

The Application of Christ's One Oblation: Charles Journet on the Mass, the Real Presence, and the Sacrifice of the Cross

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IN the concluding remarks of a programmatic essay on the theology of the Sacraments in the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, of the Second Vatican Council, Fr. Romanus Cessario offers “a brief survey of the present state of sacramental theology.”¹ One of Cessario’s observations is that “[i]n the middle of the first decade of the twenty-first century, the study of sacramental theology remains almost exclusively subordinated to the programs in liturgical studies.”² The effect that this has had on students of theology, especially seminarians, in Cessario’s assessment is manifest, not so much in what is learned within the context of liturgical studies, but rather in what is no longer treated. As a result of this shift in focus from sacramental to liturgical theology, “the majority of the seminarians enrolled in programs of formation in the United States are able to air views on sacramental symbolism,” Cessario admits, but nevertheless “very few [seminarians or students of theology] are trained to give accounts of sacramental causality or even efficacy.”³ As a response to these challenges, Cessario recommends “a new kind of *ressourcement*, one that draws heavily on the *tertia pars* of St. Thomas Aquinas’s *Summa theologiae* and the commentatorial tradition

¹ Romanus Cessario, O.P., “The Sacraments of the Church,” in *Vatican II: Renewal Within Tradition*, ed. Matthew Lamb and Matthew Levering (New York: Oxford University Press, 2008), 129–46, 140.

² Ibid.

³ Ibid.

(including the authors of the Baroque period) that follows upon it.”⁴ Enter Charles Journet. It is difficult to imagine a single volume that meets Cessario’s call for “a new kind of *ressourcement*” in spirit or material execution more forcefully than Journet’s *La Messe—Présence du Sacrifice de la Croix*. Thanks to the translator, Victor Szczurek, O. Praem., and St. Augustine’s Press, *La Messe* is now available for the first time in English under the title *The Mass: The Presence of the Sacrifice of the Cross* (2008). Originally published in French a half-century ago, this book mines the biblical and patristic sources advocated by the Council, the architectonic wisdom of Aquinas (also commended by the Council), and, as longed for by Cessario, the contributions of the most noteworthy of the Thomist Commentators.⁵ Like all of Journet’s writings, *The Mass* is animated by a prayerfully attuned reading of Aquinas such that it is as vital and relevant today as when it was first penned.

The primary purpose of this essay is to present the contents of *The Mass* for the sake of setting into relief the many insights to be reaped from its appearance in English. First, however, by way of contextualization, a brief introduction to Charles Journet and his work is provided.

The Life and Legacy of Charles Journet⁶

Charles Journet was born in Geneva, Switzerland in 1891. He was ordained to the priesthood in 1917. Fr. Journet spent his entire fifty-six year academic career teaching dogmatic theology at the major seminary of the Diocese of Fribourg in Switzerland, while also sustaining a prodigious diet of writing and pastoral work. Theology in the English language has been somewhat slow in recognizing the significance of Journet’s accomplishments.⁷ During his life Journet held the respect and friend-

⁴ Ibid., 141.

⁵ The list of Thomist commentators and Baroque thinkers that Journet treats, some of whose insights are dealt with repeatedly and at length, includes John of St. Thomas, Cajetan, Bellarmine, Suarez, Bossuet, and Cano. Journet also draws heavily on noted twentieth-century thinkers like Vonier, Lepin, Garrigou-Lagrange, Gilson, de la Taille, Gardeil, and Maritain.

⁶ For a thorough biography (600+ pages) on the life of Journet, see Guy Boissard, *Charles Journet: 1891–1975* (Paris: Salvator, 2008).

⁷ To cite just two examples, which could be greatly multiplied, Alister McGrath, in his *Christian Theology: An Introduction* (Oxford: Blackwell Publishers, 1997) provides a broad sketch of the history of Christian theology including the most distinguished thinkers of each period of Church history. In his presentation of the major Roman Catholic theologians of the twentieth century, McGrath includes de Lubac, Congar, Küng, Schoonenberg, Schillebeeckx, von Balthasar, and Rahner. Similarly and more recently, in *Twentieth-Century Catholic Theologians: From Neoscholasticism to Nuptial Mysticism* (Oxford: Blackwell Publishers,

ship of many of the greatest Catholic figures, including an intimate rapport with Jacques and Raïssa Maritain. The staggering five volumes of letters covering over 4000 pages now published as *Journet-Maritain Correspondance* document the intimate friendship and vivacious exchange of ideas between Journet and Maritain from 1920 to 1964.⁸

Journet wrote on a wide variety of theological topics including book-length treatments of the Church, evil, the Eucharist, grace, Mary, and the nature of dogma, to name just a few. Among these, his multi-volume tome in ecclesiology, *L'Église du Verbe incarné* (*The Church of the Word Incarnate*), is considered his most significant work; indeed, *L'Église du Verbe incarné* was once described by Yves Congar, O.P. as the greatest ecclesiological work of the first half of the twentieth century.

