

REVIEWS

logical, (which works out in a confusion of the formal and the material principles of the life of the Church) it is the effect of the book as a whole to represent the bodily structure of the Church as being essentially a derivative—a social reflection, a spontaneous means of propagation—of her mystical life, i.e. of her hidden life that proceeds from the self-communication of the Holy Spirit. For example, in his effort to rid the papacy of the character of a stereotyped *a priori* form of unifying government and to reveal it as a vital realisation, personification of Christian unity, Moehler can neglect entirely to view it as the primally effective force, the kind of sacrament of Christ's governing energy that it is.

His fundamental mistake would appear to lie in his failure to recognize in the structural body of the Church a divinely fashioned type or configuration of the Incarnate Christ, sacramentally alive with the virtue of His life, an instrument with which the Holy Spirit works to sanctify, to Christen the souls of men. Overlooking or foolishly abstracting from this aspect of the doctrine of the Mystical Body, the very specific *ratio* of the Church's Unity escapes him, the question of Institutionalism becomes insoluble, and when he comes to treat of the growth of the Church he is bound to be at fault—the sense in which the Church came down from heaven fully arrayed at Pentecost will be hidden from him. In short, as a scientific theologian he will be practically disqualified.

This was the first book that Moehler wrote. He quickly realised its essential inadequacy, and his later work can be regarded as his nobly dogged effort to make "reparation," which end was accomplished in *Symbolik*, his masterpiece. Still this first so imperfect work remains one which if read with proper circumspection (which Père Chaillet's Introduction finely provides for), offers a marvellous possibility of Christian enlightenment.

RICHARD KEHOE, O.P.

THE CHURCH'S DAILY PRAYER By Dom Ernest Graf, O.S.B.
(Burns, Oates; 5s.)

AN INTRODUCTION TO LITURGICAL LATIN. By A. M. Scarre. (Geo E. Coldwell; 4s. 6d.)

In these days, when the Breviary, for so many centuries past a closed book to the vast majority of the people, is again coming into its own as the Prayer Book of the Church, a book like Father Graf's *Church's Daily Prayer* is more than welcome.

It is a simple, readable book; not a work for the few, but for all. In spite of a style inclined to be, at times, almost sentimental, the author has instilled into the volume something of the

timeless spirit of the Liturgy. A wealth of quotation—perhaps too much quotation for so summary a treatise—from classical religious writers of every age, gives the sanction of authority to what he has to say.

A brief, but for his purpose adequate, introductory chapter discusses the distinction between individual and public prayer. The latter kind, happily conceived as “dogma stated in terms of prayer and praise,” is shown to be superior to the former because of its balance, its beauty, its universal and catholic character, and because it is the prayer of the whole Church offered “not for one only but for the whole people, for we all are a whole people.” And yet, though the Liturgy is superior to private devotion it is not opposed to it, rather “I should say that the one completes the other.”

The body of the book treats of the Divine Office, its structure and the origin of its several Hours. Avoiding all historical controversy—and, for the most part, justifiably—Father Graf presents a summary but interesting and appreciative survey of The Church’s Daily Prayer. His practical suggestions, too, are of value for increasing attention and devotion in the saying of the Office.

But whilst it is true that the author is only concerned with the Canonical Office, it would, nevertheless, be a pity if the reader should be led to believe that Canonical Office and Liturgy are convertible terms, or even that the Divine Office forms the most important element of the Church’s Liturgy. The centre of Catholic Liturgy is the Holy Mass. So much is certain. Whether the Divine Office evolved from the Mass is not so certain, though historical evidence is strong in favour of this supposition. Father Graf refers to a text from St. Justin which, he says, “is interesting as going far to prove the contention of Dom Cabrol that the Divine Office, or Matins and Lauds and the Mass of the Catechumens, appear to have grown out and developed the one from the other.” He might, with profit, have discussed the possibilities of this hypothesis if only to bring home to us, once again, the need for our active co-operation and participation in the Holy Mass before ever we concern ourselves with assisting at the Office. First things first! The Mass is first! The Canonical Hours, as Cabrol says, are “as it were, its (the Mass’s) satellites” and “to maintain a close union between the Canonical Hours and the Mass is to keep to the true spirit of the Liturgy.”

Perhaps the most important chapter in the book is that wherein the author asks, “But what of the laity?” Are the mysterious, truly incomparable treasures of the Breviary to be for ever kept from our devout(?) people? It is certain that originally

REVIEWS

clergy and people alike fulfilled together the duty of public prayer and praise. Only by slow degrees did the celebration of the Divine Offices by day and by night become the exclusive duty and privilege of the clergy and monastic Orders." The Divine Offices never have become the exclusive duty and privilege of the clergy and monastic Orders! The Breviary is the Prayer Book of the *Church*, and the Office is the *Church's* Prayer, and the participation of all in that prayer even if implicit is none the less real. It is the explicit recitation of that Prayer which is the *duty* of the clergy; it can be the *privilege* of all.

And our task to-day is to make that outward participation once more possible for the faithful. "No doubt the difficulties are great"—no doubt at all; "in fact they are insuperable in the case of the masses"—no difficulties are insuperable if attacked in a spirit of prayer and in the Church's name. The first task is to promote a greater understanding of what the Liturgy means; and that is where such books as this are helpful.

He who wishes to follow the Liturgical Services in the original language, will find the way made smooth for him by A. M. Scarre's *Liturgical Latin*. With moderate application a sufficient understanding of the Missal and the Breviary could be acquired in a very short time. The book is simple, clear, progressive; the student reads as he learns, for all the grammatical illustrations and examples used—and there are plenty of them—are taken from Liturgical Books.

Those already acquainted with Latin, Liturgical or Classical, will find in it a handy book of reference, though it would probably recommend itself the more to these were its vocabulary somewhat larger, the vocabulary given is far too small—the chief defect in an otherwise useful book.

JORDAN PEARSON, O.P.

POLITICS AND SOCIOLOGY

LA DESAGREGATION DE L'EUROPE. Essai sur des Vérités Impopulaires. Par Francesco Nitti, Ancien Président du Conseil des Ministres d'Italie. (Editions Spes; 25 frs.)

An interesting and disturbing book. The author gives a well-documented survey of post-war Europe; his discussion of Versailles is particularly interesting since as Italian Prime Minister he was in close touch with the principal personalities at the time. After an illuminating investigation of the origins and essence of