

Recent Liturgical Literature

It is interesting to see that within the last year there have been several approaches towards a new translation of the psalms, two of them definitely with a view to their recitation in speech or in song ; the third as part of what was intended for the New English Bible. The Book of Psalms as translated by the Panel working on the New English Bible, was entrusted to Frank Kendon, but he died after completing only thirty-six psalms (1-34, 40, 41), and it was felt that the task should be passed to another writer. But the Cambridge University Press decided that the thirty-six psalms were worth publishing, not only for their own merit, but also as a memorial to their author. This has now appeared—*Thirty-Six Psalms: An English Version*. (Cambridge, 1963. 64 pages, 25s. net.). The volume is beautifully produced, and the version will give much pleasure to many readers. The aim was "to make the language undisturbing and transparent and cogent for the audiences of the present day," and there is no doubt that Frank Kendon was largely successful in his work. There is no reason why these translations should not be sung, but it is likely that this volume will be prized chiefly for personal reading and meditation.

The other two translations are definitely meant for congregational use. Consider first *The Psalms: A New Translation*. (Collins, Fontana Books, 1963. 256 pages, 3s. 6d). The text here has been "translated from the Hebrew and arranged for singing to the psalmody of Joseph Gelineau." The intention here is to bring the rhythmic pattern of Hebrew poetry into the English rendering. Many readers will know that this had already been done in French for the *Bible de Jérusalem*, and that already some psalms had been published in English with the Gelineau music, which have indeed been widely welcomed and used. The present volume presents the whole psalter for the same purpose, and the work of the group responsible seems to be very successful. The version is of course very different from the prose of the *Book of Common Prayer* and the Authorized Version, and yet there are not a few reminiscences. As to its accuracy, it is good to know that Professor Rowley has "nothing but praise for it; a very impressive rendering."

It should be noted, as this volume points out on the last leaf, that the numbering of the psalms here is according to the Septuagint. There is a useful, but brief, introduction by Gelineau. Incidentally, it may be noted that there are now two volumes of Gelineau Psalms with music, published by The Grail (England). The music provided includes accompaniment and four-part vocal harmonies. The first is, *Twenty-Four Psalms and a Canticle*, (10s. 6d.), and the second is *Thirty Psalms and Two Canticles*, (12s. 6d.). Both volumes give instructions as to method of singing and of accompaniment.

The third book to be noticed is *The Revised Psalter*. The final report of the Archbishop's Committee as presented to the Convocation in May, 1963. (London, S.P.C.K., 1963. 208 pages, 9s. 6d.). This is a revision of the psalms in the *Book of Common Prayer*, and is not a new translation. Its purpose was to produce a revision of the text "designed to remove obscurities and serious errors of translation, yet such as to retain as far as possible the general character in style and rhythm of Coverdale's revision and its suitability for congregational use." This purpose seems to have been very successfully achieved. Many psalms have in fact very little in the way of alterations—a word changed, the order altered, modernization of archaisms where necessary, a change of tense of verbs for the sake of consistency, and so on. No doubt some of these changes will seem awkward to those who have sung the original for years, but the improvement in the sense, and the new accuracy, should in time be a great advantage. An important matter that has been kept in view here is that these psalms will be said or sung. Indeed at the moment a committee is preparing an edition, pointed for congregational singing.

Along with *The Revised Psalter* should be mentioned two works which will prove helpful to those who wish to understand the changes made. G. A. Chase has prepared *A Companion to the Revised Psalter* (London, S.P.C.K., 1963. 7s. 6d. net), which is intended to make the psalter "intelligible to the person in the pew." There is an introduction and there are short commentaries on the individual psalms. There is also a set of "introductions" for use before the saying or singing of the psalms in church. Altogether a very helpful book, even where the *Revised Psalter* is not in actual use.

The other book is *The Text of the Revised Psalter*, by D. Winton Thomas, (London, S.P.C.K., 1963. 56 pages,

15s. net). This explains the changes in translation which result from advances in comparative Semitic philology, or from emendation of the Hebrew text, or from the relation of Coverdale's translation to the original text. The book consists mostly of notes on the Hebrew, with many references to important literature. This should prove very useful to students of the Hebrew Psalter, as well as to any who wish to examine the Hebrew text for whatever purpose.

Many examples of changes and improvements and of the new versions could be given if space permitted. But it is best perhaps that the reader should sit down with the Revised Psalter, the Prayer Book Version, the Authorized Version and the Fontana Version, and compare them, if necessary, by reading aloud. This would certainly help to deepen the understanding and appreciation of the psalms, and also to enrich the devotional life.

