

the divine will, as shown at the annunciation, by which God wrought the incarnation, death and resurrection mystery of our redemption. And so her unique and powerful intercession will assuredly obtain for us our re-creation in Christ which we seek by uniting our self-offering to his throughout the mysteries as she herself did. She is the mother of the whole Christ who ever brings forth her mystic child the Church, the body of Christ. She sees, through the light of the Word, God's plan for each of us in her Son, and she cannot but work with him to bring this plan to its fulfilment. We must begin by imitating her *fiat*, and then she will call down the Spirit of her Son upon us and form him in us, making his mysteries ours. She will give us his joys and sorrows that she may bring forth Christ to glory again in us.

To conclude, we should take up the rosary as the book of our life in Christ, in the spirit of the liturgy. We should approach the mysteries, not as spectators observing a drama, nor even just as disciples observing their master so as to imitate him. Instead we should allow ourselves to be wholly immersed in these mysteries by the Holy Spirit as in the bottomless ocean of living water (cf. John 4. 10). We must seek to be truly 'buried with him' (Rom. 6. 4) in order that we may experience by a living faith his mystery of death and life, joy and sorrow, so that 'the life also of Jesus may be made manifest in our mortal flesh' (2 Cor. 4. 11), as we are 'being transformed into his very image from glory to glory' (2 Cor. 3. 18).

Jungsmann Revisited, or a Word to Mr Waugh

EDMUND FLOOD, O.S.B.

Liturgy is still widely regarded in England as something connected either with archeology, rubrics, or monasteries. In Belgium, France and Germany, for several decades, the liturgy has been seen and used for what it is: the man-in-the-street's closest and most active contact with God. Historical research, used before the war often just to resuscitate

defunct liturgical practices for the archaicist's delight, has shown why the liturgy is not, at present, as good a means of contact as it could be – that is, not pastoral enough. Theological consideration of it has not only brought before us the extraordinary depth, range and immediacy of this contact, but has also thrown into still clearer light the essentially pastoral function of the liturgy and indicated the general lines on which it must be made to fulfil this function more effectively.

This theological consideration is obviously the most important. It tells us what the liturgy is. I know of only one book that considers this profoundly and fully: that of Fr Cyprian Vagaggini.¹ It describes, as does no other, just what a priest is ordained for, and just what a man does who takes part in the mass.

The liturgy, like any other human means of expression, is a language of signs: words, gestures, action. And since the Church is nothing else than God coming fully to us, adapting himself to our circumstances of the here and now, that language has been remoulded as one age and its mentality has been superseded by the next. Like everything else in the Church, it is incarnational: the concrete human condition as the centre of God's own activity. Father Jungmann will always be remembered as the man who showed the development of that language of signs for the first time clearly and with immense scholarship. His book, *Missarum Solemnia*, provides the indispensable basis of any sure understanding of the present shape of the Roman Mass.

The first Part of Fr Jungmann's new book, *Pastoral Liturgy*,² could be described as a more theological version of that earlier one. Hence it is more profound, and at the same time more pastoral. Thus above all it shows that the fact that the present day liturgy tends to be, for most Catholics, 'a lifeless act', 'part of the legal ordinance that has to be observed, not something which people really live', is due to a fundamental impoverishment of our conception of Christianity itself. Impelled by over-reaction against Arianism, the medieval Church largely succumbed to the temptation 'to lay so much stress on the divine nature (of Christ) that the meaning of the human nature for redemption . . . all too easily was lost to view.' The result of this was that the 'light by which the Church is seen as the Body of Christ grows dim also. For Christ can only be described as Head of the Church in his glorified

¹*The Theological Dimensions of the Liturgy*, St John's Abbey Press, 2 Vols. (Only one so far published). French version: *Initiation théologique à la liturgie*, Saint André (complete).

²PASTORAL LITURGY, by J. A. Jungmann, S.J.; Challoner; 63s.

humanity . . . It is well known how little the thought of the Church as the Body of Christ flourished in the Middle Ages.'

This was not merely a speculative matter. On the contrary, its effect on the life of the Church even today is fundamental. Fr John Foster's book, *Requiem for a Parish*,³ is nothing but a practical development, in terms of the day-to-day life of an ordinary English parish, of the consequence Jungsmann shows to have resulted from this theological shift: 'The early Church had been accustomed to interpret the image (of the Church being Mother of all the Faithful) primarily in the simple biological sense . . . The Church is mother of her children because she gives them life in grace and feeds them for eternal life . . . The title becomes transferred . . . to the guiding authority of the Church . . . It is now the temporal, organizational aspect of the Church which stands in the foreground . . . A consequence of this stress on the temporal character of the Church and its juridical-hierarchical apparatus was the coming into prominence of the contrast between clergy and laity'. There were other, equally disastrous, consequences; but this one, that 'the liturgy itself was a clerical liturgy', is the one with which this book is most concerned. The liturgy, like the Church itself, had ceased to be distinctly seen as corporate.

