

Recent Liturgical Literature

WE refer first to the book by Joseph Gelineau, which was mentioned in the Annual of 1963, *Chant et musique dans le culte chrétien*. The hope then expressed that it would be translated has been fulfilled, the English title being *Voices and Instruments in Christian Worship* (London, Burns & Oates, 1964. 224 pages, 25s.). The translation, by Clifford Howell, is very readable. This is an important book, dealing, as it does, with "principles, laws, and applications". Though written by a Roman Catholic, and having as its purpose, an examination of Roman Catholic worship, a considerable proportion deals with general principles, which are applicable to all varieties of music in their relation to all kinds of worship. Many examples of this could be referred to. Thus, in the chapter on "Singing as a Ritual Action", there is an interesting discussion on the relation between ritual and art. Careful distinction is made between sacred music, liturgical music, and religious music. There is a valuable chapter on "Idiom and Style", while another speaks on musical instruments, especially, but not solely, the organ, and their place in worship. Much of interest is said of hymns, and this should be studied by the hymnologist. Many practical points are underlined. Thus, "one cannot do more than deplore intensely the existence of choir-lofts which isolate the singers . . . the choir should really form a constituent part of the assembly" (p. 89); again, "an organ piece should not appear as something alien or as a tidbit imported into a celebration" (p. 210).

It should be noted that, though the original was published before the Second Vatican Council, the translator has given in the notes references to the *Constitution on the Sacred Liturgy* and its provisions. It will be obvious that here is something eminently worth reading and study.

The Constitution on the Sacred Liturgy has brought forth much interested comment, and as its provisions are carried out, there will be a great deal more. Here we mention three contributions. One is by Lancelot Sheppard: *Blueprint for Worship* (London, Darton, Longman and Todd, 1964. 96 pages, 6s. 6d. net.) This is a short interpretation of the *Constitution*, though the author does not attempt "to provide the canonical, rubrical treatise that very shortly no doubt

will be published from the pens of ' the approved authors ' ". His aim is to " try to discover some of the implications as they apply to the English-speaking countries " (p. 9). He begins with a look at past history, and then passes to general principles, and lays the emphasis on the idea that it is the duty of priests " to ensure that the faithful take part in the liturgy, fully aware of what they are doing, actively engaged in the rite, and enriched by its effects " (p. 44). Among other things, there should be emphasis on the Scripture in the liturgy, and the author rather favours the use of the Revised Standard Version, this being of value also from the ecumenical point of view. As he says, " instead of being something that separates us, the Bible should be regarded as something which we hold in common with other Christians " (p. 49). The problems of the Eucharist and of the Divine Office are considered. In answering the question, " What does the future hold ? ", the author seems a little pessimistic about the response to the *Constitution* in England. But he emphasizes the urgency of the present situation, and feels that the future of the Church in England and Wales will depend on what is done about understanding and applying enthusiastically what the Council has prescribed.

The second book is by J. B. O'Connell, *Active Sharing in Public Worship* (London, Burns & Oates, 1964. 44 pages, 5s. net.) *Active Sharing* is regarded as the chief purpose of the *Constitution*, and this manual explains what it means, how it may be carried out, how the people are to be instructed in its methods, and its positive value. Objections to active sharing and obstacles to it are faced. Much that is said here could be applied to the lack of and the need for sharing in worship in the Reformed Churches.

The other book is by J. D. Crichton, *The Church's Worship* (London, Geoffrey Chapman, 1964. 246 pages, 10s. 6d. net, paperback). This is the fullest of the three books. It gives an English translation of the *Constitution*, each section being followed by an explanation and discussion. It is purely objective in its attitude, while at the same time much information relative to other documents is provided. Those who wish to understand the *Constitution* will find this probably the most useful and informative.

On 26th September, 1964, there was issued in Rome an *Instruction on putting into effect the Constitution on the Sacred Liturgy*. The importance of this document is that it determines the extent to which the *Constitution* may be implemented before the appearance of the revised liturgical books.

It emphasizes the distinction between what is to be introduced universally by decision of the Holy See, and what may be introduced if the local regional authority so decides. The existing texts of the liturgical books must be followed until they are revised and authorized. An English translation of the *Instruction* has been published by the Catholic Truth Society (December, 1964. 32 pages, one shilling).

