

OBITER

MEDIATOR DEI, the Encyclical on the Liturgy, has not yet appeared in an official English version, but the Latin text has been printed in the *Irish Ecclesiastical Record* for the months of February, March and April, as also in the *Nouvelle Revue Théologique* (February and March). A German version appears in *Herder-Correspondenz* for January. The importance of this magisterial document is seen reflected in the numerous commentaries that have already begun to appear in foreign Catholic reviews. The *Rivista di Vita Spirituale*, published by the Italian Calced Carmelites, includes in its March issue an excellent commentary on the Encyclical. Père Thiry, in the *Nouvelle Revue Théologique*, provides a valuable summary of the Encyclical as well as a useful account of the recent German movements which have occasioned some of the Pope's criticisms of a liturgical anarchy which virtually destroys what Pius XI called the 'primary and indispensable source of the religious devotion of the faithful'.

In 1941 Romano Guardini, in a letter to the Bishop of Mainz, had expressed his misgivings concerning liturgical exaggerations. 'What we call by the very misleading name of "the Liturgical Movement" has never been wholly homogeneous. Its authentic and proper elements have had no other purpose but to re-establish divine worship in the purity and fulness that are necessary in order to declare the glory of God and to initiate the faithful into the riches of the world of grace. But there have been at the same time tendencies of an exclusive and bizarre character which have obscured the true meaning of the whole. . . .' He went on to analyse these elements, which for the most part arise from an excessive emphasis on the communal and objective aspect of worship. He concluded by insisting that 'what liturgical action needs above all else is time'.

Mgr Groeber, the bishop of Freiburg, in the following year addressed a memorandum to his fellow German bishops expressing similar doubts and deploring, in particular, the rift that had grown up between the older and younger generation of the clergy through the latter's impatience with established forms and their 'terrifying extension of the *mystique* of Christ'. The German bishops were instructed by Cardinal Maglione to put an end to controversies and to regulate liturgical practice in such matters as the 'community mass' and vernacular versions.

The Holy Father's purpose in *Mediator Dei* can only be properly understood in conjunction with his teaching in *Mystici Corporis*, of

which, as the *Osservatore Romano* explains, it is the 'second chapter'. In other words, as William Busch remarks in *Orate Fratres* (February 22), 'our Catholic liturgy is founded on Catholic dogma, and dogma must be regarded not merely as static in the order of truth, but as operative in the order of life. Dogma becomes operative in liturgy'. The very opening words of the Encyclical reveal the whole emphasis of the Encyclical—the mystery of our Lord's mediatorship in the Incarnation and Redemption and in the essential effects which flow from that mystery. The details of liturgical practice need to be seen against this sublime doctrinal background, for, as Père Roguet (in *La France Catholique* for March 12) emphasises:

Since the Liturgy is defined as the integral worship of the Mystical Body, there can be no question of forgetting that it establishes the Mystical Body through the sacraments, and especially through Baptism and the Eucharist. Moreover it achieves the education of its members through the forms of prayer and the setting of the spiritual life which it puts before them.

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WHAT WE SAW IN GERMANY, a report by British Churchwomen to the Control Commission for Germany (SPCK, 1s. 0d.), tells a story that is by this time distressingly familiar. Among the recommendations made by the delegation (which included Catholics, Anglicans and Free Church representatives) are the following:

Every possible help should be given to such of the Churches' work as leads to voluntary enterprise and initiative.

The policy and method of denazification should be given a drastic overhaul.

Pensions should be restored to war widows, especially to those with dependent children.

The question of relationship between British personnel and German women should be faced from the point of view of moral responsibility rather than the prevention of disease.

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THE CANONISATION of St Louis-Marie Grignon de Montfort must give a new impetus to the theology of our Lady's share in the work of Redemption, and the current issue of *Gregorianum* contains the first part of a study by Father Lennerz, S.J., on 'The co-operation of the Blessed Virgin in the Redemption'. A note in *Dieu Vivant* (No. 10) recalls the force of the Pope's words at the canonisation of Grignon de Montfort:

For austerity without joy, gloomy terror and the proud gloom of Jansenism, he substituted the filial love, confident, ardent and effective, of a devout servant of Mary. . . . We hope you will

draw deeply from the well of his writings and the example of his life.

