

those tears will be wiped away, which prevented our seeing that our burden of sorrow was, in truth, but the burden of our intimacy with God.

When this purgative night is thus dispelled, we are in a certain measure released from the dark uncertainty of human judgments, to some glimpse of creatures in their dawning, and it is from this abundant source that we draw every understanding our friendship requires. It is Christ who, when we are concerned for our friend, stills our anxiety with a deep tranquillity no human assurance could give, and himself gives us to understand that the danger we feared is past. And this 'morning knowledge' of each other in God's Word gives a firm surety in action, so that the perfection of this divine source permeates every aspect of our friendship, perfecting it, divinizing it, in thus uniting it most intimately with that source whence it took its rise.

Already, then, we are, with St John, worshipping the Lamb glorified, and the wounds we share with Christ are painful, yes, and bleeding—bleeding our very life's blood, mingled with his. Yet already the redemptive power of Christ's blood is felt, God diffuses his glory on us, and there is begun in us *in via* that life of beatitude for which his blood was shed. Nor do we thirst or hunger, whom the Lamb, our shepherd, guides to the springs of living waters. And already—consolation dearer than any other—already it is God, it is God himself, who wipes away every tear from our eyes.



A MISCELLANY OF MISSALS

ILLTUD EVANS, O.P.

IT is to Pope St Pius X that the modern liturgical movement owes its greatest debt, and it is from his *motu proprio* of 1903, issued within three months of his election as pope, that all subsequent initiatives derive their authority. His immediate concern was the reform of sacred music, but he stated unequivocally the principles of any true liturgical advance, namely the need to 'maintain and promote the dignity of the house of God, in

which the solemn mysteries of religion are celebrated, and in which the Christian people gather to receive the grace of the sacraments, to assist at the holy sacrifice of the altar, to adore the most august sacrament of the body of the Lord, and to unite themselves with the prayer of the Church in the public and solemn celebration of the liturgical offices'. The practical realization of the pope's ideas was slow enough, but it is worth remembering (in 1959) that exactly fifty years have passed since the great congress called at Malines by Dom Lambert Beauduin to implement the pope's appeal for the recovery of the Christian spirit 'at its primary and indispensable source'. It is a crucial date in the history of the liturgical revival of our time.

That congress enthusiastically welcomed a resolution urging the wide distribution of the missal 'translated as a book of devotion', and so popularizing the full text of the mass and Sunday vespers in the vernacular. Within a year Dom Beauduin was issuing his *Vie Liturgique*,¹ and we are told that 150,000 copies of the first number were sold out in a fortnight. There had been missals before this, but it is to Dom Beauduin more than to any other that we owe the present-day emphasis on the pastoral importance of the liturgy and hence of the missal as a principal means of initiating the faithful into the prayer of the Church. The pioneer work of Dom Guéranger, in his *Année Liturgique* (1841-1866), had been directed to spreading a knowledge of the liturgical texts: there still remained something of the suspicion of the actual translation of the missal which at earlier times had even led to its prohibition.² Dom Guéranger indeed would not allow any translation of the canon of the mass: he gave only a paraphrase. For him, the notion of 'mystery' essentially meant something 'secret'. Dom Guéranger, and for that matter most nineteenth-century liturgical scholars, regarded the liturgy as a venerable monument, to be preserved from all innovation and indiscriminate familiarity.

¹ The fascicules were published in one volume in 1911. It was not of course the first vernacular missal, but it was the first to respond to the true pastoral meaning of the pope's words.

² Thus, in 1661, Alexander VII condemned those who 'have reached the extreme of audacity of translating the Roman missal into the French language, hitherto written in the Latin language, following the approved use of the Church through many centuries . . . and so degrading the most sacred rites in lowering the majesty that is conferred on them by the Latin tongue and in exposing to the eyes of common people the dignity of the divine mysteries'. This condemnation is of course to be read in the context of Jansenism.

