

Recent Liturgical Literature

WE refer first of all to the new volume by Louis Bouyer, *Life and Liturgy*, London, Sheed and Ward, 1956, 284 pp., 18s. net. This had already been published in America as the first of the Notre Dame Liturgical Studies. The contents were delivered in the form of lectures in the University of Notre Dame, and it may be said at once that if the succeeding volumes are as valuable as this, the series will have an important bearing on liturgical studies generally. The subject here is the relationship between liturgy and life. Liturgy is "that system of prayers and rites traditionally canonized by the Church as her own prayer and worship," and "the fundamental condition for any liturgical revival which is truly a revival of piety must be a personal knowledge of the whole Bible and meditation on it." "Only a personal meditation on the Word of God in the school of the liturgy itself will enable the Christian people truly to live in that liturgy, to live that liturgy again." In several parts of this book this scriptural emphasis is apparent, and this is indeed true generally of the liturgical movement of the present time.

Another question which is in a sense the subject of the main study is Mystery—the Mystery of the Word, the Mystery of Christ, the Mystery of the Gospel. Dom Casel's ideas on this point are closely examined and sympathetically criticized, though not regarded as acceptable in their present form. The word appears in the headings of many chapters—the Pauline Mystery, Ministries in the Mystery, Initiation into the Mystery, the Expansion of the Mystery, the Mystery of the Liturgical Year, the Praise of the Mystery (the Divine Office), the Mystery and the World.

Throughout the book there is a clear understanding of present needs, of evangelism, of a renewal of life through the liturgy, and indeed of a renewal of the liturgy itself. It is impossible in a short review to explain the value and interest of these closely packed pages, for they must be read and re-read, and such close study will prove rewarding. It should be added that there is a very useful appendix, "On Liturgical Studies". This is a sketch of the history of the study of liturgy, and may be regarded as a bibliography with notes on the most important books. This is quite

well done, though nearly all the books mentioned are Roman Catholic. There is a short and very inadequate index.

Another useful book is by J. A. Jungmann, S.J., *The Eucharistic Prayer. A study of the Canon Missae*, Challoner Publications, 1956, 55 pp., paper covers, 5s. net. This was mentioned in last year's *Annual*, but rather more may be said of it now that it is available. There are four lectures given at a Liturgical Week in 1952 and at a Liturgical Conference in 1953, in Germany. The title of each lecture is a word or phrase from the Canon—*Memores, Offerimus, Plebs Sancta, Socia Exsultatione*. The main subjects of the first two will be obvious—the memorial aspect and the sacrificial aspect, of the Sacrament, and in these both theological and practical questions are examined. The third is concerned with the place or function of the people in the Eucharist. "Even the *offerre*, the most sacred act in the whole of Christian worship, is the work of the people gathered together". The various ways in which the people ought to share in the service, e.g. in the chants of the Ordinary and of the Propers, are pointed out, and all this leads to a discussion of the social character of the Church and especially of its worship. The last lecture speaks of the "festive joy" which is associated with social worship, but points out that this "tends to become so highly developed that it becomes a threat to the social character of the liturgy". How this happens and how it may be cured or prevented, is shown in connection with church architecture, church music, and ceremonial. In all this many of the problems faced by the liturgical movement are touched upon, such as the question of vernacular, and the basilican position. The author's views on all these subjects are of great interest and value.

Another small book by the same author, *Les lois de la célébration liturgique*, Editions du Cerf, Paris, contains lectures given as long ago as 1938, and shows how consistent has been his understanding of the organic development of the liturgy. He not only appreciates the principles which are evidenced by tradition, but also realizes the problems of the present time and can give sage advice concerning them. Still another book is promised by Challoner Publications, *Public Worship. A Study of the Liturgy*, at a cost of 18s. These and other publications may serve as an introduction to Jungmann's greatest work, *Missarum Sollemnia*.

Next we come to a symposium, *English in the Liturgy*, edited by Charles R. A. Cunliffe, Burns and Oates, 1956,

153 pp., paper covers, 8s. 6d. net. Here there are seven papers by different writers, all dealing with the question of the vernacular. The editor contributes a useful historical paper on liturgical languages and the use of vernacular in the rites of the Church. The Rev. J. McDonald writes on the theology and language of the liturgy, with special reference to the decrees of Trent. Clifford Howell, S.J., is the author of one of the clearest of all the essays, bringing forward purely liturgical reasons for vernacular. The Rev. J. J. Coyne explains the traditional view, and opposes the use of vernacular at least in the Mass, but after the previous chapter his arguments appear rather inconclusive and unconvincing. H. P. R. Finberg deals with the problem of style in translations of prayers, and gives some practical examples. Anthony Milner faces the problem of music in a vernacular liturgy, and he too is very practical. Dom Oswald Sumner concludes with an article on "The Conversion of England", arguing that without a vernacular liturgy the Roman Church will be unable to bring England to Rome. The pastoral concern here is evident, but it will take more than a vernacular liturgy to effect the author's desire. Members of the Church Service Society would find this volume worth reading, not only for information on what is happening in the Roman Church, but also because some of the problems impinge on questions which trouble ourselves.

