

EDITORIAL

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THE present number of THE LIFE OF THE SPIRIT marks the end of the first phase of its history and the beginning of a new one. Ten years ago, under the hand of Father Conrad Pepler, then Editor of *Blackfriars*, it issued from the embryo stage, a supplement in that well established journal, into a Review of independent status. Father Conrad was thus its founder, its planner and has been its editor ever since. To the motive power of his faith, energy and enthusiasm it owes the reputation it enjoys and the not inconsiderable success it has achieved.

And now, as readers of his Valedictory in the June number will have learned, he has asked to be relieved of this responsibility in order to devote himself more intensively to the expanding claims and activities of Spode House. It has fallen to my inexperienced self therefore to carry on his work as Editor. I accept this charge in hope and enthusiasm for the future, and with the consoling thought that, Father Conrad being a member of our community, I shall have the benefit of his experienced advice in my plans for the future development of the scope and purpose of the Review.

For development there certainly must be; all living things develop, and in the process acquire new capacities for the fulfilment of their essential purpose. In the ten years of its separate existence, THE LIFE OF THE SPIRIT has proved itself very much alive with a vitality that communicates life to its readers. A proof of this will be found in the recently published anthology *The Christian Vision—Readings from the first ten years of The Life of the Spirit*. Here have been collected a representative group of articles from the issues of the whole period, thus not only allowing the reader to taste the writing in THE LIFE during these years, but also showing better than any individual issue could possibly do the aim and purpose of the Review.

From the first, as Father Conrad has said, its primary purpose was to provide nourishment for the spiritual life of the laity; and that is still its primary aim. But it has already developed a subsidiary purpose of providing in a similar and suitable way for

clergy, and for religious, men and women, contemplatives and those in the active orders.

Further development of these essential aims depends partly on subscribers and partly on contributors. We greatly hope that all our regular subscribers will spread the knowledge of the existence and aims of *THE LIFE*, and that all past contributors will remain faithful to the new management. The present Editor has been fortunate in securing promises from a number of priests and lay people that they will write for us, and so as the months go by, we may hope to see *THE LIFE OF THE SPIRIT* steadily expanding its usefulness in this the second phase of its existence.

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Our present number has for its general theme the Bible in daily life. It is our profound conviction that the spiritual life of Catholics will grow strong and strike deeper roots in proportion as those roots are nourished in the soil of God's Word written, under the guidance of the living voice of the Church, God's word proclaimed.

Father Illtud Evans' broadcast 'The Bible in Worship', on the Home and Overseas Services, comes first; for an intelligent appreciation of the place of the Scriptures in the Liturgy is an almost indispensable presupposition of the working out of this process. Father Alexander Jones, Professor of Sacred Scripture at Upholland, writes with authority on the new one-volume commentary of the French Jerusalem Bible and its importance as an aid for the faithful in the understanding of the biblical revelation, an understanding which must underlie our use of its idiom as the groundwork of our life of prayer. Other articles deal with the use of the Bible in teaching the young and in preaching. Father Sebastian Bullough gives us two characteristic contributions. He points out indications, in the life of today, of the beginnings of some return to our lost familiarity with the Bible, and suggests much that priests and other teachers in home and in school can do to swell these beginnings to a flood, by opening the way to the development of ideas which will bring this about. A second instalment of his own translation of the psalms, this time those for Sunday Compline, illustrates the way now being pioneered in several quarters, both by rhythmical translation and by accompanying music, of integrating the thought of the psalmody into the very texture of our lives by making its words popularly singable.