

centuries that the Pope's war-time record can be appraised. As late as 1904 in an interview with Theodor Herzl, the originator of Zionism, *Saint Pius X* could say: 'I know, it is not pleasant to see the Turks in possession of our Holy Places. We simply have to put up with it. But to support the Jews in the acquisition of the Holy Places, that we cannot do' (p. 83). Thirty-four years later Pope Pius XI declared: 'Anti-semitism is inadmissible; spiritually we are all Semites', a dictum which was at the time not published either in the *Osservatore Romano* nor *Civiltà Cattolica*, but gave an impetus to that purging of anti-semitism in the Church, milestones in which are the heroic record of Pius XII, implemented by the activities of Archbishop Roncalli in Turkey, and that of many

obscurer Catholics, Pope John's changes in 'tradition and liturgy in order to cleanse them of the seeds of hatred' (p. 318), finally the pronouncement of Vatican II on the Jews. Yet the rapprochement must continue, lest for any *human being* the wartime story quoted on page 221 should repeat itself: 'Lord Moyne, the British Deputy Minister of State in Cairo, told Yoel Brand in June 1944, when he brought him Eichman's "Europe Plan"—to deliver a million Jews in exchange for 10,000 trucks: "What shall we do with a million Jews?" he asked. "Where shall I put them?" . . . ' By the end of July most of the Hungarian Jews were dead.—Is there never to be any room in the inn?

IRENE MARINOFF

THE MASS AND THE PEOPLE OF GOD, edited by J. D. Crichton. *Burns and Oates, Compass Books 12, 1966. 12s. 6d.*

Unfortunately it is not very often that a book about liturgy touches upon the main problems of the Church at the present day, but in this collection of papers, read at the fourth annual Conference of Practical Liturgy in 1965, the reader is made to see that the problems of the Church cannot but affect the liturgy and that the real problems of liturgical reform have their roots in the problems which face the Church in the modern world. 'It is because people have already experienced within their human lives new values, new attitudes, new meaning, in other words Christian living, that they gather together in the Eucharist. . . . The Eucharist is the sacramental embodiment, commitment and completion of lives already lived in Christ.' These words, taken from Fr Daley's provocative talk on Mass in school, bring us to the centre of the problem with which the whole book is concerned. The Eucharist presupposes and expresses Christian commitment and Christian life, but it is also the source from which this life and commitment spring. Where the living reality is lacking liturgical reform cannot but seem formalist and irrelevant, yet where the liturgical expression is inadequate the efficacy of Christian worship as a source of Christian life is much impaired.

The late Abbot of Glenstal, in the opening paper, treats of the mystery of the Eucharist as the celebration of the New Covenant and shows the great catechetical advantages this approach has over the ill thought out sacrifice theology so often met with. The word of God is read and explained so that the people may be able to accept it anew and express their faith and their

charity. In the canon the Church presents before God Christ's act of perfect love and obedience with which God has enabled her to associate herself. The recitation of the Lord's Prayer makes explicit the people's part in the covenant with God. Christ's Body and Blood are shared by them so that they may be able to keep faith, and they are sent forth to live according to this covenant of love and obedience which has been ratified.

Fr Crichton, in a very useful paper, gathers together the teaching of Vatican II on the worshipping community. This is not just a fragment of the universal Church, but a manifestation of the Church as a whole, a sacrament of the people of God. In the liturgy it appears as a strongly structured society presided over by the bishop or one of his priests, each member or group having its own function to perform and the whole body engaged in the one act of worship which they offer through Christ their head. The changes in ritual are in a large part designed to make the Sunday assembly a true manifestation of what the Church is, in fact, all the time, the body of Christ united with its head in the worship of the Father.

In circumstances where the assembled Christians are in no sense a community, however, where the liturgical division of role does not reflect a similar division of ministrations within the community, the reforms appear to be mere superficial changes in the ritual code. In small groups, on the other hand, such as a meeting of dedicated lay people at a residential conference, the celebration of the Eucharist seems to take on its full signification

Dr Pratt seeks to isolate the factors responsible for the difference between this form of celebration and the parish Sunday Mass. Such a group is a socially cohesive and effective community. It has the advantage of the informal setting of the conference room, the physical nearness of the priest who celebrates facing the group. The celebration appears as an integral part of the life and work of the conference, an expression of it and a source of its vitality.

Dr Pratt thinks that many of the difficulties of the parish liturgy could be overcome if these elements of community, togetherness and relevance could be restored to it. But our parishes cannot hope to be communities in the sense he describes. No doubt the intimate and more informal celebrations of groups of like-minded people constitute a very valuable experience of some aspects of the mystery of the Church, and it would make a great difference if it were available to more people. The heterogeneous gathering at the parish Mass, however, of people with widely differing tastes, intellectual ability, education and political opinions manifests other aspects of the mystery. Our unity with the Father and the Son in the Body of Christ will only be achieved at the *eschaton*, in the kingdom of God which is not of this world. This is something far greater than the cosy togetherness of Dr Pratt's group. The very shock of the diversity and lack of unity in the parish assembly reminds us that the kingdom of God is not something made by man's devices. The unity already exists to a certain extent in so far as all are animated by the one Spirit: it does not yet appear. 'We are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him' (I John 3, 2). Since the Eucharist is the manifestation of an eschatological reality, there is also a place for the remoteness and sense of awe that can be created by ceremony and a certain distance, so long as it does not obscure the basic meaningfulness of the symbols.

