

Recent Liturgical Literature

Two volumes mentioned in last year's *Annual* have now been translated into English and should be widely read. That by Max Thurian on the Eucharist is appearing in two parts in the series "Ecumenical Studies in Worship", under the title *The Eucharistic Memorial*. The first part dealing with the Old Testament relationship is translated by J. G. Davies (Lutterworth Press, 9/6), and the second part should be ready shortly. This is a very valuable study. The other book is that by Roger Schutz, published in English as *This Day Belongs to God* (The Faith Press, 7/6). This has an interesting introduction by the translator, J. C. Dickinson, and a preface by the Bishop of Sheffield. This also should be warmly welcomed, and it is to be hoped that many will read it and have minds informed and stimulated by this study of the contact between the Church and the modern world.

One of the most important of last year's works on liturgy in English is *The Origin of the Modern Roman Liturgy*, by S. J. P. van Dijk, O.F.M., and J. Hazeldon Walker. (Darton Longman and Todd, 1960, 586 pp. 70/-). It is a study of the liturgical situation in the twelfth century onwards. The work of Innocent III, the Portable Court Breviary, and the revisions that followed, Franciscan practice and legislation, the books used prior to those of Haymo of Faversham, the development of the liturgy from the Mid-Thirteenth century, the work of Nicholas III—these are carefully examined in the light of many manuscripts, which are listed and illustrated in 18 fine reproductions. While a good deal of this is technical, the story itself is full of interest and is quite readable. The liturgical student must not miss this.

Two new "handbooks" on the Roman service books call for attention. The first is *A Handbook of the Liturgy*, by Rudolf Peil (Herder-Nelson, 1960, 317 pp. 30/- net.) The title of the German original, "Handbuch der Liturgik für Katecheten und Lehrer", indicates the purpose of this volume. It is meant to assist those who are teaching the young about the meaning and methods of worship. There is much here which is helpful to the reader with an ordinary and general interest in liturgy. The many references to

other works are very useful. The methods of teaching indicated will be of interest to all who have anything to do with religious education, most chapters ending with "hints for the teacher". The whole scope of Roman services and sacraments is covered.

The other book is of more general use—*The Worship of the Church*, by William J. O'Shea (Darton Longman and Todd, 1960. 582 pp. 28/-). This "companion to liturgical studies" claims to be a complete guide to the practice and meaning of the Roman liturgies. It is certainly very comprehensive, and will form a most useful reference book. The services themselves are described and are explained in the light of their history and their present purpose. Church architecture, the Christian Year, vestments and many details find a place here. The opening chapters deal in a general way with liturgy. It is considered as a sacred science. The place of Christ in worship is examined. The purpose of the liturgy is to show forth the glory of God and to lead to the sanctification of man. It is a school of Christian life and a school of doctrine. The use of the liturgy for the communication of the faith leads to a discussion of the language of the liturgy, its use of Scripture and of liturgical formulae. The various actions, postures and so on are explained, and a brief chapter discusses the significance of music in the liturgy. The remainder of the book covers much of the usual ground in an examination of the various services and sacraments, of the Divine Office, and of extra-liturgical devotions. Mention must be made of a very extensive bibliography, which is by no means confined to Roman books. Altogether this is a very useful book at a reasonable price.

Two books face the problem of the relation between liturgy and dogma. One is a small paper-back in the series of "Stagbooks"—*Liturgy and Doctrine*, by Charles Davis (Sheed and Ward, 1960. 100 pp. 4/6). The sub-title is "The Doctrinal Basis of the Liturgical Movement". Among the subjects discussed are a new understanding of Christ, His Resurrection, and Glorified Humanity; the mystery of the Church; the mystery of salvation; the theology of the Eucharist; and a re-awakening of the eschatological hope. Obviously these subjects can be treated only briefly here, but as an introduction to the whole question the book has real value.

The other is *Initiation à la Liturgie*, Vol. I, by Cyprien Vagaggini (Bruges and Paris, 1959. About 27/-). This is the first part of a new study originally written in Italian and

translated into French. This new form of study of the liturgy is not purely historical, though based on history ; it is more than an attempt to bring to light the forces, cultural, psychological and spiritual, which have intervened in the evolution. The author points out that the liturgical movement works in three directions—a spiritual direction, the liturgy being the inspiration of personal religion ; a pastoral direction, the aim being to make the liturgy intelligible to the people and so to affect them in a religious direction ; and a theological direction, laying emphasis on the connection between liturgy and dogma. This work takes up this third point and seeks to “ shed light on the nature of the liturgy, its place in the economy of salvation, and its relations with the Bible, with faith, with theology, with the spiritual life and the pastoral art ”. It is good to know that this work is being translated into English, and will be published by the Liturgical Press, Collegeville, Minnesota, under the title, *Theological Dimensions of the Liturgy*.

