

Recent Liturgical Literature

THE Second Vatican Council which has now concluded its deliberations, continues to be the source of various studies, including especially the liturgical aspect of church life. Some of these were mentioned last year, and here we refer to two more. First, *The Liturgy Revived*, by Louis Bouyer. A Libra Book, published in London by Darton, Longman and Todd, Ltd. (1965, 107 pages, 5s. 6d. net). It is a "doctrinal commentary" on the Constitution on the Liturgy, and therefore its aim is not so much to explain the provisions of the Constitution, but rather to focus attention on some outstanding points of doctrine contained in it. Thus, there is a short chapter on the Paschal Mystery, in which emphasis is laid on the true significance of the work of Dom Odo Casel and the Maria-Laach school of thought. It all means that "faith is not just an intellectual assent to a series of dogmatic propositions, but the awakening consciousness of a divine and human history, which should become, and may actually become, our own history". The mystery itself is "the great secret of God's design for the salvation of the world", and is "linked with the wisdom of God and its communication: the revelation of His Word". The second section deals with the Mystery of Worship. Christ is always present in the Church, and especially in her liturgical actions; and through that presence the sanctification of man takes place, man reaching that goal by becoming a true worshipper of the Father. The supreme end of human activity is in exultant glorification of God, self-surrender and self-dedication to the will and the glory of God. The next chapter speaks of the Mystery of the Church, and takes up the questions of the ministry and of the Eucharist. This leads to a chapter on "the situation of the liturgy in the life of the Church". This means that the liturgy is for those who are in the Church, and not for those who are still outside the Church, and this draws a distinction between the work of the liturgy and the proper missionary work of the Church. This leads to a short discussion of the meaning and method of mission. The faithful are to be the light of the world and are to glorify the Father before men; yet the Church still needs to teach them the fundamental beliefs of the faith, and must ever preach "faith and penance". The concluding chapter

speaks of "objective gift and subjective reception", taking up such questions as the vernacular, and the reading of Scripture. It will be clear that here there is much to direct and inspire all who are interested in the better understanding both of the worship and the life of the Church.

The second book requiring reference is the first of a series of DO-C DOSSIERS, which are to publish papers prepared by the Dutch Documentation Centre for issue at the time of the Council. The papers when first issued were found to be of very great value, and there is no doubt that they will continue to be of interest and useful for study. In this first volume, *Liturgy in Development*, edited by Alting von Geusau (London, Sheed and Ward Ltd., 1965, 187 pages, 12s. 6d. net), there are nine papers in addition to a foreword by the Bishop of Groningen. The subjects are—Word and Sacrament; The Liturgical Movement to the Present Time (a short history); Chronicle of the Liturgical Movement (a list of important matters from *Motu Proprio* of Pius V in 1903 to the present day); Liturgy and Council (a sketch of liturgical history); Liturgical Renewal and the Universal Priesthood of the Faithful (a brief doctrinal discussion); Concelebration; The Lay Chalice; The Language Problem in the Liturgy; and a final chapter on the Melchite Church and the Pastoral Problems of the Liturgy. This Stagbook has a wide range of subjects and should prove to be of wide interest and importance.

Another Stagbook published by Sheed and Ward is by Casiano Floristan—*The Parish: Eucharistic Community* (1965, 240 pages, 11s. 6d. net). This is a valuable study of the significance of the parish, which has been brought into greater prominence by such recent developments as the renewed interest in pastoral theology, in sociology and in social psychology. The book is divided into three parts. "The Parish in the Bible" discusses the Hebrew community of the Old Testament, and the Christian community of the New Testament, and initiates discussion on preaching, worship, and pastoral care. The second section, "The Parish in History", describes the development from its origins to the present day. The third section, which is the most important, deals with the theology of the parish, beginning with the Church as the Mystical Body of Christ and its form as a community, then briefly speaking of the function of the diocese; and lastly, the longest part of all, the parish as the local eucharistic community. The doctrinal presuppositions are examined, and the importance of religious sociology and

of pastoral theology is discussed. The book ends with a very useful bibliography of 230 books and articles which may be referred to for further examination. While this is written from the Roman Catholic point of view, it will be very helpful to all who are concerned with parish work and pastoralia in general.