An important work which has been awaited with keen anticipation is Sigmund Mowinckel's *The Psalms in Israel's Worship*. This is translated by D. R. Ap-Thomas from the original, *Offersang og Sangoffer*, published in Oslo in 1951. The translation has some changes from the original, with omissions, new material and revisions from Mowinckel's hand. (Oxford, Basil Blackwell, 1962. 2 vols., 246, 303 pages, 70s. net). Those who wish to understand recent work on the psalms must read and study these volumes. It is impossible here to summarize the views expounded by Mowinckel. But as the author points out in his preface to this edition, "In order to understand the psalms in their relationship to the religious life of Israel and of Judaism, it is necessary also to use in addition the cult functional approach. They must be viewed and comprehended in their relationship to the congregation's devotional life. The great majority of the psalms which have come down to us are real cult psalms composed for and used in the actual services in the Temple." The subject is treated in twenty-three chapters, and there are adequate indexes and bibliography. It seems that every problem of interpretation other than purely textual (though that cannot be altogether avoided), has been faced, and the writer's views are always full of interest. The translator has done his part very well, producing a most readable treatise.

We turn next to some volumes concerned with the history of Worship. First, Theodor Klauser has followed his earlier volume on *The Western Liturgy and its History* by a small work on *The Western Liturgy To-day* (Contemporary

Studies in Theology, No. 8. London, A. R. Mowbray, 1963. 42 pages, 6s. 6d. net). The opening chapter tells the story of development in the Roman Mass from the fifteenth century to the modern liturgical renewal. He then goes on to mention "some aspirations," with suggestions for the future. He would like more use of the vernacular, some adjustments in the Order of the Mass, such as the abandonment of the Last Gospel, and the provision of more time for silence. There should be a new lectionary that would set more of the Bible, and especially of the Old Testament, before the people, and the Liturgical Year calls for reform. This is a very useful small book, very readable and informative.

A much larger work is *Sources of the Modern Roman Liturgy*, edited by S. J. P. van Dijk, in two volumes. (Leiden, E. J. Brill, 1963. 293, 552 pages, £9 18s. 6d.). This work is in a way a supplement to the former volume, *The Origins of the Modern Roman Liturgy*, published in 1960, by the present author and J. H. Walker, of which a revised and augmented edition is promised. Here we have a collection of some of the numerous thirteenth century Roman *Liturgica* which have come to light in the last half-century. The documents here gathered together represent a revision of the court liturgy which was prepared by the Franciscans and which underlies the development of western public worship. Each document is carefully described, and investigation is made into its origin, purpose and date.

Part I is the introduction which contains a brief life of Haymo of Faversham, with an estimate of his liturgical activity and an outline of important documents—the Order of Action and Speech for Private and Ferial Public Masses; the Ordinals of Breviary and Missal; Ceremonial for Choir and Altar; the Preface to the Franciscan Gradual; the Calendar according to the use of the Papal Court; the Ritual for the Last Sacraments; the Parisian Table for the Ferial Antiphons before Christmas, and the Thirteenth Century Liturgical Statutes, these covering the period A.D. 1243-1307. Part II describes the various manuscripts of these documents, and Volume I ends with very detailed and useful indices—one of the MSS., one of the Cues (the beginnings of the prayers, antiphons, psalms etc.), one of Feasts from Temporale and Sanctorale, and a general index. The second volume contains the actual texts of the documents with critical apparatus throughout.

It will be clear that here is a very scholarly and valuable work, of the utmost importance for any student doing

research into the origin and development of Western services and service books. But the reader who is concerned with the subject only in a general way will find the introduction full of interest. The life of Haymo in particular is very useful, providing a clear background to the whole story. The work is expensive, but is beautifully printed and produced, and will no doubt be available in many libraries.

True Worship, edited by Lancelot Sheppard, (London, Darton, Longman and Todd, 1963. 132 pages. 16s. net paperback, 25s. net hardbound), contains papers read at the fifth Downside Symposium held at the Abbey of Notre-Dame du Bec. There are seven papers, five by Roman Catholics, and two by Anglicans. The first, by Irénée-Henri Dalmais, O.P., is on "The Christian Liturgy and the Mystery of Salvation;" and the second, by the late Gabriel Hebert, S.S.M., on "Worship in the Old Testament." Louis Bouyer, of the Oratory, spoke on "Jewish and Christian Liturgies," and referred to the "unexplored riches" to be found through the comparative study of these liturgies. J. D. Crichton, editor of *Liturgy*, contributed a very excellent, clear and informative sketch of the history of the liturgy. Paul Grammont, O.S.B., spoke of the need for both "Liturgy and Contemplation" in the Christian life, and Basil Minchin discussed the architecture of the church building in "The Liturgy and its Setting." Finally the editor contributed a paper on "Liturgy: the Present Predicament," in which he speaks of the progress of the Liturgical Movement and the need to relate it to the needs of today. This is a very interesting collection of papers which are all of high standard, and are eminently worthy of being read.