A very useful book of reference on liturgical subjects has been published—*The Study of Worship*, by Graham Jenkins (Challoner Publications, 1963. 80 pages, 8s. 6d.). The various books of the Roman Rite are considered, and also church music, the church edifice, vestments, ceremonial, and so on. There is a chapter on the Eastern Liturgies, and another on Catholic Eastern Rites today. In each case there are brief remarks, often too brief—for example the section on church music has only two pages, about a third of this being devoted to bibliography. Indeed this is the most valuable part. The lists of books are very useful, and are not confined to Roman Catholic authors. Those who seek guidance in extending their liturgical reading should consider this small volume.

Another book on New Testament worship has appeared. Those by C. F. D. Moule and G. Delling were referred to in a recent *Annual*. This is a very readable and useful study—*Worship in the Early Church*, by Ralph P. Martin (London, Marshall, Morgan & Scott, 1964. 144 pages, 13s. 6d. net.). It is offered as “an introduction to what the New Testament teaches concerning the early Christian principles and practices of corporate worship”. All aspects of worship are examined—prayers and praises, hymns and spiritual songs, creeds and preaching, the collection and the sacraments. The study is not only interesting in itself, but would prove very helpful to any minister planning a course on the principles of worship, whether for his congregation or for bible classes.

A new book on hymns is always of interest, and it is a pleasure to draw attention to *Hymns in Christian Worship*, by Cecil Northcott. This is No. 13 in “Ecumenical Studies in Worship” (Lutterworth Press, 1964. 84 pages, 10s. 6d. net.), and it keeps up the high standard of the series. There are five chapters: The Nature and Function of Christian Hymns, The Hymn in History, The Hymn in Liturgy, and Hymns in the Life of the Church, this last in two parts. This is an extremely interesting and in many ways original book. It is up-to-date, having a good deal to say about recent hymn books. Thus, four pages are given to the new *Baptist Hymn*

Book, and the *Baptist Hymn Book Companion*, both of which appeared in 1962 ; while the *English Hymnal Service Book* and the *Anglican Hymnal* (1964) receive due notice. Equally important are the pages which discuss the use and provision of hymns in African and Indian missions. Many interesting points are made, and there is much to challenge present-day ideas and customs. Thus, "When the masses spontaneously sing a hymn at a football match, the hymnologist must not hang his head in shame and disgust. The hymn is doing precisely what he wants in a liturgy that really is present in the work and leisure of the people" (p. 80). Again, "We sing because we believe" (p. 77). One should also note the references to Father Beaumont and the Twentieth Century Group (p. 72). This is certainly a "must" for the hymnologist.

The Alcuin Club has produced another learned work (Collections No. XLVI), this time by G. G. Willis: *Essays in Early Roman Liturgy* (London, SPCK, 1964. 148 pages, 30s. net.). The author is well known for his study on *St. Augustine's Lectionary*, and has now carried his researches into subjects which have not received due attention from English scholars. There are six essays, with an excellent bibliography and useful indexes. Three of the essays are quite short: one provides an answer to the question "What is Mediana Week?" In Lent there are three specially solemn weeks, the first or Ember Week, the last or Holy Week, and *Mediana* Week, which comes in the middle, that is, the week that follows the fourth Sunday in Lent. Another is a study of the Offertory Prayers in relation to the much older prayers of the Canon. The third is a short study on the use of the *Cursus* in the Roman Canon, from which Dr. Willis deduces that the Canon must date from some time earlier than A.D. 390.

The three longer essays are still more important. One is on "The Solemn Prayers of Good Friday", and takes up the problems of the Prayer of the Faithful, the Intercessions of the Roman Mass, the content and form of the Solemn Prayers, with the general conclusion that the Good Friday rite shows many signs of great antiquity. Another is a discussion of the Ember Days, their origins, their characteristics, and their liturgy. The author believes that "they were instituted to provide Roman Christians with a specific Christian devotion to draw away their attention from the pagan *feriae* of harvest". Their position in the year, in June, September, and December, follows from the seasons of the

harvest of corn, wine and oil in the Roman countryside. The fourth set of Ember days was due to the addition of a spring fast in March. The last essay is on "The Connection of the Prayers of the Roman Canon", the conclusion being that the "Offertory, Thanksgiving, Intercession, Consecration, Anamnesis, and Oblation are all bound together in one great eucharistic prayer, have a natural sequence, and a logical development, and make a satisfying unit". The other parts, the two *Mementos* and *Nobis quoque*, are the most difficult to fit into a coherent scheme. Obviously, there is much here of surpassing interest for the history of liturgy.