We now give attention to some new service books. First, *A Diocesan Service Book*, by L. S. Hunter (Oxford University Press, 1965. 204 pages, 21s. net). Dr. Hunter was formerly Bishop of Sheffield, and found that on many occasions it was necessary to prepare special forms of service. This volume contains some of these, including services for the Unction of the Sick, for Burial and Memorial services, and other forms of various kinds. The "York" Order for Infant Baptism is also included. There is a good preface with sound advice on the conduct of public worship. This should prove very helpful to ministers who have to frame orders for special occasions.

The second book is a revised edition of *The Book of Common Order of the Presbyterian Church in Canada* (Toronto, Presbyterian Publications, 1964. Price not mentioned). The first edition appeared in 1922, and the second in 1938. In format the book is not unlike the Church of Scotland *Book of Common Order 1940*. There are the usual orders of service—Morning and Evening, Baptism, Confirmation, Holy Communion, Marriage, and Burial. There are special forms for Family Day and Remembrance Day, for the ordination and admission of Elders, for dedication of church workers, and dedication of memorials. There is a "Treasury of Prayers", many of which are familiar. This book contains also the type of forms which appear in our *Ordinal and Service Book*—ordination and induction of ministers, "designation" of a missionary, of a church official, and of a deaconess, and dedication of a church. There is a Lectionary with Old Testament Lesson, Epistle, Psalm, and Gospel for each Sunday of the Christian Year. One or two points may be underlined. Many of the orders make provision for the use of congregational responses, and in the morning services there is a place for the recitation of the Creed. In the Lectionary, the Sundays after Whitsunday are called Sundays after Pentecost, not after Trinity, as other service books are now doing, for example, that of the Church of South India. The book concludes with the Athanasian Creed, but there is no indication of when it might or should be used. Altogether this is an interesting revision.

The revision of service books is proceeding elsewhere also. The Presbyterian Church in the United States and the United Presbyterian Church in the United States of America appointed a joint Committee on Worship, and their first task has been to provide an *Order for the Public Worship of God for use on the Lord's Day*. This has now been published (Westminster Press, Philadelphia, Pennsylvania, 1964, 47 pages, 25 cents) ; and is meant to be used for study and comment as well as for experimental use. The pamphlet contains an introduction, the Order for the Public Worship of God, followed by explanatory notes, and finally a Lectionary for the Christian Year and Special Days. It is important to note that the Order includes an Order for Holy Communion, and a rubric states that "properly, the Lord's Supper is to be celebrated every Lord's Day" (p. 20). If the Lord's Supper is not to be celebrated, the rubric gives directions for concluding the service. Another point is that provision is made for responses, and for the congregation joining in certain prayers, these parts being printed in heavy black type; the rubrics are of course in red. The Nicene Creed and the Apostles' Creed are both printed, so that either may be chosen for recitation. The Words of Institution are to be read either as a warrant or within the Eucharistic Prayer. Some points might be criticized. Thus, the *Agnus Dei* uses only the first and third phrases, although the *Kyrie* retains the threefold form. The versicle and response : "O Lord, open Thou our lips . . .", are printed after the Confession and Absolution, although the service, after scripture sentences, begins with "a psalm or hymn of praise". Nevertheless this is a fine endeavour.

As to the Lectionary : this provides for Old Testament Lesson, Epistle and Gospel for the Sundays of the Christian Year and for various special days, and it is a two-year lectionary. The year is divided into three parts. I. God the Son (First in Advent to Ascension) ; II. God the Holy Spirit (Pentecost to 19th after Pentecost) ; III. God the Father, with eight Sundays, first to seventh of "God the Father", and Sunday before Advent. This is interesting, but it does seem wrong to put "God the Father" last—should the year not begin with this section ? The Sundays of this period could then be so many before Advent, or even before Christmas. Here again, the Sundays after Trinity are named Sundays after Pentecost. Incidentally "seasonal colours" are suggested. It should be added that a small guide-book is also available to give fuller explanations.

