

RECENT LITURGICAL LITERATURE

Those who have appreciated the series of books by Professor Horton Davies on *Worship and Theology in England*, of which there have already appeared Volumes III (From Watts and Wesley to Maurice, 1690–1850), IV (From Newman to Martineau, 1850–1900) and V (The Ecumenical Century, 1900–65), will be glad to welcome Volume I (From Cranmer to Hooker, 1534–1603), Princeton University Press – Oxford University Press, 1970, 482 pages, £5 net. This new volume is in all respects in line with those already published. It is learned, inclusive and balanced, and seems to give a very fair picture of the developments on all sides of the religious life of the period. The first part is historical and theological and deals chiefly with the controversies between Catholics and Protestants, and between Anglicans and Puritans, and those on the Eucharist. The second part takes up the liturgical alternatives, Catholic, Anglican (with an examination of the Prayer-Books), and Puritan worship, and studies of Anglican and Puritan preaching. The worship of the Separatists (Barrowists, Brownists, and others) is also examined. The third part of the book considers 'Liturgical Arts and Aids', with chapters on Religious Architecture and Art, on Church Music, and on Spirituality. This last section is particularly valuable, on the ground that 'spirit-inspired devotion was the life and power of the liturgy', and the basic ideas here should be kept in mind in all liturgical revision. There is an extensive bibliography and a full and useful index. The author is to be congratulated on this most recent volume, and many readers will now wait with great anticipation for the coming of Volume II (From Andrewes to Baxter, 1603–1690), which will complete a most interesting and valuable series of studies, a series which will no doubt for long have to be regarded as a basis for future work and study on English liturgical history and development.

We now give belated notice to *Introduction to the Liturgy*, by Ambrosius Verheul, London, Burns & Oates, 1968, 192 pages, 35s. net. This is a translation of *Einführung in die Liturgie*, published by Herder, Vienna, in 1964. The very readable translation is by Margaret Clarke. This is one of many studies of liturgy which have appeared since the Second Vatican Council. The sub-title is 'Towards a Theology of Worship', and that explains the leading idea of the book. There is a brief introduction by Father Harold Winstone. The presentation is excellent, and readers, whether Roman Catholic or not, should go through it carefully and studiously, and all will be greatly rewarded. An index of persons and one of biblical references are

very useful, and bibliographical notes, though mostly referring to continental works and to some English translations, will indicate further reading. The arrangement is in two parts: i. The Theology of the Liturgy, with subdivisions such as The liturgy as a personal encounter with God; The place of Christ in the liturgy; In the unity of the Holy Spirit; The Sign character of the liturgy; Liturgy and the bodily state. ii. deals with contemporary problems of liturgical piety.

Church and Eucharist, edited by Michael Hurley, Dublin, Melbourne, Gill & Son, 1966, 298 pages. The interest of this book is partly liturgical and partly ecumenical. The material comes from conferences of clergy and laity from the four main Christian communions in Ireland – Roman Catholic, Anglican, Presbyterian and Methodist. The conferences were held at Glenstal and Greenhills in 1965 and 1966, and there is one paper from one in 1964. There is an explanatory introduction by the Editor, and there are contributions from 22 others. The main divisions of the book are: The Eucharistic Celebration as the True Manifestation of the Church; The Formative Factors in the Emergence of the Holy Communion Office in the Book of Common Prayer; The Holy Communion in the Reformed Tradition; Pulpit and Table in Methodism; The Mass, the Sacrifice of the New Covenant; Modern trends in Anglicanism in Eucharistic Thought and Practice; What is the Church? A Problem in Modern Theology. Seven appendices contain extracts from Reports and from five Orders for Holy Communion. Though now some years old and though progress has been made in some directions, the volume is still of great interest, and the arguments have not lost their force. The papers form an excellent record and are well worth study by all who are interested in liturgics or ecumenics. Dealing with similar subjects is *The Sacraments*, by G. C. Berkouwer, Grand Rapids, Michigan, William B. Eerdmans Publishing Co., 1969, 304 pages, 7.50 dollars. This is volume ten of the 'Studies in Dogmatics' by this author, a series which has been well received as a modern statement of Reformed theology. In this volume, which has been translated by Hugo Bekker from the original Dutch 'De Sacramenten', there is discussion of Roman Catholic, Lutheran, Reformed and other views of the sacraments. Extensive and detailed consideration is given to Baptism and the Lord's Supper, as well as to such problems as the number and the efficacy of the sacraments.

