

Recent Liturgical Literature

FIRST of a group in which the connection between worship and architecture is concerned, we take *Towards a Church Architecture*, edited by Peter Hammond (London, The Architectural Press, 1962, 262 pp. 30/- net.). This is a beautifully produced book, with 21 excellent plates illustrating modern buildings. The editor contributes a foreword and an article entitled, "A Radical Approach to Church Architecture." Other nine articles deal with "Modern Architectural Theory and the Liturgy," by Nigel Melhuish; "Meaning and Understanding," by Robert Maguire; "Material Fabric and Symbolic Pattern," by Keith Murray; "A Liturgical Brief," by H. Benedict Green; "Church Architecture and the Liturgy," by Charles Davis; "The Theological Basis of Church Architecture," by our own Professor James A. Whyte; "Liturgy and Society," by Patrick McLaughlin; "The Church and the Community," by Patrick Nuttgens; and "Architectural Seriousness," by Lance Wright. There is an appendix on Roman Catholic Directives for church building, which includes a series of guiding principles for the design of churches according to the spirit of the Roman Liturgy by the German Liturgical Commission, 1947, and also "Diocesan Church Building Directives from Superior, Wisconsin, 1957." Though much in these directives may not apply to non-Roman buildings, there is a great deal in them, as also in the various articles, that is of first importance for all who are concerned with worship in a church building. This book is well worth the money. The main criticism is that there is no index (which might have been difficult), and no bibliography, which is unfortunate.

The second in this group is *The Architectural Setting of Baptism*, by J. G. Davies (London, Barrie and Rockliff, 1962, 192 pp., 42/- net). Dr Davies, who published a book on *The Origin and Development of Early Church Architecture* in 1952, has followed it up with this interesting volume. It is a history of baptismal architecture, beginning with the period of the earliest known churches and continuing the story to the present day. The history is related to the beliefs and practices which have shaped the building. This relationship is examined from the two sides—what

beliefs about baptism do the buildings express ? ; and how are the buildings expressive of the beliefs ? In consequence the author seeks to formulate certain principles which should be of use to the architects and churchmen of today in the liturgical re-ordering of existing churches and in the planning and building of new ones. All this is carried out in a quite helpful and fascinating way. No definite rule is laid down, for example, as to the correct position of the font in the church, but the author prefers a place near the entrance to the building, symbolic of baptism as entry to the fellowship. He holds that altar and font, each having its own symbolism, should not be too close together, lest the impact of one or the other on the people should be reduced. Not only those who have a practical interest in architecture, but all who wish to understand the doctrine better, should read this book. There is a good bibliography and there are 45 photographs, and in the text 41 plans.

Thirdly, here is something of a different nature : *The Cambridge Movement: The Ecclesiologists and the Gothic Revival*, by James F. White (Cambridge University Press, 1962, 272 pp. 32/6 net). The initiation and development of the Cambridge Movement—which has often been compared with the Oxford Movement—and the controversies it aroused, are here clearly and sympathetically described, though criticism is not wanting. The Cambridge Camden Society was the body which centralized and influenced the Movement, whose chief work was in connection with church architecture and the furnishing of churches. It is amazing to see how influential the Society was in spite of fierce opposition, the pattern of the church being greatly changed over the nineteenth century. Up to 1830 the old style prevailed, but before 1900 many of the older churches were completely altered while new ones were built to a new plan. This new pattern was supposed to be a really old one belonging to the sixteenth century, and any pattern which belonged to the seventeenth and eighteenth centuries was regarded as wrong, both architecturally and theologically. The new pattern, with chancel and choir, central altar and side pulpit, became the “ correct ” one, not only for the Church of England, but for many nonconformists as well. The changes meant that much valuable and interesting woodwork and carving was destroyed—a warning to all present-day “ improvers.” This book gives many quotations from contemporary books and pamphlets, as well as from the *The Ecclesiologist*, a periodical of great value for this study. There are some

illustrations and the indexes are useful. There is one extraordinary error in the text and in the index which is repeated at least a score of times in the many references to the well known collection of documents known as *Hierurgia Anglicana*. Every reference has for the first word "Hierugia." But there is much in the volume to interest and inspire.

