

universality and authority which derives from their unique gifts for the instruction of the faithful, and are immeasurably richer and finer than any modern expositions of comparable length could possibly be. The hours themselves are given in both Latin and English, the psalter which forms their stable substance being in the new Latin version. An attractive feature of the way this is set out is the allusion to a New Testament text which is printed at the head of each psalm. Here too are the ancient seasonal hymns and prayers, first fruits of the Church's meditation upon the mysteries of faith, the outpourings of her thanks, praise and petition at all times and in all places. Those who have no experience or instruction in the recitation of the hours will surely without difficulty find a confessor or retreat master prepared to give them the few minutes explanation which they need to help them use the book properly, while those who are merely looking for the best possible book of meditations could not do better than buy this. The two volume edition costs 4,000 francs (approximately £4), the single volume edition 3,700 francs, and may be obtained direct from Editions D'Encalcat, Dourgne, Tarn, France. They may also be obtained through Ducketts, 140 Strand, W.C.2.

ÆLRED SQUIRE, O.P.



## EXTRACTS

LITURGY, the Society of St Gregory's quarterly review (a very good 1/6's worth) in its October issue contains an article on 'My Sacrifice and Yours', by Dom Edmund Jones, which stresses the reality of unity and community in the Church's public worship.

Our worship is the worship of a community, of a family. The whole of God's approach to man is marked by a bringing into being of order and unity. If we are truly impressed by the divine call to share in his life of unity, of common unity, this will certainly find its outward expression. We need to remember that our parishes as such are visible, concrete exterior manifestations of the community of the Church universal. They are, as St Paul would say, the Church in So-and-So. The universal Church is present in the Christian Community and a breadth of vision of the whole is basic to a real participation in the Mass. We cannot approach it purely as individuals. It is surely not without significance that some of the greatest promoters of the liturgical movement have also dedicated

themselves to work for the reunion of Christians. . . . So, then, a strong accent on order and unity; not a rigid regimentation destructive of life and spontaneity, but a living order.

Later in the article, which goes on to consider practical ways of bringing about this living unity through the liturgy, the author asks for a revision of our attitude to the use of the missal.

If our people are to spend the time at Mass reading to themselves texts, however liturgical and however identical with those being said by the priest, they can hardly be said to be sharing in the Mass in the fullest sense. Thirty people reading each for themselves in their own book a text, even if it corresponds with the text which is being read aloud, cannot be said to be listening totally to what is being proclaimed for them by the persons deputed to this office.

PÈRE YVES CONGAR, O.P. in *New Life* (Sept./Oct., the Y.C.W. journal for priests, price 3s.) approaches this question of unity from the point of view of the apostolate. The old problem of whether the Christian today should 'muck in' with the world around, or should 'muck out', is posed almost as the dilemma for the apostle, to be united with those to whom he is sent or united with the Church by whom he is sent. Père Congar shows the errors in both extremes, but we quote only from the picture of the second:

At the opposite extreme, a person could be deeply penetrated with the feeling that the Church is something other than the world, that she is an order set apart with her own laws, her own way of life, and with her demands not only for the deeper life, but for social behaviour. At the same time, he would not feel like a searing burn the outcry of the immense world of man. Such a man would observe Catholic regulations very punctiliously—if he were a priest, for instance, the wearing of his cassock, saying his breviary, the slightest prescriptions of canon law, the strictest and safest theological formulations: all excellent things, certainly, and it would not be easy to find, either in my life or my writings, one word deprecating them—but in short such a man would be a faithful minister of the Church as a body set apart, but he would have little anxiety about bringing back men who are alienated. . . . In a word, he would be a man of an order of sanctity set apart, not of an order of catholicity.

The author concludes his remarks by applying his distinction to the worker-priests. But the distinction is applicable to the spiritual lives of many of us, who are anxious to save our own soul and remain unsullied by the world, but who are less anxious to let the light shine into the darkness, to penetrate the world with the ray of Christ's life.