An interesting study could be made of the liturgical spirit of any age as reflected in its books of piety, and especially in its vernacular missals. The fifty-five years that separate the *motu proprio* of St Pius X from the reforms of Pope Pius XII, which culminated in the instruction of the Congregation of Rites of September 3, 1958, have seen great changes in the very conception of what a lay person needs to enable him to take his proper share in the mass. In some quarters a people's missal is still regarded as primarily a translation of the altar missal, with nothing omitted and nothing added. The *Roman Missal* published by Burns and Oates ('being the text of the *Missale Romanum* with English rubrics and a new translation', first published in 1949) is the most distinguished example of such a book.¹ Edited by the Rev. J. O'Connell and H. P. R. Finberg, it uses the scriptural version of Mgr Knox, and typographically it is in the high tradition of the best English liturgical printing. The recent new edition of *The Small Missal*, while in a prefatory note it characteristically defines its aim as being 'to provide the means of following mass on Sundays and the principal feasts' ('following' and not 'taking part in', be it noted), none the less has introductory notes, brief lives of the saints commemorated, the text of the marriage service, the burial of the dead, compline and some additional prayers. The *Roman Missal* edited by Adrian Fortescue is now published by Browne and Nolan, and is decently produced, once more with the limited but acceptable aim of simply providing the text of the mass in Latin and English.² The name of Fortescue recalls the great achievement of the house of Burns and Oates more than forty years ago under the sensitive typographical direction of Bernard Newdigate and Francis Meynell in publishing *The Liturgy for Layfolk*, with such excellently produced volumes as *The Layfolk's Ritual* and the *Day Hours of the Church*, as well as the earlier *Roman Missal*.

The continental tradition of vernacular missals, thanks largely to the influence of the Belgian Benedictines, has always given a large place to detailed introductions to the liturgy of the sacraments and to additional prayers (including Sunday vespers). Best known of these missals is the Saint André *Daily Missal*,

¹ The third edition (1958) incorporates all the most recent modifications.

² The eleventh edition (1957) contains all the latest revisions and still includes Adrian Fortescue's introduction to the original work.

first published in 1920 under the editorship of Dom Lefebvre. Dom Lefebvre's originality lay in the wealth of the commentary provided in his missal. Translated into almost every European language, it became virtually synonymous with a vernacular missal. Each mass was explained, often with reference to passages from the breviary; the introduction provided a historical, theological and liturgical guide to the seasons of the year. Illustrations, music, the text of the sacraments and extra-liturgical prayers went to complete a generously edited book. In its latest edition (1958) Dom Lefebvre's missal is faithful to the principles that have given it its pre-eminence. It is not an 'adapted' missal, but it provides the fullest introduction to the mass for the informed Catholic. With its course of Bible reading and thorough annotation, it is the missal *par excellence* for religious. The *Junior Daily Missal* (1955) is illustrated in colour, is in English throughout and gives paraphrases of the biblical readings. It is virtually a complete missal and solves the difficult problem of providing such a book for children who are too young for the elaborate arrangements of Dom Lefebvre's larger work. The new *Sunday Missal* edited by Dom Lefebvre (1958) adopts the justifiable practice of giving the Latin text only for those parts of the mass that are sung. Unique among English missals, it uses the Westminster version (the companion *Daily* uses Douai), and typographically it is one of the most successful of the popular continental missals, with the use of red and black throughout. But its pseudo-modern line illustrations will date very soon.

The celebrated house of Desclée (responsible for the printing of the Lefebvre missals) continues to publish its *Missel des Fidèles* (two volumes, 1955). Traditional in many ways, it none the less uses the new Latin translation of the psalter. It is the oldest of the popular missals still in use (it first appeared in 1915) and can justifiably claim that in its sober way it has—as in the inclusion of the relevant parts of the *rituale*—anticipated many later developments. Printed in Latin and French throughout, its two volumes solve the problem of portability. Still in what might be called the tradition of Lefebvre is the missal edited by Père Morin of the Oratory (*Missel Quotidien Vespéral*; first edition 1943; latest edition 1957, published by Droguet et Ardant, Limoges). Latin (in very small type) is used only for what is sung at mass, there are considerable extracts from the breviary, and the commentary is

direct. Ingenious arrangement makes this daily missal really of pocket size.