A new series of books published by the Faith Press, under the title "Studies in Christian Worship" has commenced with two volumes. The first, by John Durham, is *Directed Silence* (London, 1964. 132 pages, 10s. net.). We are becoming more conscious of the place and value of silence in worship, but perhaps equally conscious of the great difficulty in introducing it to worshippers, who are unaccustomed to it and simply do not know how to use it. From that point of view, this little book should prove very valuable. The first section discusses the nature of worship, worship and silence, the liturgy and silence, and the use of silence. These short chapters are very well written, and go to the heart of the matter. Indeed, the book is well worth reading for these alone. Following them, we have the practical suggestions; firstly, as to the places in services suitable for moments of corporate and of private silence—these refer to the Anglican services, but it is easy to apply them to other forms of worship; and secondly, a large collection of scriptural quotations which can be used to direct silence, these being arranged according to subject. There is a useful index of subjects. Leaders of worship who wish to introduce periods of silence will find this most helpful.

The second volume in the series is by Richard 'Tatlock—*An English Benedictional* (London, 1964. 96 pages, 8s. 6d. net). This contains the benedictions that appear in the Leofric Missal, which was once in the Exeter Chapter Library, but is now in the Bodleian Library in Oxford. There are benedictions for the Proper of Seasons, and the Proper and Common of Saints, as well as a few additional ones. Each is arranged in a threefold form, though any who care to use them may easily abbreviate them. They can be used as extending the normal benediction, and are perhaps specially well-suited to special services: the Bishop of Exeter in a foreword suggests a place for them at Mission Services. The

author himself points out that they are "rich in sermon-material". They may also be adapted to form short prayers of the Collect type. We may quote a short example (No. 36 in Trinity-tide).

May the Lord bestow upon you his heavenly benediction
and make you pure and holy in his sight :

May he grant you to abound yet more and more in the
riches of his glory and enlighten your understanding
with the word of truth :

That, established in the gospel of salvation, ye may,
with all the saints of God, set forth yet more abundantly
the virtue of charity :

Through Jesus Christ our Lord.

An interesting study, more or less on a side-line, has been produced by Erik Peterson, *The Angels and the Liturgy* (London, Darton, Longman & Todd, 1964. 72 pages, 15s.). The thesis of this work is that the Church must be regarded as being on a road that leads from the earthly to the heavenly Jerusalem. In that heavenly assembly, both angels and the souls of just men participate in heavenly worship, but the Church must be regarded as entering through the medium of earthly worship into participation in the worship which angels offer in heaven. The evidence offered in support of this position is drawn, first from Scripture, secondly, from the tradition of the Church, chiefly from the Eucharistic and Baptismal liturgies, and from early writers, and thirdly from the mystical life of the Church. The argument is supported by many references, found in nineteen pages of notes.

At this point may be noted a welcome reprint, done by the Faith Press, at 30s. net, that of *The Influence of the Synagogue upon the Divine Office*, by C. W. Dugmore. This was originally published in 1944, and has long been out of print. It is so important for the early history of Christian worship that its new availability will be warmly welcomed. Another reprint announced by the Faith Press is that of W. D. Maxwell's *John Knox's Service Book*, 1556. This too has been unavailable for years, in spite of a constant demand. The Faith Press is to be congratulated on undertaking reprints of this kind of material.

An important series of studies connected with liturgical revision has been appearing under the auspices of the Standing Liturgical Commission of the Protestant Episcopal Church in the United States of America, published by the Church Pension Fund, New York. So far sixteen studies have appeared in twelve volumes. The subjects are :—

- I Baptism and Confirmation, and
- II The Liturgical Lectionary (1950) ;
- III The Order for the Ministration to the Sick (1951) ;
- IV The Eucharistic Liturgy (1953) ;
- V The Litany (1953) ;
- VI Morning and Evening Prayer, and
- VII The Penitential Office (1957) ;
- VIII The Ordinal (1957) ;
- IX The Calendar (1957) ;
- X The Solemnization of Matrimony, and
- XI A Thanksgiving for the Birth of a Child (1958) ;
- XII The Proper for the Minor Holy Days (1958) ;
- XIII The Order for the Burial of the Dead, and
- XIV An Office of Institution of Rectors into Parishes (1959) ;
- XV The Problem and Method of Prayer Book Revision (1961) ;
- XVI The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts (1963).