Journet's theological accomplishments gained such a degree of recognition that Pope Paul VI elevated him to the episcopacy and College of Cardinals in February of 1965. Cardinal Journet then took an active role in the final session of the Second Vatican Council, making important contributions to the Council's treatment of religious freedom, the indissoluble character of the Sacrament of Matrimony that is elaborated in the Constitution on the Church in the Modern World, *Gaudium et Spes*, and the nature of the priesthood treated in the Decree on the Life and Ministry of Priests, *Presbyterum Ordinis*.⁹

A generation has now passed since Journet's death at the age of 84 in 1975 and uniquely, as time goes by, appreciation and recognition of his work and legacy continue to increase. A number of his books, sometimes fifty years after their original appearance in French, such as *The Mass*, are

2007), Fergus Kerr devotes chapters to all of the theologians treated by McGrath less Schoonenberg, and additionally (and justifiably) treats Chenu, Ratzinger, Lonergan, and Wojtyła—but not Journet. It would of course be unfair to criticize either McGrath or Kerr simply on the material grounds that Journet, among many others who could ostensibly have been included in a discussion about twentieth-century Catholic theology, was not. Nevertheless, the absence of discussion about Journet does demonstrate a wider failure within the Anglophone world to appreciate the degree to which Journet was recognized by his own twentieth-century contemporaries as a unique and influential figure.

⁸ The volumes are jointly published with the permission of the *Foundation du Cardinal Journet* by Éditions Universitaires (Fribourg) and Éditions Saint-Paul (Paris).

⁹ For a detailed presentation—perhaps the only one of its kind—of Journet's presence and interventions at the Council in 1965 see Jean-Pierre Torrell, O.P., "Présence de Journet à Vatican II," in *Charles Journet (1891–1975): Un Théologien en son siècle; Actes du Colloque de Genève 1991*, 2nd ed., ed. Philippe Chenaux (Editions Universitaires Fribourg Suisse, 1994), 41–68.

being translated into English for the first time.¹⁰ The important journal that Journet co-founded in 1926, *Nova et Vetera*, still flourishes today as well, including this English edition, whose first printed volume was released in 2003.

The Eucharist and the Redemptive Plan of God

Similar to all of his major theological writings, Journet does not begin this book by isolating his topic and narrowing his focus. Rather, sensitive to the sapiential and contemplative nature of sacred theology—especially in the Thomist tradition—Journet first situates his topic in relation to the other major revealed doctrines that are organically connected to the one under consideration. As the title of this book betrays, Journet here treats the Mass from the two inter-related Eucharistic perspectives of the Real Presence and sacrifice. In the first chapter, he highlights how, as a result of the Fall, man actually lives in a universe that is in need of redemption, and not, as the Enlightenment proposed, a universe of radical autonomy. Journet welcomes the fact that many of the Enlightenment’s discoveries contain some true data, yet he also warns that such a vision left to itself “would never cease to err . . . nor would it ever obtain its proper significance or become truly instructive, until it is transposed into a far more mysterious vision of the origins of humanity” (8). “In place of the idea of the *universe of nature*, which would have been possible,” Journet argues, “one must substitute the idea of a *universe of redemption*, it alone being real and existential” (8).

The reason, and it is an important reason, that Journet offers this set of reflections on the existential state of man and the universe at the beginning of his book on the Eucharist is because following divine revelation, especially the teaching of St. Paul, “the concrete and existential state of humanity in no way represents a natural and normal state, but rather a catastrophe of a privileged state, where man had been in grace and outside the reaches of death” (9). God could have, hypothetically, saved (or not) the human race in any number of ways. Journet concedes that God “could have . . . pretended to forget the offense of sin” (12). Such forgetfulness would indeed be a form of salvation. Had God saved man in this way, “it would have been forever true that the insult rendered to God by His creation was on a whole greater than the love He received

¹⁰ Besides *The Mass*, a new, first time translation is available of *The Church* (San Francisco: Ignatius Press, 2004), and republications of *What is Dogma?* (San Francisco: Ignatius Press), *The Meaning of Evil* (Leesburg, VA: Alethes Press, forthcoming), and *The Meaning of Grace* (New York: Scepter Publishers, 1997) are also in print.

