

Recent Liturgical Literature

WE begin with a very important biography, *The Life and Work of Edmund Bishop*, by Nigel Abercrombie. Longmans, London, 1959. 539 pp., 70/- net. How few are the studies of modern liturgists and how welcome is this long and fully documented work. Bishop's name is perhaps best known through his *Liturgica Historica*, a collection of some of his very valuable contributions to learned journals. Apart from this, his published work included the volume written in collaboration with Dom Gasquet on *Edward the Sixth and the Book of Common Prayer*, issued in 1890. But many articles remain uncollected, as is seen in the bibliography in this life. Bishop was born in 1846 and died in 1917. From 1864 to 1885 he was a clerk in the Education Office, and after his retiral became a postulant at Downside, but soon discovered that he had no real vocation there. His life was otherwise spent largely in liturgical research, and his work was very highly thought of by many contemporary liturgists, though it was rather depreciated by a few. This biography gives full details of his work and experience, showing not only his actual achievements but also, what may be of greater importance, the methods he adopted in liturgical research, methods which have had very great influence on other students. This book is full of interest and can be warmly commended to all liturgical students.

Liturgies of the Past, by Archdale A. King. Longmans, London, 1959. 487 pp., 70/- net. This is the fourth and final volume of the important series by this writer, the earlier volumes of which have been noticed in this *Annual*. The liturgies dealt with here are those of Aquileia and of Benevento, the Gallican and Celtic Rites, those of medieval England, and the Rite of Nidaros (Trondheim). Each rite is studied in the same way—the historical background is explained; there are notes on the church architecture, the Calendar, the liturgical books, the chant, vestments, and so on, while the rite itself is described in detail. Particularly useful is the section on the Rite of Nidaros, which does not seem to be dealt with elsewhere in English. But many readers may find the chapters on the medieval English and the Celtic liturgies of greatest interest. The photographs, as was the case in earlier volumes, are useful and well-

produced, and the bibliographies will prove of great value. The author is to be congratulated on completing a very valuable task, and those who possess the four volumes have at hand a most useful set of reference books on Western Liturgies.

Another work has been completed, in the second volume of *The Mass. A Liturgical Commentary*, by A. Crogaert. Burns and Oates, London, 1959. 311 pp., 30/- net. This is an excellent abridged translation from the French original. This volume discusses the Mass of the Faithful, with introductory remarks on the Passover and the Last Supper. The Liturgy itself is given detailed examination from historical, liturgical and doctrinal points of view. A very full index applies to both volumes, which are quite up to date in their reference to the latest instructions and rules.

Messrs Burns and Oates are publishing a series of "Faith and Fact Books", at 7/6 each. They will cover many doctrinal and practical subjects in a well-documented and scholarly way. One that will interest readers is *The Worship of God*, by M.-D. Phillipe, O.P. The title might indeed lead one to expect something different from what the book contains. It is chiefly concerned with the idea of sacrifice, first of all with the Old Testament sacrifices, which are taken to be types of the sacrifice of the Cross. The second section is entitled, "The Worship of the Sacrifice of the Cross", and deals with the idea of Christ worshipping the Father by his self-offering on the Cross, a sacrifice of love which leads to a new revelation of God's mystery. This last thought is expanded in the third section. The sacrifice of the Cross is a revelation of the mystery (a) of the love of the Father and of his oneness; (b) of the justice and mercy of the Father; (c) of the Father's omnipotence and of his presence in all that exists; and (d) of the eternity and holiness of the Father. This sacrifice "is indeed for the Christian the wisdom of God, a wisdom which allows him to worship, in spirit and in truth, the one God, his Creator and his Father". This is an interesting and helpful study.

A second volume in the same series is by Father Amiot, *The History of the Mass*. This is a brief but useful summary of the subject, dealing with the development of the Eucharist and the significance of its various sections.

Much more important, however, is the new edition of J. A. Jungmann's *The Mass of the Roman Rite*. Burns and Oates, London, 1959. 70/-. This is the one-volume

edition, with the text, but without the detailed critical apparatus, of the two-volume edition. Jungmann's book is one of the standard treatises on the subject, and it is good that the text is now available at a much smaller price than before.

