

## CURRENT THEOLOGY

### RECENT WORK IN LITURGY

MISSARUM SOLLEMNIA: EINE GENETISCHE ERKLÄRUNG DER RÖMISCHEN MESSE. By Joseph A. Jungmann. Vienna: Herder, 1948. 2 volumes: Pp. xx + 612; viii + 616. 142 Schillings, 50 Marks, \$16.20.

"Your fellow-Jesuit, Father Jungmann, has just published a monumental work on the Mass, surely *the* best book ever written on the subject," wrote Pius Parsch, the well-known Augustinian of Klosterneuburg in a letter, June 11, 1948.

Back once more at his professorship in the Theological Faculty of the University of Innsbruck, Father Joseph Jungmann has become in addition editor-in-chief of the seventy-year-old *Zeitschrift für katholische Theologie*. But during the war years the Innsbruck institution was suppressed, and he, an academic exile. That enforced leisure has resulted in a masterpiece, the book of books about the Mass. Into his exile Father Jungmann took, or later laboriously acquired, almost every line of serious study on the Roman Mass written for centuries, and he conceived the plan of a work that would accompany the Mass down the centuries, by the guiding hand of all the extant sources, and at the same time take account of every available line written about it; not only in German, but also in English, French, Italian, Spanish, etc. Just to conceive such a work is staggering; to accomplish it, incredible—but *verum quia incredibile*, as Tertullian put it long ago.

We have all seen, at one time or another, those noisy, rattling coin-counting machines, that swallow up all the coins poured into them, sift and sort them, reject the counterfeit, count and stack the good, and carry forward the totals to the very last penny. Father Jungmann has taken the numberless historical works on the Mass, a limitless literature of articles and books and folios and tractates, surviving manuscripts of the Christian centuries, as well as still unpublished work on the shelves of scholars and seminars, and sifted and ordered the whole with the sure, safe touch of the master, not failing to crown some sections with relevant passages from *Mediator Dei*.

It is now seen for what task Father Jungmann was preparing himself, when he made doctorate studies in comparative liturgies, and marked out long ago *Die Stellung Christi im liturgischen Gebet* (1925). The legacy he then discovered as to the effect of the long Arian struggles on public worship, East and West, led him later to explore that other obscure area, the early Western history of penance, to which we owe *Die lateinischen Bussriten* (1932). His amazing sensitivity to the psychological changes in cultural

influences down the centuries was shown in his next work, *Die Frohbotschaft und unsere Glaubensverkündigung* (1936). In 1938 the University of Innsbruck conducted a week's Institute on the Theology of Today for priests, for which Father Jungmann wrote a series of eight lectures on the liturgical aspects of the theme. Herder in Vienna published these the following year as *Liturgische Feier: Grundsätzliches und Geschichtliches über Formgesetze der Liturgie*. That little work was translated by Father Otto Eisenzimmer, and published by Pustet as *Liturgical Worship, An Inquiry into its Fundamental Principles* (1941). That same year another book came from the Jungmann pen, *Gewordene Liturgie*. Not many copies were available, and hardly any reached America. I have not read this work, but its title indicates that it deals with liturgy "in the making," or, better, as having just "arrived." Father Jungmann's work has been characterized as the product of a colossal fund of knowledge, able to comprehend his subject in its widest possible scope, and securely guided by discerning judgment. Thus his impending banishment from the teaching chair released an indefatigable scholar who was liturgist and theologian, psychologist and historian in one, and provided the opportunity for *Missarum Solemnia*. If this is, as Pius Parsch suggests, "the greatest book ever written on the subject," it is because no one else ever attempted to deal with the Mass simultaneously from so many different aspects.

Father Jungman gives us a graphic picture of the research method he worked out and followed, as, after one or two false starts in Vienna, he found himself and his books housed in the country:

The method gradually became clear and fixed. It was particularly the medieval period that had to be worked out anew from the sources. Though a common link connected all the data in some sort of fashion, still an accurate insight into origins and determining factors could be gained only through the closest possible geographical sifting, and by the chronological arrangement of the texts come down to us, which, taken individually, differed ever so widely from each other in the wide variation of their forms. What the sources here supplied, both in the newer text-editions, and the older collections, and in particular the work done by Martène over two hundred years ago, but never really exploited by anyone as yet, had all to be excerpted in such fashion as to be controlled at a glance. So, in some chapters my work-sheets of parallel columns grew to be yards wide, with from dozens up to a hundred 'synoptic' columns marshalling themselves; and these to facilitate the deducing of general trends, soon shone in all the tints of the rainbow, until there once again emerged the knowledge of one more phase of the development. This is usually given the reader in a few sentences, to which are added a dozen or so selected source-citations, to provide the critical user of the

work the wished-for certainty, and afford the basis of further work, and with which the trusting general reader need not further bother. At that, it was not always easy so to comprise the results of numberless special researches, discoveries, relationships and controversies, that a readable exposition would result, and the tiny stones become a great mosaic, from which could shine the majestic image of the Roman Mass, which despite many 'restorations' and 'dated' accommodations, even now looks down on us with the repose of quiet clarity (I, vi, vii).

Those work-sheets sometimes a hundred columns wide resulted in Part Three of the book, a 900-page journey through the Mass, for which the route was laid out by the sequence of the Mass as we have it now. Each prayer and each action, past or present, is handled separately, in seventy-five sections in all. As the author indicates in the passage just quoted, the resulting "story" is told in a few sentences, which are then weighted down with copious source-citations. In Part Three it is a rare page where the narrative gets more than half the space, while the foot-notes bulge with substantiating evidence, often geographically and chronologically set out.

When the author had this gigantic commentary finished, he decided to lead up to it by two preliminary considerations, each in its own way in the nature of a bird's-eye view. Part One is a 200-page "preview" of the lengthier general history that is to follow. As I read this first section through I found I was with ever-increasing frequency mentally marking passages for citation. Then, as a sort of dramatic tableau, before the main performance, there is a comparatively short 100-page treatment of the Mass in relation to the community, where are handled swiftly such themes as these: the names used for Mass; the meaning of the Mass-celebration for the Church; how the bishop's concelebrated Mass evolved into solemn high Mass; how the priest's Mass evolved into *Missa Cantata*; how domestic celebration became our private Mass; forms of lay-participation through the centuries; the times of Mass; the setting of the Eucharistic celebration. These are all such clear and cogent chapters the words ring like a bell. Only after all this do we enter the Big Top for the main performance.

In this review my own preference would have been to be the longest where Father Jungmann is the shortest, and to be the shortest where he is the longest, to dwell, that is, on his Part Two. But that would be obviously unfair. So I shall strike the compromise of devoting most of the space to characteristic sections of Part One, with just some indication of the richness of Part Two. For Part Three the embarrassment of riches will compel

us, after mentioning this or that, to remit the reader to the work itself. A French translation, we learn, is already undertaken; an English one is sure to follow.

## I

The treatment of the Mass in the primitive Church provides a fresh rehearsing of a story told a thousand times, but never to my knowledge recounted with greater care to assess every item of evidence, scriptural, cultural, archeological, liturgical, at just its proper value. The following passage is both summary and sample of the first hundred years of Eucharistic history:

On the basis of all these facts we can attempt, then, to trace the probable development of the celebration of the Eucharist in the first century of its existence in the following lines: It was usually within the framework of a meal that the Apostles exercised the commission given them at the Last Supper, a meal accompanied with the ritual forms of a Jewish communal dinner. The prayer of thanksgiving at the close of such a meal, and the 'cup of blessing' connected therewith, afforded the best connecting link for this. The prayer of thanksgiving was introduced by a summons on the part of the one presiding to his associates at the table. This summons even in the first period must have already developed into the fixed forms, *Sursum corda* and *Gratias agamus*, for these, with their respective replies, are found almost unchanged in the entire subsequent liturgical tradition. The thanksgiving prayer itself, in its pre-Christian model, besides an expression of thanks for the food and drink, made grateful acknowledgment of the manifold blessings deriving from God's loving guidance of His people: the Christian prayer of thanksgiving could and would have been filled with a definitely Christian content. We see this new meaning making itself felt in the prayers of the *Didache*, which is all the more noteworthy, in that they are merely table-prayers; moreover, the improvisation of the thanksgiving prayer on the part of the prophets is there expressly emphasized (10, 7).<sup>1</sup> It goes without saying that of the economy of salvation especially the climactic fulfillment in Christ would form the topic of the joyous remembrance and thanksgiving. For the formulation of this idea in adequate fashion there was a model already at hand in the Jewish paschal supper and the feast-day Haggada, but it was one scarcely needed. The apostolic preaching itself was rich in material for this theme. Of the celestial hymns chanted to the Lamb in St. John's Apocalypse we can readily imagine a large part in the mouth of the earthly community gathered around its head for the celebration of the Eucharist. The concluding consecration of the cup of blessing must have soon attracted to itself the consecration of the bread from the commencement of the meal: at least in the first generation this would have progressed to the stage

<sup>1</sup> This is in sharp contrast with the explanation given these prayers in *Ancient Christian Writers: Didache* (Westminster: Newman, 1948, pp. 8 sqq.).

that the combination of the two forms was regarded as permissible. The words of institution used by Jesus, at first said twice-over each time, thus combined to form a single account in two parts. Corresponding to the *eulogia* said over the bread, the *eucharistia* swells into a hymn of thanksgiving, that leads up to and includes the story of the institution, with the twofold form of consecration included within it. The words with which Paul continues the account of the institution, 'For it is the Lord's death you are heralding, whenever you eat this bread or drink this cup,' and also the meaning of the command of Jesus Himself, would have very early given occasion for recounting this association in immediate conjunction with the words of institution, even as we always find them, as *anamnese*, in all liturgies (21-23).

Just as the surprisingly detailed and frank "disclosures" of St. Justin about the Eucharist are found to be a repetition of traditions evidenced by many casual passages in previous authors, it also serves to measure developments up to mid-second century. From that date until the *Apostolic Tradition* (c. 215) of Hippolytus we are back again in the half-light of bits of reference, frequent indeed but furtive, in the records come down to us. Such as they are, they are made to tell their story, if even a syllable at a time. A new idea, now being met with, concludes this section:

Once the natural gifts of bread and wine were recognized to be also symbols of the inner dedication of the heart to God, nothing stood in the way of giving a ritual emphasis to the bringing and presentation of these gifts to God, and so affording, both by word and outward ceremony, a heightened expression of what belongs to the very essence of the Eucharist—its character as a gift-offering. From the dawn of the third century come the first accounts of a gift-bringing on the part of the faithful, taking place before the Eucharistic prayer; this was developed in various liturgical ways, and in part evolved into a real offertory-procession. But of course it remained clear that only the wider sacrificial concept of a donation was thus given a liturgical expression, and not the basic constituent of sacrifice in the sense of a consecratory change or destruction of the gift. The first beginnings of a liturgical expression of this rite become clear in the *Apostolic Tradition* of Hippolytus of Rome. We shall have to linger a little at that document, for with it the history of the Mass is ushered out of the half-light of occasional items into the full light of day. Here for the first time the full text of a Mass-rite comes to hand (36, 37).

Up to and including Hippolytus most everything was in Greek, and there flourished what Monsignor Probst once styled "*una, sancta, catholica et apostolica liturgia*," but multiple differentiations were soon to set in. Before taking leave of the Oriental liturgies, save as reference-points farther on, Father Jungmann provides a sketch of developments in the crucial fourth

century, and afterwards. The first traces of Latin liturgy bring us once more to the West, to Africa of about 200. The beginnings of that rite known later on as the Gallican liturgy are traced for Spain, for Gaul, and for the Celtic civilization there as in the British Isles. The survey concludes with a final curtain-call for the Gallican Mass, of which we append only the first third of the whole, the section covering the Mass of the Catechumens:

The Gallican Mass was not to enjoy a lasting success. In the Frankish Kingdoms it suffered the lack of any one guiding center that would serve as a model, and in consequence its endless variety of forms led in the eighth century to a certain distaste for this liturgy, so that people began exchanging it for the Roman. In the British Isles it was the triumph of the Anglo-Saxon element that brought about the introduction of the Roman Mass. In Spain it was the reconquest of the peninsula by the younger kingdoms that had meanwhile gone over to the Roman manner. The following outline depicts the Gallican Mass in its final form.