The Liturgical Commission of the Church of England has been working on revision of parts of the *Book of Common Prayer* for some time, and two volumes were issued in December 1965. One is called *Alternative Services: First Series* (S.P.C.K., 12s. 6d.), though this is not really the work of the Commission. It contains most of the Prayer Book services with alternatives which are "the result of long consideration by the bishops", many of which are more or less on the lines of the 1928 *Proposed Book*. The other book contains the work of the Commission: *Alternative Services: Second Series* (S.P.C.K., 12s. 6d.). These services are recommended by the two Archbishops to be introduced to the Convocations and the House of Laity. They may be sanctioned for use in parishes, with the consent of the parochial church council. Services concerned here are Morning and Evening Prayer, which show many proposed changes; Intercessions and Thanksgivings have some new prayers and some from well-known collections. The services for Thanksgiving after Childbirth and the Burial of the Dead permit changes, as does also the Order for Holy Communion. It is impossible here to list all the differences, but both the forms themselves and the principles on which the Commission has been working, should be carefully studied, especially by revisers working on other books.

Yet another important revision is the *Book of Public Worship of the Presbyterian Church in Ireland* (Belfast, B.N.L. Printing Co., 1965. 370 pages, 15s. and 21s.), which is published by authority of the General Assembly of the Church. The last edition appeared in 1942, and the Public Worship Committee is to be congratulated on the result of their work.

There are four main divisions in the volume. The first is headed "The Public Worship of God", covering the ordinary morning and evening services for Sunday. The orders are not set out in full, but outlines are provided, followed by material from which what is required may be chosen. The first order, which is specially to be recommended, follows that of the Eucharistic service. After the outlines there is a full Lectionary, which is taken from the *Book of Common Worship* of the Church of South India, providing, for Sundays according to the Christian Year, the Collect, Old Testament Lesson, Psalm, Epistle and Gospel, for the morning, and Old and New Testament lessons for the evening service. Then come collections of Scripture Sentences, Prayers of Adoration, Confession, Supplication, Illumination, Inter-

cession, Thanksgiving and Dedication, Prayers with responses, Ascriptions of Glory, Dismissals and Benedictions. From these the minister may take what happens to be the most relevant to his needs. The prayers with responses cover exactly twelve pages and these pages could be printed separately as a leaflet for congregational use. The Dismissal is intended to precede the Benediction, e.g., "Go forth in the name of the Lord" — "The grace of the Lord . . ." This is a challenge to service, but the blessing of God must also go with the people.

The second part, "Sacraments and Ordinances", includes among other things: the Lord's Supper, Baptism, Confirmation, Marriage, Burial of the Dead, Ordination and Installation of Ministers, Elders and Deacons, commissioning of various church workers, the dedication of churches and their furnishings. There are two orders for Holy Communion, and it is emphasized that "the Communion service is a unity consisting of the proclamation of the Word and the celebration of the Sacrament". It is noticeable that in the first order the "Warrant" is read before the Consecration Prayer, and the Words of Institution are repeated in that prayer, and are again said at the Manual Acts. The second order does not have the Words in the prayer. The rubrics indicate the order of distribution, but there are no directions as to procedure after the distribution. There are Proper Prefaces for the Christian Year. There is an order for the Communion of the Sick, and here rubrics would have been helpful, as there is often difficulty about this service.

There are as usual two orders for Baptism, but under the titles, "The Baptism of Believers", and "The Baptism of the Children of Believers", thus making clear the real significance of the ceremony. It is to follow "The Thanksgiving and Dedication of ourselves and our offerings" in the ordinary service. It is clearly stated that the Baptism of Believers "admits to membership of the Church and to the Table of the Lord", the declaration to this effect following immediately after the Baptismal formula. In both services a question is put to the congregation after the questions to the believer or to the parents of the child, in order to give expression to the place and duty of the congregation in the Sacrament.

Part III contains prayers for Christian Festivals and Seasons, and Part IV includes prayers for special and occasional use. There are two Appendices, the first providing prayers in preparation for public worship for the Minister

alone, with the Elders, and with the Choir ; and the second gives the text of the Lord's Prayer in three forms, including that of the New English Bible ; the Creeds, and the " Rule of Faith ". There is a useful bibliography and an index of sources of the prayers.

It will be seen that here we have a book of considerable interest, and it is to be hoped that the Church for which it has been prepared will make use of it, for there can be little doubt that it should enrich and deepen the worship of the congregation. There are many points at which experience will suggest changes and improvements. One criticism is likely to be the format of the book. It is on the whole well printed though the inking varies somewhat, and though there are many misprints, and the binding is clean in appearance, blue with a Latin cross on the front cover. But the size of the book is awkward and makes it too weighty for comfortable use, particularly perhaps at such services as marriage and burial. An edition on thinner paper of a smaller size would be an advantage. But the Editor and the Committee have done a good piece of work, which should prove a very useful guide to ministers and tend to raise the standards of public worship.

