

the book right up to date, and this seems to have been successfully achieved, subject to a further passage of time. There are therefore a few canonisations and beatifications since the third edition in 1934 that do not appear: e.g. St Margaret of Hungary, Bd Mary Goretti, Bd Benildus. And the score of Russian saints whose feasts were recognised for Russian Catholics some years ago have been overlooked, including so outstanding a name as St Sergius of Radonezh. It seems a pity that Clement of Alexandria should be listed as a saint, since his name was deliberately removed from the Roman Martyrology.

The book is excellently and clearly arranged. Each entry is furnished with references to easily available works for further information, and some of these are annotated in a list, e.g. Baudot's *Dictionnaire d'Hagiographie* (1925), 'Too conservative'. But a warning should have been given about *Les Petits Bollandistes* (that misnamed work); and the numerous references to the Burns, Oates *Dictionary of the Saints* ('Att.') should rather have been to the Thurston-Attwater edition of Butler's *Lives*, from which that dictionary was compiled. A most useful feature is a daily calendar of the saints named, in chronological order.

These points are relatively unimportant, and the anonymous monks responsible for this *Book of Saints* must be warmly congratulated and thanked for a new edition of a valuable work of reference that is scholarly and critical without being 'wild'.

D. A.

CALENDAR IN RIME. By Ethel King. (Falcon Publishing Co.)

In this little book of verse Miss King reveals the common things of life with such significance that one feels, as she progresses in the spiritual life she will be able to interpret the beauty of those things of the spirit which are more real than anything which can be tested by the senses. Of such things Miss King shows her awareness in *The Curious Awakening*, *Nuns in the Subway*, *A Candle at the Shrine*, and, in a lesser degree, in one of the most charming of her poems, *An Old School Teacher*.

D. P. S.

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## EXTRACTS

PRIESTHOOD AND THE PASTORAL OFFICE is the subject of the latest Supplement of *La Vie Spirituelle* (Blackfriars Publications; 2s. 6d.). The principal article is a critical study by Père A.-M. Henry of Canon Masure's *Prêtres diocésains*, in which a novel approach to the theology of the priesthood is argued. For Canon Masure the priesthood of the *presbyter* is only a participation in the priesthood of the bishop. It is to be measured, not by an external rite (the power to offer

sacrifice) but by an interior grace. The pastoral office is essential to the notion of priesthood as a special state. Hence the Canon sees in the diocesan and pastoral priesthood a special state of perfection with its own spirituality which need fear no comparison with that of the traditional religious disciplines. Père Henry welcomes much of Canon Masure's argument, but insists on the fundamental specification of priesthood by its central act—sacrifice, which is true for the pastoral and the religious priest alike. The pastoral office, besides, is primarily for the sanctification of others. Père Henry concludes:

'Whether, in order to satisfy the spiritual needs of his priesthood, the priest takes the royal road of the evangelical counsels or chooses another discipline, in either case that concerns the Holy Ghost whose office it is to guide him. And, though the ways be different, that does not mean that there is not one Spirit, one Gospel and one Priesthood, one supreme Pastor under whose authority we all work, regulars and seculars, diocesan priests or ones vowed to the apostolate alike, depending on our bishops in order to fulfil the same pastoral vocation'.

LA VIE SPIRITUELLE itself (September) has an article by Dom Flicoteaux on 'Our Sanctification through the Liturgy' which is a practical commentary on a basic theme by *Mediator Dei*, namely that 'The sacred Liturgy, in commemorating the mysteries of our Lord, wishes all believers to participate in them in such a way that the divine Head of the Mystical Body should live in each one of his members with all the perfection of his holiness'. Père Deman submits Arrigo Levasti's recent biography of St Catherine of Siena to an exhaustive analysis and finds it a faithful picture, 'offering us in the literary order something that we have long possessed in art in the portrait by Andrea Vanni'.

MEDITATION AND CONTEMPLATION is the title of a useful article by the Italian Carmelite Fr Gabriele di St Maria Magdalene (*Rivista di Vita Spirituale*, Rome, September). In the course of it he asks:

'Is contemplation for all?', and replies wisely: 'It all depends on the meaning we give to "contemplation"'. . . . In the traditional language of spiritual writers the word "contemplation" usually means those states of prayer in which the soul becomes aware of its passivity and begins to possess a new way of knowing God, which has nothing to do with that of meditation; . . . But we must also insist on the fact that this passivity of the soul is not always so outstanding nor so extended in its breaking through into the soul's consciousness as to make itself "felt". And difference of degree in accentuation or diversity does not change the type of a special grace; and consequently the light which the soul now

receives, though it may remain hidden, preserves its "contemplative" character, i.e., to make known God and our relations with him not with conceptual reasoning, but in a certain intuitive and instinctive way. Indeed this knowledge however hidden it may be merits the name "contemplative".

The writer, who undoubtedly continues the deep practical tradition of his Order, concludes that there are two ways of receiving contemplative grace: one by a long and emphatic experience of these contemplative states, the other in a diffuse and hidden manner of which the soul is not necessarily aware. This teaching will be a comfort to those who hoped in vain for contemplative graces.

LA BIBLE, the sixth Liturgical Album of the *Editions du Cerf* (Blackfriars Publication 1s. 1½d.) maintains the standard, both pictorial and literary, which has made this series so popular, and which renews our hope that something comparable might appear in English. The Bible is at the root of the Church's Liturgy and this album should do much to help adult Catholics to relate their participation in the Church's worship to its scriptural sources.

