

LA MESSE. PRÉSENCE DU SACRIFICE DE LA CROIX. By Charles Journet.  
(Desclée De Brouwer; 1957.)

As his previous work has shown, particularly his monumental work on the Church, still unfinished, Mgr Journet is a true theologian and a fervent disciple of St Thomas; careful in his statement of defined doctrine and its distinction from theological elaboration. In this book he has turned his attention to the mystery of holy mass. An introductory chapter summarizes the argument of the whole book. The study proper begins with the consideration of the one redemptive sacrifice of the cross, and then passes to the sacrifice of the last supper and the sacrifice of the mass and their relation to the sacrifice of the cross. This first part (chapters one to four) covers, then, the much-debated question of the essence of the sacrifice of the mass. The author then passes to the other points which require elucidation: who offers the mass, the infinite value of the mass; trans-substantiation, communion. He completes his work with a chapter containing a general view of the rite of holy mass and connected questions. The treatment is thorough, including where necessary a correction of Protestant errors on the subject. There is scarcely a page which does not provide material, not only for theological reflection but for prayerful meditation. An appendix contains a summary of the principal opinions on the essence of the mass; there is an index of proper names and a detailed table of matters, which gives as it were a synoptical view of the work and makes it easy to refer to any particular point. Detailed consideration of such a work would be out of place here, but readers may like to know how exactly Mgr Journet envisages the question of the essence of the mass. Holy mass is a true sacrifice because in it the sacrifice of the cross is not only represented, but is made truly present on the altar in all its reality; not actually indeed, as Dom Casel maintained, but virtually. Unfortunately this last expression is nowhere, it seems, clearly explained. Holy mass does not multiply the one sacrifice of Calvary, but it does multiply its presence, as it was on Calvary. To the difficulty that Calvary is passed and that Christ lives to die no more, Mgr Journet replies with an ingenious recourse to the presence of temporal events to God's eternity. To the author's view, there are many difficulties, both philosophical and theological, which could only be discussed with any profit in a technical theological review, but which appear to us to dispose of the theory. From a technical point of view, we think that the chapter on trans-substantiation is out of place; if, as St Thomas says, 'by the consecration a sacrifice is offered', the consideration of trans-substantiation should come before that of the essence of the mass, which depends on it. Whether one agrees with the author's views or not, it remains true that the work will well repay close study and that it is a notable

contribution to the investigation of a particularly arduous theological problem.

ANTONINUS FINILI, O.P.

THE HIDDEN FACE. By Ida Görres. (Burns and Oates; 30s.)

Since this is a belated review (through no fault of the editor), it will suffice to endorse without repeating the general acclamations which have greeted this book. It is original, profound, stimulating, and one can scarcely imagine its being bettered as a serious biographical study.

Frau Görres, one of Germany's foremost Catholic writers, entered the field as a complete outsider, feeling all the distrust and even disgust of an adult intellectual at the 'trashy popularity' of the cult of the 'Little Flower'. 'It seemed as if the Church were elevating into an absolute a form of Christian devotion which had been increasingly regarded by many of us as the most dubious and fleeting kind of piety in the history of the Church' (p. 13). Yet she had the intellectual humility and integrity to face up to the challenge of a canonization divinely endorsed by the 'shower of roses', and the depth and completeness of this study is surely her reward.

Stripping off the make-up in which the 'little saint' had been presented to the world, she lays bare both the raw material upon which grace worked and the true nature of the consummate holiness which the Church has set up as a model and ideal for our age. Against the background of nineteenth-century French Catholicism of which the ultra-spiritual Martin family was a microcosm, Thérèse appears as the perfection of the period's religious ideal, which in fulfilling she shatters and transcends. In the face of the 'easy-going negligence' (p. 231) of a community which reflected all the spiritual shortcomings of the period, she went straight to the heart of her Carmelite vocation of contemplative prayer and redemptive suffering, realized through unflinching faithfulness in the moment-to-moment practice of obedience and charity. All this Frau Görres details with insight, understanding and sympathy.

To suggest that for all that her study could be filled out on certain points, is not to imply that it is in any sense inadequate. Its very fulness raises issues and opens the way to further research. For example: she has done pioneering work in setting the Theresian spirituality in the full stream of the Berullian tradition which was a major influence in the moulding of the early French Carmelites. The affinity with the spirit of St Francis de Sales is also noted (p. 345). But there is no mention of the Jesuit contemplative school represented by Lallemand, Surin, Caussade and especially Grou. Yet the latter's meditation *On Little Things* in the *Manual for Interior Souls* could have been written