The same issue of *Dieu Vivant* contains an article by Père Daniélou on our Lady, which concludes:

Saint Louis Grignion de Montfort used to say that if the Holy Ghost is no longer bestowed in the Church that is because Mary is not sufficiently present. The Holy Ghost was given in abundance at the Cenacle because Mary was there. At every epoch in which our Lady is present, the Holy Ghost is abundantly bestowed and produces the great works of God. That is why we have great confidence that in so far as our century is one of devotion to Mary, in so far as we turn towards the great mysteries of the Assumption and the Mediation of our Lady, so God will prepare, mysteriously, within the Church, a new outpouring of the Holy Ghost, a new Pentecost. The presence of Mary is already a guarantee and a promise of the coming of the Spirit, that is to say of the conversion of unbelievers and—such is our profound conviction—of unity among Christians.

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SAINT SEVERIN AND THE PANTHEON are the latest titles in the *Nefs et Clochers* series published by the Editions du Cerf (1s. 0d.). As before, a descriptive text is enriched by excellent photographs, and even the secular solemnity of the Pantheon and the insipid paintings of Puvis de Chavannes take on a fresh interest.

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LA REVUE NOUVELLE (March 15), in a particularly varied number, includes articles on Moslem religion, Evelyn Waugh and the relations of Socialist politics and Catholic social teaching.

PAX CHRISTI (43, Rue de Maubeuge, Paris IX) continues its valuable work as the organ of the Crusade for Peace among the Nations. The latest number prints an account of the Triduum for Peace held last autumn at Aix-la-Chapelle, and includes the moving words addressed by the Cardinal Archbishop of Toulouse to the Catholics of Germany on that occasion.

CHALLENGE TO THE CITIZEN, the annual report of the National Council of Social Service (1s. 6d.), has much material that will be of value to those concerned with voluntary societies, threatened as they are by the increasing encroachment of state services. The Report emphasises that 'the characteristic of some of the most important welfare services of the future will be their direction and collective ownership under the authority of the State', and the danger of course is that such ownership may indeed be *for*, but not *by*, the people.

THE CATHOLIC WORLD of New York for March includes 'The Return

of the Saints' by Father C. C. Martindale. 'Once we are "interested" in the saints, we shall soon be much better than merely that—we shall experience *their* interest in *us*'.

THE SWORD (March) includes Dr Badenoch's view of 'A comprehensive Health Service' and John Eppstein's account of the Geneva United Nations Commission on Human Rights.

THE HOLY NAME MONTHLY (Melbourne) gives news of the arrival in Australia of Baltic immigrants, many of whom are Catholic and who 'have this much in common with the Irish, that they stubbornly maintained their national character and their Catholic faith through centuries of misfortune and religious persecution'.

ALDATE

REVIEWS

STALIN. By Leon Trotsky. (Hollis & Carter; 25s.)

This book was about to be published in the United States when the outbreak of war between the Americans and the Japanese involved the suspension of its publication. Few books could be more interesting. It will take its place as a work of major importance, and it has immediately been reviewed at length in the daily and weekly press.

Trotsky wrote and revised, in the original Russian, the first seven chapters and the appendix. He also checked the English translation of the first six chapters. The material for the last six chapters had not yet been put by their author into their final form. There was as yet only a mass of notes, excerpts, documents and dictated matter, grouped tentatively for development, and some of it in chapter form. On August 20, 1940, Trotsky was engaged on the *Introduction* when he was assassinated by a blow on the back of his head with a pickaxe.

The editor has done his work skilfully, the respective limits of the editor's work and of Trotsky's work are immediately clear to the reader. Great care has been taken over this essential point. Though its parts are distinct, the book is a whole. There is an extremely useful *Chronological Guide*, a list of Stalin's aliases and pseudonyms and a glossary. Finally, the illustrations are admirable for they most effectively illustrate the printed matter of the book.

Whatever may be thought of the value of the book as an interpretation of Stalin (and clearly it has as such a very real value) the light it throws upon Trotsky is decisive. The struggle between the two men emerges as fundamentally a clash not only of temperament and culture but, in the first place, as a clash of character. It is curious in this respect how much Trotsky dates and how easy