

## REVIEWS

BIBLE ET LITURGIE. By Jean Daniélou, S.J. (Les Editions du Cerf: Blackfriars.)

It has long been recognised that the Liturgical Movement can never become a living power of reform in the Church unless it is based on a sound theology. The series 'Lex Orandi' published by the French Dominicans from their centre in Paris has already done much to provide such a theology. Dom Odo Casel's *Mystère du Culte* is perhaps the basic work of this nature, and Père Bouyer's *Mystère Pascal* provides the most profound study of the East Liturgy from this point of view. In Père Daniélou's new book on the Bible and the Liturgy we have now been given the most important contribution to liturgical and sacramental theology that has yet appeared. It is based mainly on the Catechesis of St Cyril of Jerusalem, the *De Mysteriis* and the *De Sacramentis* of St Ambrose, the *Catechetical Homilies* of Theodore of Mopsuestia and the *Ecclesiastical Hierarchy* of Dionysius the Areopagite; but it draws on the whole Patristic tradition of east and west, and is presented with the perfect mastery of his subject which is found in all the author's work.

Its subject is akin to his recent book *Sacramentum Futuri*, in that it is concerned with the typology of the Old Testament, but here it is applied to the sacraments and the liturgy. The main thesis of the book may be said to be that the sacraments and the liturgy are 'the continuation in the present time of the great works of God in the Old and New Testament' and at the same time the prefiguration of their accomplishment at the end of time. The sacraments and the liturgy thus look back to the past and forward to the future, but the symbolism on which they are based is that of the Old Testament. Thus the 'mysteries' of the Old Testament, of Paradise and the Flood, of the Passage through the Red Sea and the Manna and the water from the Rock are seen to be fulfilled in the Christian Mysteries of Baptism and Eucharist: just as the institutions of the Sabbath and the Pasch and the other feasts of the Jewish year are fulfilled in the liturgy of the Christian week and the Christian year. But just as the Christian mysteries fulfil the past, so they also prepare the future, and these ancient symbols are seen as the signs of the world to come, of the New Creation, the Promised Land, the Banquet of eternal life and the Sabbath of eternal rest. We are thus presented with a 'symbolic theology' of inexhaustible depth and extent. It is impossible to do more than suggest the richness and complexity of this symbolism or the subtlety and skill with which it is expounded. Above all, it is necessary to insist that there is nothing fanciful in it.

It has its foundation in the Bible itself, both in the Old and in the New Testament. Its development by the Fathers was in the direct line of Apostolic tradition. This is one of those elements in tradition which has largely been lost to view: its recovery is like the discovery of a new world. There is matter for reflection and study here which may well transform our whole conception of liturgy and theology and take us back to the purest traditions of Christian life and thought.

BEDE GRIFFITHS, O.S.B.

BRÉVIAIRE DES FIDÈLES. Par le R. P. A.-M. Henry, O.P. (Labergerie, 13 Rue de Touron, Paris; 2,550 francs.)

It might be said that one of the most pressing spiritual needs of our time is to make the resources of the Church's Liturgy available to those unequipped to deal with its incidental difficulties. There is the initial difficulty of the Latin language, closed to all but a small minority of the faithful. And even if that be surmounted, there remains the extraordinary complexity of liturgical practice and of that jungle of rubrical technicality which remains a forbidden land to the uninitiated. With the Missal, and even with the Ritual for the administration of the Sacraments, much has been recently achieved by translation and adaptation. But the Breviary remains outside the knowledge of practically all but those who are professionally obliged to its recitation. (And even some of them, especially religious Sisters with an imperfect understanding of Latin, must find it a difficult book to handle.)

The basic structure of the Divine Office is simple enough: the Sacred Scriptures, hymns and homilies, together with the commemoration of the saints, comprise a strong and recurring rhythm of prayer and praise which need by no means be confined to priests and religious. But Latin and the developed elaborations of a modern *Ordo* are in no sense essential to participation in the spirit of the Office. *Le Bréviaire des Fidèles* is designed to supply the needs of those (and they are surely very many) who wish to share in the prayer of the Church and who feel the need of its sober strength. As the Archbishop of Paris remarks, in his commendatory letter to Père Henry, the editor, the desire to participate in the Divine Office is a happy and appropriate sequel to the liturgical movement's work in urging the faithful to share more deeply in the eucharistic prayer of the Church. 'What better preparation could the faithful have for being present at Mass and participating in it?'

The Breviary, however, calls for a more radical adaptation than the Missal if its essential worth is to be freely available. Some adaptation is in any case more possible, since the intention behind such a book as *Le Bréviaire des Fidèles* is precisely to provide for those who are not bound to the canonical obligations of the Office (though the Archbishop