From architecture in relation to worship, we turn to music in the same relation. The new *English Hymnal Service Book* was referred to last year. Now we have a new *Historical Companion to Hymns Ancient and Modern*, edited by Maurice Frost (London, William Clowes and Sons, 1962, 3 guineas). Readers may remember how valuable was Bishop W. H. Frere's *Historical Edition of Hymns Ancient and Modern*, published in 1909. The present book, though based on Frere's work, is not merely a revision. There are new sections on Latin hymnody by Miss Ruth Messenger and the Rev. C. E. Pocknee; on hymns in the early Eastern Church and on the medieval sequences by Dr Egon Wellesz; and a chapter on the history of the hymn-book itself. The whole *Companion* is most useful and valuable in its accounts of words and tunes, biographies of authors and so on. There are some excellent illustrations, that of "An Eighteenth Century Choir" being quite amusing. This book may be regarded as a worthy memorial of Dr Frost who died on Christmas Day, 1961—a sad loss to hymnology in this country.

One of the "Faith and Fact Books" published by Burns and Oates which is of interest here is by Alec Robertson—*Music of the Catholic Church* (1962, 8/6). This gives an excellent short outline of the history of church music from early times, through medieval Gregorian chant and polyphony, to the most recent developments. There is a useful chapter on the liturgical use of the organ, and a clear explanation of the *Instruction* of 1958, *De Sacra Musica et Sacra Liturgia*.

Those who wish more detailed information may like to know that the new *Oxford History of Music* is progressing steadily. Three volumes are now available—I. Ancient and Oriental Music; II. Early Medieval Music to 1300; and III. Ars Nova and the Renaissance 1300-1540.

But perhaps in some ways the most exciting book on church music is by the famous Joseph Gelineau—*Chant et Musique dans le Culte Chrétien* (Paris, Editions Fleurus, 1962, 304 pp. about 22/-). This is the first volume in a series of studies directed by the Association Saint Ambroise

on the art of music and its relations with Christian worship and the liturgy of the Church. After a short introduction Gelineau divides his subject into thirteen chapters. He discusses the chant as "mystery" and as rite; music as the servant of the liturgy; the chief classes of chanted rite—lessons, psalmody-hymnody, and prayers. Then he deals with those who perform liturgical chant—the celebrant, the other ministers, the people, the choir. There are sections on liturgical forms, musical kinds, language and style, on polyphony and musical instruments. Then he turns to the chants of the Roman Mass and other services. The many notes are very useful and there is a very full and detailed index and a select bibliography. There is much here that is unusual, and the whole work really is, as is claimed, "a positive contribution of exceptional breadth and depth." We must hope for a translation into English, so that a wider public may enjoy and profit from this work.

From this it is an easy transition to some books on the Roman liturgy. We might mention first that *Life and Liturgy*, by Louis Bouyer, has now been issued in the paperback Stagbooks series published by Sheed and Ward at 10/6 net. There are 284 pages of smallish type, and it is a good buy. Another paper-book is J. A. Jungmann's *The Early Liturgy to the Time of Gregory the Great* (Darton Longmann and Todd, 17/6), which will bring an outstanding volume to a more popular price (the original price was 50/-).

A new "Faith and Fact Book" is *The Liturgical Books*, by L. C. Sheppard (Burns and Oates, 1962, 8/6). This meets a real want, as little has been published on this subject for some time. It gives a brief history of the development of the various books, the Missal, Breviary, Martyrology, Pontifical, Ritual and so on, with details down to the most recent instructions. The last chapter, on the liturgical reform of the twentieth century, is specially interesting, indicating the changes on the books and on the Calendar. The book looks forward to "far more striking changes" than have already taken place. Incidentally, many other volumes in this series on subjects other than worship are of considerable value and interest.

J. A. Jungmann has produced yet another book on Roman worship. This is *Pastoral Liturgy* (Challoner Publications, 1962. 430 pp. 63/-). The title is not really descriptive, as in fact only some sixty pages are on pastoral work. The original title was much better—*Liturgisches Erbe und Pastorale Gegenwart*. The first part gives an "overall

has now appeared (Louvain, 1962, 49/-). The first volume was published in 1955, and a third is still to come. This one contains a précis of the history of the Mass, and there are essays on various problems connected with that history—on Hippolytus of Rome, on Leo, Gelasius and Gregory the Great and the Sacramentaries attributed to them, on the Creeds, and on problems connected with various sections of the Canon. These volumes are beautifully produced and printed.

The translation of Odo Casel's famous work has at last been published—*The Mystery of Christian Worship* (London, Darton, Longman and Todd, 1962, 212 pp. 35/- net). The original work, *Das Christliche Kultmysterium*, aroused great interest at its first appearance and reached its fourth edition in 1960. There has been both approval of and opposition to the idea put forward in it. It is not possible to explain the significance of "mystery" in brief compass here, but the preface by Charles Davis to this translation is an excellent introduction and explanation. There are five chapters in the book—the Mystery and Modern Man; the Mystery of Worship in the Christian Cosmos; the Ancient World and Christian Mysteries; the Church's Sacred Year; and the Church's Sacred Day. Along with the original work, there is a miscellany of quotations from Casel's other writings which takes up about half the book. These are collected under two headings—The Meaning of the Mystery, and the Church's Common Life in Mystery. There is a brief biography of Casel and a short index.