from it" (12). Christians, though, do not believe that the world is merely saved: salvation in Christ is salvation by way of redemption. The redemptive nature of God's plan to become man explains and makes sense out of Christ's incomprehensible sufferings and death, which he offered to God as a priestly sacrifice to redeem man and the fallen world. For Journet, the sacrificial, and hence redemptive, aspect of Christ's work, is the foundation and key for understanding the sacrificial (and soteriological) nature of the Christian liturgy, especially the Mass. Christ's death was not only a cultic sacrifice on his part, but the very foundation of the efficacy and meaning of the Christian cult. By becoming incarnate and offering himself to God, Christ, Journet explains, "would then be able to raise from the earth toward heaven an adoration and a love . . . of extraordinary intensity" (12). It is the intensity of this human love and adoration, united to the Person of the Word, that infuses Christ's life, death, and suffering with a redemptive character—"an honor," Journet explains, "incomparably greater than the offense it caused" (12).

Equally important and foundational, moreover, for understanding how Journet views the Mass in relation to Christ's work, is the reason why his death was received by God as sacrificially efficacious. The reason is not, as some would assume, that God in the order of justice needed to exact a sinful "pound of flesh" from humanity to assuage his anger over sin. "The Passion of Christ which saved the world—lost as it was since the first sin—that same Passion which also established a universe of redemption, is indissolubly a *sacrifice* and an *act of love*," Journet explains (19). This indissoluble relation between sacrifice and love reveals why the Cross is liturgical-sacramental, and therefore the foundation of the inner meaning of the Mass as well. The Cross "is a sacrifice, an exterior cultic act, a liturgy," Journet teaches, "but insofar as it envelops the purest and most intense love which would ever come forth from a human heart. It is an act of love, but insofar as it is enveloped in a voluntary sacrifice, an exterior cultic act, a liturgy" (19). This correspondence between the external cultic act and the internal love that animated it enables Christ's death to accomplish all of the ends that man needs (and hopes) to obtain through sacrifice—hence its redemptive value. Christ's death is (1) a perfect form of worship; (2) it is propitiatory, thus atoning for all of man's sins; (3) it is a perfect "*act of thanksgiving*"; (4) it is "*impetratory*. . . . It is the greatest supplication, a supreme appeal to the largess of the divine goodness" (21–22).

In his theology of the Eucharist, Journet does not back away or hide from the clear biblical affirmation, underscored several times in the Letter to the Hebrews (cf. Heb 8:12, 9:26, 9:27, 10:12, and 10:14), that Christ's sacrificial death is a "once and for all" offering. It is, in fact, the historical

singularity and unrepeatability of Christ's sacrifice on the Cross that gives the Eucharist its sacrificial import and intensity. "There is not *another* oblation for sin," Journet professes, "but a *presence*, an *application*, an *actualization of that one oblation*. In such a way is proclaimed the death of the Lord, until He comes again" (23).

The Last Supper, the Cross, and the Eucharist

Here is the point at which Journet's understanding of Christ's work on the Cross intersects with his presentation of the Eucharist as a Sacrament of the New Law. The "universe of redemption," the fallen universe, not simply saved, but redeemed, redeemed by means of Christ's sacrificial death on the Cross, is the backdrop and foundation for Journet's explication of the Sacrifice of the Mass. As the last quote in the above paragraph hints at, Journet understands the Sacraments, especially the Eucharist, to provide the participatory connection between the singular "once and for all" historical reality of Christ's life and death and the on-going mission of the Church throughout the ages. The idea that the Eucharist links the Church with Christ's offering is derived from the bond that Christ himself establishes between the rite that he institutes at the Last Supper and the offering that he makes on the Cross. Journet spells this relationship out very clearly: "The sacrifice of the Cross is a unique event; the sacrifice of the Last Supper is a permanent institution" (29). He then rhetorically asks, "Is it necessary to choose between the Cross and the Last Supper, between the *event* and the *institution*?" (29) Journet thus carefully weaves together two important biblical tenets: (1) that Christ's sacrificial death is not repeatable, on the one hand; and, on the other, (2) that Christ commands the Church to continue offering the rite that he instituted at the Last Supper. The distinction between the "once and for all" event and the command to continue celebrating the Eucharistic rite is precisely the distinction that Journet develops to explain the sacrificial aspect of the Mass. There is a reciprocal and hermeneutical relationship between the institution of the Eucharist at the Last Supper and the event of Christ's sacrifice on the Cross. Journet underscores this by demonstrating how Christ joins together the Last Supper and the Cross in the very language of the Eucharist's institution. The Last Supper itself, Journet notes, "is a sacrifice: it contains under a sacramental and unbloody envelopment *Christ insofar as He is actually offered and immolated*. And it is as such that *it is necessary to reproduce it*" (30). Following the words of the Lukan-Pauline institution narrative, "Do this in memory of me," especially the word "do," Journet points out: "In memory of Jesus, then, something must not only be *said*, but *done*" (30). The sacramental insight

operative here is that Christ gives the Apostles a rite to perform, a rite which renders something present. It is worth quoting Journet's summary of this point at length:

