bordering on fatalism. How did what seemed eternal vanish so quickly? Was there a real and widespread feeling of bereavement as the reforms were established? Perhaps historians can best answer these questions.

A glance at the profile of the episcopate in that vast and triumphal procession with the full panoply of Byzantine, barbarian and baroque papal magnificence, which marked the opening of the Council would disclose a predominantly white and western European Church. In the past thirty years we have had to reconsider what it is to belong to a Latin Church whose European constituency is in notable decline. Much of the pressure for change at the Council came from within the bounds of the old Carolingian Empire. It is ironic that it was precisely the Carolingian and medieval contribution to liturgical development which was excised in the conciliar reform in favour of a return to the pattern of the post-Constantinian patristic Church. The experience of the European Church can once more be read from its advocacy of a return to the primitive purity of a Church fresh with evangelical fervour and with a world to conquer. In the bright dawn of the mid 1960s few considered a return to the catacombs. Those Franco-German theologians who opted for a pastoral, missionary liturgical platform disclosed not only their own rejection of the triumphalism of the past but their intense concern for a religion-less future. Whether this was an adequate basis on which to construct such a wide-ranging liturgical reform is not yet clear.

Father Nichols presents a well-argued and discreetly combative case. His book should be required reading in seminaries and houses of religious formation and would serve as an ideal seminar text. It might also help to stimulate that debate and reflection on the liturgy which is currently lacking in so many areas of Church life.

ALLAN WHITE OP

Book Notes 1

It has taken me a long time to find a good book on the sacraments. *Sacraments Revisited* by Liam Kelly (Darton Longman and Todd, £9.95) is the first book I have enjoyed reading on the subject since Herbert McCabe's *New Creation*—and that was published in 1964. As well as being an invaluable resource for personal reflection, *Sacraments Revisited* is ideal for catechists and those involved in adult education, and for use in parishes and in RCIA groups. It will help all of us to look afresh at those special occasions in our lives, which we may too easily take for granted, and help us towards a deeper faith.

Bishop Vincent Nichols offers us his reflections on the Mass in *Promise of Future Glory* (Geoffrey Chapman, £6.95). All those who wish to understand and pray the Mass more deeply will be helped by this book. Clearly and attractively written, it draws on sources both ancient and modern, presenting the liturgy of the Eucharist in a way that makes sense to an ordinary Catholic. A particularly good feature of the way the Mass is presented is that Bishop Nichols never looks at the 'inner moment' of the Eucharist without linking it to the 'outward movement' to which we are called.

A book recently published on a similar theme is *The Shaping of Sunday* by Vincent Ryan OSB (Veritas, £4.99). Fr. Ryan emphasises the need for an underpinning of Sunday practice by a deeper knowledge of the traditions of the Irish people through the centuries. This fascinating book

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on the origins of the Irish Sunday should be useful to those of us who live in England as English and Irish Catholics have a lot in common, especially their devotion to the Mass, despite many changes of historical circumstances.

The rite used to celebrate Mass is still an issue for some people. Those who think that the 1962 Rite is the only way to celebrate Mass should read *Lights in the Darkness* (Columba Press, £9.99) by the indefatigable J.D.Crichton. It helps us understand the introduction of the liturgical reforms decreed by the Second Vatican Council which took so many people by surprise who, Fr. Crichton says, if they had thought about the liturgy at all, they thought of the post-Tridentine liturgical arrangements as carved in stone. It was very old, they thought, it could not be changed, and there were those who thought it ought not to be changed. Such people had been indifferent to the Liturgical Movement that was fifty years old when Vatican II assembled in 1962.

In this scholarly and historical work, Fr. Crichton gives an insight into the lives, thinking and writings of a number of great liturgists who, as far back as the seventeenth century, were ploughing the ground for the modern liturgical movement.

Dr. John Fenwick and Dr. Bryan Spinks from the Anglican tradition offer us another book on the liturgical movement, *Worship in Transition in the Twentieth Century Liturgical Movement.* (T&T Clark, £9.95). This work defines and explains the very diverse processes of change in liturgy and worship that have swept most Christian churches in our century. Read alongside Fr. Crichton's work it places the Catholic story of liturgical change in a much wider context. The chapter on the Roman Catholic Liturgical Movement from 1900–1962 is only eleven pages long—so that puts us in our place!

MALCOLM McMAHON OP

Book Notes 2

Collections of essays by divers hands, they say, don't sell. Certainly, they don't attract the reviews they deserve or even reviewers. Yet they are often very worthwhile, for all their curate's egginess. ***Knowledge and Belief in America: Enlightenment Traditions and Modern Religious Thought*** (Cambridge University Press 1995, £35 hardback), edited by William M. Shea and Peter A. Huff, brings together the work of a group of theologians, historians, literary critics and philosophers to explore the effects of the Enlightenment on the major religious traditions in the United States. The Catholic story is traced by Patrick Carey: he takes us from early eighteenth century apologetics, which either were or anyway tried to be fairly accommodating, through the romantic reaction (Brownson, Hecker), Americanism (condemned by Pope Leo XIII in 1899, in effect as a new form of Pelagianism: influential 'Americanizers', seeking to bed down Catholicism in American culture, existed in considerable numbers), Modernism, neo-Thomism (the primary integrating discipline in Catholic colleges and universities: in 1966 57.3 per cent of philosophers teaching in them regarded themselves as neo-Thomist), to post-Vatican II pluralism, extending to 'ecclesiastical and moral conflicts' and rival 'camps'. David Tracy, representative of one of the 'camps', criticizes excesses in the Enlightenment legacy, but insists that there is too much of value to be

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