A small book by Romano Guardini is worthy of careful examination. *Before Mass*, Longmans, London, 1957. 203 pp., 8/6 net. This well-printed volume is not another treatise on the Roman Missal. The contents were originally discourses given before attending Mass in order to prepare for its due celebration. They were not intended to interpret the service, but to "reveal what the Mass demands of us and how those demands may be properly met". In a word this book is concerned with personal preparation, and in consequence the greater portion of the book can be profitably read by non-Romans. For the basic principles referred to are applicable to all who would prepare their hearts and souls for worship, whether at an ordinary preaching service or at the Holy Communion. There are two parts, the first, "Sacred Bearing", which contains short papers on such subjects as Stillness, Silence and Hearing, Composure, the Holy Place, Holy Day, and Holy Hour, the Revelatory Word, the Word of Praise, the Word of Entreaty, various hindrances such as habit, sentimentality and human nature. Part Two is entitled "The Essence of the Mass", and deals with various parts of the service—the Institution, the Memorial, Christ's Offering of Self, Encounter and Feast, The Mass and the New Covenant, The Mass and Christ's Return. The aim is not merely explanation or exhortation, but to meet the problem of full co-operation in a holy liturgical act. The subjects enumerated indicate that the book is full of suggestion, for points of instruction to young people, for communion sermons, and above all for personal devotion.

We turn now to some works that emanate from the Reformed Church of France. Max Thurian, whose name is well-known in connection with the liturgical movement in that Church, and who is a member of the Order at Taizé, has been publishing a series of important books, some of which are being translated in the series of Studies in Ministry and Worship, e.g. *Confession* and *Marriage and Celibacy*. Two which are more closely connected with the interests of this *Annual* are noticed here. First is *La Confirmation. Consécration des Laïcs*. Neuchâtel, Delachaux et Niestlé, 1957, 120 pp. Fr.sw. 4.50. Thurian notes that the Reformers

rejected the medieval doctrine of confirmation and replaced it by a ceremony which goes under different names, "reception", "admission", or "confirmation" in the subjective sense, and asks whether this is really conformable to New Testament thinking. There is therefore an examination of New Testament teaching and of some historical expressions of doctrine. Especially is the relation of confirmation to baptism discussed. Thurian comes to the conclusion that confirmation should be a sort of new consecration to the service of Christ and the Church, in which there should be a laying-on of hands. This would be especially a "confirmation" or consecration of lay persons to a service which might have three possible forms, as catechist, as reader, or as visitor. The whole argument needs to be followed through in detail. Though interesting and helpful as a pointer to the larger service possible to lay people, it will probably appear to many readers as not altogether conclusive.

Secondly, we note *L'Eucharistie. Mémorial du Seigneur. Sacrifice d'action de grâce et d'intercession*. Same publisher, 1959. 286 pp. Fr.sw. 8.50. This will be found very helpful as a statement of Reformed doctrine, written with a modern emphasis and a strong ecumenical interest. The book is in two parts. The first deals with the Old Testament prototypes, taking *mémorial* as the keynote, and the second is a consideration of the memorial in the New Testament and the sacrificial significance of the Eucharist. The words of our Lord at the Last Supper are closely examined, leading on to a discussion on sacrifice and the Real Presence. The whole argument is conducted on deeply spiritual lines, and those who are interested in eucharistic doctrine must study this contribution. At the end of the volume a eucharistic liturgy is given in outline, with a complete consecration prayer.

The same service is published in full by Les Presses de Taizé (1959. 64 pp. Fr. 900) under the title, *La Liturgie Eucharistique à Taizé*. This is very interesting as an adaptation of Reformed custom to ecumenical needs.

In this connection may be mentioned also the work by Pierre-Yves Emery, a member of the same community, *Le Sacrifice Eucharistique selon les théologiens réformés français du XVIIe siècle*. This formed a complete issue of *Verbum Caro* in 1959. The writer gives a brief conspectus of the attitude to the problem adopted in the Reformed Church from Calvin to the Reformed theologians of the 17th century, including Jean Claude, Philippe du Plessis-Mornay,

Le Faucheur, De Larroque, Du Moulin and others. There are separate sections on Eucharist as including the commemoration of Christ's sacrifice, sacrifice of thanksgiving, of intercession, of the bread and wine, and of the Church. The various lines taken by these theologians are brought together in the final section, which presents a statement of what the author regards as the true view of the eucharistic sacrifice.

