

St John's Lodge, Kiln Green, Twyford, Berks.
21st June, 1959

DEAR EDITOR,

FR Raymund in his *apologia* for the recital of the rosary at mass adduces the case of a devout mother of a priest who never hears low mass without saying the five sorrowful mysteries—What else is the holy mass, she says. The mass itself answers that question: both in the offertory prayers and in the canon itself we find the assertion that mass is not only the memorial of the passion but also of the resurrection and the ascension: 'Receive, O holy Trinity, this oblation we make to you in remembrance of the passion, resurrection, and ascension. . . .' (offertory); 'Therefore, Lord, in memory of the blessed passion of the same Christ . . . of his resurrection from the dead, and of his glorious ascension . . .' (the canon).

The resurrection is vital for the eucharist, for but for it we should have but a dead Christ in the blessed Sacrament, as some of the reformers hideously taught. The pasch is the death, the resurrection, and the ascension. To isolate the passion from its splendid consequences is to depart from our Lord's habitual linking up of the death with the resurrection and St Paul's similar teaching.

I have a true love for the rosary, and say all fifteen mysteries daily; but I would remind the good mother that the eucharist was instituted for a greater purpose than to foster devotion even to the Mother of the Lord. The priest at the altar does not say the consecration prayer and then for the rest recite the rosary! Why the many *Dominus vobiscum* appeals and the *Orate fratres*? Are they not to link up the faithful with the priest in one common action? The rosarian prays, but in isolation.

Yours, etc.

ARTHUR VALENTIN

