

## NOTICES

DR R. S. LEE is a Freudian psychologist who was invited to deliver the Burroughs Memorial Lectures at Leeds in 1953 on *Psychology and Worship*. These lectures are now published by the S.C.M. Press at 7s. 6d. The reader will learn a good deal of general information regarding the Freudian approach to religion, and also sound reflections on the sacraments and prayer, though these naturally lose something in not being Catholic.

FR JOHN DONOHUE, S.J., on the other hand gives a very Catholic view of *Christian Maturity* (P. J. Kennedy, New York; \$3.50) with a good deal of common-sense psychology thrown in. Like Dr Lee, he is concerned with the fostering of the mature Christian, and in this study he brings most of the Catholic doctrine of God and man to bear on the matter. If any criticism were to be offered it would be that he is too 'Catholic' in the sense that some Catholics make the Faith almost into a Sect.

NEXT YEAR sees the quincentenary of the rehabilitation of St Joan of Arc. Messrs Methuen have prepared the way for the event by publishing a translation, by J. M. Cohen, of Regine Pernoud's book on *THE TRIAL OF ST JOAN OF ARC* (16s.). The book consists almost entirely of the depositions of witnesses, put deftly into their historical context by the author, at the second trial. The witnesses were those who had known Joan both in her childhood and in her public life. The story never fails to rouse interest and enthusiasm, but when it comes from the lips of those who had experienced the saint's simplicity, charm and piety it is more moving than usual.



## EXTRACTS

A reader of 'Extracts' was attracted by the reference in the July issue to the use of the Missal by the laity. We may quote from his letter: Your reference to the use and abuse of the Missal is timely. It (the Missal) has not succeeded in promoting the communal mind or spirit of the liturgy. On the contrary it seems to have begotten a

type of Catholic Pharisee, completely isolated from the common herd and contemptuous of common prayer or congregational singing. . . . I fear that there will be no general advances in the direction of the liturgy here (in Ireland) until retreat givers have assimilated the doctrine of the mystical body and preach it to their brother teachers and clergy. Our seminaries ignore the parish liturgical movement. . . . I myself taught Church Music in the diocesan seminary for years and lectured on Plain Chant, but I saw that the plain chant movement was leading nowhere. Common prayer from the Missal at the ordinary low Mass is the thing to concentrate on for the present.

The writer, the Very Rev. J. Fennelly, enclosed a copy of *The People's Mass Book* (Gill, Dublin; 1s.) compiled by himself and used with great success first in his own parish and now increasingly throughout his country.

The low Mass is likely to remain, for many years to come, the popular form of public worship in Ireland: the sung Mass will be a rare event in parish life. Nevertheless, pastors ought to provide, at least occasionally, opportunities for the people to attempt the more perfect form of liturgical worship. The patronal feast of the church suggests itself as an occasion for gathering the parish family together to sing round the altar; this will help to promote a much-needed community spirit. If the simple chants for the *Kyrie*, *Sanctus*, and *Agnus Dei* in this book have been used regularly at the Children's Mass adults will have no difficulty in joining in. *Gloria*, *Credo* and Responses can be taken from the *Congress Hymn Book*.

So runs the Preface; and the little book includes not only these chants, but also preparatory chants and prayers to be used before Mass. The whole provides a novel, and one would think a successful, method of assisting the congregation to pray as a body. The author is surely to be commended for his pioneer work, though in some other countries the liturgical movement is already emerging from the arid stage of cuts of vestment, rubrics and Plain Chant.

On this subject, *Worship*, the American Benedictine Liturgical Review, which is improving every year, has an article in the July issue on 'The Priest's Part in Parish Music' which follows the same line as Fr Fennelly's thought.

As chief liturgist of the parish he (the pastor) is responsible for the music of the liturgy. But what can he do, besides give welcome encouragement to organist and choir—especially if he has no ear for music? . . .

When at the altar, could he not gradually become more aware of the community with him, of Christ as mediator, and of the dedication to the Father expressed in the Sacrifice? . . . Has the pastor

ever told them (the people) that liturgical music is prayer and actually part of an act of worship? . . . But liturgical music can be a true act of worship and perfectly functional only on condition of a triple union: between the congregation as a whole and the music, and between that music and the spirit of the service.

The author, Fr Charles Dreisoerner, S.M., then gives some practical rules for teaching this high ideal.

THE CATHOLIC WORKER of America publishes in its July-August number from a chapter an unpublished MS. by Dom Virgil Michel, O.S.B., on 'Catholic Spiritual Life', some of which has bearing on what we have already quoted.

Why the term 'spiritual'? Is not all Catholic life *ipso facto* spiritual life? Or again, one might ask whether there is any true spiritual life possible outside the Catholic Church as the true Church of Christ? There is no doubt that it has been possible for Catholics to discuss the spiritual life as if it were constituted of a number of segregated and specialised acts or exercises having little direct connection with the rest of one's life. What is still more strange, whole treatises on the spiritual life can be written by Catholics with no reference at all, or only a casual one, to the liturgy of the Church. This is indeed an anomaly, since there can be no truly Catholic life, least of all any such spiritual life, without the liturgy. The latter is *par excellence* the spiritual life of the Church and therefore officially also that of the faithful as members of the mystical body of Christ. . . . It is the liturgy that gives a solid objective basis to the spiritual life of the Catholic, by furnishing him with a firm foundation in the doctrines it ever holds up to view, and by presenting these doctrines in their intimate connection with the practice of religion.

The author goes on to show how the liturgy plays an essential part in personal sanctity not only in the official, active participation in 'the mysteries', but also in the individual's private devotion.