

Recent Liturgical Literature

THIS year's review begins with translations into English of some interesting and important works. First to be welcomed is the translation of *Traité de liturgique* by Richard Paquier, who is a minister of the French Reformed Church of Switzerland. The original appeared in 1954, and should have been translated long before this. However, this task has been undertaken by Professor Donald Macleod, of Princeton Theological Seminary, and has been very well carried out. Readers will enjoy the book and will profit from it. The English title is *Dynamics of Worship: Foundations and Uses of Liturgy* (Fortress Press, Philadelphia. 224 pages, costing in this country 53s.). There are three main sections here. 1. The Initiation of God, on the bases and character of worship ; 2. The response of man, what man says and does in public worship ; 3. Ecclesiastical order—the service of the Word and the Sacrament of the Lord's Supper. Here there is much historical and theological insight. There is a useful index, and the translator has provided some additional notes.

The second translated work is that of Peter Brunner *Worship in the Name of Jesus*. This is a translation of part of the first volume of the great German Lutheran publication, *Leiturgia. Handbuch des evangelischen Gottesdienstes*, which appeared in 1954. This book offers a solid theology as a guide-line for work in the present time of liturgical experiment. Compared with many other works it is not easy reading, but it is very well worth careful study and thought. The last section on the Consecration Prayer contains a suggested revision of it and this should prove most interesting. The translation is by M. H. Bertram and is published by Concordia Publishing House, Saint Louis and London (1968, 375 pages, 83s.).

The third translation is of a French Roman Catholic work, *L'Eglise en Prière*, the first edition of which was published in 1961. A third edition appeared in 1965, the revision here being in the light of Vatican II and subsequent documents on the liturgy. The chief editor was A. G. Martimort, and he was assisted by several well-known liturgists, such as Bertrand Botte, I. H. Dalmais, P. Journet, A. M. Roguet and O. Rousseau. The editors of the English

version are Austin Flannery and Vincent Ryan. The present volume (published by the Irish University Press, Shannon, 1968, 246 pages, 42s.) is a translation of only the first part of the original work, but a translation of the remainder is expected later. This work is almost encyclopaedic in its nature ; each section has a good bibliography and many notes. The first part of this volume is a general introduction to the ideas and history of the liturgy, and the second deals with the " fundamentals of the Liturgy ", the structure and laws and theology of liturgical celebration. This is a first-class reference work, as well as being excellent reading.

Another translation comes from the Italian *The Canon of the Mass and Liturgical Reform*, by Cipriano Vagaggini, O.S.B. (London, Geoffrey Chapman, 1967, 200 pages, 30s.). The translation, by Peter Coughlan, is very readable. The introduction states the whole problem of revision, especially in the light of the *Constitution on the Liturgy*. This is followed by a useful collection of texts of the Mass—the Anaphora of Hippolytus, a suggested reconstruction of the Mass as it was between A.D. 376 and 416, the present Roman Canon, various Anaphorae, such as the Palaeo-Hispanic, those of St. Basil, St. Mark, Theodore of Mopsuestia, etc. Then comes a discussion on the merits and defects of the present Canon. The proposed revisions by Küng and by Amon are examined. The question of a ' movable Preface ' and of a variant with a ' fixed or stable Preface ' is discussed. There is much bibliographical material in the notes, especially relating to the Canon and the Epiclesis. An interesting and useful book for all who are concerned with or interested in the revision of the Communion Office.

Another work of Roman Catholic origin is *English in the Liturgy: Some Aesthetic and Practical Problems*, by Percy Jones (London, Geoffrey Chapman, 1966, 130 pages, 16s.). The chapter-titles in this work are Introduction ; Liturgy is Worship ; A Text to be sung or spoken ; What to translate and who to translate ; Traditional melodies and the vernacular ; The Psalter ; Psalm Tones. An address by Pope Paul VI to those taking part in the Congress of Liturgical Translators is included. The chapter-titles suggest that here we have a very interesting discussion, most valuable and relevant perhaps in the translation, especially the prose translation, of the psalms and their musical setting. At the end of the volume there is a set of psalm tones for the 23rd Psalm.

History of worship is dealt with in *Corporate Worship in the Reformed Tradition*, by James Hastings Nichols

(Philadelphia, The Westminster Press, 1968, 190 pages, ca.50s.). This provides a survey of the history of Reformed worship from the sixteenth century to the present time. Chronological in arrangement, it deals with the Reformation liturgies, with the worship-attitudes in puritanism, pietism, evangelicalism, moralism, rationalism and Catholic traditionalism. Bibliographical material is contained in the notes. The book is readable and informative, and there is a good deal of information not easily found elsewhere. But there is nothing on the work of Taizé or the recently revised Continental Reformed Church liturgies and service-books.

