

comments on the work of the Sacred Congregations, is particularly well-informed, while 'How to see Rome' offers a choice conducted tour of the author's preferences. Sir Alec uses his final chapter to set out his considered views, both as an experienced diplomat and as a devout son of the Church, on the Vatican in relation to the world at large now and in the future. There is some criticism in the sphere of diplomacy, which could hardly be taken amiss from such a source, but there is above all a deep appreciation of and an intelligent loyalty towards the Holy See, the well-spring 'of a spiritual universal society, reaching back to the beginning of our age and looking forward to the end of it'. The notes, gathered at the end of the book, are most valuable and the Index most helpful.

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THE SMALL RITUAL. Being Extracts from *Ordo Administrandi Sacramenta* with an Authorized English Version. (Burns and Oates; 21s.)

In a foreword to *The Small Ritual* the Archbishop of Birmingham explains that 'it is intended to fulfil a twofold purpose: to provide the prayers and formulas of those ceremonies and sacraments which priests perform and administer most frequently, and to furnish layfolk with a book with which they can follow them in their own language'. But the translation is not to be taken to mean that English is authorized for these administrations.

In the matter of bi-lingual rituals this country is far behind most others: the use (in varying degrees) of the vernacular for the administration of the sacraments has been conceded by the Holy See to Germany, France, the United States and Australia. It is difficult to understand why the publication of *The Small Ritual* has not been allowed to coincide with a permission to use its translations, since one may assume that the pastoral needs of this country are no less urgent than those, say, of America. Perhaps the intention is to submit this edition to the judgment of critics so that a definitive text may take into account what they have to suggest. In the meantime it provides a useful version of the parts of the *Rituale* with which the laity are most concerned.

The Latin text, it must be said (and this is not made plain) is not always fully translated. The rubrics are sometimes abbreviated and sometimes additional English observations are added (e.g. 'rust-proof metal containers' are specified for the holy oils). The exorcisms in Baptism are not given in a complete English version, and the reason is that the Holy See always excludes them from vernacular versions for public use. This seems to contradict the *caveat* about the use of the translations here provided; at least it hints at a hope for English conformity with the growing practice in other countries.

The translation of liturgical texts is notoriously a difficult task, and *The Small Ritual* at least avoids some of the larger hurdles. The use of the second person singular is reserved for prayers addressed to God, though the traditional 'thou' is preserved in the marriage service. One may ask why the child in baptism, addressed as 'you', should, when he becomes an adult, be addressed as 'thou'. Whatever the grounds of distinction between singular and plural may be, age is presumably not one of them.

Perhaps a crucial test is the *pompae* renounced in Baptism. Here once more we have 'pomps', which is certainly not a translation, since the meaning is 'allurements' or 'deceptions', and the retaining of 'pomps' in this context can only be justified as 'incantation English', which presumably a new vernacular version is intended to avoid. Another classical difficulty is the response, *Et cum spiritu tuo*. *The Small Ritual* has 'And may he be with you', which, if spoken, would seem to demand a final 'also' to preserve the shape of a dialogue. The responses in the sacrament of Baptism follow the Latin practice of repeating the verb of the question—'I do renounce them', 'I do believe'. The English of this is surely to declare a simple affirmative, 'I do'. It is interesting to see that Cardinal Bourne's attempt to popularize 'pardon' as the proper English form of the Latin 'indulgence' has now been altogether abandoned. Apart from any dogmatic connotations, 'pardon' must surely be considered the happier word.

On the whole *The Small Ritual* provides a workmanlike version, intelligible and as faithful as any translation is likely to be. But its principal importance must lie in the possibility of its future use, for while it is true that a vernacular edition is of the greatest value to enable the laity to 'follow' what is being said and done, the Holy See has by its approval of other bi-lingual rituals shown clearly that, in this field at least of the Church's liturgy, the public use of the vernacular is of pastoral importance and should be encouraged.

*The Small Ritual* is printed in two colours by the Cambridge University Press, but it is not to be compared, typographically speaking, with the splendid *Ordo Administrandi* of 1915, printed at Oxford in the bold Fell type so suitable for liturgical texts. The crowded page and narrow margins of the new book perhaps reflect a more utilitarian mood. But liturgical printing calls for magnificence.

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THE SPRINGS OF MORALITY. A Catholic Symposium. Edited by John M. Todd. (Burns and Oates; 30s.)

Here a group which meets regularly publishes the papers contributed to its conference on Christian ethics at Downside during Low Week,