

Recent Liturgical Literature

WE are glad to welcome the long-promised English edition of Anton Baumstark's *Liturgie comparée*. This appears under the title *Comparative Liturgy* (A. R. Mowbray & Co., 1958, 250 pp., 35s.), and is a translation by Dr F. L. Cross of the third French edition which had been revised and brought up to date by Dom Bernard Botte, O.S.B. This work, originally a course of lectures, published in 1939, was for long unobtainable, but Dom Botte's edition remedied that, and now the English translation will make this original and useful contribution to liturgical studies much more widely available.

We have here the application of the comparative method to the history and development of the Liturgy. The method has proved fruitful elsewhere and it provides us with very interesting results here. It is applied to the structure of the great liturgical units, to prayers and formulae, psalmody, lections and liturgical actions, and to the Christian Year. Whether the method discovers agreements or differences between liturgies, facts of value are brought to light. Baumstark was especially expert in Eastern forms of worship, and in consequence the reader will find here much concerning them that is very valuable. One very useful feature is the bibliographical appendix, in which the many sources are listed and described. There is also an index of manuscripts as well as a general index.

An interesting small book on an unusual subject is that of Hélène Lubienska de Lenval, *La Liturgie du Geste*. (Editions Castermann, Collection Bible et Vie Chrétienne, Paris, 1957, 101 pp., about 6s. 6d.). The main purpose is to emphasize the value of gesture in liturgical as well as religious education, the last a subject on which the author has written a good deal. The subjects are summarized in the Table of Contents. Gestes liturgiques de Jésus-Christ (d'humilité, de puissance); Gestes liturgiques dans l'Ancien Testament (dictés par Dieu, spontanés de l'homme); Gestes et structures des Rites Liturgiques; la Geste liturgique, engagement de l'homme tout entier. "Geste" is more than gesture; it includes bodily posture, and movement, and actions such as anointing and the kiss of peace. An inspiring and unusual book.

Another Roman Catholic work is *Travaux Liturgiques de doctrine et d'histoire*, by Bernard Capelle, Abbot of Mont César. There will probably be three volumes, the first of which is on doctrine and was published in 1955 at Louvain, 282 pp., 29s. 6d. The Abbot contributed many interesting and valuable articles to various publications, and the collection of these into volumes forms a kind of Festschrift for his 70th. birthday which took place in 1954. The present volume is in three sections and deals with general subjects connected with corporate worship—e.g. liturgy and moral progress; the family and liturgical life; the liturgical function of church art, &c. The second part contains essays on the sacraments; and the third section is a commentary on the Sunday Collects of the Roman Missal. This is a very delightful book and is beautifully produced.

We turn now to some recent Roman Catholic works in English, and first we refer to the two further volumes of Archdale A. King's work, *Liturgies of the Primatial Sees*, 656 pp., 70s. and *Liturgy of the Roman Church*, 476 pp., 42s., both published by Longmans Green & Co., in 1957. These are in the same style as *Liturgies of the Religious Orders*, the three together forming an almost encyclopaedic set of reference books. All are illustrated with photographs of churches, liturgical actions, vessels and vestments, which are very well reproduced. The former book deals with the Rites of Lyons, Braga, Milan and Toledo. In each case the history of the rite is given in outline, while the furnishings of the church, the ornaments of the ministers, liturgical books and many other details are explained. There is a rationale of each rite, and there are appendices on special subjects. This is the fullest and most convenient book dealing with these liturgies.

The other volume on the Roman Rite is on similar lines. There is an historical summary of 45 pages, far too short to do justice to the problems. The second part deals with various points—languages of the Mass, Reservation, Incense, Liturgical Books, and so on. The last part is a description of the Mass. Here again there are interesting appendices. Each volume has useful bibliographies and a good index. Apparently there is to be a further volume on "Liturgies of the Past".

The question of language in worship is still to the fore in the Roman Church, and a very valuable contribution to this problem is *Living Languages in Catholic Worship*. An

Historical Survey, by Cyril Korolevsky, translated by Donald Attwater, Longmans Green & Co., 1957, 15s. This is a very interesting discussion on the liturgical languages used both in the Eastern and in the Western Church, and is a useful contribution to the present-day arguments about vernacular in the liturgy. The reader will find much historical detail from a field not very familiar to the ordinary churchman.

