

Ecclesia Orans Review

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Studi sulle fonti della liturgia romana: Messale—Lezionario—Pontificale. Studies on the Sources of the Roman Liturgy: Missal—Lectionary—Pontifical. Ed. Domino Jurczak, Markus Tymister. Presentation by Dominik Jurczak. Ecclesia orans: Studi e Ricerche 6. Naples: Editrice Domenicana Italiana sul, 2022. Pages, 323. 26,00 euro. ISBN 979-12-80562-27-2 (pbk.)

This outstanding collection of essays demonstrates the quality of research and contemporary acumen of professors at the Pontifical Liturgical Institute at Sant’ Anselmo in Rome. Six authors reflect on sources of the Roman liturgy, opening insights through inaccessible documents that help address the significance and authority of texts in the history of the Church’s liturgy. The reader will require curiosity about arcane sources and knowledge of Latin, English, Italian and French.

Four essays treat sources anticipating the 1570 Roman Missal. Andrew V. Menke’s “The Development from Sacramentary to Missal in Thirteenth-century Rome” surveys fourteen separate manuscripts. Collections of prayers later attracted antiphons, readings and rubrics, leading toward the Roman Missal. Menke evaluates Cassian Folsom’s reasons for this century of intense development: priests offering more private Masses, priests reciting all the parts of the Mass—even those recited or sung by others, pastoral service to parishioners in small parishes, and priestly piety. A summary of each of the fourteen manuscripts helps the reader compare variations in content, rubrics, and calendars.

Łukasz Celiński reviews a single manuscript in “Messale papale di Clemente V (1305-1314) (ms. Cambridge, Fitzwilliam Museum, McClean 51): Testo con appunti sul contesto.” The 1570 missal relied on one from the first pope in

Avignon. Two extant manuscripts from 1311 show some differences in content. The calendar is incomplete, basically presenting only the Advent-Christmas cycle, but other contemporaneous missals also contained partial content. Celiński provides the entire text of the manuscript in Latin, clearly indicating the individual hands of five copyist-editors.

Alessandro Bellezza contributes “*L’Ordo Missae ‘Paratus’ del Missale secundum consuetudine romanae curiae nella tradizione manoscritta veneziana.*” His work compares four Venetian manuscripts spanning 1325-1420. He theorizes that this Order of Mass served generic rather than episcopal usage. Only some manuscripts carry notes on the liturgical year; none have vesting prayers. None include the confiteor, but all have several prefaces. The canon contains few rubrics, the communion rite contains no rubrics. The third petition of the *Agnus Dei* does not change. The book shows that local variations persisted preceding the 1474 Roman Missal.

That missal drew the observant eye of Giuseppe Trotta, who submits “*Fonti del Missale Romanum Mediolani del 1474.*” Owning a printing press, Antonio Zarotto produced editions of the missal from 1476 to 1478. However, another Roman Missal had been printed around 1472 (*Urb. Lat. 109*). That missal predates the one broadly considered the *editio princeps*. Some rubrics differ (no creed or washing of hands, no instructions to raise the host or break the bread). Its structure resembles subsequent missals: general rubrics, texts for the beginning of the liturgical year, the Order of Mass, texts from Easter to the end of the year,

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the proper of saints, the common of saints, and various other Masses. This important source rivals what many consider the earliest Roman Missal.

Two other essays treat correlative topics. Radek Tichý offers “Nombre des lectures dans la messe romaine.” He explores whether the Mass in antiquity included three scripture readings. After summarizing the liturgical source principles of Anton Baumstark and Robert Taft, he shows where there were three readings—and where there were not.

Martin Bernhard contributes “The *iter redactionis* of the *Ordo ad altare consecrandum sine ecclesia dedicatione* in the *Pontificale Romanum* of 1961.” The Sacred Congregation of Rites had established a Historical Section in 1930, and the subsequent Pian Commission developed its 1948 mission statement, *Memoria sulla riforma liturgica*. The Commission’s 1959 *Positio* led to the reform the Roman Pontifical. Bernhard too offers inaccessible sources. In this little-used ritual, he finds principles resurgent in the later postconciliar reform: assessing current pastoral needs, enhancing essential elements, rejecting secondary elements, restoring some original functions, reviewing sources, and reducing repetitions.

These six contributions make this a rare book. Those seeking to understand the manifold sources of the Roman liturgy will find in it a treasure.

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