

Recent Liturgical Literature

THE first note must be one of apology. In last year's *Annual* (p. 47) the name of the author of *Droit ecclésiastique et musique sacrée*, was accidentally omitted. His name is André Pons.

It is with pleasure that we welcome the translation of some books already mentioned in these articles. There has just appeared *The Whole Man at Worship*, by H. Lubienska de Lenval (Geoffrey Chapman, 1961, 86 pp. 10/6 net). This is a translation of *La liturgie de geste*, and is a discussion on actions and gestures, and the ideas expressed by them—reverence, obedience and so on. The gestures of our Lord are a fundamental study, and there is history of certain liturgical gestures, some of them criticized adversely. The English title suggests the basic idea, that the whole man, body as well as mind and spirit, should be exercised in the expression of worship. A good deal of attention is given to questions of education.

Another recently translated work is that by I. H. Dalmais, *Initiation à la liturgie*, under the English title, *Introduction to the Liturgy* (Geoffrey Chapman, 1961, 208 pp. 24/- net). This contains an introductory chapter on 'Liturgical Reality'; Part One on 'The Theology of the Liturgy', and Part Two on 'The Form of the Liturgy', this last section covering a discussion on the elements of the liturgy, the various kinds of liturgical celebration, the history and families of the liturgy. The whole is written in the light of the Liturgical Movement, with much originality yet based on a sound Roman theology.

A third important translation is that of *Eucharist at Taizé* (The Faith Press, 1962, 85 pp. 9/- net). This has stiff paper covers printed in a style similar to that of the original French edition, which was noticed here two years ago. The translation is very well done, and the book is beautifully printed. There is a valuable introduction by Max Thurian which forms a useful commentary on the service itself. This is an excellent contribution to liturgical study, and is well worth the small cost.

Perhaps this is the point at which to mention a new book from Taizé itself, *Office de Taizé* (Les Presses de Taizé, 1961). This may be had in two forms, in stiff paper covers

at about 15/- ; and bound with the Psalter of *La Bible de Jérusalem*, with canticles and prayers, at about 25/-. This is the Breviary of the Community, and can be used either in personal or in corporate devotion, and is indeed equally suitable for either use. The Office, we are told, is "the fruit of an experience of prayer in community, with its roots deep in the ecumenical tradition of the Church". This volume too is beautifully produced in black and red, and has many original decorative drawings.

Yet another work of translation is *The Liturgy of the Roman Rite*, by Lechner and Eisenhofer (Nelson-Herder, 1961, 507 pp. 42/-). The original was *Liturgik des römischen Ritus*, published in 1953, and already noticed in the *Annual*. But this translation has made use of various decrees and instructions of the Congregation of Rites, including the new order for Holy Week, as well as recent liturgical studies in general. This is one of the most useful handbooks to the study of the Roman services. The printing is excellent and very readable. Each section has its own bibliography, also brought up to date. All aspects of Roman worship, the Eucharist and the other sacraments, the Divine Office, the Christian Year, the words, actions, setting, furnishings and vestments, receive careful and clear description. The many references are printed at the foot of the pages, which makes for easy understanding. There is an excellent index.

An interesting book from the Roman Catholics of America comes in *The Dynamics of Liturgy* (The Macmillan Company, New York, 1961, 146 pp., about 35/-). This is really a collection of eight essays whose titles are, 'The Beginnings of the Liturgical Movement'; 'The Work of the People'; 'Lent: Rebirth and Resurrection'; 'The Christmas Cycle'; 'Liturgy and the Arts'; 'The Eucharist and the Liturgy'; 'A few Reforms'; 'Liturgy and Devotion'. There is a short but useful index. Much of this is fresh and original, yet emphasis is laid on the centralities of worship. It is difficult to single out any one essay. All of them have something to say to all who would worship God in spirit and in truth.