Another service book is *Responsive Service Book*, by Stephen F. Winward (London, Hodder and Stoughton, 1965. 127 pages, 12s. 6d.). Mr Winward has already done some work of this kind (as referred to in last year's *Annual*). A short preface explains the four basic principles of Christian worship used in the compilation of the services : the people of God should be active in the worship of God ; the Lord's Supper is the true and original norm for the Lord's Service on the Lord's Day ; liturgy and liberty are both essential constituents of Christian worship ; the content of our Church worship should be biblical. The Orders show clearly the application of these ideas. It is pointed out that the services are meant for occasional use at the Sunday services of the Free Churches, or for use at Conferences and Retreats. They may also be used for private prayer, or may be adapted for use as Daily Offices. There are four orders for the Lord's Supper, four for morning and four for evening worship. The parts to be said by the congregation—responses, *Gloria in Excelsis*, the Creeds, *Sanctus*, and the Lord's Prayer—are printed in red. When the Benediction, " The grace of the Lord Jesus Christ . . . " uses " us " and not " you ", it is to be said by all together. The whole book, bound in a neat limp cover, is beautifully set out. Many ministers will find it

a very helpful production, whether for their own private prayer or for congregational worship.

Attention should be drawn to the small volume, *The Renewal of Worship*, edited by Canon Ronald C. D. Jasper (Oxford University Press, 1965, 102 pages, 9s. 6d. net). This contains seven essays by members of the Joint Liturgical Group. The Group consists of officially appointed representatives of eight denominations; the Church of England, the Church of Scotland, the Episcopal Church in Scotland, the English Baptists, Congregationalists, Methodists and Presbyterians, and the Churches of Christ: and its work is the consideration of liturgical material which may prove acceptable to all. The introduction, written by Dr. Jasper, explains the meaning and aims of the Liturgical Movement, and this in relation to the work of the Group. The seven essays deal with the subjects: The Church at Worship; Liturgy and Unity; Embodied Worship; Prayer—Fixed, Free and Extemporary; Private Devotion; and Liturgy and the Mission of the Church. The book is very well produced, in accordance with the high standards of the Press, and it is hoped that it will be widely read and studied.

It may interest those who are not subscribers to the periodical, *Studia Liturgica*, that a volume has been published, including eight articles which appeared in the issues for March and June 1963. This is *Worship and the Acts of God*, edited by Weibe Vos, and with a foreword by A. Raymond George (Studia Liturgica Press, Nieuwendam, Holland, n.d. 130 pages, about 30s.). The articles are entitled, Prolegomena to the ecumenical discussion on the liturgy (W. Hahn); Sunday and Eucharist (J. O. Cobham); Creation and Worship (V. Vajta); Worship and Creation (R. Prenter); Worship and the Cross and Resurrection of Christ (H. Riesenfeld); Worship and the Ascension of Christ (B. Bobrinskoy); Worship and the Holy Spirit (J. J. von Allmen); Worship, Eucharist and Intercommunion (N.A. Nissiotis). These subjects are of the greatest importance in the preaching of the Gospel, and the articles should be most useful to those who are up-to-date in their interest in the theology of worship.

This question of the theology of worship has been receiving attention in various series concerned with liturgy, but now we have a comprehensive work on the subject: *Worship: Its Theology and Practice*, by J. J. von Allmen (London, Lutterworth Press, 1965. 318 pages, 42s. net). There are indeed some minor defects here. There is no index, a fact which

makes reference difficult ; the bibliography is too short, and the translations into English of several important works in French and German are not mentioned, though the original titles are given. But the book itself is an important publication and should be examined and indeed carefully studied by all who are concerned with the subject. Ministers should pay heed to what the author has to say. It is true that, especially in the practical section, the author's connection with the continental Reformed Churches stands out clearly, and that some of his points may not be quite applicable to conditions in this country. Nevertheless it should not be difficult to adjust his recommendations to the reader's circumstances.