The long-forecast reprint of *Ritus Orientalium*, by H. Denzinger, has now appeared (Graz, 1961, 2 vols. in 1, £6 17s 6d). This is a very valuable collection of forms and services from the Eastern Churches, Coptic, Syrian, Armenian and others, translated into Latin. The services include Baptism, Confirmation, the Eucharist, Absolution, Ordination, Matrimony, Extreme Unction, Burial, etc. This work first appeared in 1863 and has long been unobtainable. This photo-mechanic reprint will prove extremely useful to all who are interested in these Eastern rites.

Those presently interested in baptismal rites will welcome a small book by C. E. Pocknee, *The Rites of Christian Initiation: Their Revision and Reform* (London, A. R. Mowbray & Co. 1962, 46 pp. 6/-). This is No. 5 of the series "Contemporary Studies in Theology." The three lectures here were given to members of the Anglican Society of America, covering a general survey of the problems of

historical picture " of the development of the liturgy. The second part takes up some separate historical problems, such as the origin of Matins, the structure of the Canonical Hours, the Breviary of Quignonez, the Forty Hours Devotion, and other nine subjects. The third part deals with " the fundamentals of liturgy and kerygma "—the liturgy a school of faith, congregational singing, liturgy and Church art, two chapters on pastoral care, and other subjects. There is a very full index. It is unfortunate that the proof-reading has been far from careful, but the reader will find much to benefit him.

We come next to a yet larger book—*L'Église en Prière. Introduction à la Liturgie*, edited by A. G. Martimort, with the collaboration of thirteen other well-known Roman Catholic liturgists. (Desclée et Cie, Paris, 1961, 918 pp. about 45/-). It might be thought that the constant stream of books on the Roman liturgy would militate against sales. But this book at least is one of the most important and valuable since Jungmann's *Missarum Sollemnia*. There is a general introduction on the meaning of the term " liturgy," the families of liturgies, and a brief outline of the history of the liturgy. Part I is on the fundamental realities of the liturgy—the structure and laws of liturgical celebration ; the liturgy and the congregation ; the dialogue between God and His people ; the " signs," i.e. attitudes, gesture and action. The second section of this part is on the theology of liturgical celebration—the double movement of the liturgy (worship of God and sanctification of man) ; the liturgy and the mystery of salvation ; the deposit of faith and pastoral liturgy. The second part is on the Mass, its history and the source books, an analysis of the rites and prayers and the other parts of the Eucharist. The third section explains the Eucharist outside the Mass, communion of the sick, eucharistic reservation and devotions. The third part discusses the other sacraments and the sacramentals, baptism, penance, marriage, and so on. Part Four is on the sanctification of time—the Calendar and the Saints' Days, the Divine Office, its history, celebration and theology. The book is thus very inclusive. And one must add that there are sixteen illustrations, and a most important analytic index of thirty pages, each with three columns of small print. Altogether this is a most useful handbook, comprehensive, easily read, and well-produced.

The second volume of *Travaux Liturgiques de Doctrine et de l'Histoire*, the collected essays of Bernard Capelle,

revision and reform, the disintegration of the primitive rite, and the development from the Reformation onwards. The last lecture concludes with various positive suggestions for revision which will find wide agreement outside the Anglican Communion.

Another small Anglican book is *The Parish Communion Today*, containing the Report of the 1962 Conference of "Parish and People," and edited by D. M. Paton (London, S.P.C.K., 1962, 142 pp. 7/6 net). There are ten sections on various aspects of Holy Communion, introduced one by one by the Bishop of Knaresborough on "The Parish Communion after 25 Years." Eight papers were read at the Conference, drawing "attention to developments in biblical and liturgical studies and in pastoralia vital for the worship and witness of the Church." This is a book worth reading and study.

Volume XLIV of the Alcuin Club Collections is *St Augustine's Lectionary*, by G. G. Willis (London, S.P.C.K., 1962, 115 pp. 25/- net). The author has examined the sermons of St Augustine, and has collected the references to Sundays and Feasts of the Christian Year. The lessons have been tabulated in the form of a lectionary, showing Old Testament lessons, Epistles, Psalms, and Gospels. An introductory chapter describes lectionary systems before St Augustine, and a later chapter speaks of some later lectionaries. This should be useful to those who are concerned with lectionary revision.

