

of clear epoxy resin. The use of layers of fibre-glass to bond antique glass together is touched upon. An unusual topic is the problem of exhibiting stained glass.

With regard to the illustrations, we realize that the question of cost limited the use of colour, but we could have wished that the number of black-and-white illustrations of artists' work had been reduced to enable more than three of the illustrations to be in colour. Such a wonderful work as the Baptistery Window at Audincourt by Jean Bazaine loses nearly all its appeal when colour is lacking. The photographic illustrations do, however, bring out interesting contrasts in the use of leads of different sizes, as in the windows by Georg Meistermann (pl. 156 & 158).

The line drawings illustrating the techniques

are drawn by Ann Powers and are generously distributed throughout the text. Though they are usually adequate, some would be improved by the use of a tone to clarify the different planes, e.g. in plates 6-10, and later on in the section on the process of leading up the glass. The 'plan of the ideal studio' is a mixture of plan and perspective which does not read too clearly (pl. 12); while in the illustrations on 'cutting', plates 42 & 43 suggest (in contradiction to the text) that the glass is tapped from above.

To end as the book does on a positive and practical note, there is an excellent glossary, bibliography and list of suppliers of materials both in England and the U.S.A., which should be of great value to stained-glass artists and students alike.

PHILIP BROWN

THE LAST THREE POPES AND THE JEWS, by Pinchas E. Lapide. *Souvenir Press*. 42s.

The author of this well-documented study, which endeavours to put the activities of three Popes with regard to the Jews during the years of their European martyrdom at the hands of the Nazis into their proper perspective, knew Pius XI, Pius XII and John XXIII personally. As a founder member of the first American *Kibbutz* in Israel, former Israeli consul in Milan and Deputy Editor of the Government Press Bureau in the Prime Minister's Office in Jerusalem, where he is working for inter-faith rapprochement, Pinchas Lapide possesses that intimate knowledge of his subject which enables him to argue his case conclusively, and especially to vindicate the conduct of Pius XII against such attacks as those voiced by Hochhuth in his play *The Representative* or the famous criticisms of Camus and Mauriac. Besides the works mentioned in the extensive bibliography which covers more than six pages and includes books in English, French, Italian, Dutch and German, the author has drawn mainly on Jewish sources: the Zionist Central Archives, material at the Hebrew University, accounts from survivors, and the archives of the Yad Vashem, one of the world's largest collection of documents on the fate of European Jewry, to establish his claim that the Catholic Church saved at least 700,000 Jewish lives, if not 860,000. Above all he refutes the recurring argument of those whose idealism outbalances their sense of realities, the argument that the Pope should have publicly branded all anti-semitic activities, concentration camps and gas chambers as *totally un-Christian*. Not only would

such a statement have had no influence on the extermination policy of the maniac Hitler: it would merely have led to intensified persecution as was the case in Holland and Poland. 'Perhaps a solemn protest would have gained for me the praise of the civilized world, but it would have brought upon the poor Jews a still more implacable persecution than that which they now have to suffer . . .', Pius XII is reported to have said to Don Pizzo Scavizzi, an Italian Field Chaplain during the war, quoted in the April issue of *La Parrocchia*, Rome, 1964 (p. 245). But more than that, so deeply ingrained was anti-semitism in the hearts of German Catholics, that any papal call to oppose Jewish persecution would have been left unheard. In his book *Die Kapitulation*, Munich 1961, the German Catholic author Carl Amery writes: 'It is my firm conviction that the majority of German Catholics would not have obeyed, had the German bishops insisted on their rejection of Nazism. The German Catholic milieu was ripe for capitulation, and nothing, literally nothing, not even the voice of the bishops or the voice of Rome would have prevented this capitulation' (p. 242).