We welcome a small book by Vilma G. Little, *The Sacrifice of Praise. An Introduction to the Meaning and Use of the Divine Office*, Longmans Green & Co., 1957, 200 pp., 10s. 6d. This is the best introduction to the history and use of the Breviary we have seen. It is simple and straightforward, and those who would wish to understand this service-book, which seems so complicated, will find it of the greatest help. It begins with an historical and descriptive chapter and continues with instruction on how to use the Breviary. The last chapter on "The Divine Office and the Life of Prayer" is specially worthy of mention.

Every new book by J. A. Jungman is awaited with great expectation, and his latest volume, *Public Worship*, translated by Clifford Howell, and issued by Challoner Publications, 1957, 249 pp., 21s., does not disappoint. It was prepared as a handbook for seminary students, but it will be equally useful for many other readers. It opens with a chapter on "Basic Concepts", which includes such ideas as corporateness and objectivity, with passing reference to art and music. There is a brief history of the liturgy, followed by a good chapter on the structural elements of the liturgy—lessons, psalms, hymns, chant and prayer. Another deals with the church and its furnishings. Then the various services are discussed, and there is an excellent chapter on the Christian Year. The book is very readable and has much to say to all who are interested in public worship.

We would draw attention to some books dealing with the worship of the Reformed Church of France. First, *Initiation à la liturgie de l'église réformée de France*, by Jean-Daniel Benoît, professor in the Theological Faculty of Strasbourg (Paris, Editions Berger-Levrault, 1956, 190 pp., about 17s. 6d.). Shortly after the liberation of France, the Reformed Church determined to re-think the problem of the form of worship, and a Liturgical Commission was appointed, and Professor Benoît became president in 1953. The present volume is a rationale of the new service-book.

Part I. expounds the ordinary diet of worship ; Part II. deals with the two Sacraments, Holy Communion and Baptism ; Part III. is entitled " La Liturgie dans le Temps ", and has three sections—The Christian Year, Liturgy and Tradition, and The Origins of the Reformed Service. Finally the services for Confirmation, Marriage, Visitation of the Sick, and Burial are expounded. But not only are the services themselves described and explained ; the theological background is the author's constant concern. This appears particularly in the all-too-brief introduction on the Role of the Liturgy in Worship, and in chapter VII which has much to say on the Biblical Tradition. The chapter on the origins of the Reformed Service covers ground familiar to all readers of W. D. Maxwell's *Outline*, and provides a very clear picture of the situation under Calvin and his contemporaries. The reader who does not belong to the French Reformed Church will yet find much that applies to his own form of worship. Thus the Scottish reader could benefit greatly from a study of this work with the *Book of Common Order, 1940*, in his hands.

Another book on much the same subject is that of André Schlemmer, *En Esprit et en Vérité : Le Culte dans l'église réformée* (Paris, Messageries Évangéliques, and Neuchâtel, Delachaux et Niestlé, 1947, 84 pp., about 4s.). This was intended to be an introduction to the work of the Liturgical Commission referred to above. It is not a rationale, but rather a theological consideration of the meaning and content of worship. First, the question, What is Worship ? is asked and answered. The second chapter speaks briefly of preaching, and the next of prayer and its forms and methods of expression. There is a chapter on Holy Communion, one on Tradition and Liturgy, another on the order of worship, and a note on preparation for worship. There are several valuable appendices, as on Calvin's liturgical work, his " Epistle to the Reader " in *La Forme des Prières*, and a useful and interesting comparative table of different orders of service, thirteen in number. Though slighter than that of Benoît, this book is of real value in itself.

