

find: communion before Mass; then the few people present finger their Rosaries in prayer throughout the Mass. How can they have any idea of the Mass as a sacrifice in which they should be participating before they receive the Living Bread?

As for 'mystery', I sympathize with Father Pepler's thought. Because silent, wordless prayer was the medium most 'natural' to me before coming into the Church, I could be a person who preferred a silent congregation. But I fear that non-vocal participation often means that in many a mind and heart there is vacuity, or at least much vagueness. The Mass means so much to me that I yearn for every person to experience it in so far as he is able—to participate in the exchange of gifts and to perceive within himself the fruit of redemption.

Because it is essentially difficult for man to keep his balance, and because he has a natural tendency to exaggerate, there probably are some unfortunate results of the Liturgical Movement; but for its solid accomplishments, some of us in this country village are deeply grateful.

Tonight as we go out of our chapel there will be an almost full moon lighting up the patches of snow on the hillsides. May the words of the Collect of tonight's Mass remain with us, as part of our inward experience:

'Grant us, O Almighty God, so to know Thee, the only true God, and Jesus Christ, whom Thou hast sent, that we may deserve to be numbered for ever among the sheep that hear His voice'.

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3. BAD EFFECTS OF BAD TRADITIONS

Mr Griffith Bowen, of Ebbw Vale, writes in the 'Catholic Herald' of July 12 as follows:

SOME TIME AGO a few of my fellow workmen started to show some interest in our religion and I took considerable pains to answer all their questions and correct the many false ideas they had. One objection (a common one) was that Catholics worship

Mary instead of Jesus. In reply I pointed out that the main act of worship of the Church was the Christ-centred Mass, which I explained thoroughly; that Mary was highly honoured, since she was chosen by God to be the mother of Christ our Lord and God, but not worshipped; and that it was quite reasonable to ask our Lady and the other Saints to assist us with their prayers when we ourselves pray to God. Of course this took a little time to explain, but there were no insuperable difficulties since the Catholic case is plainly logical and appeals strongly to any mind that can be freed from prejudices. Eventually these men decided to attend Mass and Benediction one Sunday in their home town (it was not Ebbw Vale) to see things for themselves. During the whole Mass there the priest was inaudible. The whole congregation recited first the Rosary and then the Litany of Loretto throughout the service. During the whole Mass there was a loud noise from the back of the church of money being tipped into a collecting plate, while, at the Elevation of the Chalice, one of the collectors walked down the aisle without showing any outward recognition of what was going on at the Altar. At Benediction the Rosary and Litany of Loretto were again recited. On making enquiries my friends found that this was the regular pattern of worship at that church and are now firmly convinced that my talks were highly misleading since their own experience convinces them that the laity, at least, pay no attention to the Mass, but spend most of their time of worship addressing prayers to Mary. My work has to start again.

4 THE MASS AND THE ROSARY

'Jotter' writes in the 'Catholic Herald' of July 19:

THERE IS an excellent pamphlet by Dom Ernest Graf, O.S.B., 'On Prayer' (1s. 6d. from Buckfast), on every page of which I found something worth quoting. But recalling a rather violent conversation in Dublin recently with a very well-known priest who attacked this paper (wrongly) for condemning the recitation of the Rosary during Mass (in fact, we quoted the Holy Father in *Mediator Dei* at the foot of a letter), I decided to quote the following: 'This brings me to a very important point. I have been asked a