

EXTRACTS

LA MAISON-DIEU (No. 13, Blackfriars Publications, 4s. 6d.) has by this established itself as the organ *par excellence* of a liturgical revival that is grounded in what is essential and most in conformity with the mind of the Church. Dom Beauduin's authoritative commentary on the encyclical, *Mediator Dei*, is especially notable:

The encyclical marks a decisive date in the liturgical renaissance. . . . For, if it be true that the liturgy is the authentic exercise of the priesthood of Christ here below, a liturgical revival will determine a more interior and a more universal realisation of the priesthood of Christ, will cast a stronger light on mankind, drawing as it does its strength from that source of light and of life. It will be, in the interior and hidden domain of the Church's life, what the Encyclicals of Leo XIII, *Immortale Dei* and *Rerum Novarum*, were in the christian restoration of society. No doubt *Mediator Dei* will not have this majestic significance for everyone. . . . But one day, when the Church of Christ will have gathered together all the faithful in her christian assemblies, pulsating with faith and love; when the liturgy, lived and loved, will have become the prayer of all her children; then will be understood the full force and the true significance of what the Holy Father has accomplished.

The remainder of this number of *La Maison-Dieu* is for the most part taken up with accounts of recent Congresses in France, and in particular the Lyons Congress of the *Centre de Pastorale Liturgique* held last September.

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A NEW MUSICAL SETTING of the Mass, *Missa 'Ave Maria,'* by Michael Bowles, has recently been published by Cary and Co. (2s. 0d.). Arranged for tenor, bass and baritone, this mass has an austere economy of melody and development that is at first forbidding, but which, with better acquaintance, reveals it as in the authentic polyphonic tradition. Mr Bowles has done a great deal in recent years for the musical life of Dublin, and one may hope that his influence may now extend to the choirs of Dublin's churches. From the same publishers *A Handbook for Catholic Choirmasters* (2s. 6d.) should be useful.

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CATHOLIC VISITORS TO PARIS will find the Nefs et Clochers series of illustrated guides to churches invaluable. Fifteen handbooks dealing with churches on the south bank of the Seine are now available in a convenient container, which includes a map and a delightful introduction by Etienne Gilson, in which he deplores the vandalism (on

the part of well-intentioned Catholics too often) which has ruined so many Paris churches. But much that is lovely remains, and *Les Eglises de Paris: Rive Gauche* is a worthy monument. It costs 15s. 0d. and is obtainable from Blackfriars Publications.

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THE MASS IN MY LIFE is the title of a new Y.C.W. pamphlet (1s. from 106 Clapham Road, S.W.9) clearly set out for enquiries at weekly meetings over a period of six months. There are twenty-four enquiries for the campaign dealing with the general aspects of the Mass in daily life but it also takes the enquirers step by step through the individual parts of the Holy Sacrifice. 'Above all, our apostolate and our Mass must be our whole life offered with that of Christ'—that is the tone, characteristic and effective; and it may be linked up with the Grail's campaign for the Rosary which can be made into a vehicle for continuing the Sacrifice into the day. The Grail has begun a series, 'What's in your Pocket?' to deal with the 15 mysteries between May 1st and August 15th, one decade per week. 'If you follow this Action carefully it is almost certain that by the end of the three months you will have found in yourself a real love for the rosary'. It is certainly worth trying.

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'IS IT TRUE that nothing can be done for the dying man because he is not a Catholic and does not wish to become one?' There is an 'Apostolate to Assist Dying Non-Catholics' with headquarters at Cincinatti, Ohio (Rt Rev. Markham, Compton Road, Cincinatti 15). It provides a variety of prayer cards which can be bought to distribute in hospitals, etc., to encourage the non-Catholic to pray. Archbishop McNicholas of that city has sponsored it very willingly and in a letter to his diocesans wrote: 'I beg of every priest of the Archdiocese to enter enthusiastically into this Apostolate to Aid the Dying. Thousands of non-Catholics, through our effort, may acknowledge the supreme domination of God and the Divinity of Christ, beg pardon for their sins and implore divine mercy'.

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OLD AGE is an increasing problem in these days when the whole nation is growing older at the same time as the younger generation tends to refuse responsibility for its progenitors. The pamphlet on 'The Happiness of Growing Old', by an octogenarian, will therefore be welcomed by many (price 1s. 6d. from Ducketts or from the authoress at St Raphael's, Brownhill, Glos.)

As we lose our friends out of sight, how grows in Paradise our store! Some feel lonely, or in the way or not wanted; but we can

always at any time, night or day, have the very best of all good company.

'Only the Trinity can fill

The vast three-cornered heart of man'.

But they will come and . . . make their abode with us. . . .

CORRESPONDENCE

To the Editor, LIFE OF THE SPIRIT.

Sir,—In your April issue, which by the way I have enjoyed very much, there is an article to a part of which I would like to take exception. In the conclusion of 'The Divine Office for the Laity', by an Augustinian Tertiary, he comments on the language difficulty. There are many of us who have not the time or the ability to get sufficient knowledge of Latin; surely such as we should not be debarred from active participation in the Divine Office.

When we consider that clerics and religious are deputed by the Church to recite the Office in the name of the Church *and in Latin*, if we laity recite it in English do we not associate ourselves with them in reciting the official prayer of the Church as members of the Mystical Body? I agree that the association would be more complete if we recited it in Latin, but it is no wise affected by saying it in the vernacular.

Is there not an obvious parallel? If the Breviary in English is in any way futile for the laity, so is the Missal in the same language. Of course one can visualise the day when the laity co-operate more fully with those whose duty it is to use Latin and use all Latin Missals and Breviaries.

Yours faithfully,

CHARLES O'LEARY.