Liturgy and the Missions: The Nijmegen Papers (ed. by J. Hofinger (Burns and Oates, 1961, pp. xii, 308, 42/-) is a report of the papers read at the Liturgical Conference held at Nijmegen in 1960. The problem discussed was that of the adaptation of the Roman Rite to the native cultures in Latin America, the Far East, Africa, etc. There are in all twenty-nine papers, and it appears that every subject with

which missions and worship are concerned together is treated. The importance of the sacraments, the question of permanent deacons, the relation of the liturgy to local customs, the problems of sacred music (should native religious music be adopted?), are among the problems examined. While the actual questions are concerned with Roman services, it may be believed that the principles involved are of importance to any part of the Church that directs missionary work. Indeed much is relevant not only to mission lands, but to much mission work at home.

A new collection of *Early Christian Prayers*, edited by Adalbert Hamman, O.F.M., and published by Longmans Green (1961, pp. xiv, 320, 35/- net), has appeared. This came first in a French dress, but the translation will prove of value as a source-book for prayers. The texts include prayers from the Bible, from early writers and Fathers of the Church; prayers of the martyrs and others from papyri, potsherds and inscriptions, and finally others from early liturgical books such as the *Didache*, the *Apostolic Tradition*, *Apostolic Constitutions*, the *Sacramentary* of Sarapion, from later Eastern liturgies and from Western liturgies. Though most of this has appeared elsewhere, it is convenient to have so much under one cover, and there is a certain amount which it is difficult to find elsewhere. On the whole the translations are satisfactory, with, however, one bad feature—God is addressed as “You” throughout, except in the biblical quotations. On this point one might draw attention to the words of Dom Aelred Watkins in *The Downside Review* (Vol. 80, Jan. 1962, p. 36 note). “It is odd that the one unique English contribution to the expression of religious experience, the hieratic use of the second person singular, is now often being replaced in vernacular prayers and translations with the second person plural with its suggestion of egalitarian matiness”. It should be added that here there are twenty-five pages of references and critical notes, a glossary of technical terms, and useful indexes.

Attention must be drawn to a new number of “Ecumenical Studies in Worship: *Worship in the New Testament*, by C. F. D. Moule (Lutterworth Press, 1961, pp. 87, 8/6 net). This is a fresh presentation of the evidence about worship in the New Testament. The first chapter, “The Rock whence ye were hewn”, is a sketch of the debt of the new covenant to the old. The second is on the fellowship meal and its developments, a survey of the evidence about the Eucharist. Chapters three and four deal with Baptism and

other types of worship, and the final chapter is a very interesting discussion of "the language of worship", much of which could be regarded as "seeds for sermons". The high standard of this series is well upheld by this excellent study.

T. S. Garrett, of the Church of South India, has written *Christian Worship: An Introductory Outline* (Oxford University Press, 1961, pp. 190, 15/- net). While it covers much the same ground as other introductions, this work has its own slant and emphasis. It grew out of lectures delivered to Indian theological students, and so the chief interest is from an Indian point of view, and perhaps this is good for Western readers, since "the liturgical developments of the past twenty years in the Churches of the Reformation established in India are among the most significant in the Church of today". Another emphasis derives from the ecumenical tendency of South India. As the author says "We cannot hope for fullness of worship except in the fullness of communion with our brethren now separated from us".

After two introductory chapters, there is a sketch of the development of worship to the Reformation. A full and interesting chapter is devoted to Holy Communion in the Churches of the Reformation. There is a chapter on ordination, and one on "the consecration of life" in the daily cycle of prayer and the Christian Year. There is a short bibliography and a good index. Many will find this of great interest and usefulness, read in conjunction and comparison with W. D. Maxwell and R. Abba.

The Eastern Catholic Liturgies: A Study in Words and Pictures, by N. Liesel (Sands, 1961, pp. xx, 168, 35/-) should prove very helpful in the study of these forms. There are photographs by T. Makula of each of twelve Eastern "Uniate" Rites, that is, those of groups that are in communion with Rome. There is some historical information and there is a synoptic plan of each liturgy, with notes. This will be of special interest as showing how the Roman rite is celebrated in the East with the variations from the normal Western form.