The book is divided into two parts—theology and practice, as the title has it, or as the text puts it, problems of principle and problems of celebration. The first chapter is concerned with the Christological basis of worship, the presence of Christ in Christian worship and the epiclesis, the cult as the recapitulation of the history of salvation. The next chapter views the Church as a liturgical assembly—it is a baptismal community ; a nuptial community (the Bride of Christ) ; a catholic community (poised beyond sociological barriers, it welcomes a whole creation) ; a diaconal community (existing for God and for the world) ; and an apostolic community (confronting the world with a message). The third chapter goes on to consider worship as a threat to the world (a challenge to human righteousness, a prelude to the Last Judgment), but also as a promise for the world. Chapter four is on “the approach to forms”, their necessity and their limitations ; and chapter five seeks to justify the necessity of worship.

The second part takes up problems of celebration—the components of the cult, the Word of God, the Eucharist, Prayer ; the participants in the cult—God, the faithful, the angels, and the world itself ; the time of the cult, discussing the Sabbath, the Lord's Day, the liturgical year ; the place of worship, its arrangement, symbols, and so on ; and the order of worship, its principles and problems. One clear demand our author makes is for the restoration of the Eucharist to its proper place in worship. We should listen to our great doctors, from Calvin to Barth, who have demanded the weekly Eucharist. We must obey Jesus Christ and His word, “This do”. This would help to lead the Church on to a new reformation.

Another important book on the same subject is *Theology of Worship in 17th Century Lutheranism*, by Friedrich Kalb,

translated by Henry P. A. Hamann (Concordia Publishing House, Ltd., London, W.C.1, 1965, 192 pages, 285D.) It falls into three parts, the first of which is "The Essence of Divine Service", taking up the question how worship is related to theology in general, and its relation to salvation-history, and the divine service in the divine commandments, especially the Object and right mode of worship, prayer and the Sabbath. The second part is on the Form of Divine Service, discussing the necessity of form, and the "adiaphora", or matters which are rather "indifferent", and the theological evaluation of music. The third part is on the relation of essence and form, with a final chapter on worship and mysticism. There is a useful bibliography, but no index.

The whole work is a close examination of the subject related to a particular period, known as that of Lutheran Orthodoxy, and it fills a real want, inasmuch as the period has not been so fully treated hitherto, being regarded as a period of "dead Orthodoxy", lacking originality and contact with real life. The book seeks to make clear what were the tendencies destructive to liturgy, and in so doing examines not merely the purely theological works of the seventeenth century in Germany, but also sermons, devotional books and so on. One very interesting feature is the wealth of quotation from German writers of the period as well as of more recent times: to have these in an English translation, mostly for the first time, is a very valuable acquisition. The implications for the present day are easily seen, and the reader will find much interest and pleasure from a study of this work.

A much smaller book on a similar subject is *Presbyterian Worship: Its Meaning and Method*, by Professor Donald Macleod (John Knox Press, Richmond, Virginia, 1965. 152 pages, dollars 3.25). There are eight chapters, the first of which, "Meaning in Worship", deals with the theological bases of worship. The second, entitled "Act of Worship", examines the outline of the ordinary service, and makes practical suggestions. Other chapters discuss the Sacraments, the Wedding, the Funeral, and the Christian Year. The concluding chapter is called "the Proprieties of the Sanctuary", and faces such questions as the relation between minister and organist, vestments, the congregational bulletin, church architecture, and the ordination service. In a work of 152 pages only small space can be given to many of the important questions raised here. Many of the answers are applicable only to the United States of America.

The series, *Ecumenical Studies in Worship*, has for its latest number *A Select Liturgical Lexicon*, by J. G. Davies (Lutterworth Press, London, 1965. 146 pages, 15s. net paperback, 21s. net hardbound). This is an extremely useful book which should be available in every theological library, and indeed would be an excellent and valuable book in any minister's library. It is concerned only with liturgy ; it is not confined to any particular period ; and it is ecumenical, not being devoted to one church only. The articles vary in length, some only a few lines, but others are more extensive. Thus, Baptism is given about six pages, liturgical books about seven, and liturgies about nine. Bibliographical material is provided in many cases, which is useful for those who wish to read more widely. This is strongly to be recommended.