Mass began with a fourfold musical sequence. There was first the psalmody that, as in the Roman Introit, accompanied the entrance of the clergy. After the bishop had greeted the congregation (*Dominus sicut semper vobiscum*), there followed the Trisagion ("Αγιος ὁ Θεός) in Greek and in Latin. Next, sung by three boys, was the *Kyrie eleison*. Lastly, the canticle of the *Benedictus Dominus* (Luke 1:68-79) followed, and it was rounded off with a prayer. The scripture lessons, following next, consisted of three readings: the first as a rule from the Old Testament, the second from the *Acts* or canonical *Epistles*, the third from the Gospels. After the second lesson the song of the three youths in the fiery furnace, *Benedictus es*, was inserted, as was also a second song in responsorial chant. Then the Trisagion was resumed, both before and after the Gospel, for the reading of which one went in solemn procession led by seven torches. The homily followed. The pre-Mass was concluded by a general bidding prayer in two parts, one for the faithful, the other for the catechumens, who were thereupon dismissed: each of these prayers, in oriental fashion, was introduced by a deacon in the form of a litany. . . . (61, 62).

Jungmann's survey of the Roman Mass from the third to the sixth century provides, to my mind, one of the finest samples of the author's mosaic-method in the entire work. Thanks to the fact that *De mysteriis* and *De sacramentis* are now proved to be authentic works of St. Ambrose, we now know that we here possess a "rough draft" of the Canon of the Roman Mass as of about 390. When all the other items of information have been gathered up and sedulously set in place, the author is quite safe in concluding:

So the framework of the Roman Mass—this is the conclusion drawn from all these facts—must have been already substantially completed, as far as concerns the prayers said aloud by the priest, at the turn of the fifth century. In our sys-

tematic examination of the Mass-elements it is only at a few places, especially at at *Kyrie*, *Pater noster*, prefaces, and *Hanc igitur*, that we find the modifications of Gregory the Great (590-604); yet these for the most part seek to restore and recover former simpler rites.

As for the period when the priest's Mass-order became pretty well fixed, something similar is true of the singing, which served to adorn the basic structure of the priest's prayers and readings. Not indeed that the text was settled that early, but the presence and the basic disposition of the music is testified. This is certain for the old simple chants between the readings; it is probable as well for the singing used to accompany the Introit, offertory-procession and the communion. The details will be examined when our investigation brings us to these individual items. But in this early period, before the sixth century, it is only a most unpretentious type of singing we must reckon with, one in which still dominated that horror of the musical arts, which had led the ancient Church to exclude every musical instrument from its services (75).

The present status of our knowledge about the Leonine, the Gelasian and the Gregorian sacramentaries is set out with unusually full references to recent studies. The city-wide "stational" services of Rome in the seventh and eighth centuries are quickly passed in review. Then comes that fact that was to have such far-reaching consequences, the transplanting, by royal mandate, of the Roman Rite to Carolingian Gaul. First Pepin and later Charlemagne sought to end the "liturgical anarchy" of their domains by importing and ordering as obligatory the imposing rites of Rome. They asked at Rome for the Roman books, and regarding the Mass in particular, they wanted the Mass-book "as reformed by Gregory." The precious Roman books, on arrival, were deposited in the palace school, and authenticated copies were to be made for the churches. If ever books had to interpret themselves it was these books then, for there was very little chance for an individual to go to Rome and see for himself how these things were being done. Yet the Mass-book that was finally sent turned out to be a copy especially prepared for the pope's personal use on stational days—and not containing the ordinary Sunday Masses, not to mention numerous other rites needed in the course of the year. King and council went into session and debated the next step, with the result that Alcuin was asked by Charlemagne to supplement the now obligatory Roman Mass-book with some necessary matters. Alcuin himself was extremely reserved in what he added, at the end, to the papal Mass-book. But subsequent scribes were not so restrained; they soon had it "supplemented" with a whole new ethos from start to finish. The story is swiftly told in the passage:

Given the *lacunae* in the books sent from Rome, particularly in the Gregorian sacramentary, additions and adaptations, such as Alcuin undertook, were quite

inevitable. Nonetheless it is astonishing with what fidelity the new texts were forthwith everywhere adopted. The Frankish sacramentaries prepared at this time embody all the feasts of the Roman martyrs, however unknown the very names might sound. They leave out the feasts of all their own local saints, of whom only St. Martin was in the Roman sacramentary. They even preserved the designations of the station churches, as these are found at the head of the Mass-formularies, although these had practical bearing only in Rome. Alcuin did desire the copying scribes to omit a very few Mass-formularies which they recognized as 'post-Gregorian.' With similar fidelity they even took over the rubrical directives of *Ordo Romanus I*, though this had only Rome itself in view and presupposed the pope as the celebrant; all the directives were taken over and made the basis of local liturgical observance. Only in the tenth century did one dare to effect a conscious adaptation and enlargement of the Roman manual of rubrics.

Unconsciously of course, but nonetheless surely, even from the outset far-reaching changes were being made in the Roman liturgy, and in the Mass itself basic dislocations were being introduced. The seedling from a foreign soil, when here transplanted into a new realm and under a wholly different sky, was still flexible enough to be vastly changed in form by this procedure. . . .

If we consider peculiarities doubtless stemming from the very temperament of the new people, there were two tendencies in particular that had free play at this time, the love of the dramatic, and the delight in endlessly long prayers. In both these features the Gallican tradition is much closer to the Oriental mode than the Roman, and in some instances we find the marks of a direct influence from the East.

Take that tendency towards a dramatic adornment of the liturgy of the Mass. While the Roman custom knew only a carrying of the censer at the entrance of the clergy and at the Gospel, one soon encounters in the Frankish kingdoms a vast incensation. The priest walked around the altar incensing it in an elaborate fixed pattern; at first this was only at the beginning of the sacrificial part of the Mass-rite, but then was extended to the opening of the pre-Mass too. At the reading of the Gospel the smoke of the censer had not only to envelope the book, but by a custom lasting for a time, the entire congregation had to be incensed, which for a while led to the use of multiple censers. So also was the procession for the chanting of the Gospel developed into a triumphant march of Christ: to Him was intoned the *Gloria tibi Domine*, unknown up to then in the Roman Mass. The higher dignity of the Gospel was now, among other things, also betokened by the very place from which it was read. The top of the ambo was reserved exclusively for it, while the Epistle and the responsories, especially the 'Gradual,' had to be satisfied with the steps (*gradus*). The appearance of a poetic element, the *Sequence*, which now began to spread, was a related phenomenon.

The second basic change, the multiplication of prayers, was first of all visible in this, that along with the one oration of the Roman tradition—there was question first of the collect before the Epistle—there was soon a series of them there as well. Even strict upholders of the Roman manner saw nothing reprehensible in



this, provided only the number of seven was not exceeded. From the Gallican tradition was carried over, at Pontifical Mass, the solemn pontifical blessing. Then too, at various places in the Mass there was introduced private prayer of the celebrant, to be said in a low tone, for which the following centuries produced an ever increasing multiplicity of forms.

The prayers used for this purpose, save insofar as ancient models are utilized, are couched in the first person singular: it is not *we* but *I* that predominates in them. Also in the style of their address and form they are vastly different from the mold of a Roman prayer. A ninth-century sacramentary of Amiens has a considerable number of such forms added to the *ordo* of the Roman Mass: a long list of them come even before the commencement of the Mass. Then there are forms that introduce and conclude the reading of the Gospel. At the offertory there are still more prayers, five of them commencing *Suscipe sancta Trinitas*, and these conclude with the *Orate fratres*. Among the forms added for communion we note already that prayer, *Domine Jesu Christe, Fili Dei vivi*. Lastly, there is the *Placeat*, and a prayer at taking off the vestments. A large body of these prayers is already wholly or almost identical with the forms we still use. Thus, besides the ones we have named, are some of the vesting prayers, and the *Quod ore sumpsimus*. That in all these silent prayers there is evidence of a foreign strain in the make-up of the Roman Mass-order is plainly visible to this day even in the bodily posture, in that all these prayers are said, not with the arms extended, a position coming from the religious culture of antiquity, but rather with folded hands, in accord with the prayer-practice of the northern peoples (97-100).

It was in the long run very fortunate for the "sober restraint" of the original Roman rite that Rome got its Mass-book back from the north before it had been changed beyond all recognition. The author instances (101) a Mass-book of about 1030, the so-called Missal of Flaccus Illyricus, which, besides all the additions we have just mentioned, provided the priest with personal "apologies," acts of contrition, as a running obligato of the Mass-action as follows: at vesting; on entering; at kissing the altar; during the *Gloria*; during the *offertorium*; during the offertory procession; after the *Orate fratres*; during the Sanctus; during the people's communion, etc. But before such a Mass-rite had become common or fixed, there had providentially occurred the prodigal's return to Rome, *quantum mutatus ab illo*:

We stand here in the presence of that episode which proved to be of such incalculable importance in the entire subsequent history of the Roman liturgy. About the middle of the tenth century there set in the return in great numbers from the Franco-Germanic lands to Italy and to Rome of the books of the Roman liturgy, which in the meantime had undergone such a radical transformation and so much further development. This in turn entailed the supplanting of the local Roman form of the Roman liturgy by that Gallicized form of the same, even at the

heart of Christendom itself. A Romano-Germanic pontifical, compiled at Mayence about 950, the model of today's *Pontificale Romanum*, at that time came to Lucca and to Rome. It was doubtless the frequent journeys to Rome of Otto the Great, in whose company a large number of German prelates made the trips, that brought this book to Italy and to Rome. Well, the earliest copies of this work contained the so-called *Ordo Romanus VI*, which provides for the bishop's Mass an arrangement that in origin and disposition is very similar to ours. Other usages had already got to Rome from the north, and a great many more were to do so soon, as northern liturgical books replaced those locally in use, and thus displaced the customs heretofore obtaining.

This conquest was unfortunately not very difficult. In things liturgical, as in others also, the tenth century was for Rome a period of collapse and demoralization. It would seem that new liturgical books were simply not being produced at Rome at this time. In the *scriptoria* of the north, on the contrary, there was bustling activity; the art of manuscript illumination in particular then flourished in the German abbeys. It is noteworthy that Pope Gregory V in 998, making an agreement with the Abbey of Reichenau, stipulated that, in return for certain privileges, on the occasion of the blessing of a new abbot, the monks had to send to Rome, among other things, a new sacramentary. It goes without saying that this would only mean the style of the Mass-book then current in the north (121, 122).

It was in keeping with this trend of things that, when Henry II came to Rome for the imperial coronation in 1014, he asked as a favor, that at Rome also the *Credo* be introduced in the Mass as was long the case in the north. "So for a second time in the West liturgical unity was introduced, but this time, not that the members yielded to the head, but that the head accommodated itself to members grown meanwhile somewhat self-opinionated. The refined clarity of the old forms was not present in the newer growth, nor was there latent there the inner force that might have reformed it in the olden spirit" (124).

If we have thus far devoted our attention to a sequence of events that, barring incidental tidying up, had at Rome virtually completed the Mass-order by the year 1000, the Mass there and elsewhere was still subject to minor modification at will. The general trend towards uniformity was largely the work of the religious bodies, as these progressed more and more in compact organization within themselves. The work of Cluniacs was strong in the "bringing back" of the Gallicised books to Rome that has just been described. It were premature to speak of a Cluniac liturgy, but there was, in the next century, a Cistercian one, as in the twelfth century came the Carthusian and the Premonstratensian rites. In the thirteenth century were laid the foundations of liturgical uniformity among the Preachers of Dominic, and at the same time there entered another factor that was to have

unsuspected consequences, the adoption by the early Franciscans of the liturgy according to the Roman curia. It was the European popularization of this book by the Friars that paved the way for the Tridentine "standardized" Mass-book (125-32).