An important work on a different subject is *New Liturgical Feasts in Later Medieval England*, by R. W. Pfaff, Oxford, Clarendon Press, 1970, 144 pages, £1.75p net. This is the third volume in the series Oxford Theological Monographs. After an introductory chapter, some new liturgical feasts, their origin and development, are described in detail – the Feasts of the Transfiguration, the Visitation,

and the Name of Jesus. One chapter is given to 'Incipient New Feasts' – the Five Wounds, the Crown of Thorns, the Compassion of the Virgin, and the Presentation of the Virgin. There is also a short chapter on the Feast of the 'Iconia Domini Salvatoris'. After a brief Conclusion, there is an index of manuscripts, and also a general index. This is a very scholarly, interesting book, from the point of view both of history and of liturgy. Along with this should be noted *The Sarum Missal*, ed. by J. Wickham Legg, Oxford Clarendon Press, 1969, 622 pages, £7. This is a reprint of the 1916 edition, which was edited from three early manuscripts. It is useful to have an up-to-date edition of this Missal, so important from a historical point of view. Notice should be taken of two valuable indexes, the first of 'Masses and other Services', the second a very full and detailed 'liturgical' index. Though apparently expensive, this book is very finely produced and liturgical students will be glad to have available so useful and convenient an edition.

We turn to something different again. *Language in Worship. Reflections on a Crisis*, by Daniel B. Stevick, New York, The Seabury Press, 1970, 184 pages, 5.95 dollars (£2.80) This is a book for the times. It concentrates on 'the use of words and the concepts they express' in public worship. The contribution of the *Book of Common Prayer* to the English language in the sixteenth century is assessed, and various chapters follow, as on the Problem of Prayer and God, the Problem of Prayer and Man, the Relevance of Prayer Models, Modernity and the Style of Liturgy. In these the main subject is pursued in excellent style. One problem which comes to the fore more than once is the question of the Transcendence of God. What does this mean? How ought we to address a transcendent God? This is a book which will be helpful to everyone who has to prepare prayers for public use. While it is urged that 'these chapters are exploratory', there can be no doubt that the reader will benefit very greatly from the study of this book.

Yet another book worthy of attention is *One People, One Church, One Song*, by John Mullett, London, Hodder & Stoughton, 1969, 191 pages, £1.75 net. This is a volume in the Library of Practical Theology edited by Martin Thornton. The sub-title of this work is 'A study of the use of psalms in contemporary worship'. The author has had a wide experience, training as a chorister, service in the Royal Navy and as a missionary in Africa, and experience as a parish-priest in England. He has given careful consideration to various aspects of congregational worship and in consequence has written a book which should be of great value to all who are concerned with public worship. The first four chapters are of an introductory nature, and these are followed by others that deal with the history and development of the Office from Cranmer's time to the present

day. Later chapters take up such themes as, a Psalter arranged for song, worship in the age of din, theological considerations in liturgical reform. The author concludes with a table of psalms arranged for Common Prayer, for Mattins, for Evensong, for Holy Communion, for Occasional Offices, and for private recitation. There are notes and a good index. The direct interest here – and it is very great – is with Anglican worship, but much is applicable to the worship and psalmody of other branches of the Church. All who are or should be interested in psalmody will find a close examination of this book very rewarding. It is all stimulating, and many of the author's suggestions can be readily and usefully adapted to the circumstances of any form of worship.

JOHN A. LAMB, Retired Librarian at New College, Edinburgh