We turn now to what must prove to be an extremely valuable reference book—*The Liturgy in English*, edited by Bernard Wigan (Oxford University Press, 1962, pp. 250, 42/-). This is a collection of Communion services in English, no fewer than fifteen Anglican from English, Scottish, American, Canadian, South African, Ceylon, Bombay, Indian (1960), Japanese, Korean, West Indian, and some African books. Every rite is fully printed except for

common forms, such as the Lord's Prayer, the Collect for Purity, and other parts which appear in all the rites. Any variations, as in words, are noted. In the second part of the book, the section of the *Westminster Directory* which deals with Holy Communion is printed; also the first Communion service from the *Book of Common Order 1940*; the Congregational service, and the Liturgy of the Church of South India. Finally there are useful appendixes, one with a list of Proper Prefaces, another with the Offertory Sentences, others discussing the Post-Communion Collects, Introits and Graduals, and the problem of Supplementary Consecration. Obviously this is an important source-book. It is intended to give Anglicans a picture of what has been achieved in liturgical revision, and also to draw together those who are concerned with Christian worship in the vernacular. There is little doubt that this intention will be fulfilled. But members of other Churches should find much here for study and interest.

A book which is also of great value in the framing of revisions, but is a good deal more technical, is *The Durham Book*, edited by G. J. Cumming (Oxford University Press, 1961, pp. 300, 63/-). This is a transcription of the folio Prayer Book in which Bishop Cosin and William Sancroft wrote their many suggestions for changes in the text and rubrics of the Book before the Savoy Conference of 1661. This is the first time these have been transcribed and the volume will be of remarkable interest to all who are concerned with the *Book of Common Prayer*. The intention of Cosin and Sancroft was to restore as far as possible the provisions of the 1549 Book, yet at the same time to take some account of objections made by the Presbyterians. Although the suggestions of the *Durham Book* were not ultimately accepted by the Church, they are of great interest and will have to be examined by revisers of the liturgy. There is a good introduction, and there are four pages of facsimiles. One must add that the book is beautifully produced.

A small book with Anglican reference but of use to a much wider public is *The Celebration of the Eucharist Facing the People* (Darton Longman and Todd, London, 1961, pp. 53, 5/-). An earlier edition was published in 1954, but the present edition has revisions and alterations to both text and illustrations. It forms a study of the Basilican position from historical, canonical, theoretical, and practical aspects. The architecture of the church building in relation to the celebration of worship and especially of the Eucharist

is taken up in the first chapter, and there are several useful drawings. The author favours celebration "over the altar" as the most suitable way, and brings forward many arguments in its favour. Though the problem does not arise in the Church of Scotland the booklet will prove very interesting to all readers.

Darton, Longman and Todd also in 1961 published *Landmarks in Liturgy*, by G. A. Michell (237 pp., 18/-). This is a study of the Eucharistic liturgy, section by section—Ante-Communion, Offertory, Consecration, Fraction, Communion and Post-Communion. The three "landmarks" chosen are the primitive rite, the medieval Mass and the English Rite to 1662. The division into sections is based upon the four Dominical actions at the Last Supper—He took, He blessed, He brake, He gave—plus the introduction and the Post-Communion, the latter of which is regarded as "an addition made by Christian piety". The history of each section is detailed from the early Church down to 1662, with reference to recent developments, and all with a view to finding out what principles should underlie revision. Many original texts are included and not a few of these will prove useful and convenient to students. There are six appendixes, each of which provides a longer text, some of these being difficult to find elsewhere. Altogether this is an interesting book, though with a good many printer's errors, mostly in the Latin quotations.

Basic Liturgy, by George Every, S.S.M., is published by the Faith Press (London, 1961, pp. 144, 17/6 net). The intention here is to examine the origin and purpose of Christian liturgical prayer. The emphasis is on the Eucharistic prayer and its early development. The lesser liturgies, both Eastern and Western, receive special attention on the ground that these "forms though late may show more light on primitive practice than is commonly supposed". But the book is largely made up of translations of texts, many of which are not readily available to the ordinary reader, and this is of some importance. There is also theological study of the structure of the liturgy. The author does not believe there is any "direct antithesis" between East and West, or between fixed or free prayer, and his work is of commendable eirenic value.

