

PROCESSIONAL DE LA MESSE, edited by Pierre Jounel; Desclée, n.p.

A choir book in smart grey cloth with a red dust-jacket is something new. So is a *Processional* for use at Mass. The Instruction of the Sacred Congregation of Rites *De Musica sacra et sacra Liturgia* of 3 September 1958 (n. 27) encourages (a) the singing of further verses of the Introit psalm during the entry of the ministers; (b) the singing of 'ancient melodies' which formerly belonged to the psalm from which the Offertory is taken; (c) the singing of other verses of the psalm to which the Communion-verse belongs, during the distribution of communion. Each time it is suggested that the antiphon could be repeated at intervals during the psalm. That these things were ancient practices is shown by the various eighth to tenth-century manuscripts published as *Antiphonale Missarum* by Dom Hesbert, and *Offertoriale* by Charles Ott, both in 1935. The latter collection shows the subsequent verses set to full gregorian melodies (not psalm-tones), while a characteristic of the former collection is the use of a verse *ad repetendum* in the course of the psalm, rather than the actual antiphon.

The present volume sets out to make these practices available to choirs or congregations today, providing complete psalms for the Introit, Offertory and Communion, marking verses *ad repetendum*, for use especially at processions at those times in the mass. The use of the music of the *Graduale* is presumed (or *recto tono*—or even a psalm tone) for the antiphon, and the psalm follows in the relevant mode, with its psalm-melody printed. For the older feasts the old manuscripts have been followed (the sources are given in an appendix), and for the newer feasts the same methods applied. Material is provided for Sundays and holidays, together with selected Commons. A French text, from the *Bible de Jérusalem*, occupies the left-hand page throughout, with no music, but with a brief paragraph of commentary on the psalm and its suitability for the day. At the beginning is a short introductory explanation both historical and practical and the relevant section of the Instruction. At the back is a selection of simple pieces from the *Kyriale*, forming three Masses. The absence of running-heads makes it a trying business to turn up any given day—surely a blemish in a choir book—but the printing, paper and general presentation are excellent.

SEBASTIAN BULLOUGH, O.P.

THE LIFE OF THE MYSTICAL BODY, by Philip L. Hanley, O.P.; The Newman Press, \$4.95.

After a preliminary chapter on the nature of the Church in general, the author turns to the plight of man and his urgent need for grace, and the Church's function as God's instrument for conferring grace upon him. The rest of the book is devoted to a consideration of each sacrament in detail, what its purpose is, how it is administered, what benefits are conferred by means of it, and under what conditions. Each sacrament is related to the life of the Church as to that:

of a biological organism; the eucharist as its nourishment, penance and extreme unction as the cure of its ailments, marriage as its perpetuation. There is finally a short chapter on the Church Triumphant.

This book is a straight draught of cold water in an era of theological cocktails; it is a monument to the sanity and undemonstrative strength of Catholic theology at its best. Every important thesis is backed by quotations from scripture, the Fathers, the Councils of the Church, and recent papal encyclicals—especially Pius XII's *Mystici Corporis*. The bearing of the sacraments on Christian living is described with reference to every kind of situation; the author is nothing if not thorough. The reader learns that if someone who has not been baptized is martyred and then miraculously brought back to life, he must still be baptized before he can enjoy any of the other sacramental benefits of the Church. You may baptize in dirty or muddy water, but not in milk, tea or soup, however high the water content; the criteria here are both chemical analysis and what the ordinary man is 'prepared in normal circumstances to call 'water'. You may baptize an unconscious man if you are reasonably sure that he has expressed a vague desire to be baptized sometime; otherwise, you may only give him conditional baptism. But more typical of the work as a whole is the passage of inspired common sense, where it is remarked that, to a man dying of wounds in battle and crazed with pain, the sight or touch of a crucifix is of far more comfort than any amount of talking. On the problem of how frequently one should go to communion, the author quotes St Augustine to the effect that the attitude of Zacchaeus, who welcomed Jesus into his house with joy, and that of the centurion, who protested that he was not worthy that Jesus should come into his house, are not really inconsistent with one another. Some of the analogies used have a pleasantly medieval tang about them; though grace comes only from God, our souls must be predisposed to receive it, rather as wood has to be sanded before it can receive a beautiful gloss. Yet God and man by no means act merely co-ordinately in the matter, like two men sawing a log.

In all, this seems a good treatise of practical theology for the layman; in content, traditional but relevant; in style, concise, limpid and unequivocal.

HUGO MEYNELL

TRUTHS MEN LIVE BY, by John A. O'Brien; The Macmillan Company, New York, 13s. 6d.

'As the watch implies a watchmaker so the universe implies a God'; for 'the most accurate chronometer made by human hands . . . has to be corrected by the clock of the stars as caught by the United States Naval Observatory at Annapolis'. This level is sustained throughout, and the values are as bad as the logic: 'Why die for an ideal, if there is no Power that sustains and underwrites that ideal, and will ultimately reward your self-sacrifice?' It is asserted that it