Another volume of the series *Worship and Theology in England*, by Horton Davies, has now appeared. This is Volume IV, *From Newman to Martineau, 1850-1900* (London, Oxford University Press, 1962, 390 pp. 42/- net). The two parts here are called "The Appropriation of Tradition" and "The Drive towards Innovation." The first contains chapters on the renaissance of Roman Catholic worship, on ecclesiastical architecture, on liturgical renewal in the English Free Churches, on Presbyterian worship, Scottish and English, on new forms of Primitivism (the Primitive Methodists, Plymouth Brethren, the Catholic Apostolic Church, the Churches of Christ or Disciples, and the Salvation Army). In the second part there are four chapters—Faith grappling with Doubt, the Baptists and Congregationalists, Methodism and Unitarianism, and the power of the Victorian pulpit. There are sixteen interesting illustrations of churches and famous preachers. This is quite a contribution to the study of worship and its history, and especially of its relation to theological development and

change. Scottish readers will be particularly interested in the section on the worship of the Church of Scotland. No doubt Volume V, which will be the next to appear, will bring the story down to 1950, and refer to the *Book of Common Order* 1940. There are some points which could be criticized. There are several errors of fact which may be of minor importance in the general outline, but which are unfortunate. It is a pity, too, that the work of the Scottish Episcopal Church is not referred to; but that may be dealt with when the *Scottish Liturgy* of 1929 is examined in the next volume. But in spite of criticisms many readers will find both pleasure and illumination in this series of studies.

Pulpit and Table, by Howard G. Hageman (S.C.M. Press, 1962. 140 pp., 21/- net) contains the Stone Lectures delivered in Princeton Seminary. The writer raises three questions which, he says, remain to be explored. 1. Why did Calvin's liturgical ideas have "relatively little influence in the liturgical history of our Churches"? 2. There is no synoptic version of the liturgical history of the Reformed Churches. 3. The "liturgical underground" in these Churches and especially their mutual influence, has never been investigated. The answers to these problems are worked out interestingly, if not always persuasively. The writer believes that the influence of Zwingli on Reformed worship has been much underestimated in comparison with that of Calvin. The first chapter deals with that point. The second chapter brings us to the end of the seventeenth century in various countries; and the third chapter begins with the work of Jean Frederic Ostervald who has been too much neglected in this country, and continues with the Dutch Reformed Church in the United States of America; Robert Lee in Scotland, and the Church Service Society; the Catholic Apostolic Church (wrongly titled always as the "Catholic and Apostolic Church"); Bersier's work in France, and so on. Next there is a return to the Catholic Apostolic Church and Edward Irving (incidentally the name of the minister of St Giles' Cathedral is not "Whitely"), and a discussion of the "Mercersburg rite." The last chapter—"Towards a Reformed Liturgic," deals with some liturgical principles and ends with the demand that "we must always be serious about our worship, Biblically serious, theologically serious and, in the best Calvinist tradition, ecumenically serious." It is clear that there is much of interest here, even if some of the conclusions are debatable.

We must not omit reference to the new *Ordinal and Service Book* issued by the General Assembly's Committee on Public Worship and Aids to Devotion (Oxford University Press, 1962, 159 pp. 18/6). This is a much larger book than the previous edition of 1954, which in turn was larger than the first edition of 1931. There are in all 21 sections, among which several are new. Among these are the Form and Order for Admission to the Office of Reader, for the Commissioning of a Lay Missionary, and of a Deaconess; new forms for the Linking of Congregations, and for the Union of Congregations; Orders for the Dedication of a Church, of a Hall Church, and of a Church Hall. The printing and *format* are of the usual high standard one expects from the Oxford University Press. It is hoped and indeed believed that this book will prove very useful in the Presbyteries of the Church.

Lastly we may remind the reader of two periodicals. *Archiv für Liturgiewissenschaft* has now reached volume 7. Every volume has a number of important articles, and very full bibliographies of books and articles in periodicals, together with notes and sometimes extensive reviews.

The new periodical *Studia Liturgica* has completed its first volume, and the articles, with an emphasis on Christian initiation, have been very well received. The second volume is about to begin. It has been found that the 64 pages of each quarterly number were too few, and the second volume is to contain an additional 64 pages. This means that the subscription for the year has to be increased to 36/-. There is intimation that it is proposed to launch a series of loose-leaf books containing the initiation and eucharistic rites and the lectionary systems of the World Church. These books will be made available to readers of the periodical "at a sharply reduced price."

JOHN A. LAMB