Therefore, in memory of Christ and in commemoration of Him, the disciples would have to render present in the Eucharist His Body *insofar as it was given for us*, His Blood *insofar as it was poured out for many*. St. Matthew adds here that this Blood is poured out *for the remission of sins*, which accentuates all the more the sacrificial and propitiatory character of the Last Supper. In short, they would have to render present in the Eucharist Christ *insofar as He offers Himself and immolates Himself for the remission of sins*. (31)

Journet is very aware of the ecumenical tensions over this issue and takes great pains to articulate, from within St. Thomas's theology and the teaching of the Council of Trent, why Martin Luther's objections in *The Babylonian Captivity of the Church* and John Calvin's objections in book IV of the *Institutes of the Christian Religion*, chapter 18, "On the Popish Mass," do not follow. Journet rightly recognizes the fact that the Reformers and subsequent Lutheran and Reformed theologians, in objecting to the sacrificial character of the Mass are not, as they assume, simply defending the unique dignity of Christ's "once and for all" death from a Catholic denial of this central truth; instead, they are making a serious and unnecessary sacramental error. Following the Catholic tradition, the late Swiss theologian is wholly committed to protecting the irreplaceable nature of Christ's death on the Cross. However, in virtue of the relationship between the rite instituted by Christ at the Last Supper and the unique event of the Cross, Journet is able to distinguish the repetition of one, without compromising the singularity of the other. "There would be multiplied, then," Journet recognizes, "according to the will of Christ, sacramental and unbloody offerings and immolations, unbloody sacrifices, containing the one bloody sacrifice" (31). As a result, "This would happen certainly not by the impossible reiteration of the unique sacrifice, but by the reiteration of the presence of the unique sacrifice under the unbloody rite" (31). This distinction, between the sacrament as a sign, and the reality itself that is signified in its proper and singular nature, is what leads Catholic theology to affirm both the sacrificial nature of the Mass and the singular uniqueness and import of the Cross—indeed, this distinction is precisely what makes the Mass itself a necessary and integral part of the life of the Church. "We do not choose," Journet adds, "between the sacrifice of the Cross and that of the Last Supper, between the *sacrifice event* and the *sacrifice institution*; we preserve all of Scripture" (32). As a result, the Sacrifice of

the Mass, “does not multiply the sacrifice-event; it *multiplies the real presences of the sacrifice-event*” (32). The Protestant error, as Journet explains it, is the “juxtaposition” of the Last Supper and the Cross, such that they “rival” each other in a way that one is forced “to choose between the bloody sacrifice and the unbloody sacrifices” (33).

The Catholic Church indeed affirms that both the Mass and the Cross are true sacrificial offerings. Nevertheless, the Catholic position on the Mass does not fall prey to the Protestant objection because, like the Last Supper, “the Mass is not *another* sacrifice than that of the Cross. The sacrifice, in both cases, is substantially identical; the Victim is identical. It differs only accidentally, modally, that is with respect to the mode of presentation” (35–36). This modal difference, the difference between Christ’s “once and for all” sacrifice and the continued celebration of the Last Supper by the Church in offering the Eucharist, thus perpetuates and applies the benefits of the “once and for all” offering to successive generations. “It is impossible,” Journet proclaims, “for the sacrifice of the Mass to be in rivalry with the Cross; for the entire work of the Mass represents to us, makes present to us the bloody sacrifice, and applies its saving power for the remission of sins which we commit each day” (36). And so the Eucharist, as a sacrament, as an unbloody offering, representing the bloody offering, is the means by which “the fruits of the bloody oblation are abundantly received” (36).

Journet then compliments these observations with further reflections on how the Real Presence of Christ in the Eucharist is related to the sacramental rite. “At the moment when the bread and wine are changed into the Body and Blood of Christ through transubstantiation,” he argues, “that is to say through a change affecting not Christ but only the substance of bread and wine . . . it is not Christ who is made two but rather the presence of Christ” (48). The Real Presence, therefore, understood as the substantial presence of Christ in the Eucharist, by way of transubstantiation, is and always remains sacramental. There is a distinction between the sacramental mode of presence and the non-sacramental, or proper, mode. Discussing the one Christ, present in heaven according to the proper mode and in the Eucharist sacramentally, Journet speaks of “two distinct presences of the same unique Christ: on the one hand there is the natural presence under its proper and normal appearances; on the other hand there is the sacramental presence under its foreign and borrowed or assumed appearances” (48).

