

Recent Liturgical Literature

WE begin with two volumes to which, no doubt, many readers have been looking forward with great expectation. First, volume V. of *Worship and Theology in England*, by Horton Davies (Oxford University Press, 1965, 65s. net). This is a very attractive book, paper, binding and printing being all very good ; and the thirty-two photographs, many of church architecture, are well produced. This means that volumes III, IV and V are now available and that we await the first two volumes. The sub-title of this volume is "The Ecumenical Century 1900-1965". Though there are some minor errors in detail, and some deductions with which not all will agree, there is here a great fund of information on developments with which all clergy should be familiar. The first chapter contains an excellent outline of the Continental Liturgical Movement and its influence. Then the history and problems of religious architecture and art, and the problems of church music, are dealt with. Two sections speak of the development of theology in the period, and a valuable chapter discusses types and trends of preaching. The rest of the book goes more into denominational details : Roman Catholic worship, Anglican worship to 1928 and after 1928, the worship of the Free Churches, the Quakers, and the Unitarians. There is a concluding critique on the points of agreement and disagreement between the various denominations. An excellent bibliography and useful indices conclude the volume. It is interesting to note that there are many appreciative references to the *Book of Common Order, 1940*, and its value and influence. Considering the sub-title, it seems a pity that the ecumenical "Joint Liturgical Group" is not mentioned. This is, nevertheless, a very useful and readable book.

The second volume is the new addition to the Lutterworth Series, "*Ecumenical Studies in Worship*" No 15, by John M. Barkley, *The Worship of the Reformed Churches* (London, Lutterworth Press, 1966, 16s. net). The sub-title reads "An Exposition and Critical Analysis of the Eucharistic, Baptismal and Confirmation Rites in the Scottish, English-Welsh and Irish Liturgies". The sub-title gives a better idea than the title does, of the real emphasis of the book, which opens with a twelve-page chapter on the Reformed

Rites on the Continent, this applying mainly to the earliest sources in Schwarz, Calvin and Zwingli. There follows a chapter on the Reformed Rites in English—a consideration mainly of the Scottish Rite, with a brief history. The rest of the book is taken up with the critical examination of the Scottish, English-Welsh and Irish Presbyterian service-books. Chapter four describes some “Modern Service-books”. The other chapters examine the various services and their theology, and these are perhaps the most valuable of the book, and they must be carefully considered in detail by future revisers. It is not surprising that Dr Barkley shows a distinct preference for the Irish book, but his critical analysis is always fair and cogent. There are three appendices, on the genealogy of the *Book of Common Order, 1564*, and on that of the *Book of Common Order, 1940*. There is a brief bibliography and a useful index. It seems a pity, however, that the trends in Reformed worship on the Continent do not receive more attention. The title of the book would lead one to expect that the work of men like Osterwald in 17th-18th century Switzerland, and Bersier in 19th century France and the recent new service-books of the French Reformed Church, and those of Switzerland, and those of the Taizé Community would receive some attention, as they are of great interest and importance. One may hope that another volume in this series will undertake this subject.

An important and valuable study is *Introduction to Liturgical Theology*, by Alexander Schmemmann (London, Faith Press, 37s. 6d.). This is the fourth volume in the “Library of Orthodox Theology and Spirituality”. There is an introduction on the Church’s Order, and the chapters take up such subjects as “The Sacraments of Baptism and Chrismation”, “The Eucharist” (and all that is connected with it); “The Liturgy of Time”, “The Liturgy of the Sanctification of Life” (the rites associated with birth, marriage, penitence and healing, and death). Liturgical theology, we are told, stems from an understanding of worship in the public acts of the Church and should be an elucidation of the meaning of worship which should occupy an important place in the system of theological discipline. If it does not occupy this place, it is one thing to use the liturgy, and another to understand it; and further, the individual believer, entering the church, does not feel that he is a participant; and the celebrant of worship does not feel that in the act of worship, he, along with the others who together with him constitute the Church, is called to express the Church as new life.

Worship "places the Church before the face of the world, manifests her purpose in the world, the purpose of the people of God, set in the world with a Gospel and a mission" (p. 25). Close attention is paid to the connexion between the Eucharist and the liturgy of time, between the Eucharist and eschatology, and between the Jewish Sabbath and the Lord's Day. This is a thoughtful and inspiring book, not altogether easy to read, but certainly well worth study.

A welcome translation is that of J. A. Jungmann's *Die Stellung Christi in liturgischen Gebet* (*The Place of Christ in Liturgical Prayer*). This was first published in 1925, and was fully revised in 1962. It is now translated by A. Peebles (London-Dublin, Geoffrey Chapman, 1965, 300 pages, 42s.). Here liturgical prayer involves only the Eucharist. In Part I the various liturgies are examined—the Ancient Church Orders, the Egyptian, Syrian, Byzantine, Gallican and Roman Liturgies. The second part is a study on the Christological theme in liturgical prayer, beginning with the New Testament and coming down to the post-patristic period. There is a full and valuable index. As would be expected of Fr. Jungmann, this is a very scholarly book, and is also remarkably easy to read and full of interest. The bibliography though short is useful, particularly in listing older standard works.