This mentality or attitude, growing as it did from an inadequate presentation of the Christian message (the Incarnation, and its 'continuation', the Church), has been epitomized in our Gothic churches (especially, but not only, in the distance of the altar from the people). So has it in polyphonic music and plain-chant, and in the many accretions and alterations to the structure of the mass. Mr Evelyn Waugh's article in *The Spectator*⁴ was only a more intelligent expression of this by now immemorial point of view. For the mass to be a corporate action (part of its very nature!) is excellent for monks and nuns, says Mr Waugh, but for English laymen at any rate it is an unrealizable ideal.

Mr Waugh's article is, in fact, a most timely commentary on Jungsmann's book. It sets us firmly before the difficulties that have to be faced. We have read books on the liturgy, and have perhaps witnessed the vitality and vigour of the liturgical life on the Continent. We have first-hand knowledge of the practical value, for ordinary people, of the ideal Mr Waugh discards as impracticable. And we are apt to say, in our consciousness that so much is melting in the Reformation thaw of the Church, that legislation 'will see to all that', will change the mass

³Newman Press, 1962. Reviewed in our issue of Dec. 1962.

⁴'The Same Again, Please', *The Spectator*, 23rd Nov., 1962.

from a remote background for the bead-telling and missal-shuffling of Mr Waugh's 'typical congregation' – one could show him some very different congregations even in England – to the *common action* it is intended to be.

Legislation will provide a stimulus, an impetus: but without instruction it will not suffice. Jungmann can write, with his fellow-countrymen in mind, as though the period of 'liturgical antiquarianism', when the liturgy was the preserve of the clergy, is almost a thing of the past. 'Following the rubrics exactly, they had to carry out the sacred action in all its mysterious complexity and strict dignity, while the faithful attended the holy mysteries at a respectable distance, making their private devotions with the aid, it might be, of a prayer book'. He can talk about the present day in Austria as follows: 'This first phase of following the liturgical text in print has been followed by that which requires joining in the words and actions. This is the day of the people's Mass which is gaining in popularity in parishes in the form of the Sunday "prayer and song-Mass". The "we" of the liturgy has come to life: the distance between the people and the altar has lessened, sometimes shown in the outward structure of the church. The faithful are beginning to gain a sense of the holy priesthood, which the first Pope attributed to them . . .' Mr Waugh, on the other hand, regards 'The Priesthood of the Laity' as 'a cant phrase of the decade and abhorrent to those of us who have met it', and the mass celebrated inaudibly, in a dark church, at a far distance – since it is the kind of mass heard by Saint Thomas More – as the kind we must value.

We say, rightly, that the Council is about to perform great things. Perhaps it would be truer to say that the Church is about to perform them. The Council will enable: it is we, parish priests and laity, who have to make of that enabling a living and fruitful reality. Indeed, for very many of us, this may well be the greatest opportunity and responsibility of our lives. The whole trend of the Pope's Council speeches and of the Council itself has been to warn us that we are occupied with bringing the gifts of Christ to a world that no longer exists – and hence very ineffectually; to say to us that our apostolate will be largely fruitless unless we face the challenge of the *contemporary* world. The spirit in which this must be done is not only that of courage to face the unfamiliar, but that of the open-mindedness, calm and questioning appraisal, the determination to reassert and re-apply fundamental principles, that characterizes so markedly Fr Foster's parish enquiry. We shall not achieve our object by talking glibly of 'The Priesthood

of the Laity' and 'liturgical renewal', but by bringing the truths such words express into action in the liturgy and, concurrently, into some kind of consciousness and understanding in our minds. And in doing so we have to reckon on even our intelligent laymen being cheated by outworn and insufficiently-explained phrases from penetrating to the truths beneath.

The material of Jungmann's book is too unwieldy and too disparate to be an ideal tool in most English hands to assist this process. But any reader of this journal who does not contrive to read its first and third Parts will be the poorer.

Blessed John Columbini

SISTER FELICITY, P.C.C.

Very few women can claim to have converted their husbands by being late with dinner but Biagia Ceretani, the wife of John Columbini, is one of them. John Columbini was born in Siena about 1304, and at the time of his marriage was a successful merchant. He was, it seems, intent only on increasing his worldly goods, ambitious, close-fisted and choleric. His biographers say that he gave way to bad temper without scruple though there is no evidence that he did anything more violent than 'turn the air blue'.

One day he came home after a busy morning, tired and hungry, to an unlaid table and a meal half-prepared. Very naturally he 'blew his top' as the saying goes. Biagia, hoping to distract him, thrust a volume of saints' lives upon him and more naturally still, her husband flung it on the floor. It is surprising that he did not throw it at his wife's head. I suspect that Biagia was perhaps an irritating woman who had never lost her temper in her life, but was the proximate cause of many other people losing theirs, her husband included. It is possible that Columbini's lack of scruple regarding his bad temper existed only in Biagia's mind. Be that as it may, on this occasion John Columbini was ashamed of his outburst, picked up the book and began to read the *Life of St*