This same sacramental logic applies as well to the sacrificial aspect of the Mass. “There are not two *sacrifices* juxtaposed at the Last Supper,” Journet clarifies, “but two distinct *presences* of one unique sacrifice” (48). The two

modes of presence constitute not two diverse sacrifices, but two presences of a sacrifice that is “numerically one” (48). It is not the offering or sacrifice that is diverse, but the mode of its presence. “To speak formally,” Journet declares, “the notion of *presence* is analogous: first a natural presence, then a sacramental presence of the one sacrifice; the notion of Christ’s *sacrifice* is not analogous but rather univocal” (49). As a result, Journet concludes: “We ought to speak of the Mass as we do of the Last Supper: it is a true and proper sacrifice if it is a real presence of Christ and his one sacrifice” (49). As such, then, the notions of Real Presence and sacrifice walk hand-in-hand. If the body and blood that Christ offered are really, truly, and substantially present in the Eucharist and Christ commanded that they continue to be offered in his memory, the sacramental rite instituted at the Last Supper and the “once and for all” offering of the Cross make up two analogous presences of one univocal offering.

Sacramental Soteriology

Journet is not content with simply explaining how the Eucharist multiplies the presences of Christ’s sacrifice without multiplying the sacrifice itself. Following a key insight developed by Aquinas in the *tertia pars* of the *Summa theologiae*, Journet sees the theology of the Eucharist as an extension of the redemptive work of Christ’s priesthood. Journet identifies two key insights provided by Aquinas about the Mass: firstly, that it represents Christ’s passion; and, secondly, that it applies to us the fruits of Christ’s passion. Just as Christ’s historical presence on earth, especially his sacrifice on the Cross, worked operatively or efficiently in the order of salvation, so too the Eucharist, by means of the Real Presence of Christ’s sacrifice, operates effectively. Along with the Real Presence of Christ, “there is under the same appearances,” Journet adds, “the *efficient, operative* presence of His one redemptive sacrifice” (61). Indeed, the Risen Christ is present substantially by the power of transubstantiation. “But He signifies to us,” Journet adds,

by the sacramental appearances of His Body given and His Blood poured out, that He comes only by means of His Cross to touch us and to apply to us the very power of His bloody sacrifice, as He did to the Apostles at the Last Supper. Such that at each Mass He brings to us, really and truly, under the unbloody species, the *substantial presence of the glorious Christ* and the *efficient presence of His bloody sacrifice*. (71)

The Mass (and all the sacraments), then, is appropriated by God as an extension of the instrumental efficiency of Christ’s human nature united to the Word making present the power of his sacrifice throughout the

ages. Sensitive to the ecumenical significance of this issue as well, Journet again raises the question about exactly what the Catholic Church believes regarding the Mass as a sacrifice. Carefully interpreting Aquinas's position, Journet argues that "Christ is sacrificed at the Mass because the Mass brings us the effects of his Passion; it actualizes for us his passion; it makes us partakers of the fruits of his passion; it accomplishes each time the work of our redemption" (80). This position is deeply connected with the relation that the Mass has to the doctrine of the Real Presence. "Where Christ's Passion is really present," Journet explains, "Christ's sacrifice is really present" (81). And therefore, since the Mass makes Christ's passion present, it "is the *vehicle* of the remission of sins brought about by Christ on the Cross; it brings us this remission and no other" (86).

Nevertheless, it could be asked: were not the sins of the whole world remitted at the time of Christ's death? The answer, of course, is yes. But affirming that Christ's death is indeed the cause of the remission of sin does not explain how that remission is applied to people throughout the ages. "The Passion of Christ brings the remission of sins in the manner of a universal cause, *ut causa quaedam universalis remissionis peccatorum*. This universal cause of salvation, however, must be applied to each individual person for the destruction of his own sins" (117). In support of this position, Journet presents Aquinas's argument which identifies a two-fold application to individual believers of the New Law and saving work of Christ. The first application of salvation in Christ comes "through living *faith*, vivified by charity" (117). The second form of application, which perfects the first, is "through the *sacraments* of the New Law" (117). This second application by means of the Sacraments is the way that the Church participates in the saving benefits of Christ's sacrifice and extends his mediation through time. "[I]f each new Mass is a new presence among us of the unique sacrifice of the Cross," then, Journet explains,

it would be necessary to speak of the Mass as one speaks of the Cross, and to say that in the lines of ascending and descending mediation, *the power of the Mass is infinite, but that it is participated in by the Church only in a finite manner*, according to the intensity of her love at a given moment in time, and that it is applied to each generation through the mediation of faith and the sacraments—in the present case through the sacrament of the Eucharist, instituted by Christ for this end. Such, in fact, is the teaching of St. Thomas. (118)

Journet spends a great deal of time parsing out the differences between the universal efficiency of the Cross and the finite participation of the Church in Christ's sacrifice, carefully explaining the differences between

the *ex opere operato* efficacy of the sacraments and the finite *ex opere operantis* participation of any particular individual. Nevertheless, his central point is clear: The conclusions made about the redemptive value of Christ's work have analogous applications to the salvific and mediatorial value of the sacramental life of the Church—especially the Mass.

