

Perhaps this gap in her asceticism should not be stressed; but it is worth mentioning, because she is such a powerful thinker that the reader is liable to be crushed by the sheer light and brilliance of her insights. Seen through a haze of tobacco-smoke they acquire warmth and humanity.

The following quotation, however, will do more than any reviewer can both to recommend Simone Weil's work and to indicate the quality of Miss Crauffurd's translation:

'The sin which we have in us emerges from us and spreads outside ourselves setting up a contagion of sin. Thus, when we are in a temper, those around us grow angry. Or again, from superior to inferior: anger produces fear. But at the contact of a perfectly pure being there is a transmutation and the sin becomes suffering. Such is the function of the just servant of Isaiah, of the Lamb of God. Such is redemptive suffering. All the criminal violence of the Roman Empire ran up against Christ and in him it became pure suffering. Evil beings, on the other hand, transform simple suffering (sickness for example) into sin.'

DONALD NICHOLL

L'EDUCATION DU SENS LITURGIQUE. By H. Lubienska de Lenval. (Cerf 'L'Esprit Liturgique'. Blackfriars.)

The author of this book is an experienced educationalist, and resumes in these pages her principles and practice in forming children (and adults) to a formal participation in the Church's liturgy. Although it is small in extent, it raises large problems and could easily stir up controversy if some passages were taken tragically by those interested in the liturgical movement.

The book certainly has much to recommend it. Basing herself on 1 Thess. 5, 23, the author well says that no education is complete unless it is composed of bodily discipline, intellectual culture and spiritual life; and God is the principle cohesion (p. 14). And all these elements are found in the liturgy itself, by which the Church educates her children for eternity. Thus education for the liturgy is principally education by and in the liturgy. The Mass is not principally an intellectual exercise nor the 'joyful elbowing of a crowd', but is above all the Mystery in Act; celebrated first of all for God, it teaches the people to rejoin God through Christ (p. 30). Christ's action is perpetuated in the Mass, where the priest holds Christ's place and speaks in the name of the people. But the liturgy is by no means exclusively exterior: the education of the liturgical sense is a progress towards 'interior silence' thanks to the active participation in the Holy Mysteries that Blessed Pius X recommended. One presumes that by 'interior silence' the author means contemplative prayer and all that this implies, in the sense that Sister Elizabeth of the Trinity used the term. One welcomes this emphasis as it is not always found in our liturgical publica-

tions, and it is in the line of the teaching of St Vincent Ferrer: '*Missa est altius opus contemplationis quod possit esse*'.

But unfortunately the book contains no references to *Mediator Dei*, nor does the author seem to be influenced by its teaching. The Holy Father warns us against depreciating subjective or personal devotion and teaches that both objective and personal devotion are necessary for the full development of the Christian life (cf. paras. 30-41). But in spite of this the author contrasts too exclusively the 'theocentric' prayer of the Psalms and Christian antiquity with the 'egocentric' prayer of modern man 'who suffers from hypertrophy of the ego', and takes as examples of the latter the acts of faith, hope and charity in which 'I' is the subject, and the well-known prayer of St Ignatius Loyola, 'Lord Jesus, teach me to be generous', etc. (pp. 38-39). The examples are certainly not well chosen; a canonised saint, who is explicitly commended by the Church as a master of the spiritual life, has no need of our defence; and it is St Thomas's teaching that the acts of the theological virtues are formally theocentric (I-II, 62, 1 and 2). In any case, such acts are frequently found in the psalms themselves—*In te, Domine, speravi; diligam te, Domine, fortitudo mea*, etc. Of course there is a difference of accent and idiom between the prayers of Christian antiquity and certain modern compositions, but there is also a very real fundamental unity of prayer through the ages. Not only in the fourth century, but also in the sixteenth and the twentieth has it been true to say with St Augustine: *Fide, spe et charitate Deus colitur*.

Another statement that would surely cause discussion is that 'the missal is made to prepare Mass at home, but not to be carried to church. In church only the priest is responsible for the text; the faithful should follow it by action and intention, in silence, as their ancestors did.' (p. 33.) 'The people are not responsible for the collects, or the prayers at the foot of the altar, and still less with following the canon word for word, which would be celebrating, not participating' (p. 48). Yet *Mediator Dei* explicitly approves of the use of the missal by the faithful 'so that they may join in prayer with the priest, using his very words and offering the sentiments of the Church herself.' (no. 111.)

In the second part of the book the author describes her method of teaching children to pray, and teaching them Latin in a biblical idiom. But here too her personal tastes are very much in evidence, and perhaps few readers will share her preferences for dark churches and the Oriental rites, or her lack of appreciation of the Roman collects. It would be ungracious to draw too much attention to errors of historical detail or of Latin grammar in this section—instead, let us thank the author for her enthusiasm for the Church's liturgy even if we would wish her statement of her case to be more theological and less intemperate.

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