine. The amount of research condensed