

middle-class suburbanites and rootless individuals, and that this is too great a price to pay for the alienation of the older people, the workers, the immigrants and city-dwellers. He criticizes the new liturgists because many of their changes in worship evidence only their tendency to over-verbalise and to undervalue the polyguity of symbols and gestures central to meaningful ritual.

The indictment makes wide use of anthropologists and sociologists such as Mary Douglas, Malinowski, Kluckhohn, Geertz and others as witnesses for the prosecution, while the extremes of secular exaggeration are documented from *Commonweal* and unfairly selected from the Benedictine periodical *Worship*, the latter appearing to be the author's *bête noire*. Radicals may jeer, while conservatives will undoubtedly cheer this book, but it has many insights worth pondering not least because of their unpopularity. Its weakness is that it makes out a "case" rather than presents a judicious evaluation, and that it uses certain terms such as "puritanism" in an unhistorical manner (see p. 109 for a glaring instance) out of keeping with the author's profession as a historian. Its strengths are vigorous, vivid writing and a passionate conviction of the importance of the sacred as mediated in ritual, symbol and gesture in the Roman liturgy.

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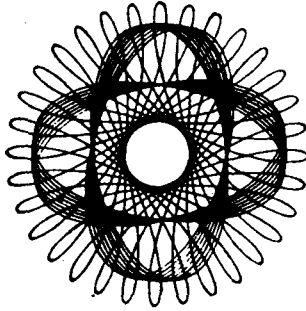
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