

life of contemplation and action dedicated both to God and man. Here again we find ourselves back at the centre of Marie Thérèse's life; her secret is not boundless energy or even boundless love of mankind. She and her nuns are not dedicated to works of charity or even to adoration of the Blessed Sacrament but to redeeming with Christ a dispossessed and futile world by their own dispossession. Marie Thérèse remains a patron of modern Europe when great men are few, failures frequent and futility threatens all. Strength and a clear head are reflected in her eyes when, even though blinded by bitter sorrow, she could still see victory in the grave because it was the grave of Christ.



## POINTS OF VIEW

### THE MAN IN THE STREET

YOUR Editorial in the January issue indicates that you now intend to take the hand of the man in the street and to show him the way into and through the Life of the Spirit. This is good news. I would not quarrel exactly, but complain about the new style of lettering on the cover; because a number of people reject what they consider to be 'arty-ness and crafty-ness'. These people suffer from the 'closed mind' mentioned by the Editor of last December's *Christian Democrat*. If the lettering were to be bold and simple (like Gill's sans-serif lettering on London's Underground) I am sure the sceptical post-Christian would be more likely to pick up, and possibly to read, your review.

Referring to Mr McWalter's 'Point of View', I do not agree with him when he says the Church is out of touch with the man in the street. The Church is, as always, the guide for all men to the way of salvation. She is here, there and everywhere, for all to see, for all to enter. It is the man in the street who is out of touch, who has fallen away, who is distracted by the noise and bustle of his material life and who does not enter. And why? Because we, members of the

Church, members of and heirs with Christ, are not enthusiastic about the faith. We keep mousey-quiet, almost afraid to speak of it to unbelievers—and this with 1900 years of authority and history behind us. Hence the Lay Apostolate and the urgings and pleadings of the Pope and Hierarchy to us to be up and doing, to perform our tasks with zeal. In the sense that the ordinary member of the Church is apathetic and frightened, then the Church is out of touch; but in the sense I read into Mr McWalter's words I would say the Hierarchy and all levels are fully aware of the problems involved (as shown in part by your January issue) and are waiting for us, the common folk, to do our part. . . .

Rudheath.

L. P. BARKER

The January issue of *THE LIFE OF THE SPIRIT* moves me to ask you if you could give us more news of what is actually being done in the country to make the Christian 'common life', about which so much is being said, a reality.

People helped into the Church by *Mediator Dei* and *Mystici Corporis Christi* and the parish life to be found in such places as Sacre-Coeur de Colombes abroad find the worship and life of our parishes rather a disappointment. So far my desire for communal understanding of the liturgy and worship and life based upon it has had to be satisfied largely from reading *THE LIFE OF THE SPIRIT*; the twenty or so parishes I have lived in or visited in the past two years had many virtues, but none of them seemed to have any idea of what congregational worship should be. Even in your excellent periodical however the nourishment is largely theoretical; one would feel more encouraged if more news were available of what is being done in this country to turn parishes into worshipping, missionary communities.

Must we not confess that they do these things so much better among the Anglicans? And while they do, can we hope for any extensive return to the Church?

Bedford.

MICHAEL RICHARDS