Irish Church Quarterly

The Consecration of the Eucharist by Henry Riley Gummey

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The Irish Church Quarterly, Vol. 2, No. 7 (Jul., 1909), pp. 269-271

Published by: [Irish Church Quarterly](#)

Stable URL: <http://www.jstor.org/stable/30066954>

Accessed: 14/06/2014 19:52

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stition, but superstition could do little if beneath there were not a deep instinct that in isolation from his fellows man is incomplete.

We commend these lectures to all who are concerned with the vital issues of religion as distinct from institutionalism and clericalism. This century is as truly one of "The Days of the Lord," as was the fifteenth century. Modernism, as Sabatier defines it, is an awakening. Had it primarily occurred amid Protestant surroundings, it would have taken the shape of individual conversions and regenerations; but occurring amid Catholic surroundings, it has taken the form of an intense need for communion—communion with the past by exegetical and historical study; communion with the present by a new apologetic and by democratic endeavour; and communion with the future which men are striving to prepare. "Solidarity, love, communion—these are the words which rise oftenest to one's lips when one tries to understand the character of the new movement." It needs little prescience to foretell that the Church which possesses these qualities will be the Church of the future, the greater Church that is to be.

R. W. S.

THE CONSECRATION OF THE EUCHARIST. By Henry Riley Gummey, Jr., D.D. (The De La More Press. Alexander Moring, Ltd.) 10s. 6d. net.

The object of this learned and interesting contribution to liturgical science is to prove that the consecration of the Eucharistic elements is effected, according to the true interpretation of the Scripture narratives, the teaching of the Fathers, and the rationale of the ancient liturgies, by the *epiklesis* or invocation of the Holy Spirit, rather than by the recital of the words of institution. According to this view, the Scottish and American liturgies are more perfect, and more in accordance with the Eucharistic belief and practice of the early Church, both in the East and in the West, than the present Anglican use, inasmuch as they follow the lines of the First Prayer-Book of Edward VI., and contain the *epiklesis* in the words, "Vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy creatures of bread and wine." Our author's contention is that this order—the recital of the narrative of institution, the oblation of the elements, prayer for their consecration to their high and holy purpose by the Holy Spirit—is most in accordance with the original institution of Christ, and with ancient belief and practice. He does not deny the validity of the Anglican rite—he allows what he calls a "quasi-invocation" in the paragraph of the Prayer of

Consecration beginning, "Grant that we receiving." But he regards it as imperfect; and he earnestly hopes that it may some day be revised after the example of the American Church. It is plain from the rubric for the consecration of additional bread and wine in the Anglican rite that its compilers, following the doctrine of the mediaeval Roman Church in which they had been brought up, regarded the recital of the words of institution as effecting the consecration of the elements. Our author urges with considerable show of reason that Christ Himself consecrated the elements by His "blessing" and "thanksgiving," although the words He used have not been recorded by any evangelist; and that His words, "This is my body," "This is my blood," do but declare the effect of His consecration already accomplished. When quoted by His ministers on earth the words of institution express the authority by which they act; but the real consecration of the elements is effected by the invocation of God's blessing upon them through the action of the Holy Spirit.

Perhaps the most interesting part of the book is chapter iv., in which the author applies his principles to the Roman "Canon of the Mass," which, he contends, bears witness to a more primitive belief, and is quite inconsistent with the modern doctrine of transubstantiation effected by the recital of the words of institution. On the subject of the Roman Mass the greatest misconception exists amongst Protestants. They imagine that the Mass is the synthesis of all Roman errors and corruptions. As a matter of fact, it is the purest of all the services of the Roman Church, and forms a startling contrast to her popular modern "devotions." There is nothing in this, the supreme act of worship of the Roman Church, to which any broad-minded Anglican need take serious exception. Above all, it is evident that the present Roman liturgy could never have been drawn up by anyone who accepted the modern theory of transubstantiation. According to this theory what is lying upon the altar up to the moment of the recital of the words of institution is simply God's creatures of bread and wine. From the moment these words are pronounced, they are the Living Christ, both God and Man. Yet the Canon of the Mass gives no hint of such a momentous change. The same language is used of the "consecrated" as is used of the "unconsecrated" elements. According to the theory of transubstantiation the bread and wine, after consecration, are non-existent, except as fantastic delusions of the senses. Yet we find such language as the following occurring in the Canon after transubstantiation is supposed to have taken place:—"We offer unto thy excellent Majesty, of thy gifts

and bounties, a pure offering, a holy offering, a spotless offering, the holy bread of eternal life, and the cup of everlasting salvation." In the next paragraph these offerings are compared to those of Abel, of Abraham, and of Melchizedek, and God is asked to command that they be carried up by the hands of His holy angel to His heavenly altar. And the Canon concludes with these suggestive words:—"Through Christ our Lord, by whom, O Lord, Thou dost always *create*, sanctify, quicken, bless, and bestow upon us all these good things."

The late Pope condemned Anglican Orders as "absolutely null and utterly void," chiefly on the ground that the Ordinal does not state clearly the doctrine of transubstantiation. On the same principle the Canon of the Mass is equally defective.

D. F.

THE STORY OF AN IRISH PROPERTY. By Robert S. Rait. (Privately printed at the University Press, Oxford.)

Mr. Rait, Fellow of New College, Oxford, has written this little book as a kind of supplement to his *Life of Lord Gough*. In his own words:—

"Reverence for the memory of a great and gallant soldier, sincere gratitude to those who have succeeded to his name and his house, and the recollections of many happy weeks in recent summers, have led me to bring this little tribute to a beautiful land."

The property described is that of Lough Cutra, Gort, County Galway. Passing over our author's references to earlier times, we find in the sixteenth century Dermot O'Shaughnessy, who was knighted by Henry VIII., in quiet possession of the lands of Gort, except for occasional attacks by the Anglo-Norman House of Clanrickard. His son, Sir Roger, entertained the Lord Deputy with such magnificence that it was said such a dinner had not been seen in any Irishman's house before. Later on his son, Sir Dermot, refused to acknowledge the Commonwealth, and Cromwell accordingly destroyed his castle at Gort. At the Restoration the family property was restored; to be lost, however, finally at the Revolution through loyalty to the Stuarts. Thomas Pendergrass, or Prendergast, received from William III. a grant of the forfeited lands as a reward for his revelation of the "Assassination Plot," an incident familiar to all readers of Macaulay's *History*. His family flourished through the eighteenth century, and early in the nineteenth obtained the title of Viscount Gort.