The series, *Studies in Christian Worship*, published by the Faith Press, continues. Number III, *The Work of God*, by a Religious of the C.S.M.V. (London, 1965, 5s. net), is a discussion of the *Opus Dei*, the recitation of the Daily Office. More and more clergy and laity are feeling the need for an Office of some kind, and this little book would be of great help to them by way of an introduction. Number IV, *The Sacrament of Easter*, by Roger Greenacre (London, 1965, 8s. 6d. net) is well worth studying in preparation for the Paschal season. It is an introduction to the liturgy of Holy Week, and begins with a study on the themes of Lent. Three chapters speak of the Passover of the Jews, of Christ, and of Christians, and these lead on to further sections on the mystery of the Cross, the "Great and Holy Week", and the re-discovery of Easter. The volume was prepared from a course of sermons, and will be of great assistance to preachers today. Number V, *The Baptismal Liturgy*, by E. C. Whitaker (London, 1965, 9s. 6d. net) forms a very useful manual, especially in conjunction with the volume by the same author, *Documents of the Baptismal Liturgy*. The present book is helpful in explaining the documents and their relationships, and forms an excellent introduction to the developments of the rites. One chapter contains a list of books for further reading, with notes on their contents and importance. Number VI is a symposium of essays on questions which arise in connection with the presentation of worship in our day. *Worship in a Changing Church* is edited by R. S. Wilkinson (London, 1965, 10s. 6d. net). Among the problems faced are the westward (basilican) position of the minister, problems of infant baptism, the parish communion,

and ways of preparing congregations for change in methods and forms of worship. This whole series is very valuable.

We next turn to the most recent volume issued by the Alcuin Club, No. XLVII in the Collections—*Christian Initiation: Baptism in the Medieval West*, by J. D. C. Fisher (London, S.P.C.K., 1965, 203 pages, 42s. net). This is an important volume for the Western Church, especially at a time like the present when Baptism and Confirmation are so widely under consideration. The first five chapters examine the subject in Rome, in Milan and Northern Italy, in Gaul and Germany, in the British Isles, and in Spain, to the twelfth century. The next three chapters are on the separation of Communion from Initiation, the shortening of the interval between Birth and Baptism, and the lengthening of the interval between Baptism and Confirmation. The first appendix is on the use of the words *confirmare* and *confirmatio*, and the second on Baptism and the giving of the name. Other three appendices are textual: the Rite of Baptism in the *Sarum Manual*, the Order of Confirmation in the *Sarum Manual*, and the Roman Rite of Confirmation from a Pontifical of 1595, all these texts being translations into English. There is an excellent bibliography and there are indices of subjects and of proper names. The author's chief concern is with the complex history of the relation between Baptism on the one hand and Confirmation and Communion on the other, and this of course is still a matter of discussion. A great deal of historical research, however, has been carried out, and there is no doubt that this is a book of great importance in the light of the projected reform of baptismal rites in any denomination.

The Herder History of Dogma is being translated into English volume by volume. One is by Bernhard Poschmann, *Penance and the Anointing of the Sick* (London, Burns and Oates, 1965, 257 pages, 42s.). The larger portion of this work deals with "penance"—the history of the doctrine down to the Tridentine and post-Tridentine teaching. Two chapters deal with the growth and history of indulgences. The subject of the anointing of the sick, both the history and the doctrine, is dealt with in three short chapters. There is very considerable bibliographical information, but there is no index. The excellent translation is by Father Courtney, S.J., of Heythrop College. Though Roman Catholic in origin, it forms a valuable contribution to theology, and in particular should be of interest to all students of pastoral theology.

We turn to a book of another kind, by Archdale A. King, whose many works on liturgy are valuable and well-known. This is *Eucharistic Reservation in the Western Church* (London, Mowbrays, 1965. 258 pages, 45s. net). There are three parts which look into Reservation before the twelfth century ; from the twelfth century to the Reformation ; and from the Reformation to the Codification of Canon Law in 1918. There is a supplement by Cyril E. Pocknee on reservation in the Church of England and the Anglican Communion since 1549 until the present century. There is a good bibliography as well as a useful index. A well-printed book is made still more attractive by the insertion of twenty-four plates, illustrating the text. This is a useful work, taking up the subject both from an historical and a doctrinal aspect. Those interested in the by-ways of liturgical study should not miss it.