Geoffrey Parrinder's new book, *Worship in the World's Religions* (London, Faber and Faber, 1961, pp. 239, 21/-) is a study in comparative religion with special emphasis on the subject of worship. Chapters deal with pre-literary

religions, five groups in India and Southern Asia, three groups in the Far East, and Judaism, Islam and Christianity. Concepts of the Deity and objects of worship are described, and emphasis is laid on worship as seen and shared in by the laity. This book will be specially valuable to all who work or intend to work in Christian missions overseas.

A basic study of importance and of great interest to all who are concerned with the Christian Year and with the revision of the Calendar, is *Bible Calendars*, by Dr J. van Goudoever (Leiden, E. J. Brill, 1961, pp. 295, 40/-). The main theme is the relation between the Festivals of the Old Testament and those of the New. The chapters are entitled Israelite Calendars; The Festivals in the Early Christian Church; The Feasts in the Gospels and Acts. There is an attempt to establish the relationship between the particular festival and the narrative of its origin. There are some interesting and valuable references to lectionary systems. This is an essential text-book for the study of the history and the development of the Church Calendar.

Another book with the same reference but of a very different nature is *The Christian Year*, by H. W. Dobson (London, Geoffrey Bles, 1961, pp. 312, cloth, 18/-, paper, 8/6). On seeing this title one might naturally suppose that here is a study of the Christian Year itself, but the sub-title explains what it really is—"The Prayer Book Collects, with Epistles and Gospels as translated by J. B. Phillips, together with notes by H. W. D." This is in real intention a book of personal devotion, for the communicant reader is advised to read the passages for the day before going to Holy Communion. But at the same time it is very appropriate for those who are unable to go to church. The Collects have of course their own value, and the modern translation of the Epistles and Gospels makes them the more readily understood. Mr Dobson's own notes, which average about one page for each Sunday, are most helpful, whether to the devotional reader or to the preacher.

Worship and Theology in England, Vol. III, 1690-1850. From Watts to Maurice, by Horton Davies (Oxford University Press (Princeton) pp. 416, 42/- net). This is the first to appear of a series of five volumes on the subject which will cover the period from 1535 to the present time. It is a study of the interaction between worship and various modes of thought. This volume deals with eighteenth century Rationalism, the Evangelical Revival and the Oxford Movement, with chapters on Anglican, Presbyterian, Congre-

gational, Baptist, Quaker and Unitarian worship. The material examined includes not only works of theology and service books, but also hymns, novels and poetry, and the relation between architecture and worship. This should be a very valuable survey, and further volumes will be awaited with keen anticipation.

Attention must also be given to *Worship in the New Testament*, by Gerhard Delling, translated from the German of 1952 by Percy Scott. (Darton Longman and Todd, 1962, pp. 192, 35/- net). The concern of this book is "the essential marks of primitive Christian worship". The writer declares that "there is no possibility of being Christian in the New Testament without worship", and adds that the communal character is a pronounced peculiarity of Christian Worship. Chapters discuss the various parts of worship—creed and hymn, the Word, prayer and ceremonial acts (which cover the sacraments of Baptism and the Lord's Supper). The chapter on "Ministries" is a study of the words used especially in the Epistles for various forms of service in and to the Church. The "framework" is the building or room in which worship takes place, and the last chapter examines the communal aspect. There is an excellent bibliography, but lamentably no index is provided. The book is a fresh and penetrating study of the New Testament worship, and indeed forms both a contrast and a supplement to the work by Moule noticed above.

Finally attention may be drawn to the new book published by the Oxford University Press this year—*The English Hymnal Service Book*. The pew edition is 5/9 net, and the choir edition is 14/6 net. This contains over three hundred widely-used hymns and carols from *The English Hymnal* and other sources, with in addition the Psalms and Canticles simply pointed; the familiar setting of the Versicles and Responses sung at Mattins and Evensong; Merbecke's setting of Holy Communion, and those parts of the Offices and Holy Communion which are said by all. The intention is to help congregations to join more confidently and more widely in the singing of the services. This is an interesting volume. The number of hymns is drastically reduced, which is probably a good thing, and it is useful to have the psalms and the music of the services all in one convenient volume. Has not this something to say to the revisers of the *Revised Church Hymnary*?

JOHN A. LAMB