

adapted to the needs of people nowadays and in a language they could understand. His new pocket-size 'breviary' (and for once the description is just) provides a further—and considerably reduced—modification of the prayer of the Church for those who have not the time nor perhaps the liturgical education for the recitation of the breviary itself.

In just over four hundred pages, this pocket breviary gives an easily managed pattern of liturgical prayer, based on psalms, hymns and homilies from the Fathers. Each Sunday has its own homily, there is a selection of psalms (in the *Bible de Jérusalem* translation), and the principal saints' days are commemorated. The scheme for recitation is simple and elastic.

Perhaps we may hope that some enterprising English publisher will commission an English edition of this admirable book of prayer, which is firmly based on the foundation of all prayer—the Word of God and the Church's inspired understanding of its use. It is invaluable as a means of liturgical initiation, and almost any Catholic confraternity or group would find it a source of that spiritual strength without which 'action' can become mere activity.

I.E.

THE EUCHARISTIC PRAYER. By J. A. Jungmann, S.J. (Challoner Publications; 4s. 6d.)

LES LOIS DE LA CELEBRATION LITURGIQUE. Par J. A. Jungmann, S.J. (Editions du Cerf; n.p.)

It was an excellent idea to inaugurate the 'Liturgical Library' series with a translation of Father Jungmann's study of the Canon of the Mass. Father Jungmann's eminence as a liturgical scholar (as evidenced in his great work *Missarum Solemnia*) needs no emphasis. But he has, too, the gift, unusual in a great scholar, of being able to reduce his researches to a popular level, without in any way sacrificing his own standards. *The Eucharistic Prayer* consists of lectures given to German priests (from both West Berlin and the Eastern Zone) in 1952 and 1953, and it provides a clear summary of the evolution of the Canon, based on the double idea of the Mass as memorial and as sacrifice. Father Jungmann very properly emphasizes the essential importance of the former aspect, which has been too often over-shadowed by the controversial discussion of the reality of the Eucharist as sacrifice. His study always takes into account the pastoral needs of those whose work it is to preach the Liturgy as the living prayer of the Church. His book will be invaluable for all who want to understand the great liturgical changes of our time in terms of history and of that pastoral sense which is motivating them.

A French translation of some earlier lectures given by Father

Jungmann (they were in fact delivered in 1938) reveals how accurately his studies anticipated the recent trend of liturgical movements, and indeed the *Encyclical Mediator Dei* itself. Once more his exact historical knowledge enables him to see the organic development of the liturgy in its true proportions, and his discussion of such themes as 'The Prayer of the People' combines a sane respect for tradition with a lively appreciation of the actual problem of presenting the liturgy as the living and fruitful reality it should be in the lives of the faithful.

I.E.

CHRISTIAN ESSAYS IN PSYCHIATRY. A symposium edited by Philip Mairet. (S.C.M. Press; 15s.)

This book is a product of collaboration, the result of discussions over a period of two years between a number of Christian psychiatrists, two theologians and a child psychologist and psychotherapist. Nevertheless the ten essays which make up the book are all individual statements; each writer is himself alone responsible for his contribution. One of the important features of the book is that it is the outcome of a need felt by a group of practising psychiatrists for a considered statement on psychiatry from a Christian standpoint. And an important conclusion, which emerged, we may imply from the Introduction, from the discussions rather than from the essays themselves, is that theologians are not at present in a position to form a comprehensive view of the principles that should inform a Christian use of psychological medicine. The reason is mainly because of the present state of psychiatry which is not yet an integrated, coherent body of knowledge, but rather a field of largely conflicting interpretations. Another reason is that theologians are for the most part still unconvinced of the need, let alone the necessity, of psychological treatment for anyone who is a religious believer and of psychological training for the pastor of souls.

This is the burden of Dr Stafford-Clark's opening essay on 'The Nature of the Problem'. Not only is it true that priest and psychiatrist do not have to disagree but they must in fact positively co-operate. Psychotherapy can bring up into consciousness many of man's basic needs, but it can neither deal with nor meet those needs. In itself psychiatry is not a source of inspiration; it cannot provide a substitute for moral values or obligations, it cannot avert suffering or death, nor can it help people deal successfully with these evils. The inevitability of failure at the purely human level in terms of pain, guilt and death is balanced only by the abiding possibility of atonement, forgiveness and redemption through love at the divine level.

It is impossible in the space available to discuss the remaining essays separately. Special mention might be made of Philip Mairet's 'Pre-suppositions of Psychological Analysis', Eve Lewis's study in child