The three volumes already mentioned refer again and again not only to problems of the liturgical movement but also to the basic ideas put forward by the Encyclical *Mediator Dei* of Pope Pius XII, published in 1947. This was an important statement and should be carefully examined by all students of public worship, as it is an essential document for the understanding of present-day discussion. The most convenient translation into English is that published by the Catholic Truth Society in 1954 under the title *Christian Worship*, price 1s. 6d.

One of the problems about the use of vernacular in the services of the Roman Church is connected with the singing of Gregorian Chant. Mr Milner in *English in the Liturgy* explains some of the difficulties in fitting the English words to the old plainsong forms, but he does not think it impossible. After all, some of the Anglican settings of the *Kyrie*, the *Sanctus*, and the *Gloria in Excelsis*, are very successful. Perhaps the problem of psalmody is different, but in this connection we must mention a recent publication by The

Grail in London of *Twenty Four Psalms and a Canticle*, translated from the Hebrew and arranged for singing to the psalmody of Joseph Gelineau. Many must have heard a recital of some of these psalms in the Third Programme some months ago. There is here a one-page introduction with instruction on how the Psalms should be performed. Each Psalm is given in a new English translation, and along with it there are antiphons, in some cases as many as four or five. With a little practice they are easily sung, for the tunes are simple, yet satisfying. The melody edition costs 3s. 6d. and there is an edition with accompaniments and fourfold harmony at 7s. 6d., but in the latter the words are not printed, so that the organist requires both.

An interesting point is the principle behind the translation. This is fully explained in *La Maison-Dieu*, No. 33, 1953, which is entitled *Les Psaumes prière de l'assemblée chrétienne*. This contains articles on various aspects of psalmody, e.g. Psalms and the Christian Catechism, the Liturgical Interpretation of the Psalms, &c. One section deals with the method of translation and another with how to sing them. The whole volume is of great assistance in the understanding and performance of both English and French translations.

Put briefly, the English translation which is quite new and often very felicitous, is based on stresses, as in the original Hebrew. The words here are so arranged that the number of stresses is the same in each verse, and in consequence the syllables without stress vary in number from verse to verse. An even pace is required so that the stressed syllables occur regularly. In the printing the stressed notes are given in white and the unstressed in black, while the stressed words are printed in bold letters, always directly below the stressed notes, so that any doubt or difficulty is avoided. The use of this small book would prove an interesting and profitable exercise for choirs.

It is an easy step from this to the next book, entitled *Folksong-Plainsong. A study in Origins and Musical Relationships*, by G. B. Chambers, the Merlin Press, 1956, 120 pp., 18s. net. The thesis of this volume is that plainsong developed out of folksong. "The Ecclesiastical Chant at the beginning, whether melismatic or syllabic, can be found in the musical customs and methods of the people". The first chapter cites patristic testimony, from Clement of Alexandria, St John Chrysostom, St Augustine, and later writers such as Isidore of Seville and St Thomas Aquinas.

The *Jubilatio* receives detailed attention, and the author claims with some reason that it developed out of "the wordless melismata of primitive people when their mystical emotions got beyond words". The syllabic chant also, he believes, is connected with the unselfconscious expression of all true folksinging. In that connection he sees little difficulty in adjusting English translations to Gregorian, and joins issue decisively on this point with such experts as Dom Gregory Murray, and defends settings such as those in *The English Hymnal* and those of Dr G. H. Palmer. Other chapters speak of the Jewish inheritance, of the Tropes of the ninth century, and of the American tradition, including the Negro Spiritual. The last chapter gives suggestions for further study, noting a few of many possible books on plainsong. The subject is treated in an interesting way throughout, but it is unfortunate that there are many misprints, mistakes in punctuation, and also errors in the Latin (e.g. pp. 23, 51), Greek and Hebrew (pp. 73-74). Otherwise the book is well produced.

A volume which will prove of the greatest value to students of the liturgy has just appeared—*Sources of Christian Theology. Volume I. Sacraments and Worship. Liturgy and Doctrinal Development of Baptism, Confirmation and the Eucharist*. Edited with commentary by Paul F. Palmer, S.J., Longmans, 1957, pp. 336, 15s. This small but valuable book consists of documents or parts of documents varying in date from the *Didache* to *Mediator Dei*. These are arranged in sections—I. The Early Rites of Initiation; II. The Early Eucharistic Liturgies; III. The Sacramental System; IV. The Eucharist as a Sacrament; V. The Eucharist as a Sacrifice. The editor contributes short historical and critical notes relative to the documents. These come not only from the actual liturgies but also from the Fathers of the Church, Canons of Councils, medieval writers and papal encyclicals, to which must be added quotations from the Reformers and various documents of the Anglican, Presbyterian, Baptist and Quaker communions. It is meant for Protestants as well as for Catholics, and as there is nothing similar in English, it cannot fail to prove most useful, even though the editor's notes are on occasion somewhat tendentious. It must be added that the index is very full and well-arranged.