At this point we may mention *Le Mystère Liturgique d'après Saint Léon le Grand*, by Dom Maria Bernard de Soos. (Liturgie Wissenschaftliche Quellen und Forschungen. Heft 34. Aschendorffsche Verlagsbuchhandlung, 1958. 152 pp. 22/6). The idea of mystery in the liturgy has been widely known since Dom Casel made it so central in his exposition of worship. This book is a study of the idea of liturgical mystery which Leo seems to have held in the middle of the fifth century. He may have been responsible for some of the Masses still available in the Leonine Sacramentary, but he is also the first Pope whose sermons still survive, some 96 of them. Some of his letters are also valuable. These are used in this examination of his views. Some of the words he used are studied, e.g., *hodie* (as in *Salvator noster hodie natus est*), *memoria*, *celebrare memoriam*, *festivitas*, *gratia*, and so on. But this only leads to a study of the way in which the mysteries of Christ in the liturgical solemnities can renew for the members of the Church the mysteries of salvation accomplished by Christ. But this is never automatic, for the individual Christian must make a personal effort to participate in the mysteries. This is an unusual but very interesting work.

Another partly historical study is *Studien zum Te Deum, und der Geschichte des 24. Psalms in der alten Kirche*, by Ernst Kahler. (Göttingen, Vandenhoeck und Ruprecht. 1958. About 24/6). This is a very detailed and up-to-date examination of the *Te Deum*. Each section

is studied carefully, and the conclusion is reached that the whole original text is a Preface, Sanctus and Post-Sanctus of an old Latin Easter Vigil, and must have been in existence by the second half of the fourth century. The connection with Nicetas Remesianus as editor or redactor is left doubtful. An interesting chapter discusses Luther's view and use of the Canticle.

A very important volume is *Le Sacramentaire Gélasien* (*Vaticanus Reginensis 316*). *Sacramentaire presbytéral en usage dans les titres Romains au VIIe siècle*, by Antoine Chavasse. (Tournai, Desclee. 1957. 817 pp. About 51/-). This forms the first volume of Series IV, *Histoire de la Théologie* in *Bibliothèque de Théologie*. It is a very close study of the Gelasian Sacramentary, said to be of exceptional importance for the historian of institutions, the historian of liturgy, and also for the theologian. The author does not accept a purely Gelasian origin, on the ground that it is a compilation in which parts belong to different epochs, and in which Gallican elements are side by side with portions authentically Roman. The Sacramentary has been analysed in detail. There is a careful textual examination of the MS. Vaticanus Reginensis 316, dated by Chavasse about A.D. 750. This MS. is compared with other MSS. which are fully listed. The body of the book, the printing of which is exceptionally clear, works through the book section by section, comparing it with other Sacramentaries and placing it so far as possible in the liturgical tradition of Rome.

There have been recently published in English two famous works on the Eastern liturgy. One is by Nicholas Cabasilas—*A Commentary on the Divine Liturgy*, translated by J. M. Hussey and P. A. McNulty. (S.P.C.K., 1960. 120 pp. 18/6). Though little is known of Cabasilas, he was of some importance in his time. Born about 1300 or 1320, he lived at a time when the Byzantine Empire was suffering from civil war between the Cantacuzenes and the Palaeologans. At the same time there was considerable theological controversy over the question of "palamism", for and against the argument that the climax of hesychast contemplation was the vision of the divine light, nothing less than the pure essence of God. Cabasilas wrote several works, which had little to do with the controversies of his day. Indeed this commentary on the Divine Liturgy is the best-known and most important of all. It is made available to the English reader for the first time, and he will find in it much theological perception, learning and piety. Here is a

full description of the Eastern Liturgy, accompanied throughout with comments which should enrich the spiritual understanding of the great act of Christian worship. However strange some of this may seem to us, those who read will be surely rewarded.

The other is by N. V. Gogol—*The Divine Liturgy of the Russian Orthodox Church* (Darton Longman and Todd, 1960. 67 pages, 6/6). This work is much the more modern of the two, having been first published in 1851. Gogol is well-known in Russian literature, but here his aim was to put into words the deep inner meaning of the liturgy and to instil into the people a more genuinely religious life. Here again is a mystical description of the ritual and ceremonial of the liturgy, each part being explained symbolically. It is excellent that these two little books should have been made available for the English reader. A study of them should help very greatly in the growth of mutual understanding between the separated branches of the Church.

At this point attention may suitably be drawn to two of the new "Faith and Fact Books" published by Burns and Oates, at 7/6 each. *The Eastern Liturgies*, by I. H. Dalmais, gives an excellent brief survey of the subject, including not only the Eucharist, but also the rites of initiation, penitence, ordination and marriage, as well as the Divine Office. This is probably the best short introduction to the subject.

