

can only expect to find it at the end. But let us have partial peace here too, in order to earn complete peace there. What do I mean by partial peace? Let us be good companions here, loving our neighbours like ourselves. Love your brother like yourself, be at peace with him. I know we cannot help having some quarrels, such as have arisen among brothers and among saints; between Paul and Barnabas, for example (Acts 15, 29); but not the sort that kills good fellowship, that wipes out charity. After all, you are sometimes at odds with yourself, yet you don't hate yourself. Everyone who regrets something he has done, quarrels with himself. He sins, he comes to himself, he is angry with himself for doing it. So he has a quarrel with himself, but this sort of quarrel makes for good fellowship. Here is an excellent example of a good man quarrelling with himself. 'Why are you sad, my soul, and why do you upset me? Hope in the Lord, for I will still confess to him' (Psalm 42, 5). Perhaps he wanted to suffer for Christ, and the thought of it made his soul sad and depressed, and it started upsetting him. He was aware of the situation, he wasn't at peace with himself, but he went on clinging with his mind to Christ, whom his soul, he knew, could follow really without upsetting him. Look for peace then brothers. Our Lord said 'I am telling you these things, so that you can have peace in me. I am not promising you peace on earth'. (John 16, 33). There is no true peace, no quietness in this life. It is the joy of immortality and the angels' company that is promised us. But anyone who doesn't look for it while he is here, won't have it when he gets there.

(To be concluded)



EXTRACTS

DOCTRINE AND LIFE, the bi-monthly review of the Irish Dominican Fathers, August-September 1957, reprints Dr Mary Ryan's translation of a thirteenth-century Bolognese Dominican's account of St Dominic's *Nine Ways of Praying*. The author obtained his knowledge from contemporaries of our Holy Father and in particular from Blessed Cecilia. The translation reproduces the nine altogether charming miniatures illustrating the nine ways of St Dominic's prayer. These are from a fourteenth- or fifteenth-century Spanish manuscript copy of the original.

This account vividly recalls to us that even St Dominic's solitary prayer and contemplation was compact of thought, words and bodily gestures; he would bow down, lie prostrate, genuflect repeatedly and pray with arms outstretched.

'For the saints of the Old and of the New Testament are found sometimes to have prayed like that. It is indeed a manner of prayer that excites devotion, through the mutual action of the soul on the body and the body on the soul. Thanks to it St Dominic would shed abundant tears and the fervour of his good will became so intense that he could not prevent his body from manifesting his devotion by clear outward signs. Thence his soul rose to lofty motions of petition, supplication and thanksgiving.'

The singing of the divine office in choir and of grace after meals would send our Holy Father, filled with the inspiration of the words of Scripture, to his *lectio divina* to absorb, as it were, more nourishment for his soul; and, even when so occupied, bodily gesture would accompany his reading and prayer.

'The Father, temperate and steeped in the spirit of devotion roused in him by the divine words chanted in the choir or in the refectory, would go speedily to some solitary place, in his cell or elsewhere, to read and pray by himself in the presence of God. There he would sit down quietly, and making the Sign of the Cross, read some book open before him; then he felt his soul gently moved, as if he heard the Lord speaking, as it is written: "I will hear what the Lord God will speak in me . . ." (Psalm 84, 9) . . .

'And while he thus read in solitude, he would venerate his book. Bending over it he would kiss it lovingly, especially when it was the book of the Gospels, and he was reading the words that Christ had uttered with his own lips.

This touching and charming account ends with a no less charming summary of his brethren's opinion of the effect of this prayer:

'in the opinion of the Brethren, it was by praying thus that the Saint attained that fullness of knowledge of the Holy Scriptures, penetrated into the very marrow of the sacred words, acquired the holy daring of his ardent preaching, and lived in that intimate familiarity with the Holy Spirit from which he drew the knowledge of hidden things.'

The tradition of bodily movement accompanying the thoughts and words of prayer is preserved by the older religious orders in the choral recitation of the Divine Office and at Mass, at least when this is sung. But in spite of the efforts of the liturgical movement many religious congregations, and as a general rule the laity, remain at Mass practically immobile, taking no part in its action by external word or deed, save

to stand and kneel at the gospel and the consecration respectively. Commenting on this fact an article with the title *Insufficient Growth: some unfinished business of the Liturgical revival* by Fr Robert O'Keefe in SPIRITUAL LIFE, the American Carmelite Quarterly, June 1957, says:

"The silent use of the missal now, by thousands of religious and lay people, does not truly carry out the papal directive that "constant and earnest effort *must* be made to unite the congregation in spirit as much as possible with the Divine Redeemer, so that their lives may be daily more enriched with more abundant holiness and greater glory given to the heavenly Father". The second step towards active participation was indicated by the Pope in *Mediator Dei* when he said: "They are to be commended who strive to make the liturgy *even in an external way* a sacred act, in which all who are present may share. This can be done in more than one way when, for instance, the whole congregation . . . either answer the priest in an orderly and fitting manner, or sing hymns suitable to the different parts of the Mass, or *do both*."

In this connection we warmly welcome the small booklet THE PARISH MASS published by the Society of St Gregory and distributed by Challoner Publications, Greyfriars, Wells Park Road, London, S.E. 26.

This booklet is compiled by a group of Priest-members of the Society of St Gregory. It is small, only thirty pages, and must be cheap, though no price is given. It contains all the material for Dialogue Mass in Latin *marked*, as well as the corresponding English in parallel columns. It has also the music of the Common (*Missa de Angelis*) in modern notation, so that it can be used for a simple sung Mass. Moreover it has excellent short summary prayers for private use at the Offertory, Canon and Communion.

An Introduction and directions for use has some wise words about the conduct of Dialogue and Sung Masses and in particular about the peoples gestures. The booklet is to be commended to the notice of all Priests, religious Superiors and Schoolmasters and Mistresses.