

REVIEWS

MISSA SOLEMNIA. By E. R. Jungmann, S.J. Vols. I & II. (Herder, Vienna.)

The good reception given to this new two-volume work of Jungmann on the Mass (of which English and French translations are in progress) in such periodicals as for instance *Theologische Quartalschrift*, *Divus Thomas* (Freiburg), *Neue Ordnung*, gives an idea of the value of this standard work on the Holy Mass. In the opinion of the reviewers, the author has succeeded admirably in producing a work the need for which has long been felt. There have, of course, been many excellent books on the subject in the same language—Brinktine and Parsch spring to mind at once; but a growing desire for a more complete picture of the Mass and of the role of the Mass in the Church demanded a more thorough treatment and a more intelligent assessment of all available material dealing with the subject.

Obviously it is impossible in a brief notice like this to do any justice to Jungmann's treatment of his material. But at least we may say—as even the most superficial reader will be forced to admit—that the competency with which the author handles his subject is very impressive, and that his thought is at times very inspiring. He begins with a glance at the history of the Mass through the centuries and the various rites used or in use in the Church. In the second volume he treats of the meaning of the Mass in general and then of the Mass in its essentials, the offertory, the consecration and the communion. But it is to the section dealing with the Mass as the sacrifice of the Church that we would call special attention: it is the most stimulating in the book, and yet it is the one with which we feel least satisfied.

The Mass as the sacrifice of Christ and of the Church is here the theme: his point of departure (in an exposition which is more 'religious' than 'dogmatic') is the fine phrase of the Council of Trent: *Una enim eademque est hostia, ideni nunc offerens sacerdotum ministerio, qui seipsum tunc in cruce obtulit, sola offerendi ratione diversa.* (Denzinger 940.) With reference to this he deals with the two main theories. One insists (in the writings of Dom Casel for instance) that the *memoria passionis* is really an objective memory of the Passion in the sense of a mystical presence, i.e. in the celebration of the Eucharist not only is Christ himself present under the veil of the rite, but equally present in the fact of the Redemption. The other theory, the older one, seems to be more closely in line with the words of the Council of Trent, and is more concerned with the *diversa ratio offerendi*. Since the Council says *sacerdotum ministerio*, it means that in the consecration Christ

offers himself once again to the heavenly Father; there is a new offering, although it is not independent of the sacrifice of Calvary. In the opinion of Jungmann this explanation takes more account of the *ratio offerendi* than does the *Mysterium* theory of Casel. Further on he dismisses the destruction theory on the ground that the essence of the sacrifice is not destruction but the offering up made to the heavenly Father. Nevertheless, it seems to us that when the author considers the various theories, he does not adequately meet all the difficulties in his own explanation of the offering to the heavenly Father.

By and large, however, the author has done two valuable services: one to liturgical research by his competent handling and setting out of the available sources; the other to the preacher, for the author provides preachers with matter which can be of very great help to them in bringing home to the people the meaning and richness of the sacrifice of Christ and of the Church. The value of the work is not at all that it presents new truths, but that it presents old truths in a form which is very conscious of present-day needs and trends.

RUDIGER ORTMEYER, O.P.

WHITE SMOKE OVER THE VATICAN. By Don Sharkey. (Fallon; 8s.6d.)

The part played in recent years by the Church in international affairs has attracted the attention of the world towards Rome, the centre of its government, of which Mr Sharkey gives an interesting and informative account. Many facts are related incidentally in the course of the book which throw light on the personal life of the Pope as exemplifying the life of the Church as a whole. The last words of Pope Pius XI are said to have been a prayer for peace as also was the first public utterance of his successor. Mr Sharkey gives a brief account of the history of the Vatican and of the vast organisation by which the unity and universality of the Church are maintained. The chapters on St Peter's and the Papal Palace are illustrated; it is unfortunate that these photographs are so indifferently reproduced. The greater part of the book is devoted to the ceremonies surrounding the death of a pope and the election of his successor. The very interesting account of a conclave is not entirely accurate; the regulations quoted have in many instances been superseded by those of the Constitution, *Vacantis Apostolicae Sedis*, of 4th February, 1946. Thus the majority now required in a papal election is two-thirds *plus one*; the form of the ballot-paper illustrated in the Code has been replaced, and on it a Cardinal is required to give only the name of the candidate of his choice; his own signature is not required. These are but small corrections to be made in a book which is both interestingly written and well informed.

T. HARPER.