THE PROBLEM OF PREACHING was considered at a recent congress of the *Centre de Pastorale Liturgique* held at Versailles. The principal themes discussed were the explanation of the biblical texts of the Liturgy to the faithful and the exposition of the ceremonies of Catholic worship. Christianity is not a theory, it is a fact. Hence, said Père Bouyer, the need to preach in terms of a historical process, of which the Old Testament is the preparation and the New Testament (together with the life of the Church) the fulfilment. The Church itself provides (as in the liturgy of Lent) the perfect realisation of the Bible's place in the instruction of the faithful. The Abbé Rauch deplored the type of moralising sermon which is cut off from the strong dogmatic roots of Catholic tradition. As to the other—and equally important—aspect of preaching, namely the explanation of the Sacraments and especially the Mass, Père Roguet emphasised the value of commenting on the liturgy in terms of the liturgy. The Council of Trent authorises the priest to preach during the Mass, and thereby seems to envisage the type of commentary which has been revived with such great success in recent years by Père Roguet himself. But the commentary must be brief, concrete and tactful, and must preserve a proper respect for the place that silence possesses in Catholic worship.

A CONFERENCE FOR PAROCHIAL MISSIONS has been established in Belgium in order to co-ordinate the work of the various orders and

congregations engaged in giving missions and to make their ministry as effective as possible. Thirteen Provincials of the various Orders and Congregations sent representatives to an initial meeting in Brussels, and a committee consisting of a Jesuit, a Dominican, a Redemptorist and a Franciscan has been appointed.

THE DOMINICAN PICTURE APOSTOLATE continues to produce regularly new drawings and pictures by Sister Mary Ansgar, O.P., for use in schools. The idea of linking the teaching of the Scriptures and the doctrine of the Church with very simple and straightforward drawings for children was curiously never undertaken as a serious and consistent plan of education until Sister M. Ansgar developed this apostolate. Its immediate popularity in schools and the official support it has received from the clergy are proof of its value and success. The latest addition to the 'Outline Books', that of *The Ten Commandments* (1s.), is perhaps not so successful as some of its companions. (The pictures of a boy aged about eight looking enviously at a distant ploughed field, or of another slightly older boy watching a companion and a girl walking arm in arm, seem to be lacking in inspiration as illustrations of the 10th and 9th Commandments). The *Book of Twelve Holy Pictures* (1s. 6d.) is more lively; each picture being an illustration of a passage from one of the psalms, it is designed to be detached, coloured and used in the various ways holy pictures are used. *The Heavenly Painting Book* (4s.), which contains 136 drawings on a great variety of doctrinal and scriptural subjects, and the *Stations of the Cross* (3s. 6d.), which are 7in. square designs suitable for use in a classroom, are more inspired in conception and vigorous in execution. But all are to be commended and are published by the Bloomsbury Publishing Co.

THE CONGREGATION OF THE SISTERS OF ST ANNE have recently produced an illustrated brochure (1s. 6d. from St Teresa's Hospital, The Downs, Wimbledon, S.W.20), in which are described, chiefly by striking photographs, the great social works and nursing undertaken by the sisters since their foundation in South London in 1911. The brochure shows a sister typist and a sister telephonist, but more striking are the photographs of rest centres, catechism classes, instruction of converts, and in particular the nursing of the sick. The work of the congregation must be as fruitful as it is extensive, and it deserves particular attention in this country as being an English foundation.

DOM ODO CASEL died on Holy Saturday this year when about to sing the *Lumen Christi*. It was an extraordinarily gracious gift of God's that he of all men should enter into eternal life at the moment of the Church's central joy, for Dom Casel's great achievement had been to restore to Catholic theology the true sense of the *mysterium paschale*. Appropriately, therefore, *Maison-Dieu* devotes the whole of its latest number to the memory of the German Benedictine who had largely been the inspiration of its own work to relate liturgical study to the pastoral needs of the Church.

Dom Hild relates the liturgical movement of Maria-Laach to the encyclical *Mediator Dei* and has no difficulty in showing the essential orthodoxy of the German Benedictine school, and with justice he finds its basic theses underlined in the Pope's words. Dom Dekkers, writing on 'The Liturgy: the Christian Mystery', summarises Dom Casel's teaching and concludes that

The whole purpose of Dom Casel's theology of the *mysterium* is to insist on the traditional and authentically Catholic doctrine of the permanent and active presence of Christ in his Church and to show its applicability to the spiritual life.

Père Dalmais, in an extended essay, discusses the notion of *mysterium* in relation to a theology of the liturgy. Dom Casel's own definition is recalled:

It is a sacred act of worship in which a redemptive work of the past is rendered present under the form of a determined rite. The worshipping community, in accomplishing this sacred rite, shares in the redemptive fact that has been evoked and thereby achieves its own salvation.

The problem for the theologian is to reconcile such a definition with the classical sacramental theology. As Père Hérés remarks in a note:

The difficulty of Dom Casel's theory lies not in its spacious view of the Christian mystery, but rather in its too univocal treatment of the presence of the redemptive act in the different sacraments, and still more in certain sacramentals.

Using the principle of analogy, Père Hérés argues that it is in the Eucharist we find realised in its perfection that which is only found derivatively in the other sacraments. It is true that the whole of Christian worship reflects the redemptive work of Christ, and Dom Casel's great work was to emphasise that truth. But it remains for theologians to take account of the deep implications of Dom Casel's teaching and thereby to enrich the content of the *mysterium Christi* in the traditional exposition of sacramental theology.

PRÆGUSTATOR.