The early Gothic period saw the *Missale plenum* displace the sacramentary, and the celebrating priest henceforth also fulfills the roles of lector and choir in that he reads everything. The ceremonial side grew and grew, whereas the Latin shut the people out. There was thus born what we might call the "sign language" of allegorical application, whereby the simple folk could fasten on incidental actions, and weave endless reams of pious application to the incidents of the passion, the public life, to the Old Testament history, etc. (132-44). That the whole intellectual awakening and deepening of the Scholastic period should have passed the Mass-celebration over almost untouched is strong proof of how deeply the allegory had covered it (143-56), and the music lulled it (156-62). The "autumn of the Middle Ages" (Huizinga) had set in. The stipendiary background, so to speak, of the abuses Trent was called upon to remedy (162-72) is sad reading, and gives point to much of the Tridentine legislation (172-79). That the curial commission charged with the correction of the Missal "*ad pristinam sanctorum Patrum normam ac ritum*" (174) could not out of hand create a knowledge of the history of the Mass meant that a great deal of the "supplement" of the early and the later medieval times was canonized by the Missal of 1570, and a reasonable uniformity was then imposed and has been guarded ever since by the Sacred Congregation of Rites.

If the baroque period had little time or feeling for the liturgy, the Bérulle spirituality in the next century was much more sympathetic towards it, and began building the bridge for bringing the people into closer association with the corporate action of the Church, and so with the celebrating priest. But there were many convinced that a certain desecration would be involved in even translating the Mass-prayers for the people's manuals. If the congregations were satisfied no longer with the allegorizing meditations, a hand-manual could be used, one that followed the Mass "from afar" by paraphrasing prayers. For those to whom prayer-books were unwelcome, praying aloud in common and the singing of hymns were introduced. In France, in Germany, in Italy and elsewhere there were clumsy, groping, halting endeavors to open up the Mass to the people (179-203).

That this quite suddenly did come about was owing to two things, the completion of the Solesmes researches in fixing the chant-texts, which enabled the newly elected Pius X to publish them with his *Motu proprio*, and the almost simultaneous communion decrees of the same pontiff. These

have called into being the liturgical movement, inaugurated by Pius X, guided by Pius XI, crowned by the *Mediator Dei* of Pius XII. "In the last analysis it is the revival of basic liturgical thinking, as this is now inaugurated in a grand manner by the Encyclical Letter of Pope Pius XII, *Mediator Dei*, of November 20, 1947, that is the foundation—and necessary prerequisite—for any reformation in the realm of external forms" (213).

## II

The manifold names used for this Eucharist celebration, from "the breaking of the bread" of the Acts, and "the Lord's Supper" of St. Paul (I Cor. 11:20), on down through the centuries have a compelling interest. Even at the turn of the second century people began to speak of the "Eucharist," a term first applied directly to the prayer embodying the consecration, but by the third century applied directly to the consecrated gifts. "Sacrifice" and all its cognate terms were soon serving this growing terminology: *sacrificium* was the commonest name for this service to the third-century African. Elsewhere it was *oblatio* that is the common noun and *offerre* (intransitive) the verb, a relic of which is with us still in the ordination ritual, *sacerdotem oportet offerre*. The basic notion of gift lies in the Greek term *prosphera*, early in use, and the much wider expression, *anaphora*. These are very closely allied to the Syrian *kurbono* (gift), and to the Armenian *patarag*, presenting. *Sacrum* is a Latin term stressing the holiness, as *Dominicum* emphasizes the Lord's large share in it. That basic notion of liturgy as a *service* survives in the Oriental use to this day. The Latins used such equivalents as *officium summum*, *actio*, *agenda*, sometimes combining the two forms *agere agenda*. (*Missarum sollemnia* is one of the common medieval names.) The *assembling* for the rite, the Greek *synaxis*, had a Latin counterpart in the simple term *collecta*. The Syrians also had a word stressing the *going* involved, when they spoke of "approaching," *kuroho*. "That the celebration of the Eucharist, which Augustine praised as *signum unitatis*, should have taken its name from a *coming together* is something we could very well understand. But it is puzzling indeed that, as a matter of fact, it became known from a *separating*. Such seems to be the case. For of the word, *Missa*, Mass, which in Latin and all the European languages has practically superseded all other names for the service, there is now no doubt as to its original meaning: *missa* = *missio* = *dimissio*. It meant in late Latin a dismissal, the parting, or breaking up, or separating, after an audience or public session" (222).

A celebration, for which people assemble, a rite in which their office, their public service chiefly consists, a celebration dedicated to the Lord, a thanks-

giving, a presentation, even an offering of sacrifice to God, which in its blessings redounds to the well-being of those who assemble for it (225)—that is the full meaning of this rite, which the text of the Roman Mass again and again styles the sacrifice of the Church. “That the Mass is also the sacrifice of Christ is in the Roman Mass-order only assumed, but never directly expressed” (230). In this section (224–48) Father Jungmann brings the vast store of his knowledge to the clarification of a troubled theological problem.

How the primitive concelebration of bishop, priests, a lower clergy and laity “shrank” in the course of time into the current style of *Missa sollemnis* (248–63), is balanced nicely by its corresponding “growth” in the same period from the priest’s Mass into the style we know as *Missa Cantata* (263–69).

If today it needs both canonist and casuist to distinguish between a “public” and a “private” Mass, from the fourth to the sixteenth century such was not the case; no section surpasses in interest the fortunes of the “domestic” celebrations of the early times, as these move into and “borrow” the use of the church buildings in the natural sequence of events (269–94).

The historical forms of popular participation in responding, singing, gift-procession, bodily posture (kneeling in the first one thousand years was limited to the pre-Mass on penance days only), the kiss of peace, the communion—all these show how the modern liturgical movement is learning from its own Christian past (294–306).

Sunday was originally *the* Mass-day, until little by little, Mass over-spread the whole week. The “public” Mass, all during the Middle Ages, was a High Mass, at about 9:00 in the morning, and it was preceded by Terce and followed by Sext, even in parish churches, but *Missae peculiaries* could be at almost any hour, the morning hours being commonest (306–16).

The “table of the Lord” is the last subject given a cursory historical presentation (317–24) before the detailed presentation of the genetic explanation of the Roman Mass. Did the celebrant in earliest times stand at the altar so that he faced the congregation, or facing away from them? In principle, neither the one nor the other was fixed; in practice the Roman Mass from the outset allowed the two positions for which the Missal still provides. The determining factor, under the continuation of Jewish influence, was that he faced towards the east (319–20).

### III

For Part Three of this monumental opus, fully three-fourths of the whole book in length, I should like to offer at least one typical sample. I have chosen a section dealing with the ceremonial adjuncts of the consecration,

the words having been treated in the previous section. We have taken about one-half of a fairly full part, and have further denuded it of all footnote citations. But as one reads one can visualize each statement as tied to its sources. The section follows:

That rehearsing the words of the sacred narrative is included in the Lord's injunction to repeat what He had done, comes clearly to light in the actions accompanying them.

As the priest mentions the Lord's actions, one after the other, in a very dramatic fashion he also imitates them. He speaks the words at a table on which bread and wine stand ready. He takes the bread into his hands, as also the chalice; the presentation-gesture that seems to lie hid in this 'taking' was and is made even clearer by thus acting it out. Praying he lifts his eyes to Heaven, 'unto Thee, O God, His Father almighty.' At the *gratias agens* he bows, just as he had done in reverence at the *gratias agamus* and *gratias agimus* that he himself has spoken. At the *benedixit*, by way of interpreting an older biblical expression, he makes the sign of the cross. The West Syrians and the Copts go even farther, and imitate even the *fregit*, in that the host is here cracked, but in such wise that the parts are not separated. This imitating of the actions expresses as clearly as possible that the priest is here fulfilling the Lord's commission to do as He had done. In the east it is lacking only in the Byzantine rite, and it would seem to have been present even there at one time.

As the *dediit discipulis suis* is realized fully only in the communion, and the *fregit* is carried out only at the fraction before communion, so the *gratias agens* in its wider sense has already been anticipated, and the *accepit* has been already portrayed. But the heart of the process is renewed in this very instant. The narrative of what once took place passes into the actuality of the present happening. In the priest Christ Himself stands at the altar, and takes the bread, and lifts up 'this goodly chalice' (Ps. 22:5 Douay), *hunc praeclarum calicem*. In this mode of speech is clearly expressed that Christ Himself is now active, and that the consecration, which follows, takes place by virtue of power deriving from Him.

Numerous customs of the Oriental churches are intelligible only in this sense. . . .

In comparison with these we must confess that the Roman liturgy of the first millenium lacked this impulse at once to bring to one's consciousness the completion of the sacramental process, or to draw ritual deductions from it. Only in the eleventh century do we begin to find, along with an increased care for everything connected with the sacrament, the first signs of a new attitude. According to the Cluniac customary, written about 1068 by a monk Bernhard, the priest at the consecration should hold the host *quatuor primis digitis ad hoc ipsum ablutis*. Priests began, after the consecration, even when praying with outstretched arms, to hold those fingers, which had 'touched' the Lord's Body, pressed together; some even began this at the ablution of the fingers after the offertory, an idea that in one form or another soon became a general rule. But in the twelfth century special

tokens of honor towards the sacrament began to appear, but not in this precise connection.

For now the people enter to dominate the scene. A religious movement took hold of people, prompting them, now that they hardly presumed to receive communion, at least to behold with their bodily eyes the sacred species. This impulse to see fastened on the precise moment when the priest picked up the host, and blessed it, as he was about to recite the words of consecration over it. The presentation by elevating it a little, which we find more clearly expressed in the Oriental rites, had also become more pronounced in the Roman Mass. Towards the end of the twelfth century stories were in circulation of visions imparted at this precise moment: the host shone like the sun; a tiny child appeared in the priest's hand as he was about to bless the host. Many priests were accustomed to replace the host upon the altar, after making the sign of the cross over it, and only then to recite the words of consecration; others, on the contrary, held it aloft, as they spoke these words. Thus the people were not to be blamed, if, without making further distinction, they revered the host as soon as they saw it.

To forestall this impropriety Odo of Sully, Bishop of Paris (1196-1208), ordered that priests, before the consecration, hold the host breast-high, and only *after* the consecration to lift it high enough so as to be seen by all.

Therewith is the first certain instance of the elevation of the host so familiar to us now.

The custom spread very rapidly. A General Chapter prescribed it for the Cistercians in 1210; for the Carthusians it was ordered in 1222. From then until the middle of the century it was mentioned in various synods as a usage already in vogue. At the same time, and on into the early fifteenth century, other synods oppose any elevation before the consecration, 'lest a creature be adored instead of the Creator,' as a London Synod of 1215 put it. The great theologians of Scholasticism speak of the elevation of the host as a general practice of the Church.

But that does not imply that there was a similar elevation of the chalice. The elevation of the chalice is mentioned but rarely in the thirteenth century; it was making itself felt, but only very slowly, especially outside of France. Even the printed Roman missals of 1500, 1507 and 1526 do not mention it. The danger of spilling the chalice stood in the way of a rapid spread of the rite; it was also a handicap that the chalice used to stand on the altar covered with the back part of the corporal folded up over it. But particularly cogent was the objection that in seeing the chalice, one does not 'see' the precious blood. For this reason the elevation of the chalice, even where it did take place, was just a suggestion: one lifted it up to about the level of the eyes, until, in the Missal of Pius V, the second elevation was made like that of the host.

The desire of gazing upon the Lord's Body was the driving force that brought it about, since the twelfth century, that in the Canon of the Mass, which for ages had been regarded as an inviolable unit, a very noticeable innovation could be intruded. The presentation-elevation before the consecration was suppressed, and the showing of the sacred host after the consecration became a new middle-

point in the Mass. This 'break through' now needed a further development. It was at bottom only a pious idea that to see the host, to 'contact' the species with the organs of sight, was already a participation in the sacrament and its streams of grace, was even a sort of 'spiritual' Communion. But it was a logical conclusion that, from the moment the consecration took place, from that moment all honor and reverence are owing to the Lord's Body and Blood. This conclusion we have seen effective also in the Oriental rites. The further development of the new usage would also have to look to it that the 'desire to look' be kept within reasonable limits, and to create for this veneration itself an ever more fitting expression. This is what actually happened . . . (II, 245-53).

