

to be done; how many men needed not just an occasional visit from the chaplain but a complete and thorough course of instruction in their religion' (p. 144). The appendices consist of lists of chaplains who were killed, prisoners and wounded. These complete an admirable little book.

ROLAND POTTER, O.P.

ST THOMAS D'AQUIN. By A.-Z. Serrand, O.P. (Editions du Cerf; Blackfriars Publications; 1s. 3d.)

There is a sensitive perception, a delicate ironical malice that is wholly French, and a zest for truth about this sketch of St Thomas's character that make it altogether delightful and far more revealing than many a longer work. Nor is it only economy of nature and grace which that personality, perfectly integrated with his teaching, exemplified. The author skilfully balances the graciousness and self-assurance of the saint's human nature with the aptness of the divine grace he received to perfect it.

Père Serrand is an iconoclast among hagiographers, but one as discriminating as the skilled restorer of ikons who, sure of his touch, is not afraid to strip off romantic overpaintings. What he uncovers is the authentic masterpiece of God's working in a spirit as human as our own, however much more gifted and privileged. C. R.

EXTRACTS

DOES THE REFORM of the Latin text of the Psalter foreshadow a reform of the Breviary itself? asks Dom Capelle in *Les Questions Liturgiques et Paroissiales* (Mont César, Louvain). Cardinal Nasalli Rocca di Cornegliano, Archbishop of Bologna, has published a paper, *De Breviario Romano et Kalendario eiusdem Brevariū reformando*, which suggests that the question will soon become a practical one.

Dom Capelle summarises the Cardinal's three principles of reform:

(a) *Length*. The duties of the pastoral ministry have become so heavy that a modification of the daily *Onus* is now a necessity. This matter must be frankly faced.

(b) *Truth*. The rules of a balanced historical criticism must be applied to the official prayer of the Church. How many erroneous statements continue to be made in our breviary, to the detriment of its dignity and to the respect owing to its reader! This parasitic vegetation must be cut away.

(c) *Moderation*. We must guard against filling up the liturgy with new feasts that are alien to its spirit. The Cardinal has in mind here certain recent feasts concerned with an attribute of Christ or the saints rather than with the concrete mysteries of their lives.

The aim of reform must be to give back to the Office all its nobility of mood and its sublimity of expression. Revision will therefore not improvise its criteria but will find them in the traditional spirit of

the Roman liturgy. In his present article Dom Capelle considers only the first of the reforms proposed, namely abridgement. Feasts of *duplex* rank should be greatly reduced, *semi-duplex* feasts should be altogether abolished (except for days within the octave of the greater solemnities). For the retention of *duplex* feasts of the saints in the universal Church, a fourfold category is proposed: (i) Doctors and Fathers of the Church. (ii) Popes, grouped together so that three or more can be commemorated on one day. (iii) Patrons of nations, works of charity, classes of the faithful—e.g. St Francis Xavier as patron of missionary work, (iv) Founders of Orders and religious legislators.

Dom Capelle points out some of the limitations of a method that seems somewhat arbitrary. Instead, in order more effectively to achieve the abridgement the Cardinal desires, he suggests that no Office of a rite inferior to that of *duplex major* should have three nocturns (Sundays excepted). A further and more radical suggestion of Dom Capelle's concerns the Psalter. Should the principle (in any case rarely realised in practice) of the recitation of the 150 psalms in one week be retained? The psalms for Matins could be arranged in longer cycles than the weekly one. This might allow for a return to the traditional monastic arrangement of invariable psalms at Compline, short psalms at the day-hours and four psalms only at Vespers.

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PRO PERFIDIS JUDÆIS. What does the Church mean by the petition for the Jews on Good Friday? The Rev. John Oesterreicher considers the question in an article in *Theological Studies* (Vol. VIII, No. 1).

Israel's sin is more than lack of faith; it is her failure to answer divine love with love. In speaking of the Jews as *perfidis*, 'unbelieving', the Church spares them the graver charge. Leon Bloy and many with him imagine that it is an 'abysmal wickedness which the precision of liturgical language calls by the singular name, "Jewish perfidy".' But just the opposite is true; the use of *perfidia* by the Church reveals restraint rather than harshness. And so careful is her choice of language that she does not say, as in substance do some translations: 'Almighty and everlasting God, who drivest not away from thy mercy even the perfidious Jews'. She says rather: '. . . Who repellst not from thy mercy even the Jewish disbelief . . .' thus marking the distinction between Israel's sin of rejection, so grievously at variance with her vocation and her graces, and Israel herself, the object of divine love. The words of the liturgy reflect perfectly Pauline theology, which calls the Jews, despite their enmity to the Gospel, 'most dear for the sake of the fathers' (Rom. 11, 28).