The Christian Calendar, by N. M. Denis-Boulet, is also very valuable. The origins of the Calendar, pre-Christian Calendars, the Christian Sunday, the date of Easter, the development of the Christian Year, are all dealt with succinctly. Present problems about the Calendar, e.g. the question of a fixed Easter, and the work of the World Calendar Association, are also discussed. This is a very useful introduction to the study of the Christian Year.

This brings us to a book by Patrick Cowley—*Advent: Its Liturgical Significance* (The Faith Press, 1960. 88 pp. 7/6). This is a protest against the wrong use of the season of Advent. Much of the season is now regarded as a preparation for the remembrance of the First Advent; but the author believes that it ought to be, what it was originally, a preparation for the Second Advent. He says the success of the "Adventists" is due to the passionate intensity with which they preach the Second Coming, as well as to the Church's uncertainty and timidity about it. He holds that the Church should change its attitude to this season, and

that Advent should be regarded as the end rather than as the beginning of the Christian Year. The Sundays of Advent should be used for an expression of the eschatological hope and an opportunity of prayer and watching for the time when sin and death will be finally overcome. How far this is now possible will be open to argument, but the whole question is of great importance, and the reader will be stimulated by Prebendary Cowley's thesis.

The Bishop of Woolwich, the Reverend J. A. T. Robinson, has written an important and inspiring book—*Liturgy Coming to Life* (Mowbrays, 1960. 115 pp. 13/6). Here he gives an account of a liturgical experiment at Clare College, Cambridge, where he was Dean from 1951 to 1959. First he gives the history and theology of the experiment, which consisted in the application of the idea of the Parish Communion in a college of some 400 young men. How was this group to become effective as a witnessing community? One important thing was that every student should feel that the College Chapel was *his* chapel. The central service was Holy Communion, and this had to be regarded above all as action, an action which sets forth not only what Christ has done *for* us, not merely to perfect his redemption *in* us by the union of our lives with his; but also to offer ourselves as the instrument of his action *through* us. But one cannot give a summary, one must read for oneself. The second part of the book contains communion addresses on the meaning of the Eucharist, and the last part contains the text of the service with notes on the opposite page.

Mention may be made of another book on Prayer Book revision—*Prayer Book Revision in the Church in Wales*, by Ewart Lewis. (The Church in Wales Provincial Council for Education, Penarth, 1958. 57 pp. 6/-). The author is the Honorary Secretary of the Standing Liturgical Commission of the Church in Wales, and is therefore in a position to describe fully what has been taking place. Revision work began in 1951, and is not yet complete. It is interesting, however, to have this account which contains the proposals so far approved for experimental use, which include a Revised Lectionary and Tables of Proper Psalms, as well as revised services of Baptism and Confirmation.

Peter Hinchliff has written a fascinating account of the proceedings which eventuated in the publication, in 1954, of a revised edition of the Book of Common Prayer for South Africa. *The South African Liturgy. The Story of the Rite and its Consecration Prayer*. (Capetown, Oxford

University Press, 1959. 21/-). While mainly historical in its nature, problems such as that of the early consecration prayer are squarely faced. The influence of liturgists such as W. H. Frere, whose criticisms of the first suggestions for revision were of great importance, are dealt with in detail. A whole chapter discusses the Epiclesis controversy. Much of this discussion is of great importance for any future revision of the Liturgy, and will be found full of interest for those who, though not Anglican, give time to this kind of study.

The second volume of the series "Worship in the Body of Christ" has now been published—*Every Man in His Ministry*, by Basil Minchin (Darton Longman and Todd, 1960. 328 pp. 16/-). As the title suggests, the main subject is the ministry of the Church, and the work is of value in the present discussions of ordination problems. As an Anglican the author is in favour of episcopacy, but he is not at all extreme, and much that he says is pertinent at the present time. The second part of the book is an examination of Concelebration from the historical angle, as well as in relation to the problems of reunion. The third volume in the series—*Outward and Visible*—is shortly to appear. This deals first with the House of God, a study of church architecture, historical and practical; and second with the details of the Eucharistic action—the behaviour of laity and of the ministry, actions, gestures, movements and so forth, in the service of Holy Communion. The whole series is full of interest, and though not all readers will agree with all the conclusions, most will be impressed by the fair and readable way in which the case is presented.

