

THE CHURCH SERVICE

A Selective Reading List

Writing in issue 13 (1942-43) of the Church Service Society Annual, Dr. W.D. Maxwell indicated that he had been asked by the Editor 'to suggest a brief course of reading in liturgics for the ordinary interested member of the Society and for students.' A quarter of a century later, in issue 38, Dr. John Lamb, Librarian of New College, who for many years produced a survey of recent liturgical literature for each issue of the Annual also provided an updating of Dr. Maxwell's course of reading. A few years ago the suggestion was made that a new generation might find a further revision helpful. It was hoped that Dr. Douglas Murray might undertake a role similar to that of Dr. Lamb. That, alas, was not to be, but the indications that there is a place for such a reading list have not lessened. Indeed, our last President's questioning in his Presidential address of the character of the training available to elders who may find themselves conducting services may be indicative of an increased need. It has seemed to the Editor that the most expeditious mode of proceeding might be for him, despite his lack of any authority comparable to that of the afore-mentioned doctors, to draft a list, and, to compensate for deficiencies, to seek comments, additions and amendments from some who were believed to be well placed to offer them and, in the light of these, to revise the draft. That has been done and gratitude is here expressed to those who helped.

The headings are, in the main, those of the earlier articles. The selection of works is, I think, more distinctly Reformed and Scottish than that provided there but by no means exclusively so. I do not at all dissent from the judgement of the authors of *Encounter with God* (see below, p.vii) 'that the study of worship today must be ecumenical' but I do not believe we can be fruitfully ecumenical if we lose connection with our own roots – not least because, at their deepest, they are firmly planted in ecumenical soil.

Reference Books

Despite the book's title, the article on 'Worship' in the *Dictionary of Scottish Church History and Theology* (Edinburgh 1993) is longer than that on 'Systematic Theology'. The volume also contains a number of other articles,

biographical and other, useful to the student of worship. More wide-ranging within the field of worship are *The Study of Liturgy* (revised edn., SPCK 1992), of which the four editors are Anglican, Methodist, and Roman Catholic (though it may be thought unfortunate, from our point of view, that the contributors hardly cover a wider spectrum); and *The New SCM Dictionary of Liturgy and Worship* (ed. Paul F. Bradshaw, SCM 2002).

Although a fourth edition of the Church Hymnary is expected in the near future, the *Handbook to the Church Hymnary: Third Edition* (OUP 1979), edited by Professor John M. Barkley and, indeed, the *Handbook to the Church Hymnary: Revised Edition* (2nd edn., expanded to take account of tunes in the 1929 Scottish Psalter, OUP 1935), edited by James Moffat and Millar Patrick, should retain their usefulness as reference books for some time. Much more recent, though not confined to any particular hymnary, is *An Annotated Anthology of Hymns* (OUP 2002) by Richard Watson.

The Theory of Worship

Whatever may be one's evaluation of Rudolph Otto's 'original and provocative book' (H.R. Mackintosh) translated as *The Idea of the Holy* (Oxford 1926), it deals with an 'idea' which, inescapably – though we may need to be regularly reminded of the fact – lies at the root of worship. Much more recently Geoffrey Wainwright, in *Doxology* (Epworth 1980), has given us a pioneering exercise in the writing of a complete systematic theology from the viewpoint of worship. Gordon W. Lathrop's *Holy People: a Liturgical Ecclesiology* (Fortress 1999) is another work which makes the link between theology and liturgy, and draws on (as well as contributes to) the current ecumenical discussion which sees this avenue as potentially very productive in the search for Christian Unity. From within the Reformed tradition J-J von Allmen has written *Worship: Its Theology and Practice* (Lutterworth 1965) and the 2/3 Reformed trio, Forrester/McDonald/Tellini, from New College, gave us *Encounter with God* (Edinburgh 1983). The Joint Liturgical Group published the more wide-rangingly ecumenical and more immediately practical *Getting the Liturgy Right* (SPCK 1982). Prompted by the publication of *Common Order* by the C of S and of a *Book of Common Worship* by the Presbyterian Church (USA) (1993), Brian Spinks and Iain Torrance edited a collection of seventeen essays on modern Reformed liturgy entitled *To Glorify God* (Edinburgh 1999), which concludes with the claim by the always

stimulating Donald Macleod of the Free Church that the Common Order 'attempts to wed the theology of Calvin to the liturgy of Hippolytus', and the blunt assertion that 'such a marriage can never work'. After that, it might be well to turn to a new Faith and Order paper (no. 194) edited by Thomas Best and Dagmar Heller – *Worship Today: Understanding Practice, Ecumenical Implications* (WCC 2004) – for a scrutiny of varying worship traditions and the insights this yields for ecumenical understanding.