The fact that the author does not ignore the sad history of Christian-Jewish relationships—nearly one quarter of the book is devoted to the description of these from the times of Christ to the accession of Pius XI in 1922—lends to his arguments an added weight. For it is only against the grim background of ritual murder, lies, persecutions and pogroms throughout the

centuries that the Pope's war-time record can be appraised. As late as 1904 in an interview with Theodor Herzl, the originator of Zionism, *Saint Pius X* could say: 'I know, it is not pleasant to see the Turks in possession of our Holy Places. We simply have to put up with it. But to support the Jews in the acquisition of the Holy Places, that we cannot do' (p. 83). Thirty-four years later Pope Pius XI declared: 'Anti-semitism is inadmissible; spiritually we are all Semites', a dictum which was at the time not published either in the *Osservatore Romano* nor *Civiltà Cattolica*, but gave an impetus to that purging of anti-semitism in the Church, milestones in which are the heroic record of Pius XII, implemented by the activities of Archbishop Roncalli in Turkey, and that of many

obscurer Catholics, Pope John's changes in 'tradition and liturgy in order to cleanse them of the seeds of hatred' (p. 318), finally the pronouncement of Vatican II on the Jews. Yet the rapprochement must continue, lest for any *human being* the wartime story quoted on page 221 should repeat itself: 'Lord Moyne, the British Deputy Minister of State in Cairo, told Yoel Brand in June 1944, when he brought him Eichman's "Europe Plan"—to deliver a million Jews in exchange for 10,000 trucks: "What shall we do with a million Jews?" he asked. "Where shall I put them?" . . .' By the end of July most of the Hungarian Jews were dead.—Is there never to be any room in the inn?

IRENE MARINOFF

THE MASS AND THE PEOPLE OF GOD, edited by J. D. Crichton. *Burns and Oates, Compass Books 12, 1966. 12s. 6d.*

Unfortunately it is not very often that a book about liturgy touches upon the main problems of the Church at the present day, but in this collection of papers, read at the fourth annual Conference of Practical Liturgy in 1965, the reader is made to see that the problems of the Church cannot but affect the liturgy and that the real problems of liturgical reform have their roots in the problems which face the Church in the modern world. 'It is because people have already experienced within their human lives new values, new attitudes, new meaning, in other words Christian living, that they gather together in the Eucharist. . . . The Eucharist is the sacramental embodiment, commitment and completion of lives already lived in Christ.' These words, taken from Fr Daley's provocative talk on Mass in school, bring us to the centre of the problem with which the whole book is concerned. The Eucharist presupposes and expresses Christian commitment and Christian life, but it is also the source from which this life and commitment spring. Where the living reality is lacking liturgical reform cannot but seem formalist and irrelevant, yet where the liturgical expression is inadequate the efficacy of Christian worship as a source of Christian life is much impaired.

The late Abbot of Glenstal, in the opening paper, treats of the mystery of the Eucharist as the celebration of the New Covenant and shows the great catechetical advantages this approach has over the ill thought out sacrifice theology so often met with. The word of God is read and explained so that the people may be able to accept it anew and express their faith and their

charity. In the canon the Church presents before God Christ's act of perfect love and obedience with which God has enabled her to associate herself. The recitation of the Lord's Prayer makes explicit the people's part in the covenant with God. Christ's Body and Blood are shared by them so that they may be able to keep faith, and they are sent forth to live according to this covenant of love and obedience which has been ratified.

Fr Crichton, in a very useful paper, gathers together the teaching of Vatican II on the worshipping community. This is not just a fragment of the universal Church, but a manifestation of the Church as a whole, a sacrament of the people of God. In the liturgy it appears as a strongly structured society presided over by the bishop or one of his priests, each member or group having its own function to perform and the whole body engaged in the one act of worship which they offer through Christ their head. The changes in ritual are in a large part designed to make the Sunday assembly a true manifestation of what the Church is, in fact, all the time, the body of Christ united with its head in the worship of the Father.

In circumstances where the assembled Christians are in no sense a community, however, where the liturgical division of role does not reflect a similar division of ministrations within the community, the reforms appear to be mere superficial changes in the ritual code. In small groups, on the other hand, such as a meeting of dedicated lay people at a residential conference, the celebration of the Eucharist seems to take on its full signification