Massey Hamilton Shepherd, Jr., has edited an interesting collection of addresses under the title, *The Liturgical Renewal of the Church* (New York, Oxford University Press, 1960, 160 pp. 22/6). There are five addresses and one sermon delivered at a liturgical Conference in Grace Church, Madison, in May 1958. Subjects discussed include the theology of the liturgical movement, with its reference to the doctrines of the Church, of the Sacraments, and of the Holy Spirit; the social implications of the movement, the pastoral implications for the daily life and work and worship of the parish; and so on. This is a small book, which may seem a little expensive, but it is well worth reading.

Dr Shepherd is also the author of one of the "Ecumenical Studies in Worship"—*The Paschal Liturgy and the Apocalypse*. (Lutterworth Press, 1960. 100 pp. 7/6). The

book is in two parts, the first discussing the paschal liturgy in the primitive church. The meaning of the day, of the week and of the Sabbath, the place of the Pascha in the Gospels and in later practice and devotion are examined. The second part is a study of the Paschal Liturgy in the Apocalypse, the idea being that "the Paschal Liturgy gave the Seer a basic form of reference both for the major theme of his prophecy, and for the larger outline through which it was conveyed to the churches".

Brief reference should be made to a collection of prayers. *Prayers of the Reformers*, compiled by Clyde Manschreck (Epworth Press, 1960. 183 pp. 10/6). This is a very useful collection of prayers from the writings of Luther, Melancthon, Calvin, Knox, Cranmer, Coverdale, Becon, Ridley, Jewel and others. These are gathered under subjects such as Invocation, Thanksgiving, Confession, Prayers for the Church, for all sorts and conditions, at communion, baptism, marriage, etc. There is a short essay on the meaning of prayer for the Reformers. Many of the prayers could not readily be found elsewhere, and they offer wise guidance to ministers for their own and for public prayer.

Two books of meditations on excerpts from the Book of Common Prayer should be noted. *The Comfortable Words*, by W. W. S. March (Mowbrays, 1961. 130 pp. 7/6). This is called a pastoral and theological commentary on the four Comfortable Words, which are read in the Communion Service between the Absolution and the *Sursum Corda*. After an introductory chapter on the general significance of the Words, they are examined one by one, their unity being suggested by the titles which recall the Advent, the Love, the Death, and the Glory. A final chapter binds what precedes to the *Sursum Corda* itself. This is all very well done and will provide valuable suggestions for any who wish to prepare a short series of addresses, as well as a guide for personal meditation.

The other book is by Robert H. Rodenmayer—*Thanks be to God* (James Clarke & Co., 1960. 126 pp. 9/6). This is a series of eleven meditations on the General Thanksgiving. These should be found helpful, in spite of many Americanisms, both for providing subjects for personal devotion and suggestions for addresses.

A small book has been written by Charles Cleall—*The Selection and Training of Mixed Choirs in Churches* (Independent Press, 1960. 132 pp. 9/6). This is not merely a book on the technique of choral singing, though there is

valuable advice on that and related subjects. There are some unusual and striking ideas, as in the chapter on "Priesthood and Prophecy", where the terms are applied to the choice and exercise of church music. The claim is made that the person in charge of the music "must decide what is to be sung". Every choir master and minister should read this book which emphasizes the close relationship that exists between their forms of service to the Church.

Finally, a note on an important contribution to the history of church music. *Droit ecclésiastique et musique sacrée*. (Editions de l'oeuvre St. Augustin, St. Maurice (Suisse), 3 vols. 194, 210, 235 pp. About 72/- for the three). These volumes form a history of sacred music. The first volume covers the ground from the origins to the reform under Gregory the Great; the second deals with Gregory's reform and its application to the Western Church; and the third, the decadence and reform of liturgical chant. This brings us down to the legislation of the seventeenth and eighteenth centuries. Two further volumes are promised on the restoration of sacred music. The work is written in view of the Encyclical *Musicae Sacrae Disciplina* issued by Pope Pius XII at the end of 1955. The purpose is not merely to trace the history of church music since the beginning, but to examine that history in the light of the legislation of the past. This can be strongly recommended as an up-to-date fresh and on the whole easy to read series of studies.

There has just appeared Volume E1 of the "Bibliographia ad usum seminariorum", *Critical Bibliography of Liturgical Literature*, by Vismans and Brinkhoff (Nijmegen, 1961, 80 pp. 13/-). This is a very useful list of books on various aspects of liturgical study,—works of reference, periodicals, handbooks and introductions, the history of worship, the books of the Roman Rite, the Liturgical Year, the church and its equipment, and the Rites of non-Roman liturgies: altogether a very valuable work of reference, especially as there are notes on most of the books listed. The section on Protestant Liturgy is inadequate, but the standard of accuracy seems to be generally high. Dr W. D. Maxwell, however, will be surprised to learn that he is an Anglican, and that his *Outline of Christian Worship* has reference chiefly to the Anglican Liturgy (p. 25).

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