Another book with an historical reference is by J. G. Davies, *Holy Week. A Short History* (Ecumenical Studies in Worship, No. 11. London, Lutterworth Press, 1963. 82 pages, 9s. 6d. net). This book is of considerable importance, both in view of the widening observance of the Christian Year and in view of the movement towards liturgical revision and reform of the Calendar. There are four chapters, on the origin and purpose of Holy Week, Holy Week in the fourth century, in the Middle Ages, and in the Twentieth Century. There are a suggested lectionary for Holy Week, a select bibliography and a short index, and there are some illustrations. It is all very well done, and should be of the greatest assistance to those who plan Holy Week services. But the author insists that Holy Week is

not "merely an occasion for pious remembrance. It is or should be more than a series of commemorations of past events recalled to mind ; it is or should be the means whereby the worshippers participate in the saving events. We should not think of it as a number of ceremonies at which the faithful are present, but as a unified sequence of sacramental acts whereby they commit themselves afresh to Christ and share anew in His death and resurrection " (p. 65).

A small book which has reference to the present-day situations not only in worship but in social life is *Culture and Liturgy*, by Brian Wicker. (Owl Books, Sheed and Ward, 1963. 212 pages, 11s. 6d. net paperback). The foreword says it makes little claim to originality, but in fact there is a great deal that is original. It is an attempt, in the author's words, to underpin, "with an intellectually coherent Christian faith, some of the intuitions and values implicit in the attitudes of the Left." At the same time it emphasizes the "new look" which, he says, is beginning to appear in theology and philosophy among Catholics. It is clear that much more than liturgy is concerned here, as chapter titles will show—The Contemporary Image of the Church, the Church and History, the Church and Culture, the Idea of the Liturgy, Liturgy and Literature, the Church and Industrial Society, and a Conclusion. An appendix deals with "Catholics and Adult Education," and there are a bibliography and an Index. The author says that "the task of the Christian is not to be an apologist for the institution (i.e. the Church), but to seek to mediate to the world the truths and values enshrined in the Liturgy itself,"⁽¹⁾ and he tries to show how this should be carried out. There is much that is interesting and valuable here, though many will not agree with the conclusions. But any who are interested in subjects like literature and social conditions will find a reading of the book to be rewarding and stimulating.

An interesting small book on the meaning and the problems of Baptism and Confirmation has appeared in the Stagbooks series published by Sheed and Ward—*The Making of a Christian*, by Charles Davis, London, 1964. 184 pages, 8s. 6d. net, (paperback). The sub-title is "Five Lectures on Christian Initiation," and the chapter-headings are, Symbol and Promise (the significance of water in Baptism, the Typology of the Old Testament and the institution of the Sacrament in the New Testament) ; the Church and her Rites (an exposition of the Roman rites) ;

⁽¹⁾ P. 185.

Death and Resurrection (on the doctrinal significance of the rites); anointed with the Spirit (the meaning of the gift of the Holy Spirit); and Witnesses of Christ (Confirmation "completes" Baptism, but by it the Christian becomes a messenger of Christ and a herald of his Gospel). The author gives consideration to writers on the subject in other denominations than the Roman, and the book will prove useful to all who are interested in the subject.

Turning to Anglican subjects, we have a small work, *The English Prayer Book, 1549-1662*, published for the Alcuin Club (London, S.P.C.K., 1963. 114 pages, 7s. 6d. net). This contains one sermon and four papers connected with the Tercentenary of the 1662 Prayer Book. The sermon was preached by the Archbishop of Canterbury, and the lectures have a historical reference. C. W. Dugmore writes on "The First Ten Years, 1549-59"; T. M. Parker on "The Problem of Uniformity, 1559-1604." E. C. Ratcliff discusses "Puritan Alternatives to the Prayer Book," namely the *Westminster Directory* and Richard Baxter's *Reformed Liturgy*. G. J. Cumming describes "The Making of the Prayer Book of 1662." The book is thus a brief history of the Prayer Book down to 1662, and though its immediate interest was in the Tercentenary itself, it does have a permanent value.