On the important matter of relating liturgy to life, Dr. Maxwell said of A.G. Hebert's *Liturgy and Society* (London 1935) that it was 'of great value and should not be missed'. To the fostering of that same integration, Dr. George Macleod devoted much attention and, accordingly, a considerable part of *We Shall Rebuild* (Glasgow 1944) deals with its practical outworking in Scottish parishes. Although it has not escaped challenge, Gregory Dix's monumental *The Shape of the Liturgy* (Westminster 1945) ought not to be overlooked. Even if, in the Reformed tradition, we regard the normative shape of the liturgy as Eucharistic, our practice leads us to regard the 'ordinary' service as non-sacramental and to expect separate consideration of communion services. *The Lord's Supper* by J-J von Allmen (Lutterworth 1969) in the 'Ecumenical Studies in Worship' series may be found helpful.

In *Wisdom and Worship* (SCM and TPI 1990), Professor Robert Davidson uses his Old Testament expertise to raise important questions about the place of questions and doubt in worship. Another important contemporary concern is that concerning language and, in particular, 'inclusive' language. Brian Wren, well-known as a hymn-writer, tackles the matter in *What Language Shall I Borrow?* (SCM 1989).

The History of Worship

The natural starting point for members of the Church Service Society would for long have been *An Outline of Christian Worship* (Oxford 1936) by W.D. Maxwell. The Methodist, Gordon S. Wakefield, has sought to make similar provision for the present time by publishing a volume with the same title (Edinburgh 1998), taking account of the scholarship of the past sixty years.

The New Testament roots of Christian worship are dealt with in two short books first published half a century ago: *Worship in the New Testament* (Ecumenical Studies in Worship, Lutterworth 1961; Grove Books, Bramcote

1983) by C.F.D. Moule, and *Early Christian Worship* (SCM 1953) by Oscar Cullman. Larry Hurtado, in *At the Origins of Christian Worship* (Paternoster 1999) gives greater attention to the wider environment within which Christian worship developed and Paul Bradshaw's *Eucharistic Origins* (SPCK 2004), extending down to the fourth century, is, for the present, considered definitive.

In *Sacred Games: a History of Christian Worship* (Yale University Press 1997), Professor Bernhard Lang of Paderborn and St Andrews has written from the perspective of the study of ritual.

Scottish Worship

Dr Maxwell's Baird Lectures, *A History of Worship in the Church of Scotland* (Oxford 1955) is still useful but certainly needs to be supplemented by *Studies in the History of Worship in Scotland* (Edinburgh 1984, 2nd edn. 1996), edited by Duncan Forrester and Douglas Murray. Particular eras or subjects are dealt with by W. McMillan: *The Worship of the Scottish Reformed Church 1550-1638* (London 1931); by George Burnet: *The Holy Communion in the Church of Scotland 1560-1660* (Edinburgh 1960); and by Gordon Donaldson: *The Making of the Scottish Prayer Book of 1637* (Edinburgh 1954). The sources of the immediate post-Reformation *Book of Common Order* are dealt with in *The Liturgical Portions of the Genevan Service Book* by Dr. W.D. Maxwell, first published in 1931 and reissued at the instance of Dr. R.C.D. Jasper by the Faith Press in 1965. An interesting account of the nature and place of worship in the self-understanding of the Church of Scotland is given in *A Manual of Church Doctrine according to the Church of Scotland* by H.J. Wotherspoon and J.M. Kirkpatrick (1920), of which a new edition, revised and enlarged by T.F. Torrance and Ronald Selby Wright, was published by OUP in 1960. Finally, for the fascinating glimpses which it gives into the situation which prompted the improving mission of the Church Service Society, and for incisive comments on the kind of practices of which there seems to have been a recent resurgence, mention should be made of *The Worship and Offices of the Church of Scotland* (Edinburgh 1882), being lectures given in the four Scottish universities by G.W. Sprott on the appointment of the General Assembly.