A small book which also comes from Les Presses de Taizé by the Prior of the community, Roger Schutz, is *Vivre l'aujourd'hui de Dieu*. 144 pp., Fr. 540. What are the dominant points of our century? The search for unity, the increase of democracy, the acceleration of evolutionary progress in agriculture, industry, etc., the increasing hunger in the world, the division of the world into two political blocs, and the fact that the rising generation seeks to live its own life. As against this are the dominant values of the interior life, the submission of man to the action of the Spirit of God, and the value of contemplation. What is it to live in the world, to live in the Church, to live the tension between the Church and the world? Then the author turns to the three rules of the Taizé community, celibacy, community of goods, and acceptance of an authority, and tries to show their value in the answer to his questions. Finally there is a section on allowing Christ to light up in us the fire of his love. This book, finely printed, though mostly in italics, will be found most valuable as a subject for meditation and devotion.

A small book by A. S. Herbert, *Worship in Ancient Israel*, Lutterworth Press, London, 1959, 51 pp. 7/6 net, is the fifth volume of the series, "Ecumenical Studies in Worship". This goes back to the Old Testament to examine the principles of worship as revealed there. This is a useful study and will be found helpful to those who wish to talk to Bible Classes or congregations on the early worship of Israel. The book opens with a discussion on the basis of Israel's worship, which is the nature and character of God. There is a short section on words used in connection with worship, "praise", "bless", etc. The media of worship—sacrifices, objects, persons and occasions such as festivals—are all briefly examined. A short chapter on the aim of worship and its fulfilment in Christ brings the book to its conclusion.

We turn to two books from the United States, both published by the Muhlenberg Press, Philadelphia, in 1958.

First is *Luther on Worship. An Interpretation*, by Vilmos Vajta. 200 pp., 22/6. This is a translation of the second edition of the original, *Die Theologie des Gottesdienstes bei Luther*, published in Göttingen in 1954. The purpose of the book is not to examine the various forms of worship inspired by the reformer, but rather the basic theological issues. A brief introduction asks, What is worship? and incidentally refers to some of the recent literature on the subject. Behind this question is the fact that God deals with men through his creation, his word and the sacraments, but especially in the Word made flesh, Jesus Christ. But the benefits come to men only by faith. Worship is thus the work of God and on the other hand also the work of faith. Under these heads there is discussion of the proclamation of the Word, the presence of Christ in the Lord's Supper, the sacrifice in the Eucharist, the office of the ministry as the impartation of the gift of God, the priestly sacrifice of believers, and other problems. There is constant reference to Luther's writings, and the work seems to give a fair picture of his ideas on worship. As not much is available on this subject the English translation is very welcome.

The other book is *Eucharist and Sacrifice*, by Gustaf Aulen. 212 pp., 24/6. ⁽¹⁾ This is translated from the Swedish original which was issued in 1956. The introduction speaks of the current interest in the Lord's Supper, from the point of view of the liturgical renaissance, of modern biblical research, and of ecumenical conversations. The first section of the book takes as its subject the ecumenical discussions, the pronouncements of conferences, e.g., on Faith and Order, the preparatory articles for Lund as published in *Intercommunion* and *Ways of Worship*, certain Anglican documents including the article by Father Hebert, Dix's *Shape of the Liturgy* and Mascal's *Corpus Christi*, and two Roman voices, those of Masure and Pascher. The second part goes back to the Reformation, and examines in particular the doctrine of the Eucharist in the writings of Luther, with a short chapter on the recent developments in Sweden. The main points examined are the Eucharistic Sacrifice and the Real Presence. The third part of the book goes back to the New Testament, with special examination of the same two points. The last part gives certain conclusions, first on the question of ecumenical orientation, secondly on the Eucharistic Sacrifice, and a final brief chapter on *Mysterium Christi*. The author's name is a guarantee of the interest and value of

(1) To be published in this country by Oliver & Boyd, price 18/-.

this work. He seeks to stress the importance of restoring a balance between the emphasis on the Death of Christ and his Resurrection, his Real Presence and his Coming again, the individual and the Communion of Saints. His ideas certainly merit close attention.