The question of the position of the minister at the Communion Table has brought forth a study of the Fourth Rubric in the service of Holy Communion, which instructs the priest to stand "at the north side of the Table." This is *Table and Minister* by Arthur Bennett. (London, Church Book Room Press Ltd., 1963. 148 pages, 4s. 6d. net). The author concludes that the table is not an altar, that it should be free-standing, and must satisfy the principle of the "convenience of the worshippers," which involves both audibility and visibility. He insists that the rubric should be obeyed and that it means "that the priest must have the table to the south of him." He opposes the eastward position because of its sacrificial implications, and more strangely opposes the basilican or westward position, often regarded as primitive, because it "appears to put a priest in place of God." This is an interesting contribution to the discussion which is at present active both in Anglican and in Roman Catholic churches.

The same problem was examined recently by Dr R. C. D. Jasper in the Alcuin Club Pamphlet, XVI, *The Position of the Celebrant at the Eucharist* (London, A. R. Mowbray

& Co., Ltd., 1959. 26 pages, 2s. 6d.). He agrees that the subject is "complicated and obscure," but he has provided a straight-forward and clear discussion. He refers to the recent tendency to return to the basilican position, this being one result of the Liturgical Movement, and says that the fact that it is adopted by most Reformed Churches as well as by the Roman Church "seems to indicate that it is not tied to any particular doctrine of the Eucharist." Indeed his conclusion is that "no really fundamental doctrines are at stake, whatever position the celebrant might adopt."

Another Alcuin Club pamphlet by Dr Jasper is *The Search for an Apostolic Liturgy*, being a brief survey of the work of British scholars on the Origins of the Eucharistic Liturgy (A. R. Mowbray & Co., Ltd., 1963. 30 pages 3s.). This considers the work of liturgical students from the time of Herbert Thorndike (1598-1672), who was one of the early systematic students of the early liturgies. Outstanding names, such as those of Bishop Thomas Brett, Bishop Thomas Rattray, Charles Wheatley, William Palmer and William Maskell are given notice. As we come nearer to our own days, better known names appear—F. E. Brightman, R. H. Connolly, Edmund Bishop, Gregory Dix, E. C. Ratcliff and others. All through there is a fair and serious estimate of the contributions of such authorities to the study of liturgical history, and Dr Jasper concludes by emphasizing the need for serious scholarship in this subject at the present time.

Reference might be made to the series of Prayer Book Commentaries published by Hodder and Stoughton, Ltd., at 5s. net each. Eight in all have been or soon will be issued. L. E. H. Stephens-Hodge has written on *The Collects* with introduction and commentary. Part one deals with such matters as the structure, origin, development and theology of the collects; and Part two provides commentary on the individual collects of the Prayer Book, in each case speaking of its origin and expounding its meaning. This is not only useful historically but very valuable from the devotional point of view.

Martin Parsons contributes a study of the Holy Communion service of the Prayer Book. This goes through the service section by section, with historical notes, but once again the emphasis is on the devotional value and significance of each part as well as of the whole.

Canon Hugh Evan Hopkins discusses *Morning and Evening Prayer*, this being an exposition of the Daily Offices.

Here again there is commentary on and exposition of the details, but there are also passages which go into considerable detail—as the excellent chapter entitled “The Ministry of Song,” which finds its text in the rubric “In Quires and Places where they sing, here followeth the Anthem.”

Other volumes in this series are on the Epistles, the Gospels, the Canticles and Selected Psalms, the Catechism and Confirmation, and the Thirty-Nine Articles.

Noel Palmer has written an interesting book on *The Pattern of Life in the Holy Communion*, (London, Darton, Longman and Todd, 1963. 198 pages, 16s. net). The pattern is based on Brilioth's analysis of the Liturgy, which used five ideas—Remembrance, Thanksgiving, Union, Communion and Sacrifice. Chapter One speaks of the Birth of the Pattern, and the second of the Bible and the Pattern in which the five ideas are expounded with much biblical reference. The next chapter shows how this pattern works out in the Prayer Book, and this is followed by a discussion of “Divergent Views of the Pattern,” as seen in different wings of the Church of England. This leads to a chapter on the Mystery of Union, and another on communion in One Body, in which there is much food for thought. Indeed the author is very much in earnest about the mission of the Church, about inter-church relations, and about the place of the laity in the Church.

