

Aftermath. Yet still their savage frenzy against the saints was not satisfied; wild and barbarous people stirred up by the wild beast¹ take a long time to calm down. . . .

And so they refused to let the Christians bury the martyrs' remains, and after throwing them to the dogs, and letting them lie unburied in the open, with a police guard to prevent the Christians taking them away, they burnt them and scattered the ashes in the Rhone.² They did this as if they could defeat God and deprive them of the resurrection. 'Now let us see', they said, 'if they will rise again, or if their God can help them and deliver them from our hands.'



COMMENT

A BOOK OF HOURS

IF I may be allowed to add a postscript to a postscript I should like to draw the attention of readers of the article *The Embracing Prayer* in the September number of THE LIFE OF THE SPIRIT to the appearance of an English version of a vernacular *Book of Hours* produced by the Benedictines of the abbey of Encalat in the South of France. This work, which was undertaken in the first place for congregations of Sisters who were not obliged to the recitation of the breviary, deserves to be widely known among those who are similarly at liberty to choose their daily method of prayer and who feel a legitimate desire to enter more fully into the spirit of the liturgical cycle. *The Book of Hours* is not a translation of the breviary but a shorter and simpler volume constructed on the Church's plan for the daily offices and furnished with a lectionary and a short martyrology. For many people, the lectionary alone will amply justify the immense care that has gone into its making. Even those who have little leisure or who lack the confidence to master the elementary rules for the recitation of the hours could easily and profitably follow the scheme of daily readings from the Old and New Testaments with their accompanying selection of patristic sermons and commentaries. The words of Ambrose, Chrysostom, Augustine, Leo, Gregory, Bernard have a directness,

1 The Devil.

2 This sentence is just a summary of quite a long section.

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.

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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