

limited. He thinks that work such as labouring as a doctor or bricklayer is only a secondary form of work for a Christian, to be regarded only as a means. He also feels that in the primitive ages there was no time for leisure so that the Bible cannot help us very much on how to use our leisure. However, disagreement with his views will lead students to think it out for themselves, which is what he would desire.



### EXTRACTS

LITURGY, that practical as well as doctrinal organ of the Society of St Gregory (quarterly, 5s. per annum, from Miss Lamigeon, 17 Gregories Road, Beaconsfield), in its October (1952) issue reprints the Lenten pastoral of Bishop Walsh of Aberdeen. Its Lenten message should be repeated every year in as many dioceses as possible, for it is a courageous and clear appeal to the faithful to take an active part in their greatest heritage, the daily Sacrifice of the Mass:

God, who created us without ourselves, will not save us without ourselves. His work was completed on Calvary. But we must of our own choosing accept God and offer ourselves on the altar. . . . Let our first desire in approaching the altar be to understand what is being done there. The Mass explains itself. There are reasons for our liturgy being in Latin. The use of that ancient tongue is not imposed just to make things difficult. Most of the sacrificial prayers are said by the priest in a low voice. So there is no reason why we should not say them in our mother tongue. . . . We must never say or sing anything in Latin unless we understand it. The difficulty is not great. . . . But it is in the tradition of the Church that the people should sing. We must not run before we can walk. Before we sing the Latin words we must be used to speaking them. And we should sing hymns in our mother tongue before we begin to sing in Latin. What we ask of you, dear people, we ask along with the Holy Father. . . . We are well aware that this means breaking with the habits of a life-time. The priest at the altar will turn, as it were, to face his people. The faithful will put aside their private devotions and unite with the whole parish.

His Lordship encourages the choir to join with the congregation to help them all to sing; and he encourages them above all to share in the final act of union in Holy Communion.

THE MYSTERY OF UNITY is in fact the theme of the January number of *La Vie Spirituelle*. Père Chatelain, O.P., develops this theme of the effect of union which the Sacrament both as sacrifice and sacrament produces in the Church, and he concludes by suggesting that the eucharistic devotion should also have this character.

When I receive the body of Christ I do not only cleave directly to our Saviour, but I cleave just as directly to all his other members who are in some way my own members. Am I really invaded by the Spirit of God and of Christ, that spirit of love and mercy, if I continue to look with indifference on those other members of our own body who suffer because they are not perfectly at one with God? The bread that we receive is the body of Christ, the Christians who receive it with us are also the body of Christ. Some of these Christians are for us separated brethren. Can I be truly united to the body of Christ if I do nothing to lessen this suffering and to prevent this scandal? How can I share in the body of Christ by eating it in his Eucharist without wishing also for the unity of this very body?

The whole number is dedicated to this aspect of unity, the unity of all Christians in the body of Christ, which is *the* mystery of Christ with us. But to see this in even wider and deeper surroundings we must turn to the December (1952) issue of *Lumière et Vie* (Saint-Alban-Leyse) which considers the Mass as the source of life and unity. In this issue the reader will find that great apostle of unity, Père Yves Congar, O.P., developing the theme of the Bishop of Aberdeen: 'The Share of the Faithful in the Eucharistic Offering, according to Catholic Tradition and *Magisterium*'. Among the various aspects of this tradition he shows how the Eucharist in ancient times was often thought of as an act of gratitude to God for the whole of Creation, which he had given to us and of which we now return the firstfruits. They naturally offered not only bread and wine, but also candles, honey, oil and grapes, and so with the faithful the good things of God's creation were also able to share in this act of union and unification.

Père Grail, the Editor of *Lumière et Vie*, contributes an article on the Mass as Sacrament of the Cross.

This bread and this wine thus transformed into the body and blood of the Lord are meant to be eaten and drunk. In the sacred scripture there is an insistence on this commandment and its fulfilment: 'eat ye', 'drink ye', 'and they all did drink'. And it is not a question of just any food and drink, but of the victim of a sacrifice. Eating what is offered to God is one of the most ancient practices of mankind. . . . When Jesus took the bread and gave it to his disciples to eat after having uttered over it the words that changed it into his body, he was inviting them to take their share of the power of his sacrifice, of his coming death.

In a stirring foreword to this issue the Archbishop of Chambéry adds his voice to that of his confrère of Aberdeen. He says, in effect, we in France have offered the faithful almost every facility to join actively in the Mass; but has it been effective? Do they really live the Mass? Everyone should put his life in the Mass and the Mass in his life.

The issue of the Vernacular, which was raised by His Lordship the Bishop of Aberdeen, has its echo in the January issue of the *Clergy Review* (Burns Oates; 3s. 6d.), where Fr Catterall asks for the prayer of the Psalter as part of Evening Service.

My first plea, then, is for a wider use of the English Psalter in our Evening Service. At present there does not appear to be a Catholic Psalter in English adapted for congregational use. Why is this? Is there no demand?

We would wholly support his urgent demand for an English congregational Psalter and many English congregations to use it. It is strange that we should often be so preoccupied about how to pray and yet ignore the prayers which God has given us through the poets of the Old Testament and which the Church has used since she was first formed.

The authority of the Religious Superior not only of jurisdiction but also of dominion—*Potestas Dominativa*—is discussed with clear precision by Père Delchard, S.J., in *Revue des Communautés Religieuses* (November to December; Brussels). He is commenting on a recent reply of the Commission for the Interpretation of the Code of Canon Law.

THE ROSARY, edited by Very Rev. Anthony Ross, O.P., of Woodchester, Glos., and published by Samuel Walker of Hinckley, Leics, for 3d. per month, has begun a new series with a new format and cover. It is smaller and handier to keep and to read. The articles, now much more directly and clearly laid out, are very lively and interesting. The January issue—New Series, Vol. I, No. 1.—has a notable article on the legend of Canterbury by Hilary J. Carpenter, O.P.

FETES AND SAISONS began the new year with an exciting brochure on *St Paul* (Cerf and Blackfriars; 1s. 3d.). The reader will not be surprised to find the story of the Apostle's shipwreck off Malta illustrated by a photo of a man in a sou'wester standing in the gunnels of a modern ship with the sea driving over him. 'The Journeys of St Paul' can be taught from this without tears.