Transubstantiation

It would indeed be futile to speak about the multiplication and application of Christ's one sacrifice through the Eucharist without offering an argument as to how that presence is possible. The doctrine of transubstantiation provides the answer; Journet offers an exposition of this doctrine that knows of few rivals in recent history. He begins his treatment by commenting thoroughly on the Bread of Life discourse in John 6 and the Synoptic-Pauline presentations of the Institution Narrative. From the primary biblical sources Journet identifies the core tenets of the Church's "Eucharistic faith" and then works through an analysis of how the doctrine of the Real Presence has developed through the ages. Pressing toward the formal definition of transubstantiation in 1215 at Lateran IV, Aquinas's insights, and the teaching of Trent, Journet pauses to gather the insights of Ignatius of Antioch, Justin, Irenaeus, Gregory of Nyssa, and Cyril of Alexandria, and takes longer accounts of the Eucharistic doctrine of Ambrose and Augustine. For the sake of brevity, this treatment will only examine Journet's systematic presentation of the doctrine.

Well aware of the philosophical challenges to transubstantiation posed by post-Cartesian philosophy, especially regarding the idea of substance, Journet dives headlong into the debate over the proper meaning of this tenet of faith. "When the physicist speaks of matter (or mass) and energy and declares that matter can be transformed into energy and vice versa," Journet argues (citing the words of his friend Jacques Maritain), "he is in no way thinking of what the philosopher calls the substance of material things—this substance, considered in itself (abstracted from its accidents) is purely intelligible and cannot be known by sense or any means of observation and measurement" (157). Physicists treat individual material substances from the perspective of what the Western philosophico-theological tradition terms "proper accidents" such as quantity. According to their proper accidents, therefore, Journet explains (still following Maritain) that material substances possess a "certain *organization in space*" as well as "a *specific activity*" (157). Accordingly, as a real change in the material order, transubstantiation bears several unique and miraculous characteristics. The first of these, unique among things that change, is that Christ "preexists transubstantiation and is unchanged by it" (159). The change

terminates in the substance of the sacramental signs, the bread and wine, while the species, or accidents (for example, the quantity, mass, and sensibly verifiable aspects) of those substances remain after the change. "The entire change," Journet notes, "of the bread and wine will take place by Him without affecting Him in any way" (159). This means, additionally, that besides the unique fact that transubstantiation brings about a sacramental presence of a preexisting reality (Christ), the remaining species of bread and wine continue in existence without existing in the substances of bread and wine, which are changed into the Body of Christ. Journet unpacks this aspect of transubstantiation accordingly: "The substance of bread being totally changed and converted, disappearing into the substance of the Savior's Body, has left the accidents without the subject of inherence which they had, and the most fundamental of which is expanse" (160). These remaining accidents are no longer sustained in reality by the substance of bread, nor do they become the accidents of Christ's body. Rather, after the change, the accidents of bread and wine are sustained in existence "immediately" by the "divine power."

Describing transubstantiation as the change of the substance of bread into the substance of Christ's body does not resolve the further issue of just how Christ is present in the Eucharist after the change takes place. The difficulty stems from the obvious fact that the dimensional accidents of a single host containing Christ are not proportionate to the dimensions of his body. How then is Christ said, with any level of real intelligibility, to be present in the Eucharist? This question is the contemplative apex of Eucharistic theology, and Journet explains the mode of Christ's presence with rare clarity and acumen. Journet unveils the profundity and rational cogency for transubstantiation and the manner of Christ's presence by drawing on the distinction between substance and accidents, especially measurable and locative accidents such as quantity and place, as well as the distinction between the proper mode of presence and the sacramental mode. Christ, Journet argues, "becomes present where He was not, without changing locally, without losing His proper quantity, and yet not by the mediation of this quantity, but by a pure change of the substance of bread into the substance of His Body" (161). The new presence of Christ resulting from this unique change, the sacramental presence, is "not local but sacramental, not by way of quantity and according to quality, but by way of substance and according to substance" (161). There are, therefore, two presences of Christ: The first, whether on earth or as he is now in heaven, is according to "nature, by mode of quantity." The second is "under the sacramental species, according to transubstantiation, by mode of substance. There is no other case of such a corporal but non-local substance" (161).