Another small book is by Roland de Pury, *La Maison de Dieu. Éléments d'une ecclésiologie trinitaire* (Neuchâtel, Delachaux at Niestlé, 1946, 38 pp., about 3s. 6d.). This contains lectures delivered in the Faculty of Theology in the University of Neuchâtel in 1944. A brief introduction emphasizes the New Testament thought that the house of God is the Church. First is a section on " The Foundation ",

with the text I Cor. iii. 11. This includes a discussion on Christ as the Word made flesh, on the significance of Scripture as the Word of God, and on preaching as the proclamation of the Word, all essential to the House of God. The second lecture is on the Founder. God who descended on earth in his Son at Christmas to be the Foundation of the Church, came down again at Pentecost as the Holy Spirit to be the founder of the Church. The Founder and the Foundation are closely related, for the Holy Spirit cannot build on any foundation other than Jesus Christ. There follows an answer to the question, What is our place in this matter? We are stones in the building. The third lecture is on "Le Destinataire". What is the purpose of this building but to be a house in which God dwells, a house that exists for His Glory? The Church is from Him, through Him, unto Him, and in Him. This small book contains many thoughts of great value to preacher and reader alike.

Attention may be drawn at this point to a study of a Swiss theologian who was something of a pioneer in liturgical reform. *L'Eglise et ses fonctions d'après Jean-Frédéric Osterwald*, by Jean-Jacques von Allmen (Neuchâtel, Delachaux et Niestlé, 1947, 124 pp., about 11s.). The subtitle is "The Problem of Practical Theology at the beginning of the 18th. century". Osterwald published books on many subjects, that of most interest to us here being his *La Liturgie ou la manière de célébrer le Service Divin*, published at Basel in 1713. The introduction to that work was evidence of the author's pioneering ability in this field, and the Swiss movement of today, *Eglise et Liturgie*, honours him as a great leader. This study is an excellent one, and is a timely and comprehensive evaluation of his thought. It is of special value because of the present general interest in questions of church government, organization and unity, all of which were matters of importance to Osterwald. The chapter on Divine Service is all too short, but is full of interest. The notes are an important feature, and the bibliography is very comprehensive.

Another aspect of the Reformed Church of the twentieth century is examined in *L'Evolution musicale de l'Eglise Réformée de 1900 à nos jours*, by Charles Schneider (Neuchâtel, Delachaux et Niestlé, 1952, 190 pp., about 12s. 6d.). The purpose of this book, which follows earlier works by the same author on the history of psalmody and church music in the Reformed Churches, is to suggest that the first half of this century will prove to have been a period of

restoration of many treasures which a "decadent 19th. century, hymnologically speaking, had hidden from a church too forgetful of the sources of its liturgical music". There is therefore a brief history of the musical renewal in the Church, with special reference to the work of men like Bovet and Douen. It is impossible here to detail the many questions that come under discussion, but we must note that the work is more than a mere history of the musical evolution. There are musical examples from Luther and Calvin which are not easily found elsewhere. There are discussions on such questions as, Is all music suitable for worship? Does the Lutheran chorale or the Huguenot psalm have a national character? What is the place of the organ in worship? Does it impede the spirit of worship? (The discourse for organists and the discourse for parish choirs are very well worth study). Many wise things are said on most aspects of church music.

Turning again to works in English, we note *Principles of Christian Worship*, by Raymond Abba, Oxford University Press, 1957, 196 pp., 10s. 6d. After an opening section on "Basic Principles", the origins and development of worship are discussed very briefly. The remaining chapters are on the Ministry of the Word, Public Prayer, Church Praise, and the Sacraments. This is a handy elementary introduction to the subject, though there is not a great deal of originality in the method of treatment. Thus much use is made of W. D. Maxwell's work, to which there are 23 references in the Index. But the book will be useful for teaching purposes as well as of value to any who are beginning to find an interest in worship.

A new book on *The Christian Year* comes from the Muhlenberg Press, Philadelphia, 1957, 243 pp., \$ 3.75. The author is Edward T. Horn, III, a minister of the Lutheran Church in America, and it will have a special interest for members of that Church. But there has been need for a work of this kind, and it should prove to be very useful indeed. After a short introduction chiefly on the recent Lutheran Service Book, the first chapter, entitled "God and Time", discusses the hallowing of time through the Incarnation of the Word of God. The liturgy of the Christian Church seeks to relate all time to the redemptive purposes of God. Then there is an historical chapter on the development of the Christian Year, another on ancient service books and calendars, and one on the "Church Year and the Service"; dealing with the way in which the Christian

Year is expressed in the actual services of the Church. A short discussion follows on the use of Liturgical Colours in the sequence of the seasons, and the remainder of the book goes through the whole year from Advent to the last Sunday after Trinity, and finally the principal Saints' Days and Holy Days, in each case explaining the reason for the observance of the day, and listing the Propers. There is a useful bibliography and a good index. This is an excellent introduction to the study of the Christian year, from the orthodox point of view. The book is produced in the usual sumptuous American style.