A small book on *The Saving Events. An Explanation of the Christian Year*, has been written by David Livingstone (Key Books, No. 16. United Society for Christian Literature, 1962. 47 pages, 2s. net). Though this is intended for people without special training to help them to preach on the Christian Year, it forms a useful introduction to the value and significance of the Calendar. Each chapter ends with a section of “suggestions for preachers,” and these should prove of value to many readers. At the end there is a lectionary for Epistles and Gospels for the Sundays following Trinity.

Two very attractive books have been written by Cyril E. Pocknee and published by A. R. Mowbray & Co. The first appeared in 1962—*Cross and Crucifix in Christian Worship and Devotion* (78 pages, 21s. net). This covers all aspects of the Cross and of the Crucifix, both in personal and in ecclesiastical use, and gives many historical and devotional details, with many quotations from and references to important documents. There are thirty-four illustrations, beautifully produced. Indeed the whole book is a very fine production at a surprisingly small cost.

The other volume is *The Christian Altar in History and Today* (1963, 112 pages, 25s. net), and is equally well printed and illustrated—there are again thirty-four plates. This book supplies a real want, for there is little in English of recent date on the subject. Joseph Braun's great two volume work *Der Christliche Altar* (Munich, 1924) is the standard authority, but it is not easy to read or even easily available. It was time an English work should appear and we have here an excellent introduction to the subject. It may be mentioned that the question of the position of the celebrant at the altar is discussed in Chapter 5, where the author deprecates the westward position and argues for the eastward position.

Louis Bouyer continues to write important books on very varied subjects. The first volume of a series on the History of Christian Spirituality has been published—*The Spirituality of the New Testament and the Fathers* (London, Burns and Oates, 1963. 560 pages, 63s.). But more important from the liturgical point of view is his *Rite and Man. The Sense of the Sacral and Christian Liturgy* (London, Burns and Oates, 1963. 220 pages, 42s.). There has been from the early centuries of Christianity a tension between the uniqueness of the Christian faith and the perennial phenomenon of religious experience even in "natural religions." The important thing from the point of view of the Faith is to emphasize the uniqueness, and yet at the same time to understand the light thrown on it by the "natural religions." Fr. Bouyer describes recent developments in the history of religions and in psychology, and then goes on to apply much of what these sciences teach us, to the problems of Word and Rite, Sacraments and Sacramentals. He examines the pagan mysteries and their relation to the Christian sacraments and finally discusses Church architecture under the title "Sacred Space," and paschal celebration and the cycle of annual feasts under the title "Sacred Time." This is not an easy book to read, but it will prove interesting and instructive to many readers.

We should draw attention to a valuable small pamphlet by William Nicholls—*Joining in Common Prayer*. This is No. VI of a series of pamphlets on unity, published by the British Council of Churches in 1963, at two shillings. As would be expected of the writer of *Jacob's Ladder* (Lutterworth Press), there is much here of great importance and of practical help to all who seek to arrange united services. In the first place, the author says something of the

varieties of Christian worship, and of some non-denominational services. Then he speaks of "when and how to use the different services" and lastly of "the paradoxes of worshipping together." In this final section he has much to say that is wise and helpful with regard to the justification, the limits, and the conditions for common worship. At the end of each section there are questions which should promote discussion on the subject just concluded. This small book can be warmly commended.

The fact that the Second Vatican Council recommended revisions of and changes in liturgical books and procedure is widely known.

It is important that the precise wording of the decisions of the Council should be understood. Hence the importance of the translation into English of the findings. So we have *Constitution on the Sacred Liturgy*, translated by the Rev. Clifford Howell, S.J., and published at two shillings by Whitegate publications, Cirencester, in 44 page form in December, 1963. There are 130 paragraphs in the document which cover general principles for the restoration and promotion of the Sacred Liturgy, sections on the Eucharist, the other Sacraments and Sacramentals, the Divine Office, the Liturgical Year, Sacred Music and Sacred Arts and Furnishings. It is impossible here to go into the many details—almost every paragraph could be made a text for exposition. But the importance of the scriptures is emphasized, the people must be taught the meaning of the services, and to that end a fuller use of vernacular is permitted; active participation in the services by the people must be encouraged; the character of the sermon should be that of the proclamation of God's wonderful works; as to the Eucharist, communion under both species may be granted in certain cases even to the laity; many, indeed most of the rites are to be revised; the Calendar is to be revised too, and even simplified, and a fixed Easter and a perpetual Calendar are acceptable under conditions. The footnotes—mainly references to ecclesiastical documents—which appear in the original have not been translated here, but they are available in the French translation which appears in *La Maison-Dieu*. No. 76 (1963, No. 4). Finally, it may be said that much in this document will be of value to all denominations.

