

## NOTICES

DESCLEE DE BROUWER have long established themselves as leading Catholic publishers on the Continent. Their latest production is a most striking example of their skill: two hundred full-page photographs accompany the life of St Francis in a volume of 300 pages. The photos are beautiful in themselves and bring to life the background of the Poverello's history. As a contemplative work it deserves its 'Preface Mystique' by Stanislas Fumet (*François d'Assise. Sur les traces du Poverello*; 220 Belgian francs). They have also produced a 450-page book on the 'Whole-Christ' by Mgr Guerry, Bishop of Cambrai: a most practical book addressed to the ordinary Christian on a subject that is still remote and sophisticated. (*Dans le Christ Total*; 90 Belgian francs.)

THE CATHOLIC DIGEST has now published a READER—500 pages of selected articles that have appeared over the last fifteen years. Well produced and handsome, it makes a depressing symbol of the times. (Doubleday, New York; \$3.95.)

CHRIST IN DACHAU (Newman, Oxford; 3s.) reminds us of the Christian side of the awful effects of war and totalitarianism. It consists of brief accounts of Christians who suffered in German concentration camps—Germans themselves entering into the work of redemption in the fullest manner. The book, which will move the most sluggish souls, is written by the prisoners themselves and shows how God can draw the greatest good out of the greatest evil. If you ever feel inclined to ask why God allows such hideous evil, read this book; read it in any case during Lent and Passiontide. It has been well produced so cheaply that many may profit by the glimpse of glory within the mess that man makes.

THE CARMELITE NUN who wrote *Our Eternal Vocation, Each Hour Remains* and other books has now produced HEARTBREAK HOUSE (Sands; 10s. 6d.) to show how man also can deal with the mess from the contemplative cloister. Good humour and sound sense mingle with more supernatural wisdom. *Sponsa Christi*, modern philosophy and psychology, anchoresses and youth all come in for most readable and constructive comment.

THE BIBLICAL DOCTRINE OF WORK is a theme that could provide great help to the modern worker today, and it was for this reason that the World Council of Churches has devoted some of its energies to this study. Dr Alan Richardson, Chairman of the Study Department of the Council, here provides a most valuable introduction to the study of work (S.C.M. Press; 5s.). He begins with the World of God in Creation and goes on through the New Testament to apply the principles to modern Christian life. Dr Richardson's view may however be rather

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.