Worship in other traditions

The five volumes of Horton Davies' *Worship and Theology in England* (Princeton/OUP 1961-75) deal comprehensively with the various traditions of English Christianity from the Reformation to the mid 20th century.

The fifteen contributors to the symposium *Pastoral Liturgy* (Collins 1975) edited by Harold Winstone, deal both with the thinking behind the sweeping changes in Roman Catholic worship and with their application in local situations.

Common Worship: Services and Prayers for the Church of England was accompanied (or preceded) by the first volume of a *Companion to Common Worship* (SPCK 1999), written by Paul Bradshaw; and soon afterwards a very colourful volume of text and illustrations relating to the use of the *Common Worship* material appeared in *Common Worship Today* (HarperCollinsReligious 2001), edited by Mark Earey and Gilly Myers. This is educational in intent and designed to appeal across the board. (There does seem to be a dearth of similar explanatory and apologetic material for *Common Order*. Even at this late date, that would surely be of interest and value.)

Neil Dixon provided a commentary on *The Methodist Service Book* of 1975 in *At Your Service* (Epworth Press 1976). English-speaking Lutheranism is virtually absent from the British Isles but is strong in North America. Luther D. Reed published a weighty study of the Common Service of the Lutheran Church in America in *The Lutheran Liturgy* (Philadelphia 1947). It would be remiss, even in a list of this character, to omit all mention of the Liturgy of the Orthodox East but, since 'in the worship of the Eastern Orthodox Church are many things that must at first seem strange to a Western Christian', it may be that mention is all that is here required. The appropriate section in *The Study of Liturgy* (see above) traces historical development while the Preface 'Of the ceremonies of the Liturgy', in the text mentioned below, under Liturgical Texts, deals with practice.

Church Architecture

If the Church is not to be wholly 'without walls', it may be thought useful to know how the early Church set about enclosing space for worship. J.G. Davies provides help in *The Origin and Development of Early Christian Church*

Architecture (SCM 1952). Books on the art and architecture of medieval church buildings are legion, yet there seems to be a dearth of works dealing specifically with architectural development in relation to liturgical development. In writing *The Architecture of Scottish Post-Reformation Churches 1560-1843* (Oxford 1957), George Hay could hardly fail to take account of the radical liturgical changes which lay behind such new buildings as were erected for the post-Reformation Church. He does so with sympathetic understanding. The post-Reformation and especially the pre-Tractarian Anglican Church is dealt with by G.W.O. Addleshaw and F. Etchells in *The Architectural Setting of Anglican Publican Worship. An Enquiry into Arrangements for Public Worship in the Church of England from the Reformation to the Present Day* (Faber 1948). The publication of *The Church Architecture of Protestantism* (Edinburgh 1934) by A.L. Drummond was noted with modified warmth by Dr. Wm McMillan in the CSS Annual. Was Drummond too 'liberal' or 'aesthetic' in outlook to merit inclusion in Dr. Maxwell's and Dr. Lamb's lists? Professor Bernard Reymond, of Lausanne, gave a Centenary Lecture to the Society in 1997, published with illustrations in *The Record* vol. 34. It reflects something of the content of his book *L'architecture religieuse des protestants* (Labor et Fides 1996). Rather too late in the post-war church building boom, a New Churches Research Group was founded in 1957 to discuss the principles of church architecture. In 1962 it published *Towards a Church Architecture* (Architectural Press), edited by Peter Hammond, in which the essay by James A. Whyte entitled 'The Theological Basis of Church Architecture' may be found of most interest and relevance to readers of *The Record*. In *From Temple to Meeting House: The Phenomenology and Theology of Places of Worship* (The Hague 1979), Harold W. Turner may be thought to state the contrast too sharply. Currently re-ordering has taken the place of building as a major church activity. In *Re-pitching the Tent* (Canterbury Press, revised and expanded edition 1999), Richard Giles writes in 'properly provocative' and 'passionate' style of reordering the church building for worship and mission. He argues strongly that proposals for such re-ordering must result from congregational discussion, and the book is designed to stimulate that, each chapter ending with at least one question for reflection.