An interesting study of the service of Holy Communion can be read in *The Supper and the Eucharist*, by John Wilkinson (London, Macmillan, 1965. 165 pages, 21s. net). The sub-title is "A layman's guide to Anglican revision", but the work is rather more than that. It begins with a study of the Last Supper, taking the position that that was a Passover meal. A great deal is built on that assumption, perhaps more than is justifiable. A chapter on "the Earliest Eucharist" discusses the New Testament sources, Justin Martyr, and Hippolytus. "The Western Tradition" takes the story to about A.D. 700, and "Action and Reaction" continues to the Missal of 1570, with brief remarks on Luther, Zwingli and Calvin. Then the Eucharist in England is discussed, and various Anglican revisions are referred to. The last chapter takes up the problem of the present-day need for revision, concluding with the suggested Order. A useful table at the end indicates the Eucharistic outline in over twenty Orders. This will be of interest to many students outside the Anglican Communion.

A book with still more Anglican reference is a new edition of Percy Dearmer's *The Parson's Handbook*, the thirteenth edition revised very thoroughly by Cyril E. Pocknee (Oxford University Press, 1965, 212 pages, 25s. net). Indeed much of the work has been rewritten in the light of present needs and practice. The new editor has made many changes though the revision is conservative rather than radical. In particular the book continues, as it did under Dr. Dearmer, to be loyal to the authority of the *Book of Common Prayer*, while at the same time it is fully conscious of the need for new

ideas at many points, especially in view of the Liturgical Movement and such matters as the Parish Communion. It should be added that among the twenty-four plates entirely new illustrations are provided.

Another small book is *Relevant Liturgy*, by L. A. Brown (London, S.P.C.K., 1965, 87 pages, 7s. 6d. net). This contains the Zabriskie Lectures for 1964 by the Archbishop of Uganda and Rwanda Urundi, who gave considerable service to the Liturgical Committee of the Church of South India prior to his work in Africa. He begins with a general talk on the nature of liturgy, then speaks of "relevant liturgy", urging that liturgy must be relevant to the needs of men and the conditions of life of today. This relevance must come through the working of the Holy Spirit. But there are three other factors which should force the Church to re-examine its liturgy at the present time: the evangelistic purpose of the Church; the movement towards Christian unity; and the fresh knowledge brought to us by biblical theology. The third chapter takes up the second of these points. The last chapter deals with the experimental liturgy for Africa, explaining it in detail, with side-glances at the liturgy of the Church of South India. The appendix gives the text of the Liturgy for Africa. Those who are at all concerned with making the worship of the Church relevant to the life of today should read this work.

We now refer to two valuable books in French. First, *Apocalypse et liturgie*, by Pierre Prigent (Cahiers théologiques, 52. Neuchatel, Delachaux et Niestlé, 1964. 84 pages, Swiss francs 6.75). The importance of this work is its contribution to the discussion on the relation between the Book of Revelation and the liturgy of the Early Church. The author speaks briefly of the theology of the Apocalypse and its relation to the Old Testament, and then makes a detailed examination of the letters to the Seven Churches. Special attention is given to words and phrases such as the tree of life, the crown of life, the hidden manna, the new name and the white raiment. Chapters iv. and v. of the Apocalypse are regarded as a Jewish liturgy adapted to Christianity. There is the description of a majestic heavenly liturgy, and this worship is of the same essence as that which the Church renders to God. The author believes that the Book of Revelation contains a presentation of and a commentary on the paschal liturgical practice of the Early Church.

The other book is No. 35 in the Series "Lex Orandi", published by Les Editions du Cerf—*La Prière des Heures*,

edited by Monseigneur Cassien and Dom Bernard Botte (Paris, 1963, 334 pages, about 23s.). This is a careful examination of the Divine Office in fourteen chapters, all but one by different authors, Dom Botte himself contributing two articles. It is largely a history of the Hours of Prayer, from New Testament times, through the Primitive Church, *Apostolic Tradition* and its derivatives, to the time of John Cassian and St. Benedict. Some chapters describe the principles expressed in the Latin Office, among the East Syrians, the Anglican Church, and at Taizé. The reading of Scripture in the Roman Office, in the Armenian and the Byzantine rites, is also discussed. The articles were contributed in the Eighth Week of the Semaines Liturgiques de l'Institut Saint-Serge in July 1961. There is much information here which would not readily be found elsewhere, and the work is recommended to all who are concerned with the present widening demand for a suitable Daily Office.

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