A group of four missals, all published for the first time in the last few years, provides impressive evidence of the advance in liturgical understanding made in France and Belgium, largely under the inspiration of the *Centre de Pastorale Liturgique*. The pastoral emphasis of Pope Pius XII's liturgical reforms finds a faithful reflection in them all. First in point of time is the *Missel Quotidien des Fidèles*, edited by Père Féder, S.J., with the approval of the *Centre de Pastorale Liturgique* (Tours, Maison Mame, 1955).¹ Beautifully printed, this is a missal of extraordinary completeness, containing as it does a full Latin-French text for the whole year, newly translated; vespers and compline; the ritual; music of the commoner masses; and an anthology of psalms and prayers. The translation is designed for public reading, and there is a justifiable reminder that the liturgical context can give a different colour to the biblical versions: 'the presentation of a missal is liturgical and pastoral work, and not directly a biblical one'. The introductions and commentary are exact and restrained and avoid the archaeological or hortatory note sometimes found in earlier missals. Such features as a biblical vocabulary and the provision of the text of such unfamiliar rites as the burial of infants or the consecration of a bishop will indicate the wealth of this splendid book. A more popular version, *Missel Quotidien Français*, has all the features of the parent book, but it includes only the Latin of the ordinary of the mass.

The *Missel Biblique* (Editions Tardy, 1957) invites comparison with the Féder missal, though its aims are somewhat different. Once more, it is admirably printed in clear type throughout in red and black. If these two missals prove nothing else, they demonstrate the enormous advance in French printing of recent years. Simple line designs in red give life to the page. This missal has its origins in the 'specialized' missals that were produced for the various organizations of Catholic Action. Sometimes too naïvely, they stressed the vocational allegiance of their users. But they were a courageous attempt to get out of the depressing rut of a merely textual approach to the liturgy. The *Missel*

1 Père Féder has provided in his *Livret du Catéchiste* (Mame) an invaluable guide for those responsible for children's masses, based on the excellent children's missal he has edited under the title *Pour Célébrer l'Eucharistie*.

Bible de Tous les Jours has grown out of the *Missel Rural* of 1949, a Sunday missal intended principally for country people. Edited by Canon Boulard, whose work for the regeneration of rural Catholic life in France is so well known, it is much more than a missal. It is intended to be 'an instrument of spiritual education, both personal and collective, in the pure spirit of the Bible and of the Catholic liturgy'. More than two hundred pages therefore are given to private and public prayers (with most of the psalter included, marked for congregational singing). The missal, properly so called, includes introductions to seasons and feasts, as well as liturgical commentary. The liturgy of all the sacraments is given in full, and a biblical vocabulary is included. The *Missel Biblique* is perhaps the most developed of all the 'adapted' missals, but its comprehensiveness by no means overshadows the strictly liturgical function of enabling the faithful to enter as fully as they may into the action of the mass. By its arrangement and its constant recalling of the biblical roots of liturgical worship, this is supremely a missal to initiate the faithful into the life of the mass.

English editions of both these missals are in preparation, and they will do an immense amount to enrich the liturgical understanding of English-speaking Catholics who have hitherto had little help from their missals to enable them to respond to the spirit of the instruction of the Congregation of Rites in 1958, since 'the conscious, active participation of the faithful cannot be achieved without adequate instruction' (22. (d)). In the meantime, priests and teachers can scarcely afford to be without these missals if they sincerely wish to implement the Church's desire that, through active participation, 'the more perfect worship of God and the edification of the faithful may be achieved' (23).