About Psalms, Hymns and Music

Perhaps first place in this section, and an early place in the reading list of anyone charged with ordering church services, should be given to *Singing the Faith* (Canterbury Press 1990 – Charles Robertson, editor), described as ‘essays by members of the Joint Liturgical Group on the use of hymns in the liturgy’. Nor should one neglect the Panel on Worship’s small booklet *Assist our Song* (available from the Office for Worship at 121 George Street, Edinburgh), which sets out principles for the choice of hymns in worship. A periodical publication from the RSCM, available to member congregations and individuals, provides a regularly updated resource of hymns/anthems/organ music suited to the readings for each Sunday as provided by the Revised Common Lectionary. *CH3, Songs of God’s People* and *Common Ground* are among the hymn books to which reference is made, as the *Church Hymnary: Fourth Edition* will be when it is published.

The wide variety of ways in which the Psalter has been used in worship from the days of the Jewish Temple until the time of writing is the subject of *The Psalms in Christian Worship* (Faith Press 1962) by J.A. Lamb, who has already been mentioned several times. Strangely, he omits from his 1968 reading list the interesting and informative *Four Centuries of Scottish Psalmody* (OUP 1949) by Millar Patrick. The 1968 list declared that ‘any of the books written or edited by Dr. Eric Routley will be found valuable, interesting and inspiring’ – a judgement from which one would not dissent and to which one might add, ‘and not infrequently amusing.’ In his vigorous and personal *Tunes of Glory: what music is good enough for God?* (Handsel 1993), Ian Mackenzie raises a significant question on which Dr. Routley had also written.

The Christian Year, Lectionary and Preaching

It is, perhaps, an occasion of slight surprise to find that ‘pioneering work was accomplished’ in the matter of the origins of the Christian calendar by a minister of a church which for long gave that calendar no place in its practice. A.A. McArthur’s *The Evolution of the Christian Year* (SCM 1953) continues to attract respectful attention. The lectionary proposals which he himself later based on it found little acceptance, but, although he dissented from its conclusions, some of his suggestions lay behind *The Calendar and Lectionary: A Reconsideration* by the JLG (OUP 1967), which has useful introductory

essays. The JLG proposals, though adopted for a time by several of the British churches, have (somewhat regrettably, to the mind of this writer) been laid aside in favour of the *Revised Common Lectionary* of the Consultation on Common Texts (Canterbury Press 1992). This lectionary finds its source in the Roman Lectionary of 1969, and the booklet also contains an apologia and brief notes. It was adopted (with minor variations) by *Common Order*.

Straight reading, whether or not in accordance with a lectionary, is not the only way in which Scripture is used in the course of church services. In another set of essays, *The Word in Season*, edited by Donald Gray (Canterbury Press 1988), the Joint Liturgical Group looks at various aspects of the use of the Bible in liturgy.

The Warrack Lectureship has ensured that there is no shortage of books on preaching produced within our tradition. Among those with a particular claim to inclusion in a list such as this there might be mentioned: (1) *Heralds of God* (London 1946), reissued in 1955 as *Teach Yourself Preaching* in the 'Teach Yourself' series of the English Universities Press, by James S. Stewart, who uses William Temple's oft-quoted definition of worship as defining also the aim of true preaching – which, therefore, is not to be set in any kind of opposition to worship; and (2) *The Word in Worship* (OUP 1962) by T.H. Keir.

Two works from outside our tradition are also offered, both of them in the 'Studies in Ministry and Worship' series. They are (1) *The Ministry of the Word* (SCM 1958), by R.E.C. Browne, and (2) *What is Liturgical Preaching?* (SCM 1957), by R.H. Fuller, which asks a question not, perhaps, often asked among us.

There are several works offering commentary for the preacher on the readings in the Lectionary. One of the most useful is *Preaching the Revised Common Lectionary* (Abingdon Press 1994), which provides five volumes for each of the lectionary years.