Journet is careful to point out that such distinctions are not the result of external impositions onto the reality of the Eucharist by theologians with overzealous philosophical aspirations. Rather, such distinctions, developed over time, are contained implicitly in the Lord's own words at the Last Supper and are the logical conclusions of those words. The words "This is my Body," Journet emphasizes, already require the belief in two forms of presence, the one by which Christ himself sits at the table according to his proper species, and the other being the mode by which he gives himself to those gathered at table with him under the forms of bread and wine declared to be his very Body and Blood. "This, that is to say the thing, the existing substance, which before the act was bread, is now, after the action, a *Body*, the *Body of Christ*," Journet comments.

On this matter yet again, Journet takes up a number of important ecumenical points. He challenges, for example, the objections of Zwingli and Calvin, which oppose the doctrine of the Real Presence on the grounds that it requires a local presence of Christ, and Luther's argument that the substance of bread remains unchanged while Christ's body is joined to its location. "We must add also," Journet notes in his response to the objections, "that, if Christ is present *under the dimensions of the host*, it is assuredly not this local presence that we know and according to which each part of a body is co-extensive with each part of the place it occupies" (162). Because the substance of bread is changed into the preexisting substance of Christ's body, the dimensional accidents of the bread that remain "contain" and "circumscribe" Christ's presence, but the object adored and received by Catholics in the Eucharist is Christ, and only Christ, present according to the mode of his substance. Following St. Thomas's exposition closely, Journet plumbs this profound doctrine in the following lengthy quotation:

After the consecration the substance of *the Body of Christ*, along with the Word who is united to it personally, is contained under the species or appearances of bread *in an essentially different manner*. Now it no longer sustains these appearances and thus enters into *direct* contact with the place; but rather, it assumes the veil of these borrowed appearances in order to enter thus into *indirect* contact with the place—now no longer *by manner of place*, of dimension, of co-extension of each of the parts of its proper expanse with the corresponding part of the surrounding body, but in a more secret manner, the entire undivided Body of Christ (and consequently Christ Himself, the Word made Flesh) being present under each divided piece of species or appearance, and each divided piece of species or appearance containing the entire undivided Body of Christ. (163–64)

The distinction made here by Journet is crucial for an integral understanding of the Catholic doctrine of the Eucharist. Transubstantiation does not hinge solely on the traditional distinction between substance and the accident of quantity, in contrast to the conflation of those two modes of being in modern science and philosophy. The Catholic doctrine maintains that the whole Christ is present. The quantity of a thing, of a body, locates it or situates it in a place—hence Journet’s use of the term “co-extension” in the above quotation. This means that the distinction between quantity and place, or location, is also very important for understanding how Christ can be wholly present in the Eucharist. Transubstantiation does not, Journet underscores, separate Christ’s Body “from its proper dimensions” (165). Drawing on the doctrine of concomitance, Journet further adds that in the sacrament “these dimensions of Christ’s Body are not able to enter into contact with the place where the sacrament is primarily, directly, and immediately and according to their proper mode and the mode which they have in heaven; but only secondarily, indirectly, mediately and according to the mode which is proper to the substance” (165). To say that Jesus is not present in the Eucharist according to place is not to say that he does not have contact with the place in which the Eucharist is located. He does, for his presence is real. Jesus is not, therefore, present in the Eucharist by bi-location or ubiquity; he is present in multiple places according to the diverse modes. One mode is immediate and proper according to the location of his quantitative dimensions inhering in his substance, while the other mode gives him contact with many places without affecting his proper location. Here Journet is at his speculative best: “[T]o enter into contact with the place affects one only *extrinsically*: it is not contradictory for some thing, endowed with its own proper dimensions, to have simultaneously different contacts with different places” (166). The doctrine of a real presence of Christ in the Eucharist together with the affirmation that Christ is “seated at the right hand of the Father” would only be contradictory if it maintained that he was present in both places locally. The doctrine of Christ’s Real Presence in the Eucharist makes no such claim, for Christ’s presence in the Eucharist is always as a sacrament and according to the mode of substance, and not by way of his localizing accidents.

The Eucharist, Communion, and the Church

Immediately following his formidable exposition of the sacrificial nature of the Eucharist, the doctrine of the Real Presence, and transubstantiation, Journet ponders the effects communicated by the Blessed Sacrament. The Eucharistic title “Communion” entered into Christian theology