Among the Reports published in preparation for the next Lambeth Conference we note two concerned with liturgy. One is *Prayer Book Revision in the Church of England*, S.P.C.K., 1957, 55 pp., 4s. 6d. This Memorandum of the Church of England Liturgical Commission examines the aims of the Reformers, outlines the movement for Revision from 1906 to 1928 and examines the reasons for its failure, and considers the subsequent history of the 1928 Book and its present use. The chapter which may be of the widest interest deals with theological and other changes since 1928 affecting Prayer Book revision, such as the revival of biblical theology, the decline of liberalism, the recovery of the doctrine of the Church as the Body of Christ, new trends in Eucharistic study and the Liturgical Movement. A useful appendix lists Lambeth Conference statements about the *Book of Common Prayer*.

The second Report is entitled *Principles of Prayer Book Revision*, S.P.C.K., 1957, 105 pp., 7s. 6d. This is the Report of a Select Committee of the Church of India, Pakistan, Burma and Ceylon (CIPBC) appointed by the Metropolitan. It begins with a review of existing revisions of the Prayer Book, including the Irish (1926), Scottish (1929), American (1929), South African (1954), certain draft revisions, the Liturgies of the Church of South India and the *Book of Worship* of the Lutheran Church in India. This is a survey of the greatest interest. There is further a review of proposals before the CIPBC and a section on the development of forms of worship congenial to Indian races, and a short statement on liturgical developments in the Church of South India. Both Reports can be commended to the study of all who are interested in public worship.

We conclude with some books dealing with hymnology. First we have *Hymns of the Roman Liturgy*, by Joseph

Connelly, Longmans Green & Co., 1957, 263 pp., 28s. After a short introduction on the hymns, their metres, accent and rhyme, the text of 154 hymns is given, together with an English translation in parallel column, followed by notes on authors, grammatical points and so on. The whole forms an excellent and up-to-date introduction to Latin hymnody. The translations are on the whole good, though spoiled to some extent, in the present writer's opinion, by the use of "you" and "your" as the translation of "tu", "tuus", and the like. The book is well-produced, and is a necessary addition to the hymnologist's library.

Christian Praise, published by the Tyndale Press, 1957, 466 pp., music edition (staff), 15s., words only 5s., and 3s. 6d., is the only hymnbook brought to our notice during the past year. There are 401 hymns, many of which are well-known, but some new hymns and tunes have been specially composed. The twofold aim is to be biblical in emphasis, and to have words and music of the highest standard. Opinion on the success of the second aim will vary. There is a wide and welcome selection of Christmas Carols, and a new kind of index gives the first lines of the tunes arranged according to metre. Many tunes have been lowered in pitch, and some may feel that this is overdone with a consequent loss of strength. In some cases well known words are set to unusual tunes, and vice versa. One unfortunate arrangement is that of Old 124th, the third line of which is omitted to give a tune 10 10. 10 10. The words and the music are both very legible, and the book will prove useful in the fellowships for which it is intended.

The third book which is of the greatest value to church musicians is that of Erik Routley, *The Music of Christian Hymnody*, Independent Press, 1957, 308 pp., 30s. This is a study of the development of the hymn tune since the Reformation, with special reference to English Protestantism. It is not only a history of the hymn tune, but a critical evaluation of tunes. To assist the reader, 208 tunes or parts of tunes are printed as an appendix, which is most convenient for reference. All references other than to these tunes are to the *English Hymnal*. Here is a book which must not only be read and studied, but also remain on the book-shelf of minister, organist and singer alike for constant and illuminating consultation. Many fine things are said here. Take for instance the last sentences—"For the consummation of Christian worship in this world neither

the worshipper, with his tradition born in his bones, nor the prophet who interprets the Word of the Lord upon the present moment, can do without each other. That same community embraces both the unpractised singer and the cultivated musician. But both are bound, and the work of both is entirely made possible, by that act of faith which accepts and which builds tradition ”.

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