Yet this does not seem an entirely satisfactory answer as is apparent from an examination of the liturgy of the word. Fr Hubert Richards shows how the hearing of the word of God in the liturgy should be an encounter with the living God, a communion with him which is able to affect us as deeply as our Eucharistic communion, an encounter which demands of us a commitment of our selves. This is pursued by Mr Brian Wicker. He points out that language is the form of the community both at

the level of the natural human society and at the level of the supernatural community. We must not fall into the error of thinking that the actual reading of the scripture and its explanation are just the occasion for some ulterior meaning to get across the barrier between man and God. There can be no meaning except that which is articulated. God speaks to us precisely in the language which we speak to each other and in so far as we speak to each other. This, however, raises once more the problem of the parish or congregation not being a community because its members do not communicate with one another on any significant level. Mr Wicker maintains that the creation of a community is essential for the eucharistic celebration to happen, and so far most of us would agree with him. He goes on to say that a community cannot today achieve any genuine significance without having some content, some distinctive purpose or orientation towards the world. In the industrialized world this exists only within the community based upon a specific interest or purpose and united against a common enemy. Mr Wicker holds that this can only be provided for the Christian community by Christian radicalism, a distinctive Christian orientation towards such questions as race-relations, peace, private affluence and public squalor, and other problems of the contemporary world. 'Only when this distinctive and radical consciousness has been activated can we hope to recover the communal dimension of the liturgy in its full value and richness, and so make full use of the ministry of the word which brings it into being.'

Have Christians really no other principle of unity than this 'radical consciousness'? The Vatican Council declares that 'while helping the world and receiving many benefits from it, the Church has a single intention: that God's kingdom may come and that the salvation of the whole human race may be brought about'. The Church is united by the word of God against all that is opposed to the kingdom of God, not only in the social sphere but also within the individual. The word of God speaks out not only against the social injustice of our society but also against the blindness and lack of charity which might prevent the Christian radical from recognizing as a brother in Christ the conservative stockbroker on the bench beside him. It prompts him to engage in 'significant communication' with him and learn how, with their different opinions, they are yet moved by the same Spirit towards the

same kingdom of God, united against the same power of evil. Both are probably deaf to the demands of God's word in different ways and may have much to learn from listening together. One thing is certain, however, that where there is no common response to God's word there is little real community.

One manifestation of this response will necessarily be almsgiving in one form or another. There is considerable disagreement among the contributors to this book as to the connection between the Christian response and the rite of the offertory. One of the features in Dr Pratt's conference liturgy was as follows: 'At the offertory the people move forward in procession, singing a suitable psalm or hymn, past the priest and server. Each will offer an altar-bread so that the priest will consecrate and the people receive back what they themselves have offered.' It is strange that, in a milieu which dispenses with so many of the traditional symbols of the liturgy, so much importance can be attached to the removal from one receptacle to another of a stylized altar-bread. Abbot Dowdall cites a popular exposition of the idea of sacrifice which contains the sentence: 'At the offertory we bring our gifts which stand for ourselves. We ask God to accept them.' Mgr Buckley, writing on money and the offertory, takes up the suggestion of Jungmann that the offertory collection should be permitted to serve a more than utilitarian purpose and be given a deeper spirit as a gift to God in the tradition of the biblical offerings which are destined for earthly recipients only through and over the altar. He thinks that the offertory at Mass should be the special occasion for the presentation of whatever funds are collected in the parish, thus showing the relation between Christian generosity and the

worship of God. Mr Duncan Cloud, on the other hand, after a fine analysis of the different historical developments of the offertory rite, attacks all these attempts to give it meaning. So often they lead to an isolation of the doctrine of self-offering from the doctrine of the Church as the Body of Christ and open the door to a romantic individualism which is totally foreign to the community liturgy. He holds that the sole function of the offertory rite is the preparation of the materials for the sacrifice of the Eucharist. Yet this is surely too simple and leaves out of account too many centuries of liturgical development. The elaborate offertory ceremonies which developed in all the rites are monuments not to a mistaken theology of the Mass, but to a basic human need to offer, and not to appear empty before God. In making room for an expression of this need in the liturgy of the Eucharist, the Church was following the teaching of St Paul who says that what Christians give for the support of their brethren are 'a fragrant offering, a sacrifice acceptable and pleasing to God' (Phil. 4, 18).

'A liturgy which is not a human response to God in Christ is a pseudo-liturgy.' This sentence from Fr Daley's paper expresses the conviction of all the contributors. The true worship of God in the New Testament is the worship of a Christian life; the liturgy is its sacramental expression. There is a pressing need in this country for a reappraisal of what constitutes the Christian life and this cannot be done without much disagreement. Despite its lack of conclusions this book provides a lively discussion of some very important aspects of our problem. We should be grateful that it is possible at the Annual Conference of Practical Liturgy to have so frank an exchange of different points of view.

PAULINUS MILNER, O.F.

We should like to apologize for the fact that, in our July issue, by an oversight we did not include the name of the reviewer of *WESLEYAN AND TRACTARIAN WORSHIP*, by Trevor Dearing. The reviewer was Frances Brice.