

a mysterious and cryptic way the same sort of thing as astronomers and cosmologists try to discover, then it would be untrue; no attempt to make it seem otherwise, on this premiss, is ever convincing. But you and I know that it cannot be untrue, because it is the word of God as well as of the human author who wrote it. Very well, then, in that case it cannot be a scientific description. It is true if we understand it in the sense in which it was written, long before science was ever heard of. I have suggested the sort of sense in which it might have been written. I am sure better interpretations can be found. But at least they will not be bothered with making Genesis fit science, or *vice versa*.



LETTERS TO THE EDITOR

(See THE LIFE OF THE SPIRIT, June, 1959, p. 569)

THE ROSARY DURING MASS

DEAR EDITOR,

In defence of the public recitation of the rosary being allowed sometimes during low mass, perhaps the best rejoinder to Gamaliel will be to quote *An Instruction of Pius XII*. On page 27 of Fr Clifford Howell's edition (Herder), we read about the first stage of the participation of the faithful in low mass. In this connection, we are told that, while the use of the missal is commended, an easier way of participation is possible 'by devoutly meditating on the mysteries of Jesus Christ, or by performing *other religious exercises* and saying *other prayers* which, though different in form from the liturgical prayers, *are by their nature in keeping with them*' (Encyclical *Mediator Dei*).

The italics in the foregoing quotation are mine, emphasizing the fact that even if Gamaliel is correct in insisting that holy mass and such religious exercises as the public recitation of the rosary are distinct acts of worship, the Holy Father said that they may be, and may profitably be, blended.

Yours in vinea Domini,

FR RAYMUND, O.P.