Thus, the kneeling of the deacon and subdeacon, and later on, the genuflecting of the celebrant as well; the lighting of an additional candle, so held "ut corpus Christi . . . possit videri," the incensation of the Species; the tinkling of the hand-bell and the booming of the tower-bells; the opening of the doors at this moment, as even (in places) the kissing of the host by the celebrant—all of these things have worked with tremendous force upon the worshippers, and most of them are with us still. Less permanent were various other medieval uses connected with the conduct of the lay worshippers themselves: such things as the laity greeting the Lord's presence by salutations uttered out loud; the playing of the organ; the singing here of welcoming hymns—*Ave verum* and *Anima Christi* were fourteenth-century favorites for this purpose—these things had but a transitory vogue, and modern congregations have for the most part become again hushed in breathless silence. And to remind modern man that it is a good thing to gaze upon the elevated Body of the Lord the twentieth century (1907) has provided an indulgence therefor (253-63).

I once heard a professor of philosophy say it was his ambition, sooner or later, to get fully caught up with the literature of his field of specialization, to feel that he had read all the best books and articles on the subject, and then have only the task of keeping abreast with current developments. I incline to the view that Father Jungmann proves he has come about as close as is humanly possible to this enviable position of having mastered everything notable in his field up to now.

It goes without saying that his work affords everyone, the advanced as well as the beginner, a short and easy access to the immense store of knowledge he has amassed. I, for one, know of books that in details will be corrected by the fuller light we owe him.

Word comes from Austria that the first edition of this work in German is being exhausted, and from France that a French translation is already afoot. Other translations are simply indispensable. It is Father Jungmann's hope



that this book will serve pious living, rather than mere learning, for he ends his Preface with those words of the Pope from *Mediator*: "The Mass is the chief act of divine worship; it should also be the source and center of Christian piety."

### OTHER RECENT WORK IN LITURGY

A survey of recent liturgical developments may be in place here. The book field for 1947 and 1948 is dealt with more completely, but of magazine articles only such are mentioned as are judged to possess unusual interest or value. Titles of either books or articles not read by me are indicated by an asterisk, and the source of the notice is appended. Many of these items were first brought to my attention by faculty colleagues.

#### I

"Christ is present in the august sacrifice of the altar, . . . in . . . His minister and . . . under the Eucharistic species" (*Mediator Dei*, 20).

C. Callewaert, *S. Léon le Grand et les textes du Léonien* (Bruges: Beyaert, 1948, pp. viii + 164), edited by D. E. Dekkers; reprinted from *Sacris Erudiri*, I (1948).

One of the very recent studies utilized by Father Jungmann in *Missarum Sollemnia* is this work of the late Archpriest of Bruges, Monsignor Camille Callewaert (d. 1943). For two decades prior to his death Monsignor Callewaert had been studying the Latinity of the *Leonine Sacramentary* together with various sermons, letters, and other extant writing of Leo I. As a consequence, twenty Masses in the *Leonine* are definitely attributed to Leo, and in many others there are signs of his influence. Leo thus emerges as the creator and father of that grand liturgical style of the Roman rite. Apart from a subsequent rearranging of the names, the prayers, *Communicantes*, and the *Nobis quoque peccatoribus* of our Canon, are very probably Leo's compositions; three other items of Leo's that are now part of the *Ordo Missae* we say every day are *Aufer a nobis*, *Quod ore sumpsimus*, and that beautiful prayer at the Offertory, *Deus qui humanae substantiae dignitatem*, which Leo wrote as a Christmas Collect.

This research method is not infallible, but it will doubtless yield many clear results. I believe it has already routed Duchesne's fanciful interpretation of the famous "personal" Preface about bad confessors, which Callewaert convincingly interprets in the light of Leo's energetic measures against Manicheans discovered in Rome.

Meanwhile, to enable others to share in the work, Dom Placide Bruylants

has put into print Part One of the "Concordance verbale du sacramentaire Léonine,"\* *Arch. Latin. Medii Aevi*, XVIII (1945), 51-376.

A. Crogaert, *Les rites et prières du saint sacrifice de la messe. I: La messe des catéchumènes: Plans pour sermons et leçons* (Malines: Dessain, 1948, pp. 607).

The three-volume work of which Volume One here issued is a new and enlarged edition is known the world over, its venerable author being one of the pioneers in the Belgian liturgical movement. The work treats first of the altar and its appurtenances, the church and its furnishings, and then comes to the Mass of the catechumens. Each of the twenty-six chapters ends with a lengthy bibliography, mostly in French, but German, Flemish, and English references are plentiful.

G. J. Booth, *The Offertory Procession in the Ordo Romanus Primus* (Washington: Cath. Univ., dissertation, 1948, pp. 58). The subtitle of this work, "A Study of Its Bearing on the So-called 'Offertory Procession,'" indicates that it seeks to restore equilibrium between two views, one of which, he says, finds the "procession" to be the essence of the offertory, while for others it constitutes a grave abuse of the rubrics (vii). The author, in these few words, has so extravagantly over-drawn both contrasting views, that we believe his study will be found to afford little of lasting value.

Not long after the original publication of the Anglican Gregory Dix's *The Shape of the Liturgy* (Westminster: Dacre, 1943, pp. 764), had appeared, Father Vincent Kennedy, C.S.B., gave it a very careful review in *THEOLOGICAL STUDIES*, VI (1945), 554-60. Father Kennedy felt he was dealing, as he put it later, "with the finest book, in many respects, on the history of the Mass that has been written in our times. Too bad it was spoiled by the author's *a priori* position on some points." Hence it is not surprising that, Dix's book having gone into a second edition, Father Jungmann feels called upon to subject it to a long, careful survey, in which admiration of the work done mingles with regret that serious prepossessions defeat its purpose; cf. *Zeitschrift für katholische Theologie*, LXX (1948), 224-311.<sup>1</sup>

<sup>1</sup> By footnote reference, at least, this survey should take cognizance of the ever stronger impact the liturgical movement makes upon the non-Catholic communions. Thus, for instance, the Episcopalian Bishop of Chicago, W. E. Conkling, in the Foreword to his little book, *Worship and Life* (New York: Morehouse-Gorham, 1948, pp. 109), says, apropos of Dix's work: "Probably one of the most able and scholarly works in the field of liturgics, *The Shape of the Liturgy*, by Dom Gregory Dix, clearly represents the Eucharist

Father Raoul Plus shows in *La Messe, le plus beau sujet de méditation* (Toulouse: Apost. de la Prière, 1947, pp. 170), all his customary skill and piety in devising a "thirty days retreat" on the Mass, divided into four "weeks" of seven or eight "days" each. If this framework seems far-fetched at first, there is nothing strained in the meditation-course. This work has also been issued in Italian, *La Santa Messa* (Turin: Marietti, 1947)\*; cf. *Ephem. Lit.* LXII (1948), 299.

That style of meditating by pausing a while over each word of a prayer, widely known by the name St. Ignatius uses for it in the *Exercises* as a "second method," is one that Father F. P. LeBuffe believes to be "particularly helpful to our modern minds, that are decidedly 'jumpy.'" This jumpiness has prompted him to publish for it countless, short word-meditations. A series on the Mass-text, appearing originally in *The Acolyte*, was deservedly popular: it is now gathered into book-form, *Méditation on the Prayers of the Mass* (St. Louis: Queen's Work, 1948, pp. 241). Father LeBuffe lays this before us with the prayer that it may "open up to many the inexhaustible and profitable beauties of Calvary Continued."

*The Irish Ecclesiastical Record*, LXX (1948), 1143, reviews and recommends

as something *done*, not said. . . . In the Eucharist we see the *pattern for life*, and in the Eucharist we find the power to live it." Conkling's is a gentle contribution towards "the building up of the new community." Luther D. Reed's *The Lutheran Liturgy* (Philadelphia: Muhlenberg, 1947, pp. xx + 692), is a far weightier one. Based on the Lutheran worship as found in the *Common Service Book*, the book offers a "Directory for ministers, organists and choirmasters" (Foreword); but the author aims at something far deeper and better than external observance; "more important than mastery of details is the development of an attitude, an understanding, a spirit with respect to corporate worship and the Liturgy as a whole." The American Lutheran group sustains a bi-monthly magazine, *Una Sancta* (St. Louis), to promote "personal and parochial devotional life," by which corporate worship is chiefly meant. What is even, in a measure, more surprising is the "liturgical pull" exerted on the Free Church groups. It is not so surprising that an Episcopalian should write: "Your liturgical movement is but part of a world-wide movement, which is making Christian Re-union more possible." But Denis de Rougement, having made a trip back to post-war France, was amazed to find the Calvinist body there hard at work aliturgizing: corporate worship is for him "A Common Language," as he writes enthusiastically in *Christendom*, XII (1947), 290-98, an article featured in *Time* (July 21, 1948). Under Methodist auspices is issued *Religion in Life*, the editor of which requested the present writer for an article on "The Liturgical Movement in Catholic Circles," XVII (1948), 370-81. "I am surprised and gratified," writes a Congregationalist clergyman, "to see so many points of agreement in what both Catholic and Protestant liturgical movements hope to accomplish." It is but a slightly disguised form of the Roman Mass that Cyril Richardson envisages as the universal service of tomorrow, "Towards an Ecumenical Worship," *Christendom*, XII (1947), 443-46.

a practical Young Christian Workers' handbook of 23 inquiries on the Mass, *The Mass in My Life, and My Life in the Mass*.<sup>\*</sup> This is a 32-page booklet, priced at a shilling, to be had from 106 Clapham Road, London, SW 9.

Monsignor Ronald Knox has presented in *The Mass in Slow Motion* (New York: Sheed & Ward, 1948, pp. 139), the Mass-action in thirteen short sermons. Although advertised as a book for adults, the sermons are as given to young children. The same series, much shorter and "matured," ran serially in *The Tablet*, where this reviewer followed them eagerly. It was a great shock to meet the sermons in the original mold; in reaching down for childlikeness, there is a strain of childishness.

Despite the best catechisms and the best Mass-sermons in the world, some children understand pitifully little about the Mass, even in the eighth grade of Catholic schools. Sister Brendan Leger worked out a Catholic University doctoral thesis, *Children's Understanding of the Mass* (Washington: Cath. Univ., 1948, pp. 122), by submitting a written questionnaire to some 2000 children in selected schools in three eastern American cities, and then interviewing two "good," four "medium," and two "poor" pupils from each of the classrooms so sampled. Her dissertation is a stirring challenge to us all to be more certain that memorized forms be accompanied by correct ideas indelibly implanted in the growing minds of the young auditors.<sup>2</sup>

It was the late Monsignor Stedman's *My Sunday Missal* in our opinion that first gave the uninitiated layman an easy way to learn to use a missal, in his device of a numbered sequence of parts. The Stedman missal went into French and German, Italian and Spanish, Polish and various other languages. Of the Polish version, *The Catholic Herald* (London) had an item the late Monsignor would have relished. The leftist organ, *Voice of the Free*, protests that *My Sunday Missal* is undermining the basis of the state. "This book, under the appearance of teaching the principles of the Catholic faith, is waging enemy propaganda, and is undermining in the minds of youth the value of the democratic structure of the State, spreading intolerance and stirring up nationalistic quarrels and agitating for the omnipotence of the Catholic clergy. Such missals should be taken out of the hands of youth" (Apr. 23, 1948).

Among the hand missals on my own shelf, the one I have enjoyed most

<sup>2</sup> *Homiletic and Pastoral Review*, XLIX (1949), 425, lists as two useful books, the titles: *A Manual of Ceremonies for Minor Ministers*, and *A Manual of Ceremonies for Major Ministers*, both by M. C. Billy (St. Anthony-on-Hudson, Rensselaer, New York).

for its tang and flavor and attractive typography is the Jocist missal, *Avec le Christ* (1937). It was edited by Dom Lefebvre, but appears without name. Originally it was a Sunday and holyday book only, but the march of events now brings *Avec le Christ* as a daily missal. Whether or not we are ever going to have a CIO pocket missal, as American as a slice of pie, the Jocists have shown what Belgian ingenuity can do with a like problem.

Meanwhile American skill has produced the valuable *St. Mary My Everyday Missal and Heritage*, edited by Abbott O'Brien of St. Mary's, Newark, and published by Benziger. The book embodies most of the distinctive features of missals previously on the market and, in addition, manages to weave into the accessory information a storehouse of American Church history.

This is the place to record the appearance of *Polyglot Missal* (New York: Vanni, 1947, pp. 531). The subtitle explains that this interesting book, edited by Doctor B. G. D'Ouakil, is designed both as prayer-manual and supplementary text-book in modern language classes. It has, in parallel columns, Latin, English, French, Spanish, and Italian texts of the Epistles and Gospels of the Sunday Masses, plus the Ordinary and Canon of the Mass.