The two remaining continental missals come from Belgian Benedictine abbeys and were both published in 1956. The *Missel Quotidien* (Editions de Maredsous: Editions Zech et Fils), edited by the monks of Maredsous, has several original features, not least its *format*. A narrow book, it has the Latin text throughout at the foot of each page in red. The notes are brief, though they are invariably illuminating in their reference to the biblical text. More detailed introductions, both to the history and theology of the mass, as well as more extended lives of the saints, are to be found in a separate *Guide du Missel*, which accompanies the missal itself. In this way the bulk of the missal is reduced, and the

essential text is not too dominated by commentary. Some interesting innovations include supplications, which, in accordance with the tradition introduced by Gregory the Great, can be read after each *Kyrie Eleison* and *Christe Eleison* by a lector. As might be expected of a monastery with the scholarly reputation of Maredsous, this missal is a model of careful erudition, free from any suggestion of the subjective or the sentimental.

From the other great Belgian Benedictine abbey of Mont César comes the *Missel Quotidien Vespéral* (Editions du Mont César, Louvain), edited by the monks under the direction of their abbot, Dom Capelle, *nomen praeclarum* among living liturgists. Typographically (it is printed by Marietti of Turin) this is the most distinguished of the continental missals, having much in common with the Burns and Oates *Roman Missal* in its sensitive use of well-balanced founts and the alternation throughout of red and black. It has the quality always conferred by the use of Oxford India paper. It excels of course in its notes and commentaries, invariably economical and to the point, and concerned only to elucidate the liturgical meaning of the texts. The liturgy of the sacraments completes the usefulness of a missal that is a superb example of conservative scholarship and printing, in the best sense of a word that should imply the preservation of all that is most valuable in tradition.

Finally, from America comes the *Daily Missal of the Mystical Body*, edited by the Maryknoll Fathers, with the collaboration of Fr Charles J. Callan, O.P. (1957; P. J. Kenedy and Sons, New York). The new testament texts are those of the Confraternity edition, and the old testament texts (apart from the psalms which have been translated afresh) are from the Douai. Excerpts from the encyclical *Mediator Dei* provide an appropriate preface to some general notes on the liturgy. Latin is confined to the ordinary of the mass and to the variable parts that are sung. There is a full section on the sacraments, and extra-liturgical prayers are provided (There are even outlines of meditation, 'based on the Ignatian-Sulpician system'.) A good feature is the placing of the ordinary of the mass (on stouter paper), boldly printed across the whole page, in the middle of the book. More questionable is the 'artwork', consisting of numerous highly-coloured pictures from the Abbey of Beuron. One is told that they are necessary for any missal that is to be given as a graduation

present in the United States, but it is a pity that the honest intentions of a straightforward missal designed for use today should be betrayed by these self-consciously archaic and uncertain illustrations.



THE CHRIST CHILD

Sermon VII of St Leo the Great on the Epiphany

(P.L. 54, 752)

IT is very useful for us, dearly beloved, to remind ourselves of the deeds performed by the Saviour of mankind, provided that we undertake to imitate in action what we venerate in faith. There are lessons to be learned as well as wonders of grace to be admired in the unfolding of the sacred mysteries of Christ, and while we acknowledge him in a spirit of faith we should also be following him in the pattern of our behaviour. Even the small beginnings from which the Son of God started, when he was born of his virgin mother, can instruct us how to make progress in piety. Both human littleness and divine greatness are there to be perceived by upright minds, combined in one and the same person. The cradle proves him an infant, yet heaven and heavenly beings call him their maker; he has a child's tiny body, and he is lord and ruler of the world; no boundaries can fence him in, but he is held there to his mother's bosom. This is how our wounds are healed, this is how we are raised up from our fall; for without this bringing together in one of such great disparities, mankind could never have been reconciled to God.

Now these remedies of ours have set us a law of life, and we are given a standard of conduct by the antidote provided for our death. How fitting it was that when the three wise men were led to Jesus by the shining of a new star in order to worship him, they did not see him giving back sight to the blind, or sound limbs to the lame, or speech to the dumb, or performing any other act of divine power; they saw but a silent child, lying quietly in his mother's care, a child who showed no sign of divine power,