

EXTRACTS

CARDINAL LERCARO, speaking at Assisi last August, outlined the importance of the new feast of our Lady, Queen of Heaven.

On the first of November in this auspicious Marian year, with a solemnity unusual for such occasions, the feast of the Royalty of Mary will be instituted and promulgated to the whole world. But will this feast of *Maria Regina* be a novelty? Such has been the long tradition, not only in the Church's liturgy and in sacred art, that, far from finding something new in this declaration of the Royalty of Mary, it is astounding it is only today that an explicit and solemn celebration of this kind occurs. In fact for centuries Mary has been proclaimed Queen by the tradition of the Church. Possibly the verses of St Ephraem, who wrote in the middle of the fifth century, are not authentic where the writer acclaim the Virgin as 'Sovereign of all mortals' and calls himself her 'subject and servant'; but shortly afterwards the title 'Lady' and 'our Lady' is given to her by St Jerome and St Peter Chrysologus; while in the seventh century Leontes of Byzantium calls her clearly 'Sovereign Holy Queen, Mother of the King' and St Gregory the Great adopts again the title of 'our Lady'.

His Eminence went on to speak of the poets, both Greek and Latin, who sang of our Lady as their Queen as well as of the Liturgy and Art which have given expression in this as in all other such matters to the feelings and devotion of the Catholic world. We have only to recall the *Ave Regina caelorum*, *Regina coeli* and the *Salve Regina* which proclaim her Queen throughout the year. The feast is indeed only a crystallization of the constant attitude of the Church in our Lady's regard.

The Cardinal's discourse was delivered at the annual course of studies at the *Cittadella Cristiano* in Assisi—a very interesting experiment which began at the end of the war for integrating all aspects of life today, scientific, artistic, and social, within the life of Christ. The annual study course this year broke off its methodic treatment of the articles of the Creed to consider our Lady's place in the Church. Cardinals, theologians, senators and ministers, artists, poets, dramatists and musicians, flocked to this centre to give of their treasures to this Christian town, which is inspired and directed by Don Giovanni Rossi. The fortnightly journal *La Rocca*, very well illustrated and produced, gives account of all that occurs there, with reports of all the speeches and other news of interest.

FATHER GERALD VANN, O.P., in the September issue of *Cross and Crown* devoted entirely to our blessed Lady, singles out her wisdom and her growth in wisdom as of special note. The secret of this growth in wisdom lay in the stillness of her heart.

If you are to learn God you must first be still in mind and heart, no matter what the noise and confusion which surround you. Still in mind: able to look and listen and ponder; still in heart: not torn this way and that by conflicting desires, but your heart set on the one thing necessary, filled with a longing for God so great that all other desires are absorbed into it and become part of it. Secondly, you must learn to ponder in your heart, alone with God, trying to see life as it comes to you and those you love as part of the slow working out of man's redemption. That will help you to do the third thing: to praise and accept God's will as it comes to you day by day. . . . It is always wonderful that our Lady comes to enter into christian lives more and more as the years go by. It may be specially that she should make her stillness to grow in us as we hail her reign as Queen, the quiet reign of peace.

THE SUPPLEMENT of *Vie Spirituelle* (15 September) is concerned with the problems of the adolescent and significantly the first article deals with the spirituality of the Paschal Mystery as leading from the budding freedom of youth to the adult freedom of the Pasch. A characteristically French approach which would hardly have occurred to any other nationality!

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