From the general field of Oriental liturgy we list: Alphonsus Raes, *Introductio in liturgiam orientalem\** (Romae: Pont. Inst. Stud. Or., 1947, pp. 288); cf. *Ephemerides Liturgicae* 62, 3(1948), 294.

## II

"Christ . . . is present in the Sacraments" (*Mediator Dei*, 20).

In *L'Initiation chrétienne: Leçons sur le baptême* (Paris: Beauchesne, 1948, pp. 166) is posthumously reissued a celebrated series of retreat conferences by the former Sulpician P. Paris (d. 1939), based on the baptismal rites. Perhaps the ascetical scope of the baptismal ceremonial has never been better presented.

The breath-taking decree of September 14, 1946 empowering pastors to act as extraordinary ministers of the sacrament of confirmation for members of their own flocks *in extremis* naturally evoked a good many commentaries in clerical magazines. Deserving of special note are: F. J. Connell, "The Recent Decree Empowering Priests to Administer Confirmation," *The American Ecclesiastical Review*, CXVI (1947), 241-65; and E. J. Mahoney, "The Extraordinary Minister of Confirmation," *Clergy Review*, XXVII (1947), 80-87.

The decree just mentioned also called forth frequent inquiries from mission areas, where it would be very advantageous for all priests to have similar

faculties. So, on December 28, 1947, Propaganda issued a second decree, according to which His Holiness accorded to all Ordinaries in territories subject to Propaganda the right (by Canon 782, §2) to empower those in the ministry with the faculty of administering confirmation to all members of their own flocks in danger of death (*AAS* XL (1948), 41).

A subsequent grant (October 25, 1948) further enlarges the scope of the original one in favor of chaplains assigned to maternity and foundling hospitals, so that, if both bishop and local pastor are unavailable, a chaplain may administer confirmation to infants *in extremis*: S. Cong. de Sacr. 5869/48.

Dom Gregory Dix (Anglican Benedictine of Nashdom Abbey) delivered a lecture, January 22, 1946, at Oxford University on "The Theology of Confirmation in Relation to Baptism," which was subsequently issued as a pamphlet (Dacre Press). The lecturer sought to establish the view that baptism of water has no special value or significance, save in relation with the real "sealing" of the soul by the Holy Spirit in the rite we now term confirmation. Dom Hugh Connolly, being asked by a confrère setting out for a clerical conference at which the Dix lecture was to be discussed, jotted some hasty references to patristic passages showing the weakness and limitations of the lecturer's methods. These found their way into print in the *Clergy Review*, XXVII (1947), 282-84. In *Ephemerides Liturgicae*, LXII (1948), Dom Connolly adds a postscript: "In the *Clergy Review* I cited only Justin and the *Didache*; I can now indicate three further passages, earlier than Hippolytus, in which not only is there no mention of Confirmation accompanying Baptism, but in which Baptism (in water) is itself called the 'seal' (Hermas, Irenaeus, Tertullian). The other view (followed by Dix) is stated in its crudest form . . . 'he who is baptized merely goes down into the water, like the Jews and puts away the filth of the body, but not the soul.' According to which one would suppose that the Baptism in water might be dispensed with as having no sacramental effect at all. I prefer the evidence of Hermas, Justin, Irenaeus, and even the *Didache*" (150-51).

One of theology's most famous debates, as to the precise matter and form of the sacrament of holy orders, was forever terminated in its future or practical bearing by the Apostolic Constitution, *Sacramentum Ordinis*, of November 30, 1947 (*AAS* XL [1948], 5-7). This Constitution does not specifically decide whether or not the Church once wished to make the *traditio instrumentorum* an essential requisite, but does say that *if* such a

decision was formerly taken, the Church has power to revoke it, and so decrees.

Naturally in a matter of such historical complexity and great moment, it is essential that the full sense and bearing of the papal document be set out with all clarity and completeness. This need is met in this instance by the Vatican's action in putting all the preparatory documents at the disposal of Father Francis Hürth (*Periodica*, XXXVII [1948], 1-56), and thus enabling him to bring out the text with fullest commentary. *Ephemerides Liturgicae*, LXII (1948), bases its discussion wholly on Father Hürth's.

The precise determination of the complete and sole matter and form with respect to each of the three orders is as follows:

<i>Order:</i>	<i>Matter:</i>	<i>Form:</i>
<i>Diaconate:</i>	Impositio manus	"Emitte in eum, quaesumus, Domine, Spiritum Sanctum quo in opus ministerii tui fideliter exsequendi septiformis gratiae tuae munere roboretur."
<i>Priesthood:</i>	Impositio manuum	"Da, quaesumus, Omnipotens Pater, in hunc famulum tuum presbyterii dignitatem; innova in visceribus eius spiritum sanctitatis, ut acceptum a Te, Deus, secundi meriti munus obtineat, censuramque morum exemplo suae conversationis insinuet."
<i>Episcopacy:</i>	Impositio manuum	"Comple in sacerdote tuo ministerii tui summam, et ornamentis totius glorificationis instructum, coelestis unguenti rore sanctifica."

One already hears of pilgrimages by airplane to Fatima-Lourdes-Rome, and the like. So there is bearing in extending the provisions of Canon 883, dealing with confessional faculties for a sea-voyage, to the air lanes, which the Holy See did, December 16, 1947 (*AAS* XL [1948], 17).

In 1931 Pius XI ordered work begun on a revision of the venerable *Pontificale Romanum*, which is practically just as it stood in 1296. The rubrical aspect of the task was got ready, but the historical investigations struck such snags that the work halted. Meanwhile, M. Andrieu was pursuing the history of the Pontifical, in a work that in the end grew into four

large volumes, *Le Pontifical Romain au Moyen Age* (Rome: Bibl. Vat., 1938-41). In Brazil Monsignor Joachim Nabuco composed and brought out his three-volume work, *Pontificalis Romani Expositio* (Leopoldville, Brazil: Vozes, 1945). The appearance of these two large works offered our English-language expert on the Pontifical, Canon E. Long, the golden opportunity of treating them: "The Roman Pontifical, Two Recent Works," in the *Irish Ecclesiastical Record*, LXIX (1947), 477-88. This is a sparkling study, and (we wager) will have more new information per page than would be possible in almost any other sphere of the liturgy. Canon Long concludes that Monsignor Nabuco "would seem to have the qualifications for a worthwhile commentary on the Ceremonial of Bishops. It needs revision as much as the Pontifical, and one can hardly be satisfactorily done, while leaving the other undone."

Rev. Philip T. Weller (Diocese of LaCrosse) embarked years ago on the laborious task of producing a completely bilingual edition of the *Roman Ritual*. The third part of the entire work was issued first, as it furnishes that vast armory of blessings, which a priest may impart, but actually hardly ever does, for lack of applicants. The work is entitled, *The Roman Ritual: III: The Blessings* (Milwaukee: Bruce, 1947, pp. 498). Father Weller informs us that the other two volumes are in the last stages of preparation. In view of the vernacular permissions in connection with the use of the *Roman Ritual* (in response to a request from the bishops), and hinted at in *Mediator Dei*, Father Weller's pioneer English version could have worldwide consequences. Meanwhile Bishop J. H. Schlarmann (Peoria) has translated, and the Catholic Rural Life Conference (8301 Grand Avenue, Des Moines), has beautifully issued *With the Blessing of the Church*, a 32-page pamphlet embodying Mother Church's many blessings for farm and home.

A veteran student of the Oriental Rites has again produced a work that meets with favorable welcome: P. De Meester, *Studi sui sacramenti amministrati secondo il rito bizantino: Storia, disciplina, riti abbreviati, questione connessa\** (Rome: Ediz. Lit., 1947, pp. 299); cf. *Rev. Bén.* LVIII (1948), 170.

### III

"All these developments attest the abiding life of the immaculate Spouse of Jesus Christ through these many centuries" (*Mediator Dei*, 50).

*The Early History of the Liturgy*. By J. H. Scrawley. Revised edition (Cambridge: University Press, 1947, pp. xviii + 240).



This is a remarkably fine survey treatment of the first five centuries. Issued as one of the Cambridge Handbooks of Liturgical Study in 1913, it then bore grateful acknowledgement of an indebtedness, running over a period of years, to the veteran Edmund Bishop, and one can see many a time how Bishop's intervention cut Gordian knots among conflicting theories. The work was deservedly popular, but had been long out of print.

In approaching the task of revision, Doctor Scrawley availed himself repeatedly of the guidance of the great scholar just departed, Dom Hugh Connolly. As a sample of his salutary influence we may cite the unquestioned acceptance of *De sacramentis* and *De mysteriis* as authentic works of St. Ambrose: "Much fuller evidence is supplied by the treatise, *De Sacramentis*, which, though printed among the works of Ambrose, has, even by its Maurist editors, long been subject to misgivings as to its authorship, while scholars have recognized its close relationship to the treatise *De Mysteriis*. Probst and Dom Morin had independently suggested that the book contains the actual words of the addresses of Ambrose to the newly-baptized taken down at the time by a *notarius*. In 1928 Dom Morin reinforced his original thesis in a powerful article, and more recently Dom Connolly, by a careful analysis of style and the character of the Scripture quotations, has supplied convincing arguments in favor of its genuineness. While *De Mysteriis* is a single treatise, a recast of lectures given, *De Sacramentis* is an actual, full report of the addresses. These addresses can only have been published after the death of Ambrose, as alike in *De Mysteriis* and in other writings he still recognizes the existence of the *disciplina arcani*" (155). Of course, the significance of this fact lies in the circumstance that here we have unquestionably the "rough draft" of the Canon of the Roman Mass of today.

Scrawley writes from such abundant knowledge that his style is encyclopedic, but it never loses itself in minutiae: most of the documentation is relegated to the footnotes or given by reference only. This is one of the best works, long or short, on the subject.

An announcement well calculated to fill many with pleasant anticipation is that Father J. M. Hanssens' long work on Amalar is now issuing into print. The Vatican Library has brought out the first volume: *Amalarii Episcopi Opera Liturgica Omnia: I: Introductio, Opera Minora\** (1948, pp. 390); cf. *Rev. d'hist. eccl.*, XLIII (1948), 217.

Two entire fascicles, 162, 163, of the slow-paced *Dictionnaire d'archéologie et de liturgie\** (Paris: Letouzey, 1948), are devoted to the article, "Rome": *Rev. d'hist. eccl.*, XLIII (1948), 658.

The Henry Bradshaw Society For Editing Rare Liturgical Manuscripts is hastening to bridge the gap of the war-years in its 60-year publication series. Late in 1948 there was issued to the members, in return for the 1945-46 subscriptions, *The Customary of the Cathedral Priory Church of Norwich* (London: Harrison & Sons for Bradshaw Society, pp. xxxvi + 256). This is MS. 465 in the Library of Corpus Christi, Cambridge, edited by J. B. L. Tolhurst. The *Customary* is securely dated as of 1258-65, and it represents the circuit of a year's life in a Benedictine house as organized around its liturgical functions.

For the 1947-48 subscriptions it is hoped to issue before long Psalter Collects from V-VI Century Sources, edited by Dom Brou from the papers of the late Dom André Wilmart. It is gratifying to note, year by year, how American libraries and individuals are enrolling in the Bradshaw Society; its secretary at present is F. Wormald, 506 Beatty House, Dolphin Square, London SW 1.

*Libri liturgici manuscripti bibliothecarum Hungariae: I: Libri liturgici manuscripti ad Missam pertinentes.\** Polycarp Rado (Budapest: Muses National, 1947, pp. 223).

Two handwritten sacramentaries, 46 missals, and 5 lectionaries in Hungarian public libraries are here conscientiously described. The paleographical data is supplemented by items concerning provenance, history, and bibliography of each volume, and the whole is enhanced by two good indices; cf. *Rev. Bén.*, LVII (1947), 242.

The editors of *Ephemerides Liturgicae* performed a public service by gathering the many liturgical items that have issued from the Holy See since the last official appendix to the *Decreta Authentica* (1927), and issuing them in a handy little volume, *Collectio decretorum ad sacram liturgiam spectantium ab anno 1927 ad annum 1946* (Rome: Ediz. Liturg., 1947, pp. 164). One hundred and twenty-nine documents, chronologically arranged and cross-indexed, make up the collection, most of them emanating from the Congregation of Rites.