Liturgical Texts

In his 1943 'Course of Reading', Dr. Maxwell indicates that he had proposed to set down a list of easily available texts but found himself 'honestly baffled as to where to begin and where to end.' He concluded by referring to the list

on pp. 188-194 of his *Outline of Christian Worship*, which Dr. Lamb indicated in 1968 was ‘still as good as anything’. The years since they wrote have been highly productive of new texts in most of the major Christian traditions. We shall do no more here than indicate the latest of these from some of those churches to which we are closest in geographical or ecclesial terms. *The Book of Common Worship* (Westminster/John Knox 1993) of the Presbyterian Church (USA) and the Cumberland Presbyterian Church has been mentioned above. The United Reformed Church has the loose-leaf book and CD, *Worship from the URC* (URC 2003). In *Common Worship: Services and Prayers for the Church of England* (Church House Publishing 2000), allowance is made for such a variety of practice that, surely, few among us would feel unduly constricted if we had to use it though the liberty is spelt out in such detail that we might well feel confused. The Church of England also publishes this on CD-ROM as *Visual Liturgy* (Version 4.0), which enables clergy to compose services of worship electronically from several component parts. To gain an overall impression of worship in the Scottish Episcopal Church, it is necessary to gather together a number of ‘wee bookies’ published in recent decades. For the Roman Catholic Church, *The New Sunday Missal* (Geoffrey Chapman 1982) provides the approved texts in English for use in this part of the world, although, as Bishop Taylor’s lecture in our last issue indicated, there is no unanimity as to what constitutes appropriate translation. *Morning and Evening Prayer* (Collins 1976) makes available those parts of the fuller *Divine Office* most likely to be used by the generality of the faithful.

For the Church of Scotland itself, Dr. Maxwell’s work on the Genevan Service Book made plain its rootedness in previous catholic tradition. An indication of the main post-reformation landmarks on the route to *Common Order* of 1994 may, however, be helpful. The Knoxian book first published in Scotland in 1564 has been republished under various titles at different times. We may mention here the edition, with introduction and notes by G.W. Sprott, published by this Society as part of a series of texts used or prepared for use in the Church of Scotland since the Reformation – *The Book of Common Order* (Blackwood 1901). To the same series Dr. Thomas Leishman contributed an edition of *The Westminster Directory* (Blackwood 1901). The Directory remains, in terms of the Basis and Plan of Union in 1929, the only entry under ‘Worship’ in the list of ‘leading documents setting forth the constitution, standards, rules and methods of the united Church’, while the Articles Declaratory declare that the Church’s ‘system and principles of worship... are in accordance with “The Directory...” as (it has) been or may

hereafter be interpreted or modified by Acts of the General Assembly or by consuetude.’ Interpretation and modification had long played a significant part in the worshipping life of the Church – much influenced by *Euchologion: A Book of Common Order* issued by the Church Service Society. It developed through many editions, the first of which was published in 1867 and the most interesting, annotated and with a historical introduction by G.W. Sprott, in 1905.

By 1923, the General Assembly of the Church of Scotland felt able to give its authority to *Prayers for Divine Service* (Blackwood 1923) and in 1927 the General Assembly of the United Free Church unanimously authorised the publication of a draft which was published in the following year as the *Book of Common Order* 1928 (OUP). The appearance of the widely influential *Book of Common Order* (OUP 1940) with the authority of the General Assembly made clear the mind of the reunited Church on matters of worship. The need for revision was felt a generation later and issued in the publication of *The Book of Common Order* (1979) (Saint Andrew Press). It followed the issue in booklet form of services of Baptism and Holy Communion and was also able to incorporate the lectionary work of the Joint Liturgical Group. The Committee on Public Worship and Aids to Devotion, desirous of making more ample provision of material for non-sacramental services than the 1940 book, issued *Prayers for Sunday Services* (Saint Andrew Press 1980) as a companion volume to the 1979 book which would also take the place of *Prayers for the Christian Year* (Oxford 1935, 1952). In 1987, the General Assembly was persuaded that this arrangement did not properly reflect the mind of the Church and gave instruction to what was by then the Panel on Worship to proceed to the production of a new book. The outcome was *Common Order* (Saint Andrew Press 1994 and, with one or two small but significant emendations, 1996). The Office for Worship has also produced a CD-ROM on which are available the above-mentioned texts from the time of the BCO of 1940.

As well as the texts themselves, it is usually instructive to read any Introduction or Preface which may be provided.

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