We must now refer to two useful volumes in the Alba Patristic Library. First is *Baptism: Ancient Liturgies and Patristic Texts*, edited by André Hamman (Alba House, Staten Island, New York, 1967, 240 pages, ca. 45s.). A note of the contents will show the value of this book. Introduction (preparation for Baptism ; Baptism, its essential rites ; the first witnesses to Baptism ; Justin and Irenaeus ; exposition of Baptism (from the Fathers). Part I. The Early Latin Church (texts of Tertullian, Cyprian of Carthage, Zeno of Verona, etc.). Part II. Baptism in the Greek Church (texts from Basil the Great, Gregory of Nazianzus, Gregory of Nyssa and Chrysostom). Part III. The Latin Golden Age (texts of Augustine and Leo the Great). Bibliography and Index.

The other volume in this series is *The Mass. Ancient Liturgies and Patristic Texts* (The same publishers, 256 pages, ca. 55s.). The arrangement here is similar to that in the work on Baptism. Introduction (origins, diversifications of liturgies, teaching of the Fathers on the Eucharist). Part I. Liturgical Texts (Apostolic Tradition, Serapion's Euchologion, Apostolic Constitutions, Byzantine liturgies of Basil and Chrysostom). Part II. Commentary on the Biblical Texts, with selections from the Fathers. Part III. The Teachings of the Fathers on the Mass, with quotations from Irenaeus, Cyprian, Augustine, John Chrysologus, etc. Bibliography and Index.

In this Alba series there is also a volume on the Apostolic Fathers.

Attention should be drawn to *A History of Anglican Liturgy*, by G. J. Cuming (London, Macmillan, 1968, 450 pages, 70s. net). This is the first extensive and comprehensive work on the *Book of Common Prayer* for some time. The period covered begins with the end of the Middle Ages, and comes down to the issue of *Alternative Services: First Series*.

There is included discussion of the forms of service as revised in Africa, India, U.S.A., Scotland and elsewhere, and also of the Liturgy of the Church of South India. There are reprints of 22 documents connected with the liturgy. Many will no doubt regard this volume as worthy of taking the place of "Procter and Frere" which has for so long been regarded as a standard history of the *Book of Common Prayer*.

The Lutterworth Press continue their excellent series of Ecumenical Studies in Worship with another volume by Jean-Jacques von Allmen (No. 19. *The Lord's Supper*, London, 1969, 117 pages, 18s. net). All the works of this writer are very valuable and always worthy of careful attention. This is a translation of *Essai sur le Repas du Seigneur* (Cahiers théologiques. No. 55. Delachaux et Niestlé, Neuchâtel). The introduction deals with some points relating to the origin of the Supper and goes on to discuss three historical aspects of the subject—the liturgical diversity, the eucharistic vocabulary, and the significance of the Reformation in the history. Other sections discuss Anamnesis and Epiclesis; Communion with Christ and with the brethren; Living Bread and Sacrifice; Prayer and Fulfilment; Mass and Eucharist; the Eucharist as a sacrament of unity and a sacrament of faith. To consider the Eucharist is, we are told, to be "at the heart of the Gospel and of the life which it creates in the Church".

The Lutterworth Press issue another series in "Ecumenical Studies in History". No. 10 is entitled *Christian Initiation*, by Geoffrey Wainwright (London, 1969, 107 pages, 16s. net). There has recently been and there still is, much discussion on the problems of Baptism and Confirmation, and it is fitting that one volume in this series should seek to elaborate "a pattern of initiation which is truly ecumenical and in the Tradition of the Church". The New Testament theology of initiation, the main patterns of initiation practised in the Church, and the relation between initiation and unity from the theological point of view, receive careful treatment. There are many valuable notes with frequent references to relevant literature. This is a most useful and interesting contribution to the discussion.

We should note the publication by the Church of South India of a *Supplement to the Book of Common Worship* (Oxford University Press, 1967, 231 pages, 2s. 6d. net). This contains a collection of various services for experimental use, including Harvest Thanksgiving; Commissioning of Lay

Persons ; Services for the Order of Women ; Induction of a Presbyter ; Holy Baptism ; Blessing of a Civil Marriage, Burial Service ; Church Dedication ; and others. There are also useful collections of prayers for various occasions. This volume should be seen by all who have to conduct services of various kinds, as here they will find good suggestions for many events.

Reference must also be made to another book on Church music from Dr. Erik Routley, *Words, Music and the Church* (London, Herbert Jenkins, 1969, 224 pages, 30s.). This, the latest from Dr. Routley's pen, is as interesting and challenging as his usual. It is based on the Stone Lectures delivered by him in Princeton Theological Seminary in 1966, where they must have led to much discussion. Readers of the book may be distinctly divided in their reaction to these chapters. At many points there may be at first sharp disagreement, but reconsideration may often show that the author has good reason for his views. But whether the reader agrees or not with the conclusions, he will find in the author's propositions much of deep interest as well as of urgent importance.

Finally, a note on a small volume of responsive prayers, *With One Accord*, by Paul Morton-George-Nutfield (National Christian Education Council, 1969, 91 pages, 7s. net). This is a paper-back volume for use by ministers, lay-preachers, teachers and other leaders of worship. Many will find this small collection interesting and helpful in practice. A short preface gives suggestions for methods in sharing prayers as well as in guided silence.

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