#### IV

"The Divine Office is the prayer of the Mystical Body of Jesus Christ offered to God" (*Mediator Dei*, 61).

On reading Dom Froger's massive monograph, *Les origines de Prime* (Rome: Ediz. Lit., 1946), I was convinced that he had disposed for all time

of the view, commonly held since late sixteenth century, that the new service for daybreak (*novella solemnitas*) of which Cassian describes the institution in his own abbey at Bethlehem, is what we now style Prime, so cogent and so multiple are his arguments for identifying it with what we now style Lauds. However, Dom Chadwick, in *The Journal of Theological Studies*, XLIX (1948), 178-82, in admitting much of Froger's argument, counters by insisting: "If anything is clear from those two chapters of the *Institutes*, it is that they are so obscure that misunderstanding is possible from the start."

When Pope Pius X published the *Divino Aflatu* (Nov. 1, 1911), he said, as we may still read at the head of our Missal, "We have here taken the first step in the revision of the Roman Breviary and Missal." What other steps are to be anticipated? The same Pius X directed (Oct. 23, 1913) that the historical lessons for all local offices be rewritten according to modern critical sources; rumor runs from time to time that this task is nearing completion. Meanwhile, Cardinal Nasalli-Rocca di Corneigliano, Archbishop of Bologna, had printed the third time for private circulation as a manuscript, *De Breviario Romano et kalendario eiusdem breviarii reformando*. The Cardinal's Latin text was published in French in *Paroisse et liturgie*, I (1947), 30-43, and digested in German in *Lebe mit der Kirche*, XIII (May 1947) 201-03. On the basis of the Cardinal-Archbishop's three guiding principles, *brevitas, veritas, sobrietas*, Abbot Capelle has been running articles in *Questions liturg. et par.*, XXVIII (1947), 2-15; 65-71, etc.; *Orate Fratres*, XXI (1947), 424-29, summarizes for American readers the first of these installments. These documents were made available to me by *Orate Fratres*.

Meanwhile a similar scheme for reform was published by Casimir Zsilinsky in *Paroisse et liturgie*, II (1948), 77-98. Pius Parsch had already given his suggestions in printed form in *Lebe mit der Kirche*, XIII (1947), 197-200. Latterly Father Doncoeur has discussed the subject in the first part of his stirring "Étapes décisives de l'effort liturgique contemporain," in *Études*, CCLIX, 10 (Nov. 19, 1948), and in this country Father H. A. Reinhold sets down a list of desiderata, "Towards the Breviary Reform," *Orate Fratres*, XXIII (1948), 74-79. Did we mention that the Rome-edited *Ephemerides Liturgicae* recently circularized its subscribers asking them to send in their ideas as to what Breviary reforms should involve? The printed letter stated that this is a private undertaking, but that the results would be brought before competent authority. Father Doncoeur repeats the dictum of Cardinal Nasalli-Rocca; this reform *est in votis omnium*.

"The Breviary envisaged by Pope Pius X will be a masterpiece when completed. The text throughout will be edited in the scientific manner which this age understands so well. This will require much time and much labor." So writes Father Matthew Britt, O.S.B., in the Editor's Preface of a new edition of *The Hymns of the Breviary and Missal* (New York: Benziger, 1948, pp. 448). "With the exception of the fine new Latin Psalter which appeared in 1945 the textual revision planned is still to be made. No verbal changes were made in the hymns . . ."; but of course there have been some new hymns added in the quarter-century since the work was first issued.

*The Book of Psalms* is attracting no small attention. The Knox translation meets with a mixed welcome, and a second English rendering from the "new" Latin Psalter is also at hand; these, however, both fall outside the scope of this liturgical survey. But the work, *Psalms and Canticles of the Breviary*, by R. J. Foster (Westminster: Newman, 1948, pp. 275), was prepared to afford priests (and others) a non-technical commentary on the sacred songs. The work proves disappointing in that it does not give any version of the texts, compelling its users to open Breviary or Bible, or to miss much of its application. It makes incidental use of phrases from the new Latin version for illustration. It will be found to embody the best of the commentaries.

Father Blase Strittmatter of St. Vincent's Archabbey, Latrobe, has just brought out *Sacred Latin Hymns\** (1948, pp. 64), as a supplementary text in ecclesiastical Latin; cf. *Orate Fratres*, XXIII (1948), 48-49.

## V

"Hence, the liturgical year . . . is rather Christ Himself who is ever living in His Church" (*Mediator Dei*, 165).

It is just twenty-five years since Pius Parsch's *Das Jahr des Heiles* first appeared. Between the wars there were twelve annual editions of the work, which grew into two and then into three volumes, the set. In the course of time translations into French, Italian, Dutch, Hungarian, Portuguese, Swedish, and Japanese were made. Spanish and English translations are also in preparation, the latter having been announced again and again. The post-war shortage of paper is responsible for the fact that the German original resumes as a one-volume condensed and revised edition: *Das Jahr des Heiles* (Klosterneuburg: Volkslit. Apost., 1947, pp. 733).

It is a little over a full century since the volumes of Guéranger's celebrated work, *The Liturgical Year*, began issuing from the presses; the English translation of the work is now being reissued and distributed by the Newman Bookshop, five volumes are now at hand, and others are promised at two-month intervals.

The Grailville Group at Loveland, Ohio, continues to produce valuable materials for imbuing modern American laity with the spirit of the liturgy. In this line is *Holy Spring*, a 34-page, half-dollar, mimeographed manual on Lent up to Laetare Sunday included.

*With Christ Through the Year.* By B. Strasser, illustrations by Sister Justina Knapp (Milwaukee: Bruce, 1947, pp. 308). The subtitle of this work reads: "The Liturgical Year in Word and Symbols." Representation in the form of symbols has been a conspicuous feature of Catholic places of worship since catacomb days. Father Strasser and the skilled artist collaborating with him set themselves the task of providing some sort of pictorial representation, not only for the greater feasts of the Church Year, but for practically every Sunday and major episode in the year's liturgy. The drawings and the text combine to provide an instructive year round guide through the Church year.

Rev. E. C. Messenger has been adding to his other merits by diligently composing, under the general title, *The Apostolate of the Sunday Mass*, a series of books being published in London by Sands & Company, dealing with the Dominical cycle of the Church year. Up to the end of 1947 three books were in print, three in preparation. Those in print were:

- I: *The Sunday Introits and Graduals Simply Explained* (1947, pp. 175).
- II: *The Sunday Collects Simply Explained* (second edition, 1947, pp. 123).
- III: *The Sunday Epistles Simply Explained* (second edition, 1947, pp. 182).

Volumes to come:

- IV: *The Sunday Gospels Simply Explained.*
- V: *The Sunday Offertories and Secrets Simply Explained.*
- VI: *The Sunday Communions and Post-Communions Simply Explained.*

The books now in print are of high calibre, and promise much for the balance of the series. "Any book," writes Archbishop Godfrey, Apostolic Delegate, in his Foreword to *Introits*, "that helps to increase love and devotion to the Mass is surely something that we must all welcome."

"Undoubtedly there are many who desire a clear, yet succinct, a reliable yet non-technical explanation of the epistles read on Sundays and holydays of obligation. Father Herbst's book fulfills these requirements," writes Father M. J. Gruenthaner in his Introduction to *The Epistles As I Know Them* by Father Winfrid Herbst, S.D.S. (New York: Benziger, 1947, pp. 251). The book presents the Sunday epistles in the Confraternity Version, with a commentary based, as the author states, chiefly on Cornelius à Lapide.

*From Sunday to Sunday: An Interpretation of the Proper of the Mass That Seeks to Place the Venerable Liturgy in Modern Focus*, by Th. Plassmann (Paterson: Guild Press, 1948, pp. 409). We shall lean on editorial courtesy and borrow part of *Orate Fratres'* laudatory review of this book by the well-known president of St. Bonaventure's College: "The book offers a series of fruitful reflections on the Mass for all Sundays and holy days. A unified picture of each Mass is presented in five closely interrelated parts: 1) *the theme*, a text chosen from the Gospel of the day; 2) *the liturgical setting*, drawn from the introit and collect; 3) *the lesson*, covering the epistle, gospel and intervening prayers; 4) *the prayer*, based on the offertory, consecration and communion; 5) *practice*, a specific resolution to be taken into one's everyday life and to be translated into action during the week" (*Orat. Frat.*, XXIII [1948], 42-43).

All the books just mentioned deal almost exclusively with the proper parts of the Sunday Masses. Much less frequent are those that also take up the week-day Masses. The first volume of Monsignor Hellriegel's two-volume work does embody all the feasts of the temporal cycle, while his promised second volume will be devoted exclusively to the sanctoral. *The Vine and the Branches: I: The Vine* (St. Louis: Pio Decimo, 1948, pp. 317). Against Monsignor Hellriegel it might have been formerly urged, *multum legit, parum scribit*; but if fault there were, amends are made in papers contributed to liturgical weeks, articles to *Orate Fratres*, and his 1944 booklet, *The Holy Sacrifice of the Mass*. Those were incidental and occasional flashes; the full "message" is now being made available at last. Monsignor is a born pedagogue, one for whom the message is far more important than the messenger, but the messenger wins people and makes friends by imparting his very "good news." His second volume, so much more badly needed, will be awaited with impatience.

Every year, at liturgical week, the sisters present express a desire to have meditations for the weekdays based upon the liturgy. Their patience

is being rewarded in the work of Father Joseph McSorley, whose first volume of *Meditations For Everyman* (St. Louis: Herder, 1947, pp. 199), affords clear and simple and heartening considerations, in the style made familiar by his *Primer of Prayer* or *Think and Pray*. *Meditations For Everyman* in this volume cover the Advent-to-Pentecost period; the promised second volume will provide the Pentecost-to-Advent months. But it should be noted that, Sundays excepted, the meditations are only apparently related to the Church year.

When Father L. J. O'Connell (Diocese of Bellville) brought out *The Book of Ceremonies* in 1943, he stated in the Preface: "The ceremonies of Holy Week are not in this manual. A separate booklet containing them is being prepared." That promise is now redeemed in *Holy Week in Large and Small Churches* (Milwaukee: Bruce, 1947), and in the process the booklet has grown to number 332 pages. "The ceremonies of Holy Week," says the author, "are among the most beautiful, and yet perhaps the most difficult of the entire Liturgical Year. . . . It can be said safely that no priest undertakes the ceremonies of Holy Week . . . without some proximate preparation. . . . And yet . . . there are few occasions in the year in which there is less time to spend in mastering the details of ceremonies." All the methods the author successfully used in *The Book of Ceremonies* are still in fine working order: comprehensive survey, clear-cut directions by "parts," good diagrams.<sup>2</sup>

## VI

"A congregation . . . in which our Saviour together with His children . . . sings . . . cannot keep silent" (*Mediator Dei*, 192).

Bewailing the lack in post-war Germany of a special magazine devoted to church music, Ferdinand Haberl and Adam Gottron have brought out an 84-page brochure, *Musik und Altar* (Freiburg-i-B: Christophorus, 1948), making available sixteen short, practical articles to priests and others in charge of church music to inspire congregations to sing in the way for which *Mediator* pleads: "Let the full harmonious singing of our people rise to heaven 'like the bursting of a thunderous sea.'"

"Congregational Singing at Mass: a Realist's Solution," by Gregory Murray in *Liturgy*\*, XVI (1947), 80-88; digested in *Ephemerides Liturgicae*, LXII (1948), 176. Father Murray, organist at Downside, advocates attempting only the simplest chants of the Ordinary, which are, too, the oldest, the very ones sung by the people in St. Gregory's time.

Some time after an article had appeared in *The English Liturgist*, IV (1946), on "Plainsong and the Vernacular Liturgy," the same Father Murray just mentioned entered a vigorous protest against attempting any such marriage of convenience: "Plainsong and a Vernacular Liturgy," *Downside Review*, LXV (1947), 131-39.

