

RECENT LITURGICAL LITERATURE

We begin with some books relating to the Eucharist. And first, the largest and in some ways the most important of them all, by Geoffrey Wainwright, who not long ago published an excellent book on *Christian Initiation*, and has now turned his attention to *Eucharist and Eschatology*, London, Epworth Press, 1971, £5.00 net. Here is an extended study on an aspect of the Eucharist which has had perhaps less attention than it ought to have had. We know that the Sacrament is a memorial of a past event. We know it is a present experience for those who share the meal. But it must also be emphasized that the Sacrament is a foretaste of the great Marriage Feast that is still to come, with the Pauline idea that the Supper is a proclamation of the Lord's death 'till he come'. And so this valuable work has as its intention 'to bring into prominence certain biblical themes which . . . have not been adequately exploited in much traditional eucharistic theology'. This is very well done and many readers will be most grateful to the author for this exposition of his chosen theme.

Two volumes have recently appeared in the French series 'Lex Orandi', numbers 46 and 47. *Eucharisties d'Orient et d'Occident*, Paris-VII, Les Éditions du Cerf, 1970. The authors include many distinguished liturgists, such as B. Botte and H.-J. Dalmais, altogether over twenty contributors. These papers were read at a semaine liturgique de l'Institut Saint-Serge. The first volume deals with a variety of subjects, including the Anaphora of the Old Testament, the Supper in the New Testament, the eucharistic prayers of the *Didache*, a study of the Roman Canon, two papers on Luther and the Lutheran tradition, one on Calvin's eucharistic prayer, and one on the Anglican tradition. The second volume is entirely devoted to Eastern Orthodox subjects, especially the anaphoras of Syrian Alexandrine, Armenian and other liturgies. Two unusual subjects are 'The Anaphora in the Art of the Orthodox Church' and 'The musical form of the *Credo* in the liturgy of the Russian Church'. One reason for the appearance of this interesting pair of volumes is that 'at the present time when the Roman Church is revising its eucharistic prayer, it is good to note all the riches of the Christian tradition, Eastern and Western, Lutheran and Reformed'. This is a work which will give readers an excellent broad view of the subject.

Note should be taken of *Bread and the Liturgy*, by George Galavaris, Madison, Milwaukee, and London, University of Wisconsin Press, 1970, 235 pages, \$10, £4.75. This deals with the symbolism of early Christian and Byzantine Bread Stamps, which are shown in almost one hundred illustrations. The book is beautifully printed on excellent

paper. Though this may be regarded as a liturgical sideline, it is a most interesting study. The book contains many bibliographical notes with much reference to eastern liturgies.

Two recent issues in the series 'Ecumenical Studies in Worship', published by the Lutterworth Press, are notable here. One is No. 16, *The Font and the Table*, by Elmer J. F. Arndt. The chapter titles indicate the content – Promptings for a Reconstruction of Sacramental Theology; Baptism, the Lord's Supper and Preaching the Word; the normative Authority of the Scriptures; the Baptism of Jesus and Christian Baptism; Christian Baptism, the Divine Action and the Human Response; the Lord's Supper in the New Testament Church; and The Presence. A short index will be found useful. There is much here to stimulate thought. The other is No. 17, *The Joy of Freedom: Eastern Worship and Modern Man*, by Paul Verghese. The opening chapter asks, Does modern man need to worship? The second deals with 'Mysticism and the mysterious East'. Two chapters discuss some general features of Eastern liturgical worship, not neglecting the dogmatic side. Among other subjects is a discussion on the Royal Priesthood of the whole Church. This is a specially readable and inspiring book on a subject perhaps too little regarded in many quarters.

Among the many books which deal with the new forms in the Roman Liturgy, a specially useful book is *The New Liturgy. A Comprehensive Introduction*, edited by Lancelot Sheppard, London, Darton, Longman and Todd, 1970, £3.00 net. This includes detailed discussion of the new Liturgy, the new Calendar, the Order of Mass, Eucharistic Prayers, the Roman Canon, the Prefaces, and the new Sunday Lectionary. The contributors include such well-known writers as Bernard Botte, Louis Bouyer, Joseph Gelineau, A. M. Roguet, as well as the Editor himself. There is a very helpful index.

Turning to something different, we note *The Early Christian Archaeology of North Britain*, by Charles Thomas, London, Oxford University Press, 1971, £3.00. Though not strictly liturgical, there is much here that should be of interest to students of worship. This will be evidenced by the titles of some chapters, which include, The Historical Background: Diocese and Monastery; Cemeteries and Chapels; The Commemoration of the Dead; The Cult of Relics; The Altar. There are a hundred text illustrations, and there are a bibliography and indexes.

Finally, it is good to hear that volume II of *The Church at Prayer* (the English translation of the important French work, *L'Église en Prière*) has now been announced. It will receive a warm welcome when it appears.

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