In each case there are historical introductions, explanations of the need and motive for revision, and proposed forms of service, collects, lections and so on. Although these studies are in connection with the American *Book of Common Prayer*, they can be most helpful to students as well as revisers in all denominations. Not only the actual suggestions for revision, but also the principles on which they are made, will be found valuable as guides for future work on orders of service. The cost of the series is about £4, and the individual volumes vary from two shillings to one pound.

We must now turn to a quite fascinating book which ought to be very widely read—*The Reformation of Our Worship*, by S. F. Winward (London, Carey-Kingsgate Press, 1964. 126 pages, 21s.). The author is a well known Baptist minister who has given much study to the problem of worship, has spoken and written much on the subject, and is a member of the Joint Liturgical Group. The present volume contains the W. T. Whitley lectures for 1963. The first chapter is introductory, under the title "Worship, Life and Cult", and is followed by five sections each on a selected theme. The subjects are "Worship as Dialogue," "Worship as Offering," "Embodied Worship", "Liberty and Liturgy" and "Congregational Participation". These cover the main worship-problems under discussion at the present time. The approach to all the questions is essentially biblical, and the

arguments are based on theological and psychological principle, while the conclusions are practical. Some of the suggestions put forward have been tried out in Mr Winward's own congregation. The book is at once scholarly and popular in style, both academic and attractive in presentation. Many points are made here, which might well be marked for special attention. But there is so much of value and interest that the best recommendation is that all, whether clerical or lay, who are concerned with present-day problems, should read the book, for it is certain that they will profit from it. Mr Winward has made some attempt at practical arrangement of services, and we should mention his *Responsive Praises and Prayers for Minister and Congregation*, (London, Hodder & Stoughton, 1962. 144 pages, 2s. 6d.), and the small manual, *Orders and Prayers for Church Worship*, (London, Carey-Kingsgate Press, 1962. 293 pages, 12s. 6d.). The former is intended to be put into the hands of members of the congregation so that they may join in the services, above all in the responses. Passages are chosen from the psalms, and other Scripture, including the Canticles, *Te Deum*, The Commandments, and so on. There is a wide selection of prayers for various parts of the service, for the Christian Year, and for the Lord's Supper. This is suitable for any denomination, and it should be examined by any who wish to have the congregation taking a fuller part in worship.

The second book, compiled by Mr Winward and Ernest A. Payne, is a service book for the Baptist Church in England. After prayers for preparation for worship, there is material for public worship—a good selection of sentences and prayers, a further selection for the Christian Year and special occasions. There are forms for Ordinances of the Church and a valuable section on the ministry of visitation, and finally a two-year lectionary for ordinary services, two lessons, morning and evening, and a table of psalms. There is an excellent introduction which explains the principles adopted for worship. This makes a useful comparison with other service-books.

We may now refer to two recent books on prayer: first, *Praying with Simplicity*, by Guy Mayfield (London, Darton Longman & Todd, 1964. 180 pages, 12s., paper-bound, 21s. hard-bound). After some definitions, and reference to the basis of prayer, the author discusses some problems of prayer, the contrast between vocal prayer and mental prayer, and the components of prayer. Various methods are discussed, and a final chapter speaks of the Anglican tradition

in prayer. This is a simple, straightforward discussion from which any Christian should benefit. The second book is arranged on different lines, Knapp-Fisher: *Belief and Prayer* (London, Darton, Longman & Todd, 1964. 194 pages, 28s. net.). This falls into three sections: the first on God, His reality, unity, love and power, His providence and knowledge; the second on Man, his nature, condition and destiny; the third on Prayer, its nature, content, difficulties, and aids to prayer. The arrangement is intended to face up to the theological difficulties, and to lead on to the principles and practice of prayer. This is very well done, and should be of great help to any who feel the strength of obstacles to their praying. But it will also be very useful to those who wish to preach about the meaning and practice of prayer. At the end of each section there is a prayer bearing on the subject of the section, which will be helpful to those who prepare their public devotions with care and thought.

Finally, a brief mention of a small book by Dr. Elizabeth G. K. Hewat—*Thine Own Secret Stair*, published by the Woman's Guild of the Church of Scotland (66 pages, 2s.). This contains many directions for private prayer, as well as hints on how to pray. There are suggestions for each day of the month, with scripture sentences, verses from hymns, quotations from poets and prose-writers, short prayers, and thoughts for meditation, and each day has its own controlling subject. This is all very well done, with many fresh ideas and much excellent practical advice. The prospective reader should not be put off by the fact that this has been prepared for the devotional side of Woman's Guild life—men too will find it most helpful and inspiring.

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