The "marriageability," so to speak, seemed to be well set out in an unpublished doctoral dissertation (1947) by Father C. J. McNaspy, *The Usage of the Iroquois Tongue at Caughnawaga in Chanting Liturgical Services*. A similar "mixed marriage" was celebrated at Pekin, April 1948, when Cardinal Tien pontificated at a Mass the score for which was composed by an expert in ancient Chinese music, using tenth-century modes. Bystanders remarked the similarity to Ambrosian and Gregorian chant; cf. *Ephem. Lit.*, LXII (1948), 320.

## VII

"This applies to the other fine arts, especially architecture, sculpture and painting" (*Mediator Dei*, 195).

*Churches: Their Plan and Furnishings*. By Peter F. Anson (Milwaukee: Bruce, 1948, pp. xx + 242). Illustrations by the author.

"Peter Anson has asked me to Americanize his book, and to add such notes as will make it provocative for the reading public in this country. He insistently told me not to pull any punches, and to be my own self as he knows me from articles and letters." So Father H. A. Reinhold begins his Editor's Note in the front of this volume. "Provocative" often carries a pejorative sense, as exciting to anger, inviting resentment, even giving some offence. I imagine Father Reinhold feels that some pastors and architects combined *need* all but violent prodding to prevent them from multiplying churches that are, as Anson phrases it, "ill-adapted to public worship" because of "an obvious ignorance of functional requirements" (x). Besides the structure and disposition of the building, the volume treats of practically everything used in equipping church buildings and conducting services within them. It is chiefly in connection with the hundreds of line drawings that "HAR" has done his editing. This book is a great boon for architects and for priests engaged in building or restoring churches.

Geoffrey Webb wrote a very excellent article on the "Inspired Symbolism" of the Christian altar, which was published in *Liturgical Arts* back in 1942; he has since brought it before a new circle of readers in *Life of the Spirit*, II (1947-48), 10-19. Mention of this article reminds one that *Clergy Review*



for October 1948, under the heading "Notes on Recent Work" ran a factual and optimistic survey by J. L. Lanstaff on "Ecclesiastical Arts and Crafts."

The years of devoted and effective work that Mr. Maurice A. Lavanoux has put into the editing of the *Liturgical Arts* quarterly received recognition when he was invited to speak on the Catholic Hour radio program, August 22 and 29, 1948. In the first of these broadcasts he dwelt upon the growth of religious architecture and art in the past, and in the second took stock of the state of affairs in the same areas today, finding here both comfort and encouragement in the sections of the *Mediator* bearing on this theme. The broadcasts are reprinted with his own added commentary in *Liturgical Arts*, XVII (1948), 14-16.

One of Mr. Lavanoux's editorial sensations was the publicity accorded by his journal to the work of Ivan Meštrović, much of it done for churches; cf. Malvina Hoffman, "Where There is No Vision the People Perish," XV (1947), 89-100: "His work broke like a thundering challenge upon the art world in America." Here was a "modern Michelangelo," was a remark made more than once. The great Croatian artist was imprisoned during World War II for his Allied sympathy; by the Vatican intervention he was released from prison in 1942; in 1946 Syracuse University offered him a professorship, and in 1947 the Metropolitan Museum in New York accorded him the distinction of a one-man exhibition, one of the few in that institution's 77 years. It is now at the University of Syracuse that the fruitful evening of his life continues to enrich America. Doctor William Miller and his associates of the Syracuse University Press have now produced a luxus-monograph, *Meštrović*, 192 pages, ten by fourteen inches, giving one hundred and fifty-eight reproductions of his work in marble, bronze, plaster, wood and diorite together with information about the artist and his life-story up to now.

The same Mr. Meštrović, incidentally, is one of ten sculptors, models of whose work, under the auspices of the Liturgical Arts Society, made up the Statue Project, exhibited in the Demotte Galleries, 39 East 51st Street, New York, January 10-February 10th. Father John LaFarge, retiring editor-in-chief of *America*, describes it as a "New View of an Old Problem," *America*, LXXX (Dec. 25, 1948), 316-18. Fifteen sculptors were invited to submit models of the statuary subjects most commonly used in Catholic Churches, the Sacred Heart, the Blessed Virgin, St. Joseph, St. Francis, etc. A Liturgical Arts jury selected the work of ten for exhibition. The others

are Janet de Coux, Suzanne Sardeau, Erwin F. Frey, K. George Kratina, Henry Kreis, Oronzio Maldorelli, Henry Rex, and Charles Umlauf.

"This is the first attempt in the United States," said Fr. LaFarge, "as far as I know, to apply in a practical fashion the resources of free, creative and generally recognized artistic talent to the problem of some form of multiple or even mass production of religious sculpture. It is an effort to place at the disposal of a wide circle of patrons those resources which individual patrons—bishops, pastors, educators: all men and women of cultivation and experience—have been enlisting for their own particular projects. . . .

"The main point is that something positive, something constructive, has been attempted. The project points to the possibility of utilizing, in the interests of genuinely creative art on the one hand and of Christian piety on the other, the many technical and commercial facilities for wide reproduction that exist in this country at the present time. It is only by such projects, not by mere sterile and acid complaints, that any genuine reform of abuses can be carried through."

What may have helped inspire this New York exhibition was the one held last year in Rio de Janeiro by the Sociedad Brasileira de Arte Cristiana, a good account of which, written by that society's president, Carlos Oswald, graces the first issue of the review, *Latinoamerica* (Mexico City, January, 1949), 11-13

### VIII

"The most pressing duty of Christians is to live the liturgical life"  
(*Mediator Dei*, 197).

A.M. and P.M., in all liturgical circles, have a new meaning now, as designating the era prior to the *Mediator*, or the brief but fruitful period that has elapsed since that great document was issued. From the troubled ante-*Mediator* conditions in the German-speaking countries, Francis C. Hecht gives the full text of the letter of the late Cardinal Maglione, Secretary of State, to Cardinal Bertram, of December 24, 1943, with a summary commentary, in *Ephemerides Liturgicae*, LXII (1948), 285-87; 287-90. How that crisis struck a Belgian observer is told by Dom Lambert Beauduin in "L'Encyclique '*Mediator Dei*,'" in *La Maison-Dieu*, XIII (1948), 7-25, a topic he had already treated in those columns. The impressions and reflections of one who was in the very midst of the battle, Pius Parsch, have been set on paper in "Der neue Enzyklika und unsere Bewegung," (*Lebe mit der Kirche*, XIV [1948], 137-44), put at my disposal by Father Godfrey Dieckmann, editor of *Orate Fratres*.

The joys and exaltation of the post-*Mediator* period may be illustrated by reprinting the grateful distichs with which Father E. D'Anversa salutes it in the first issue of *Ephemerides Liturgicae* to appear after the encyclical had been issued:

“Mediator Dei”

Est liturgistis ‘Mediator’ codicis instar:  
 Permultae grates sint tibi, summe Pater.  
 Thesauro profers hodierna simulque vetusta:  
 Cunctaque tutaris iure vigente Petri.  
 Quid liturgia sit nitide tu sculpere nosti:  
 Cultus quem praestant mystica membra Deo.  
 Nosque Deo religat, simul inter nosmet adunat:  
 Religiosus hic est et socialis amor.  
 Nunc caedis studium scindit vel semina rerum:  
 At liturgia nos unit amore Dei.  
 Pro dono donet Mediator pacifer ipse  
 Annos innubes innumerosque Pio.

That same issue, by way of providing the new diocesan directors of liturgical action with a tried and tested instrument, reprinted the detailed provisions made in this respect by the late Cardinal Villeneuve for Quebec and issued, February 2, 1937, (LXII [1948], 113-16).

When the Master of the Sacred Apostolic Palace, Father Mariano Cordovani, published a very short commentary on *Mediator* in the *Osservatore Romano* (March 15), one of the points he stressed most was doctrinal clarification on the essence of the Mass as a sacrifice: “Every theologian will have to keep in mind its doctrinal clarification on the essence of the holy Sacrifice of the Mass; every one of the faithful will understand better his own way of taking part in that divine Sacrifice.” (The entire statement is reprinted in translation in *Amer. Eccles. Review*, CXIX [October 1948], 241-43).

Father J. M. Hanssens in his two-part commentary in *La Civiltà Cattolica* gave a general exposé in the first section, and reserved his second for the part of the encyclical dealing with the Eucharist: XCIX, 1 (March 20), 579-91; XCIX, 2 (May 1, 1948), 242-55. Father Joseph Putz at Kurseong, editor of *The Clergy Monthly*, was just fresh from his labors in getting his own splendid *My Mass* through its sixth edition (distributed in this country by the Newman Bookshop), when he gave his readers a very careful treatment of the letter. Father Putz considered the section on how the laity collaborate in offering the Mass, paragraphs 92-94, as “probably the most important doctrinal statement in the whole encyclical” (126); cf. “An En-

cyclical on the Liturgy," and "Priest and Laity at Mass According to Pius XII" (XII, 3 [April], 81-97; XII, 4 [May], 121-32, 140).

The revived *Theologie und Glaube* (III [1948], 185-99) affords a good commentary on *Mediator* by Professor Joseph Pascher of Munich, who suggests that the term, "Liturgical Movement," is now in a measure old-fashioned, as superseded by the papal expression, "liturgical apostolate." Doctor Pascher hails the section on lay collaboration in offering the Mass as a modern evangel: "What is here said of the role of the faithful is of extraordinary significance. The layman's position in the central point of religion can not be phrased more emphatically in religious terminology than by saying that he really shares in offering the Body and Blood of Christ. For an age that really calls to the laity, this is truly a Good Tiding."

But by far the fullest treatment of the *Mediator* up to now is the record of the Belgian Liturgical Week, held at Mt.-César, Louvain, June 15-17, where the letter formed the theme throughout. The proceedings in *Les questions liturgiques et paroissiales*, III, 4 (1948), run to about 150 pages, including a *Mediator* bibliography of over one hundred items. Readers of THEOLOGICAL STUDIES will doubtless be interested chiefly in the paper of Canon J. Thomas of Namur on "The Sacrificial Doctrine of the Encyclical," where he takes the view (advocated by others) that *Mediator* neither endorses nor rejects any of the theories being debated by theologians. "Discussion will go on, after as before the encyclical, as to the essence of the sacrifice of the Mass, on oblationism and immolationism, on the relative value of the consecration and of other parts of the Mass, communion in particular. Discussions of the schools, these. For the catechetics one has the essential point well set out: by what means to give the faithful the true sense of the Mass, and, in the Mass, of the communion, and also, for their participation, the true sense of 'their' Mass" (164).

When Lent came around the encyclical, or allied liturgical topics, formed the subjects of many pastoral letters, enumerated by *Eph. Lit.*, LXII (1948), 312-13. During Easter week Monsignor Robert E. Brennan, diocesan director of music (Los Angeles), gave a powerful address on *Mediator* at the seminary section of the NCEA meeting in San Francisco; besides being printed in the *Proceedings*, this address was issued in pamphlet form by the NCWC News Service. In his peroration Monsignor Brennan, noting the absence in *Mediator* of all that concerns the other six sacraments, adds: "One is led to conjecture that there is to be yet another encyclical on the liturgy, to complete the trinity of the *Mystici Corporis* and the *Mediator Dei*." The author of these notes, in preparing the America Press edition of the Vatican-English version, was inclined to see in paragraph 94 a token

of doctrinal development: "Historians of the Eucharist may one day cite this passage as the first authoritative statement expressing this teaching" (p. 92). The NCWC and the Paulist Press also brought out the text.

Boston College had a six-week summer course on the *Mediator*; Catholic University, a four-week course on the letter's Eucharistic doctrine; Loyola University in Los Angeles had a one-week institute on the Mass in *Mediator*. The Second Maritime Liturgical Week in Antigonish treated liturgy in education as sketched in this Encyclical.

Thus it is not surprising that in November 1948 the executive committee of the Liturgical Conference should have sponsored a program of public Masses of thanksgiving to mark the first anniversary of the issuance of the great document, or that Archbishop Ritter in St. Louis should have turned to it by way of preparing his flock to participate more fruitfully in the next American Liturgical Week there, August 22-26, 1949.

## IX

"Particularly by periodic conferences and lectures, by special study weeks and the like, teach (the liturgy to) the Christian people" (*Mediator Dei*, 202).