Next, we note two American books, both published by Prentice-Hall, Inc., Englewood Cliffs, New York. The first is a joint work by a Methodist and a Roman Catholic—Romey P. Marshall and Michael J. Taylor, S. J. Each is responsible for half the book which is entitled *Liturgy and Christian Unity* (1965, about 40s.). Each author speaks of his own form of worship, in its principles, its history, and its "renewal" within the Liturgical Movement. The problem is treated in an interesting manner, though there is little that is conclusive. The bibliography is extensive, though uncritical. The book will be useful to those interested in the inter-church dialogue.

The other volume is *The Eucharist in the Primitive Church*, by Edward J. Kilmartin, S. J. (1965, 44s.). There are chapters on the Foreshadowing of the Eucharist in the Old Testament and Jewish Tradition; on the Words of Institution, on the Pauline and Johannine theology of the Eucharist, on the structure and content of the Primitive Eucharistic Prayer, and on the Eucharistic Cup in the primitive liturgies. There is a selected bibliography specially useful for periodical articles. This is an interesting contribution to Eucharistic theology.

Along with this last book might be consulted *Le sacrifice dans les textes eucharistiques des premiers siècles*, by Jean de Watteville (Neuchatel, Delachaux et Niestlé-Bibliothèque théologique). Many early documents are examined in detail. The suggestion here is that the first-century documents give an almost uniform idea of the Eucharist. A good bibliography contains mostly French and German titles.

Another valuable book in French is by J.-J. von Allmen, *Essai sur le Repas du Seigneur* ("Cahiers théologiques", No. 55. Neuchatel, Delachaux et Niestlé, 1966, 124 pages). The author's name is a sufficient guarantee of the interest and value of this book. He writes from the fundamental position that the Supper instituted as a sacrament of unity appears today rather as a sacrament of the disunity of the Church. His purpose is to re-examine the theology of the Eucharist, and he discusses the major component ideas of the Supper. This is an important contribution to the discussion on the Eucharist and on the ecumenical situation.

We look now at two works in German. First, *Einführung in die Liturgie. Zur Theologie des Gottesdienstes* (Wien, Herder, 1964, paper covers, about 32s. 6d.). This is a German translation from the original Dutch. Many interesting subjects are treated—liturgy as a personal encounter with God ; the place of Christ in the liturgy ; the unity of the Holy Spirit. Themes of special modern interest are, the Bible in the Liturgy, and Liturgy and Ecumenicity. There are many notes with valuable references to other works. The other work should be of interest to the hymnologist : *Fruhchristlichen Hymnen*, by Gottfried Schille (Berlin, 1965, stiff paper covers). This has a short but very useful bibliography. The author makes use of the idea of *Gattungen* (types), thus, Biblical hymns on Baptism, on Salvation, on Epiphany, and so on. Some theological questions also receive attention, for example, the eschatology of *Ephesians*.

It should be noted that the *Revised Psalter* for the *Book of Common Prayer* has now been issued "pointed for use with Anglican chants" (Cambridge University Press, 1966, cloth, 10s. 6d.). This may be regarded as necessary reading for those interested in the chanting of the Psalms. Hymnologists should also note the new book by Erik Routley : *Hymns Today and Tomorrow* (London, Darton, Longman and Todd, 1966. Libra Book, 9s. 6d., hard-cased, 35s.). Dr Routley is always fresh and forthright, and all readers will enjoy this book and will profit by it, even if some will not wholly agree with his views.

We must mention the translation of the book by Hans-Joachim Kraus, *Worship in Israel. A cultic history of the Old Testament*. (Oxford, Blackwell. 37s. 6d.). The idea of this work is that Israel's ancient feasts and cult customs originated from Canaanite observances, though with a complete change of character. There is an introduction on the history of the study of Old Testament worship, and there is detailed discussion of the cultic officials (priest and prophet) and of the sacrificial system. The rites of seasonal observances (as at Bethel, Gilgal, Beersheba, etc.) are fully described. A final chapter deals with Jerusalem and its place in the history of the national cult. This is a very interesting and valuable study, though there will be differences of opinion on the accuracy of the conclusions.

A valuable study by Trevor Dearing is *Wesleyan and Tractarian Worship* (London, Epworth Press and S.P.C.K., 1966, 27s. 6d.). This book is concerned with both the liturgical and the ecumenical movements of the present time. The various kinds of worship and devotion (sacramental worship, the service of the Word, the worshipping community, the confessional, private devotion—prayer, meditation, and devotional discipline) are examined under three heads: Wesleyan, Tractarian, and a comparison of the two. The book underlines the connexion between the Wesleyan Church and the ideas of the Tractarians, and is very well written. It might be regarded as an inspiration to the writing of some studies on the worship-relations of other bodies, as for example, of Presbyterians and the High Church divines.

