

it is interesting to note that Dom Emmanuel Lanne in 'La Prière en Orient' says that this opposition does not exist in the Eastern Church: 'There is absolute continuity between the prayers of Christians assembled in the Church and the interior life by which each one unites himself to the divine mysteries.' Perhaps the word 'continuity' contains the solution: neither opposition nor simultaneity. But this should be true for the layman as well as the monk. Dom Emmanuel goes on: 'The Church expects from each of the faithful a close participation in her prayer . . .'. The problem is how are the laity to come into closer contact with the 'divine psalmody' of the Liturgy?—almost the only question with which this varied and valuable book does not deal.

J. GUMMER

CHRIST-CONSCIOUSNESS by A. Gardeil, O.P., translated by a Preacheress of Carisbrooke, has now attained its third edition (Blackfriars; 2s.). In its forty pages it sums up the whole of the Christian life in its participation in the life of the Word made Flesh. A first-class booklet for study circles, as well as for prayer.



## EXTRACTS

RELIGIOUS SISTERS have for long been the most devoted and yet the most neglected members of the Body of Christ. That is to say, their great and wholehearted work in so many fields, both active and contemplative, has been taken for granted; everyone else calls on them as soon as there is a need for the works of mercy or for education and expects them to be there. Yet the same people will sometimes be heard criticizing the Sisters as scrupulous, narrow-minded or out of touch with reality. Père Creusen, S.J., of the Sacred Congregation for Religious, during a Study Week for Sisters at Spode House last August, recounted that he had met a priest who had boasted of the large number of girls he had dissuaded from entering religious orders. Attention for some years has been focused on the lay women who work for the Church outside the context of religious life; and they have drawn all the interest and encouragement though they remain such a small number in comparison with the nuns. Encouragement of the lay apostle has tended to push very undeservedly into the background that noble host of dedicated women who have given their lives utterly to our Lord and are attempting to spread his Kingdom and enhance his glory by their unceasing prayers and labours.

But the times are changing. France led the way; Rome adopted and blessed the movement, which has since spread to America. An example

of the way the Church in the United States has begun to cater for the needs of the Sisters in a serious and sustained assistance comes to hand with *The Proceedings of the 1953 Sisters' Institute of Spirituality*, edited by Joseph Haley, c.s.c., and published by the University of Notre Dame Press, Notre Dame, Indiana, for three dollars. This Institute is claimed by the Editor to be the first of its kind in the United States, though there was a similar Institute organized and functioning contemporaneously at River Forest near Chicago. In this report there are fifty important pages on the formation of novices, the substance of Père Paul Philippi's course. One sentence will serve as an example of this section. 'True obedience is not a passive submission, but a virtue that calls for a firm will to conform to the Superior's will.' Other sections deal with Ascetical and Mystical Theology, The Liturgy and the Religious Life, Canon Law for the Religious Superior, Particular Examen, etc.

The wide scope of this Institute, which perhaps suffered from being too general, was echoed this year in England when an effort was made to inaugurate the same movement in this country at the meeting for Sisters at Spode House. One hundred and ten Sisters, mostly Superiors, gathered for the inside of a week to listen to speakers from Rome and Paris as well as England, considering the general theme of 'Adaptations and Essentials in Religious Life'. The gathering was mainly successful in its purpose of inauguration and it was not possible under the circumstances to discuss the points raised in much detail. Arising from this meeting it is hoped to begin regular courses for novice mistresses, nursing sisters, superiors, etc; courses are in active preparation and are planned to begin early in 1955. In this way it may be that the nuns will receive some of the encouragement and assistance which they have so well deserved.

INTEGRITY (edited by Dorothy Dohen from 157 East 38th Street, New York) gives its September issue over to *Single Women*, which gives the opposite side to the picture of the Vocation of women to that of the Religious Sisters. The editor admits the subject is a difficult one.

We admit frankly that this single women issue is, one of the most troublesome we've ever put out. It is only too easy to give general solutions to the question of what unwillingly-single women should do with their lives, but it is extremely difficult to give personal solutions; yet it is a very personal answer that each single woman desires. There is the temptation then to take the easy way out and offer the convent or the secular institute as the anchor for all the Catholic single women floating around.

The editor herself contributes an excellent article on the difficulties, especially of loneliness and the need for community—an important point since whether inside or outside the religious state a human being must live in a community; the Christian life is a community life, and the single woman who is not called into the convent must find her community somehow within the Church of her immediate experience. Otherwise she becomes bitter and hard in her isolation. In this matter, surely, a closer co-operation between the women 'in the world' and those 'in the cloister' would bring immense benefit to either side.

ATHLETICISM is sometimes regarded as a dangerous pastime; tending to a worship of human physical strength and speed. But the Holy Father recently pointed out to an international group of athletes the natural virtues which they cultivate and which can be brought within the workings of grace to make a whole Christian.

We joyfully salute the representatives of so many different nations, assembled to rival one another in brotherly competition before the admiring gaze of the world of sport. Emerging from a protracted and difficult preparation, from a persevering and painstaking labour, these spectacles will be also a witness to disinterested effort in the service of a worthy end. These two years since We already pointed out how sport and gymnastics can contribute to the expansion of very beautiful moral qualities, so long as they are kept within the limits of their proper purpose and put always to the service of an ideal fully worthy of man.

In your daily life and actions, hidden or glorious, whereby you follow your earthly calling, We urge you to stress those same virtues of simplicity, loyalty, self-mastery and respect for others which the practice of athletics has taught you.

In a world growing ever more Greek in its admiration for the sprinter or the oarsman this is a healthy message. The modern spirit is always patient of being made Christian.