The first number of the *Laacher Hefte* (1948) bears the announcement of the foundation, January 31, 1948, at Maria Laach of the Abbot Herwegen Institute, a center of liturgical and monastic research. The same issue carries a short sketch of the Institute's guiding principles. Thus is resumed a celebrated center of study that brought rich returns to liturgical science. The Holy See has recently sent Maria Laach a papal letter to convey its fatherly interest and papal blessing on the Abbey's liturgical apostolate, and in particular on the Herwegen Institute.

As *Orate Fratres* begins its twenty-third volume, it reminds us that ten years have passed since its founder, Virgil Michel, O.S.B., was taken from our midst. It is gratifying to learn that over in Salzburg, Father Thomas Michels, O.S.B., is inaugurating the Virgil Michel Memorial Institute of Christian Antiquity and Liturgy. "I am sure," writes Fr. Michels in *Orate Fratres*, XXIII, 1, 35, "that the name will appeal to many Americans who know of the great part your confrère played in promoting the cause of the liturgy, and also to Europeans who will see in it a symbol of the most necessary solidarity between the Catholics on both sides of the ocean."

Catholics on both sides of the ocean may well watch the center of liturgical studies growing up at Notre Dame University, under the guidance of Rev. Michael A. Mathis, C.S.C. Two brief accounts of last summer's work ap-

pear in *Liturgical Arts*, XVII (1948), 12, 13: "Brick and Mortar Grace," by W. A. Sturges, and "The Liturgical Arts at Notre Dame," by Rev. H. A. Reinhold. Plans for the third successive summer indicate constant growth in scope and depth; Father Jungmann is coming from Innsbruck for the course in Mass-history prior to Gregory I, and Mr. Donald Attwater, from England, for one in Oriental rites.

Historical propriety was in many ways served when the Abbey of Mt.-César, Louvain, was able to resume this year the Belgian liturgical weeks begun there many years ago. The French Week was held this year at Vanves, April 7-9, on the theme, "The Liturgy of the Sick," while the Italian one was scheduled for Brixen in September to deal with the liturgical movement; I have not seen press reports of it. Besides the Canadian Week held at Antigonish, August 17-20, there was one for priests exclusively at Vancouver, August 2-6. The ninth United States Week was held at Boston, August 2-6, dealing with "The New Man in Christ."

This mention of Liturgical Week, sponsored by the Liturgical Conference, reminds us to list its recent publications. The proceedings of the 1946 week in Denver issued as *Family Life in Christ* (1947, pp. 179), those of Portland's 1947 week have just issued as *Christ's Sacrifice and Ours* (1948, pp. 153). Realizing that these annual volumes embody constant reiteration of the same general themes, the Conference asked Mary Perkins to edit, from the first six annual issues, a composite picture of the aims and objectives of Liturgical Week. This is *The Sacramental Way* (New York: Sheed & Ward, 1948, pp. 404). Then, too, the Conference brought out in 1947 and reissued in 1948 a 32-page anonymous pamphlet, *What is the Liturgical Movement?*

Dom Rousseau's excellent little book, *Histoire du mouvement liturgique* (1945), has been translated at Boston College, and publication may be looked for shortly. *The Mass of the Future* (Milwaukee: Bruce, 1948 pp. 360), by the present writer, essays to conjecture various modifications the Holy See may effect in a further unfolding of the liturgical movement.

The advent of post-noon Mass seems to advance steadily, with most of the news coming at present from the foreign missions. There seems to be more than a hint as to its spread in "Church on Wheels," *Jesuit Missions XXII* (December, 1948), 272, where, discoursing on the multiple advantages of Father Sontag's motorized equipment, Wm. J. Brennan makes this remark: "It hasn't solved all the problems: one night 61 men were present,

and only three showed up for Mass in the morning; soon, perhaps, Father will have permission for evening Mass."

A similar "perhaps" of a year ago that has now become reality relates to Japan. The Superior of the Jesuits in that country stated in conversation here last year that Japanese Catholics would soon enjoy the privilege of evening Mass—"that is, if the bishops of Japan ask for it." Pressed for details, he said he had been informed at Rome that Vatican authorities would gladly grant permission for post-noon Mass, if the local bishops agreed in asking for it. "Do you think the bishops will make the request?" "I am almost certain that they will." Subsequent events are summed up in the announcement of the Tosei News Agency (June 19th): "Faculties have now been granted (by decree of March 11, 1948) for a period of two years to all mission ordinaries in Japan to permit their clergy to say Mass in the afternoon in cases where the Christians are not able to attend in the morning. Mass may not begin, however, later than 7:30 P.M. The Ordinaries are authorized at the same time to dispense with the Eucharistic fast in such wise that those wishing to receive Holy Communion may partake of food up to within four hours of the time of receiving the Sacrament and may partake of non-alcoholic liquids up to within one hour of that time." This Japanese grant is not restricted to Sundays and holydays of obligation. "On All Saints' Day the first evening Mass was celebrated for about 100 of the faithful, most of whom would have had otherwise to go without Mass and Communion," writes a happy missionary in *Mission News* (Tokyo), XIX, 1 (Nov. 1948), 6.

The desirability of evening Mass on Sundays in twentieth-century England is discussed from several challenging angles by Rev. D. L. Greenstock, "The Sunday Evening Service," in *Clergy Review*, XXX (October, 1948), 231-35. "In our present difficulties," he asks, "does not evening Mass provide a reasonable solution?"

Interest in the spread of evening Mass was shown again by the Apostleship of the Sea at its annual conference held in Rome, October 11-14, 1948. To quote from the secretary's report (sent me by Father Reinhold): "On the question of obtaining sacramental privileges for seamen, the Conference decided that the President, Archbishop Campbell (of Glasgow), be asked to write to the S. Congregazione Consistoriale, petitioning that mitigated Eucharistic fast and evening Mass privileges be granted to seamen in all countries."

The Lateran Archbasilica, we read in *Osservatore Romano*, Dec. 24, 1948, by gracious grant of His Holiness afforded afternoon and evening Mass,

with a four-hour communion fast for the faithful, on Christmas Eve this year, a solemn pontifical Mass being scheduled for 4:00 o'clock and a second one, at about 7:00.

There have been striking accounts in the press of gigantic dialog Mass celebrations in Canada, in Germany, in France, etc. One reading them might get the idea that it was hard to know just how "Roman" this or that feature of the arrangements would be regarded. Hence it is fortunate that *Orate Fratres* (November 28, 1948) provides a description, written by an English priest, of that stupendous "holy night" midnight Mass in St. Peter's Square, between Saturday and Sunday, September 11-12, for some 250,000 Italian Catholic youth.

Before quoting Father Hael's description, it will greatly help to open the Vatican-sponsored monthly, *Ecclesia* (October 1948), and examine the two-page spread of St. Peter's Square, taken during what Father Hael calls "one of the greatest gatherings in all the history of religions."

"The midnight Mass in the Piazza of St. Peter's was finely conceived and successful." The mammoth torch-light procession had started at 9:00 o'clock from the Piazza de Sienna. Before the Mass there was an hour of oratory and Marian devotion, and then, by way of immediate preparation for the Mass, Credo III was "sung slowly and devotionally by such a throng, under the blue vault of heaven pierced by a single star, in front of the altar for which the outline of St. Peter's and its colonnades, revealed by thousands of gentle oil-lamps, formed a superb reredos, (that it) will remain in my heart until, by God's mercy, I join in the praise of Heaven."

As the low Mass got under way, "the lay leader of Catholic Action, at the microphone on the Gospel side, called . . . and the Latin *confiteor* came up in waves from the vast assembly.

"Then the *Kyrie* (sung, *De Angelis*) was followed by the *Epistle and Gospel read simultaneously in the vernacular*, and by a fervorino in which the celebrant prepared his 'holy people' for offertory, sacrifice and communion.

"Meanwhile, at Masses celebrated at altars in the vast interior of St. Peter's, a thousand priests consecrated the thousand ciboriums . . . for a simultaneous communion which embraced the throng from the church steps to the Tibur! During those ineffable moments a picked choir sang polyphony. . . . Then a magnificent *Magnificat*, clean-cut in its age-old chant, rose from the Christ-fed throng and concluded one of the greatest gatherings in all the history of religion." Dialog Mass, *Romano modo*, yields to none!

Mass, so grand and splendid for a quarter million or more, Mass, so simple and unobtrusive as to slip between the meshes of the Iron Curtain:



"The Holy See has granted special permission," said Archbishop Paul Yü-pin (Nanking) in an interview quoted in *America* (Jan. 15, 1949), "for priests working in those parts to celebrate Mass with ordinary bread, without altar or candles, without a missal and without vestments. . . . This means that Mass may be celebrated while the priest and the faithful are sitting around a table, as if for a simple breakfast." Would such a Mass be in Chinese, we wonder, or necessarily limited to the morning hours?

Discussion as to the admissibility by papal action of the vernacular language into the liturgical offices of the Roman rite has been clarified and greatly encouraged by the publication of *Mediator Dei* and by the subsequent grant of a limited use of French in the Ritual (Nov. 28, 1947). To revert for a moment to ante-*Mediator* events, what *Ephemerides Liturgicae*, LXII (1948), 151, terms a *via media* on the matter was adopted by the Belgian Interdiocesan (Priests') Committee on Catholic Action and Liturgy (C.I.A.L.P.) at its meeting in April 1947; this *via media* steers between those holding out for no change at all, and those desirous of getting permission to cut almost free from the use of Latin.

The English Liturgy Society, through its quarterly, *The English Liturgist* (Alton, Stoke-on-Trent, Staffordshire), has consistently maintained as one of its objectives to secure papal approval for the use of English in administering sacramental rites in the *Rituale Romanum*, and has been preparing meanwhile sample translations of various forms, notably baptismal and burial rites. The Society has now formally brought its petition in this regard before the English hierarchy.

"We are permitted" announces *The English Liturgist* (December), "by and with the authority of His Eminence Cardinal Griffin to state that the Bishops of England and Wales at their last Low Week meeting considered the question of a greater use of English in certain of the rites and ceremonies of the Church. Their Lordships did not come to any definite decision, preferring to await the publication of a new English translation of the Roman Ritual which is being prepared at their request."

An American press despatch, in reference to the above, stated that this "has prompted a request *from Rome* of a new *official* English translation of the Roman Ritual." This may be the case, but it is not stated in *The English Liturgist*, and may mean no more than that they have asked some one to prepare a sample translation.

An American offshoot of the Society, after some incipient delay and groping, has taken form as The Vernacular Society, a membership organi-

zation having its headquarters at 39 East Congress Street, Chicago 5. Msgr. Joseph P. Morrison is the President; Mr. J. K. Ross-Dugan is Secretary, and Miss Rosemary Fitzpatrick is his assistant. A newsletter will be issued to members from time to time under the charge of Father H. A. Reinhold. The Chicago office has been distributing in this country a series of eight Vernacular Mission Services worked up and used with striking success in England by Rev. Clifford Howell, S.J., of Bourton Hall, Rugby, who will be in the United States this summer and fall to illustrate his lay-folks' popular participation.

Among those called during 1947 and 1948 from sharing the liturgy of exile to that of the heavenly homeland were five men of world renown. These names will stand in honor:

Joseph Braun, S.J. (born, January 31, 1857; died, Pullach, July 11, 1947)

Antone Baumstark (born, August 4, 1872; died, Bonn, May 31, 1948)<sup>3</sup>

Odo Casel, O.S.B. (born, September 27, 1886; died, Herstelle, March 27, 1948)<sup>4</sup>

Hugh Connolly, O.S.B. (born, July 12, 1873; died, Bristol, March 16, 1948)<sup>5</sup>

Rodrigue Cardinal Villeneuve, O.M.I. (born, November 2, 1883; died, Los Angeles, January 17, 1948)<sup>6</sup>

GERALD ELLARD, S.J.

*St. Mary's College*

<sup>3</sup> *La Maison-Dieu*, XVI (1948), 156-158.

<sup>4</sup> *La Maison-Dieu*, XIV, is devoted to his memory.

<sup>5</sup> "Dom Hugh Connolly, R.I.P.," *Downside Review*, LXVI, (July 1948), 239-45.

<sup>6</sup> Cf. L. G., "Son Eminence le Cardinal Villeneuve et la liturgie," *Bull. par. et lit.*, XXIX (1947), 156-60.