Among recent Service Books of importance are that of the Church of South India (referred to elsewhere in this *Annual*), and that of the French Reformed Church, *Liturgie de l'Eglise Réformée de France* (Paris, Berger-Lavault,

1963, 380 pages, N.F. 50.). This is in fact the first official service book for this Church, and it reflects very clearly the liturgical renewal that has been taking place. There is now firm emphasis on the place of the Lord's Supper in the worship of the Church. We read, for example, "This Liturgy gives to the Supper the place which it held in the primitive Church and in the thought of the Reformers. It takes account of the movement which in our churches increases the attendance at and the frequency of the Supper. In dissociating it from ordinary Sunday worship, our Church separated itself from the primitive Church." Again there is emphasis on kneeling, as a return to the practice of the earlier Reformed Church. In addition to the Order for Holy Communion, there are services for Sunday worship, for various seasons of the Christian Year, for baptism and confirmation, for ordination of presbyters and deacons, for marriages, sick visitation and funerals.

It may be remembered that some years ago there appeared a volume by Jean-Daniel Benoit, entitled, *Initiation à la liturgie de l'Eglise Réformée de France*, also published by Berger-Levrault. This is of great value in explaining the ideas that find expression in the liturgy itself.

The *Office* of the Taizé Community was referred to two years ago, and it is good to know that this is now being translated and should appear this year from the Faith Press.

Reference may now be made to the fact that not a few periodicals have in recent times contained special articles on liturgical questions. *La Maison-Dieu* mentioned above, is an important quarterly, each number of which takes up some definite subject. Recent numbers have discussed the Liturgical Renewal in the World, the Catechumenate and the Liturgy, and three numbers have dealt with Liturgy and the Spiritual Life. This costs 23s. per annum.

Worship, the American periodical with a special interest in the liturgical movement, continues its interesting course. It appears ten times per annum, and costs 32s. 6d. It is published by the Liturgical Press, Collegeville, Minnesota, and can be obtained through Messrs Duckett, 140 Strand, London. The articles vary greatly in subject—sometimes theological in their nature, or practical or homiletical. There are frequent references to catechetics and the autumn number is largely devoted to books. Indeed most of the ecclesiastical problems which face the Church from time to time are dealt with here.

Studia Liturgica has now completed its second year, and has provided much important and interesting reading. Each number has four or five main articles, on problems connected with theological, ecumenical, social and other questions. In addition there are news items about conferences of various kinds, not only in Britain but in many other parts of the world. The sub-title of the periodical—"An International Ecumenical Quarterly for Liturgical Research and Renewal"—is a fair description of its purpose. The subscription is 36s. which should be sent to the Circulation Office, c/o the Rev. M. Vos, Postbus 2, Nieuwendam, Holland. Personal cheques are now acceptable.

In some cases, a special number of a periodical is issued with liturgy as its main concern. An example is *Encounter* (Vol. 24, No. 3). This is a quarterly published by the Christian Theological Seminary, Indianapolis, at \$3 a year, or \$1 a single copy. The subject of this number is "Liturgy and Life," and the articles include Worship and Work, Theology of the Sacraments, Theology and Prayer, The Theology of Music in Worship, and Worship and the Non-Theological Factor. There is also an article on the Christian Year. A proposed Order for Holy Communion is described and printed in full, followed by critiques of the Order by members of the Methodist, Presbyterian, British Congregational, and Anglican Churches, and the United Church of Christ and Disciples of Christ. Their remarks are very illuminating, and their criticism very different, but it is good to find so much concern with regard to the infrequency of celebration and the inadequacy of the forms used in various places. A valuable appendix is a critical list of recent writings on worship.

Finally we mention a small book of prayers—*Eucho-logium Anglicanum*, by John B. W. Wallis and Leslie M. Styler. (London, S.P.C.K., 1963, 142 pages, 12s. 6d. net, paperback). This is a collection of prayers of Christian faith and practice, mostly arranged for the Sundays of the Christian Year. They were prepared for use after the Third Collect at Evensong in Lichfield Cathedral. There is a Latin translation of the prayers by F. C. Geary which will please the scholar. There are two appendices, one of the *Cursus* in Latin and English, and one on the traditional endings of collects. This book seems rather expensive, but many ministers seeking guidance will find it both interesting and helpful.

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