through St. Paul's teaching in 1 Corinthians 10. Paul asks rhetorically about the cup and the bread: are they not communion (*koinonia*) with the body and blood of Christ? Communion is an effect of the sacrifice of Christ's blood and his body. "The blood of Christ is a unifier. It grants us, who enter into communion with Him, to enter into communion with each other," Journet explains (185). Resisting the temptation of numerous contemporary theologians who posit Eucharistic communion as an effect of the assembly gathered together, Journet clearly sees the order properly: "The sacramental Body of Christ is the cause of the unity of Christ's Mystical Body" (185). Drawing on the classical distinction between the *sacramentum tantum*, the *res et sacramentum*, and *res tantum*, Journet articulates how Christ's presence par excellence, namely his Eucharistic presence, brings about the unity of the Church. "[T]he sacramental Body of Christ," he teaches, "creates around Him the Mystical Body or ecclesial Body of Christ" (186). As a result, the fallen universe is reclaimed and reunited in the one sacrifice of his body contained and offered in the Eucharist by the Church in the Mass. Even though Christians are all buried with Christ in Baptism, Journet is quick to point out that Baptism was not meant to stand alone. "What Baptism begins," Journet illustrates, "the Eucharist seeks to consummate; what has been planted tends of itself toward full blossom. The Eucharist is a new moment destined to make one enter more into the Savior's Passion, to incorporate one more intimately into His redemptive sacrifice" (193).

Moreover, the unity or communion caused by the presence of Christ and his sacrifice in the Eucharist reveals the eschatological nature of the Church and her sacraments. The Eucharistic bread, Christ teaches, gives life to the world, and he will raise up on the last day those who receive it: "The eschatological character of our sacraments culminates in the Eucharist," Journet declares (193). He further notes, "The first Christians spontaneously saw in the Eucharistic presence of the glorious Christ an anticipation of His appearance at the end of time" (193).

The Mass and Liturgical Studies

Mirroring the order of Aquinas's treatment of the Eucharist in the *tertia pars* of the *Summa theologiae*, Journet does not treat the Rite of the Mass as such until the final chapter, "The Settings of the Mass," after the full nature of the Sacrament has been thoroughly investigated. Journet's speculative-sapiential approach to theology does not allow liturgical theology, as distinct from formal sacramental theology, to dictate the *ordo* of his treatment of the Eucharist. This methodological decision offers the contemporary reader an important, though under-appreciated, insight:

there is not a stand-alone liturgical theology in Journet's approach to the Eucharist. Rather, his presentation of the Rite of the Mass, its history and parts, and the forms of worship that accompany the Eucharist are natural outgrowths of the nature of the Sacrament. Journet does not study liturgy as an end in itself distinct from sacramental theology, but thoroughly studies the Sacrament, from whence comes an integral understanding of its liturgical form. This is not to say that Journet turns a blind eye to formal liturgical studies: he is conversant and appreciative of the major contributors to the liturgical renewal of the twentieth century, such as J. A. Jungmann and Dom Odo Casel, but always in a balanced way that gives primacy to the nature of the Sacrament. For example, Journet quotes Jungmann's argument in favor of understanding the Eucharist as the sacrifice of the Church, as opposed to Christ's sacrifice. The primary evidence that Jungmann provides in his argument is the ecclesial-communal language in the Canon of the Mass. Jungmann deems the evidence to be so clear on the point that his interpretation can be given "pride of place" (93, n. 2). Journet introduces his quotation of Jungmann's argument with the following words: "It is from a purely external and non-theological point of view which Joseph-André Jungmann writes," and he follows up the quotation with this: "We respond by saying that this is blatantly contrary to the words of consecration." And so we come full circle with the topic of the introduction: namely, Fr. Cessario's longing for a renewal of sacramental theology proper, aided by the insights and distinctions of St. Thomas and his commentators.

Conclusion

There is much more to be learned from *The Mass* than what these brief reflections hint at, reflections which hope only to give a small sample of the flavor of the whole. Charles Journet's *The Mass: The Presence of the Sacrifice of the Cross* is a special book of timeless value. Not because it is old, reflecting the glory and theological style of days gone by; rather, it is special because Journet, master teacher that he was, was able to grasp and communicate the speculative treasures of the Catholic understanding of the Eucharist as the Real Presence of Christ's sacrifice on the Cross. In some ways this book could be said to be a prolonged meditation on what the Eucharist *qua* sacrament is (and is not): how it causes its effects, what its purpose is within God's plan of salvation, and what its relationship is to Christ and his Cross. And yet, like Journet's whole body of work, it is more than a prolonged meditation on the sacramentality of the Eucharist. This book, along with the many other recent publications mentioned above, may be an indication of the arrival of a renaissance of

interest in the work of Charles Cardinal Journet—hopefully. Journet would be quick to point out, though, that his books (like the Eucharist) are meant to lead us into participation with the topics that he treats, not their noble author. To that end, the publication of this book initiates more than just another opportunity for theologians to enjoy Journet's warm insights; it opens another avenue for us to come to know and love the Lord in the Eucharist, the same Lord whom Journet spent his life serving and contemplating—and for that we can be glad indeed. **N·V**