The much-debated problem of the fencing of the tables at the service of Holy Communion is discussed, from an Anglican point of view, in *The Open Table*, by J. P. Hickinbotham (London, Hodder and Stoughton, 1966, 34s. 6d.). This appears in the 'Christian Foundation' series. The author discusses the rubric in the Communion service in the *Book of Common Prayer*, holding that, as there were no Non-conformists in 1549, it could not have applied to them. He writes in a clear scholarly way from the Evangelical Anglican point of view, but whether he will persuade his opponents is another matter.

There are three new numbers in the Faith Press series of "Studies in Christian Worship". Number 6 is *Worship in a Changing Church*, edited by R. S. Wilkinson, (10s. 6d.). Number 7, *The Liturgy of Penance*, by John Gunstone, (9s. 6d.). Number 8, also by John Gunstone, *The Feast of Pentecost* (10s. 6d.). Here there is a brief history of the

feast and its observance ; and a discussion of its significance and its relation to modern conditions. This is a good series, with unusual subjects.

There has been a reprint of the book by F. D. Maurice on *The Prayer Book* (London, James Clarke & Co. Ltd., 1966, 21s. net). This reprint (following the reprint by the same publisher of Maurice's *Theological Essays* and his *The Kingdom of Christ*, 15s. and 21s. respectively) witness to the renewed interest in this famous Anglican theologian. The present reprint, with an introduction by the Archbishop of Canterbury, contains the nineteen sermons of the original edition on the various sections of the Prayer Book. The reader is reminded that, in Maurice's thought, theology, worship and social life have powerful mutual influences.

A new volume issued by the Alcuin Club is *Baptismal Anointing*, by L. L. Mitchell (London, S.P.C.K., 1965, 42s. net). This traces the history of baptismal anointing through its forms, ancient and modern, in both Eastern and Western rites. The author examines the liturgical texts with a view to their correct theological interpretation. It might be pointed out that members of the Alcuin Club (annual subscription, 21s.) receive one copy of each publication.

The *Taizé Daily Office* has now been translated into English (Faith Press, 1966, 50s.). This is an important example of community prayer, and must have a profound influence on all attempts at producing contemporary forms of common prayer.

The *Alternative Services* (First and Second Series), issued by the Liturgical Commission of the Church of England, were mentioned in last year's *Annual*. The following further publications (all by S.P.C.K.) should be noted. *Morning and Evening Prayer* and *The Burial of the Dead* (2s. 6d. each) as amended and accepted by the Convocations ; *Baptism and Confirmation* (a new Report, also 2s. 6d.). Liturgical students should keep in touch by means of these occasional pamphlets. *An Order for Holy Communion* (second edition, 1966, price 1s.). As to the last-mentioned there is a very useful *Guide to the New Communion Service*, by C. O. Buchanan ("Prayer Book Reform Series". Church Book Room Press Ltd., 1966, 4s.). This is a careful analysis of the Order, and, though the author objects to two points in the Order, the pamphlet is an excellent accompaniment to the Order and should be read and studied along with it.

Another new book worthy of consideration is *Parish Prayers*, by Frank Colquhoun (London, Hodder and

Stoughton, 445 pages, 30s.). This is a collection of almost 1800 prayers, mostly in 'collect' form. They are gathered from many sources, ancient and modern, while over a hundred are by the compiler himself. The prayers are arranged in groups. The first, 'The Church's Year', contains 641 prayers. Among the other groups are 'Sacraments and Ordinances'; 'Intercessory Prayers'; and 'Devotional Prayers'. There are indexes of sources and of subjects, the latter being specially useful. Ministers should have this collection in a handy place on their desks, both for private use, and also in preparation for various services.

There has just appeared *The Calendar and Lectionary: A Reconsideration by the Joint Liturgical Group*. Edited by Ronald C. D. Jasper. (Oxford University Press, 1967. 60 pp. 7s. 6d. net). This is the result of further intensive work. A brief introduction by the Dean of Bristol; and articles on the Calendar by Bishop de Candole and Lectionary by Neville Clarke, set out the principles guiding the revision of the Christian Year, and selection of Lessons. Details follow, the Lectionary covering two years. It is hoped that ministers will use this experimentally, and report their reactions to the Group.

Finally, a reminder about some important periodicals. *Studia Liturgica* has now completed its fourth year, and indeed part 1 of volume V has been issued. Volume IV, part 4, is specially useful, containing as it does the text of several services: the Order of Baptism of the Ambrosian Rite, an Evangelical Mass from Germany, the Ordination Rite of a pastor from the French Reformed Church, and a four-year cycle of Scripture readings from the German Old Catholic Church. The annual subscription is 36s.

Verbum Caro continues its excellent course and, though written in French, is very well worth examination. The recent number 78 contains a note on the Vatican Council II; another on the problem of the admittance of women to the pastoral ministry, and the usual useful bibliography.

La Maison-Dieu, also in French (Ed. du Cerf, Paris) devotes whole numbers to certain subjects. Thus, No. 82 deals with Holy Scripture and the Word of God in the Liturgy; No. 83 with the Lord's Day; and No. 85 with the Lord's Prayer (this includes exegetical notes, studies on the pastoral and ecumenical significance of the Prayer, a new French translation, and the catechetical use of the Prayer). The last two numbers are 5.00 Fr. each, and No. 82 is 4.50 Fr.

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