

EXTRACTS

THE LADY OFFICE has often been criticized as a permanent form of office for laity or religious because of its lack of contact with the liturgical seasons. It is good news that another of the present Holy Father's liturgical reforms is to remedy this defect. A new edition has appeared in Latin and German, with other translations to follow shortly (published by Marietti in Turin), adapted to the liturgical seasons of the year—special lessons for each season, and special antiphons and prayers for the greater feasts. The Holy Father's letter to the Sisters who introduced this version is printed as a foreword.

This recitation of the Marian Office unites (the faithful) closely with the liturgical life of the Church and with the divine office of the priests. Especially now in our days this love of the sacred liturgy, remarkably increased through the inspiration of the Holy Spirit, has also aroused a stronger desire in many of those who recite these Marian prayers daily that they should be even more closely linked with the Church's ceremonies and feasts than is possible with the form of the Little Office which has been placed in the Roman Breviary since the time of our Predecessor, St Pius V. Therefore with special pleasure We have learned that . . . you cherish the devout wish to have a fuller participation in the liturgical life of the Church, and that you have therefore carefully prepared a rather expanded edition of the Little Office, adapted more closely to the seasons and feasts of the liturgical year. . . . We gladly permit you and other congregations who may so desire to use this new edition of the Lady Office in your daily recitation.

A CATHOLIC DOCTOR, writing in *Integrity* (New York, June issue), describes the professional attitude to the suffering the doctor has to relieve and how it has to be transformed by the faith:

Suffering is never useless—this we know and believe, but we have no proof that it will be equilibrated in this life. Rather we in medicine see examples which, if taken segmentally, seem utterly cruel and unnecessary . . .

What then is the answer? To suffer purposefully, hopefully and gracefully, this is the only way to use this common human experience. We accept, because we must, that suffering will occur as long as life exists. To use suffering and make it pay off, all our human experiences must be related consciously to Christ's Passion. Supreme Love, Omnipotent Justice suffered as man in the most seemingly useless and wasteful fashion on Calvary. The Crucifixion was only horrifying and mysterious until the Resurrection . . .

FR J. J. QUINLAN, writing on Mental Health and Holiness in *Sponsa Regis* (Collegetown, June issue), lists and describes the various mechanisms by which the human personality 'is able to promote and protect its security and integrity'. There are three which are the normal and healthy means by which it 'meets and overcomes the undesirable tendencies, emotions, and desires which confront it', namely conscious control, suppression, and sublimation. These are mechanisms by which personality seeks to grow. There are others by means of which it seeks to protect and defend itself when confronted with danger or pain: rationalization, compensation, reaction formations, projection, identification. 'Each of these mechanisms if properly developed and controlled can be of great benefit and assistance to us as we seek to develop a strong and healthy personality.'

A NEW MOVEMENT has been gathering strength in America over the past few years: it is called 'The Christopher Movement' and its legal title is *The Christophers, Inc.* It was started by Father James Keller of Maryknoll and is a form of Catholic Action without organization but with considerable inspiration from its author. The title of the first of a series of cheap and well-produced books, *You Can Change the World*, might possibly suggest the Buchmanite technique and the English reader may become conscious of a predominance of the stars and stripes. But Fr Keller is no second Fr Coghlin. This is not a political movement.

The Christopher goes into the market-place, in a job of his or her own choosing, without fanfare, or flag waving, without doing anything sensational. His or her simple task is to insist on truth where others are intent on furthering falsehood, to establish order where others are spreading confusion. . . . Nothing remarkable may ever be required beyond a generous spirit of courage and daring. . . . The object of the Christopher movement is to develop a sense of personal responsibility and initiative in bringing back into the market-place the major truths which alone guarantee peace for all mankind.

All this may seem a little vague—simply another call, already so often repeated, to Christians to play their part as Christians in public and social life. But the fact remains that more than a hundred thousand in U.S.A. and Canada have responded to this particular call. Other books in the same series include *All God's Children*, *Careers that Change the World*, *Government is Your Business* (35 cents each).