We take next two works with an emphasis on the musical side of worship. First, *The Sacred Bridge. The Interdependence of Liturgy and Music in Synagogue and Church during the first Millenium*, by Eric Werner. Dennis Dobson, London, 1959. 618 pp., 90/- net. Here is a book which is in its way quite exciting. It faces problems which needed to be faced, and the result is a work which will long be indispensable for the student of liturgical chant. The point of the title is the fact that Judaism and Christianity have drifted apart, but "a sacred bridge still spans the abyss", this being in fact liturgical chant. The book is in two parts, the first concerned with liturgical texts and the second with the music, an arrangement which entails some duplication. The first studies the scripture lessons, their liturgical significance and their musical tradition. The psalms, prayers, hymns and acclamations are surveyed from the historical and liturgical point of view. The second part gives a musical survey of many of the same subjects, and here the author is more independent, and puts forward his own views and theories, for instance on the question of the influence of the Temple on both Jewish and Christian liturgy. He holds that the "eight modes" of medieval music had their origin not in the Greek modes, but in "cosmological and calendaric speculations", and were based not on pre-existent scales but upon formulas, assembled into eight groups. Many of his ideas are original and interesting, though in some cases he does not produce convincing argument. It should be noted that there are some errors in the references to the Christian liturgies and their content.

The bibliography is contained in the notes to each chapter, and is extremely valuable and interesting. It is unfortunate that nothing later than 1950 is noted, the MS. having been completed then, especially as so much work has been done in the last decade. But this book is a "must" for every liturgical-musical student, if not indeed for every minister and choirmaster. Some ministers are in fact already using the book as a basis for special teaching for their people.

The second book is by Erik Routley, *Church Music and Theology*. S.C.M. Press, London, 1959. 120 pp., 8/6 net.

This is the eighth volume in the series of "Studies in Ministry and Worship", which is proving to be of so great interest and value. The author claims that this is little more than "theological footnotes to musical criticism", but it is to be hoped that it may lead to something larger and perhaps more systematic. Not that these "footnotes" are unsystematic, but every reader will agree that this can be only a preparatory study for a fuller work. This hope is underlined by the fact that Dr Routley says he comes only to an "interim conclusion". He begins with the Old Testament, finding there the principle of restraint, and passes to the New Testament, where the positive principle is that of grace. These principles have to be applied to aesthetics generally, and to music in particular. Some historical examples are referred to, Romanticism being condemned, and J. S. Bach being taken as an eminent example of the observance of both principles of restraint and grace. In later chapters he attacks "bad music", and in "practical matters" gives much good advice. Not all readers will agree with all that he says, but they will have at least to face his challenge.

Finally, a few notes on the new Congregational Church service book, *A Book of Services and Prayers*, Independent Press, London, 1959. 13/6. This is a very neat, well-printed book of small size, $6\frac{3}{4}$ inches by 4, bound in scarlet cloth. It is divided into three parts. The first contains services. There are two each for morning and evening worship given in full, and additional three orders for the morning service in outline. These are followed by sacramental services, Baptism of Children, Baptism of Believers, four invitations to Communion, the Communion Service in two forms, the former of which is largely the same as the first order in the *Book of Common Order*, 1940. In the second order, instead of the Pauline narrative of the Institution, that of Matthew is used, and the bread and the wine are distributed separately. There are services for special occasions: for the reception of church members on profession of faith, and by transfer from other churches; for the induction of deacons and the dedication of teachers; as well as Marriage, Burial, Ordination, and Induction services, the laying of a foundation for a church, the dedication of memorials and gifts, and forms for use at an Assembly of Churches. Part II is a section of Prayers of Invocation, Thanksgiving and Confession, Prayers for the Christian Year, Prayers of Petition and Intercession, and so on, concluding with a Treasury of Prayers which includes selections

from Ancient Liturgies, from the *Book of Common Prayer*, "Prayers of Reformers and Congregationalists", and "Prayers of Great Christians down the Centuries". This part will be found to be a good source-book. Part III is called "The Scriptures", and includes sentences inviting to worship, ascriptions and benedictions. There is a Lectionary for two years, also a Table of Psalms for the Sundays of the year, and the Lectionary of the Church of South India is copied. There is little doubt that members of the Society will find this book worth study. Much of the material may be already available elsewhere, but there is also much that is less familiar.

JOHN A. LAMB