Another book of a similar nature has been edited by Joseph Beckmann, *Quellen zur Geschichte des christlichen Gottesdienstes*, Carl Bertelsmann Verlag, Gütersloh, 1956,

316 pp., ca. 43s. This to some extent replaces Clemen's *Quellen zur Lehre vom Gottesdienst*, Giessen, 1910, and also Altmann's *Hilfsbuch zur Geschichte des christlichen Kultus*, I-III, Berlin, 1941-47. Beckmann provides the original texts of Greek, Latin, German and French services, and in the appendix gives a German translation of the Greek and French texts. For each extract there are introductory and bibliographical notes. For those who wish to use the original texts this is a very convenient edition.

We turn next to two volumes by Thomas Merton. The first, *Bread in the Wilderness*, Hollis and Carter, 1954, 15s., is "an account of what the Psalms mean to a contemplative who is also a poet". The Psalter is considered as the chief content of the Daily Office, not perhaps so much as the *Opus Dei* which falls upon the choir, but as a subject for contemplation and meditation for the individual monk in his private prayer. Many questions are faced—the importance of tradition, meanings in Scripture, the poetry, symbolism and typology of the Psalms, words as signs and sacraments. Much is said about the witness of the Psalms to Christ, and the typology is not at all extreme. The theology of the Psalms receives close attention, and the general reader who is of a devout spirit will find much here to direct his thought. The book is illustrated by photographs of *Le Devot Christ*, a crucifix venerated for centuries in a chapel adjoining the Cathedral of Perpignan. The lover of the Psalms will derive from this book real inspiration and much nourishment for the interior life.

The second deals with the Eucharist and is entitled *The Living Bread*, Hollis and Carter, 1956, 12s. 6d. This also is the fruit of meditation and is at the same time a profitable directive for devout thought. There are five sections in the book. "Unto the End" deals with Christ's love for us and our response; the second, "Do this in memory of Me", considers the ideas of sacrifice, worship, atonement and Agape; the third speaks of the Real Presence and Sacramental Contemplation; the fourth comes to the question of Communion; and the last is called "O Sacrum Convivium". In general the theology of the Eucharist is the orthodox Roman doctrine, but many of the sections will be found valuable from the point of view of preaching as well as from that of meditation.

The 1956 volume of *Liturgisches Jahrbuch* is now complete. The first two quarters appeared together and much of this part was concerned with church music. The

most important of the *Dokumente* is the text of the Encyclical *Musicae Sacrae Disciplina*, dated 25th December, 1955. This is given in full with German translation. It may be noted that an English translation with notes by J. Connolly, is published by Challoner Publications, paper covers, 2s. The third part of the *Jahrbuch* contains articles on Pope Pius XII and the Liturgy, by Romano Guardini, the New Catechism and the Liturgical Renaissance, by Theodor Filthart, and others. The fourth part is largely taken up with the Liturgical Congress held in Assisi in September, 1956, including reports on the proceedings and the full text of the Pope's address to the members of the Congress. Incidentally this address appears in French translation in *Ephemerides Liturgicae*, Vol. LXX, fasc. 6, where also the Assisi Congress is fully reported in Latin. Each quarter of the *Jahrbuch* contains notices of books chiefly of liturgical interest, and also news of the liturgical movement.

It may be worthy of note that Verlag Aschendorff, the publishers of *Liturgisches Jahrbuch*, are to issue new volumes in the series *Liturgiewissenschaftliche Quellen und Forschungen*. The series was formerly known as *Liturgiegeschichtliche Q. und F.*, and contained many very valuable studies which are now almost unobtainable. The first volume of the new series is to be by Anton Baumstark, *Nocturna Laus*, a discussion of the development of the nocturnal services of the Daily Office, and the relation between the Roman and Benedictine liturgies. The price has not been announced.

A new annual issued in Germany is *Jahrbuch für Liturgik und Hymnologie*, published by Johannes Stauda Verlag, Kassel. The first volume for 1955 contains 246 pages and costs about 45s. This claims to be the first periodical for liturgical and hymnological research in the Evangelical Church. The contents of the first volume are certainly most promising—an article with facsimiles on the Nürnberg German Mass of 1524, another on the Hymnbook of Daniel Rump, Ulzen 1587, and another on German-Swiss Kirchengesangbücher of the 17th century. There are also five short contributions on liturgical points, and over a dozen on hymnological questions. Finally there is a bibliography for liturgy and one for hymnology, the latter being divided into sections on theology and music, hymnology, church music, and general history of music. This will be found to be a very useful tool.

Finally we record a new periodical which has an important liturgical aspect, *L' Orient Syrien*, a quarterly review of

study and research on the Syrian-speaking churches, printed in French. The first volume, for 1956, augurs very well for the future of this quarterly. There are many articles on the Eastern liturgies, on the various forms of the Divine Office, as well as on baptism—almost the whole of the second number is concerned with the theology and the rites of baptism—on confirmation and on marriage. There are also some valuable historical contributions. Anyone with a special interest in the Eastern Churches should certainly see this magazine. The cost is 27s. 6d. per annum, and the British agents are Parker and Son Ltd., 27 Broad Street, Oxford.

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