

RECENT LITURGICAL LITERATURE

There seems to have been recently a slackening off in the publication of liturgical literature, though no doubt sufficient books for students of liturgy have become available in the last decade or so. Nevertheless, a few useful books require notice.

One which should be widely studied is *A Short History of the Western Liturgy. An Account and Some Reflections*, by Theodor Klauser, translated by John Halliburton. London, Oxford University Press, 1969, 236 pages, £2 net. This appears to be an expansion of a smaller work by the same author, *The Western Liturgy and its History. Some Reflections on Recent Studies*, published by A. R. Mowbray & Co., Ltd., London, in 1952. This, consisting of 63 pages, was translated by F. L. Cross. In this latter case, the chapter-headings ran – Introduction; The Epoch of Creative Beginnings (down to 590); The Epoch of Franco-German Leadership (590 to 1073); The Epoch of Unification (1073 to 1545); The Epoch of Changelessness or Rubricism (1545 onwards). The present book is much larger and more detailed, and of course more up-to-date. Here the chapters cover the following ground. I. Creative Beginnings. From the Ascension of Jesus to Gregory the Great, including a discussion of Hippolytus, the problem of the change of language from Greek to Latin, the place of Christ in the Liturgy (this is more fully discussed in Jungmann's book on that subject), liturgical dress, and the prayer-formulas in the Roman Liturgy. II. Franco-German Leadership. From Gregory the Great to Gregory VII. Subjects here include the compilation of liturgical books, the development of the Roman Liturgy and the Franco-German contribution, and the Calendar. III. Dissolution and Elaboration. Gregory VII to the Council of Trent. The subjects here include the development of the private Mass, the decline of the Offertory Procession, and the meaning of genuflection. IV. Rigid Unification of the Liturgy and Rubricism. From Trent to Vatican II, with discussion of the Congregation of Rites and its working methods. There are three appendixes on: (1) the Constitution on the Sacred Liturgy and the Instruction on it; (2) Guiding Principles for church architecture; and (3) the Hymn of the Angels. There is an extensive bibliography and also an Index. The book's production is up to the usual high standard of the Oxford University Press. Those who have seen the earlier smaller book will find more detail and fuller information in this excellent account.

Recent years have seen a considerable growth of interest in the

Orthodox Church and a widening of ecumenical relations between it and Western bodies. It is probable that this interest has to some extent at least been stimulated or deepened by the small Pelican Book, *The Orthodox Church*, by Timothy Ware, published in 1963. This book might well be read before taking up the translation of services noticed here. One lack has been that of a good English translation of the many Orthodox Service-Books. The translation by Miss I. F. Hapgood, which has been widely used, did not contain more than short extracts from the texts of the Great Feasts, and the small books edited by Shann, e.g., *Euchology* and *The Book of Needs*, were also only selections. There were several translations of the liturgies, as by Neale and Littledale, but these are difficult to obtain and are perhaps to some extent out of date. It is therefore good to see a new book, *The Festal Menaion*, translated from the original Greek by Mother Mary of the Orthodox Monastery of the Veil of the Mother of God, Bussy-en-Othe, and Archimandrite Kallistos Ware (who is the Timothy Ware already mentioned). (London, Faber & Faber, 1969, 564 pages, £4.20.) This book contains translations of the services for nine of the twelve Great Feasts included in the *Menaion*, these Feasts being The Birth of our most Holy Lady the Theotokos (8 September); The Universal Exaltation of the Precious and Life-giving Cross (14 September); The Entry of the Most Holy Theotokos into the Temple (21 November); The Nativity according to the Flesh of our Lord and God and Saviour Jesus Christ (25 December); The Holy Theophany of our Lord and God and Saviour Jesus Christ (6 January); The Meeting of our Lord and God and Saviour Jesus Christ (2 February, i.e. the Presentation); The Annunciation of the Most Holy Theotokos and Ever-Virgin Mary (25 March); The Transfiguration of our Lord and God and Saviour Jesus Christ (6 August); and the Dormition of our Most Holy Lady the Theotokos and Ever-Virgin Mary (15 August). In addition to all this, there is a Preface, explaining the form and significance of the services and the use of A.V. English. This is followed by a very fine article on 'The Worshipping Church' by Archpriest Georges Florovsky, and a section explaining 'The Orthodox Services and their Structure'. At the end of the book there is an Appendix in four parts: (1) The Psalter, an explanation of its use and divisions; (2) The Service-Books of the Orthodox Church, describing their contents and use; (3) a glossary, explaining the various terms used in the services; and (4) The Calendar. The whole volume is fascinating and interesting, and could usefully be studied by all ministers of the Church. They would find much to deepen for them and for their congregations the meaning and value of prayer and of worship. Many of the prayers could be easily adapted for Western use. It is to be hoped that other services will be translated

in the same way, so that in time there may be available a complete and up-to-date series of the Orthodox service-books.

The debate on the problems of Baptism and Confirmation continues unabated. Attention may be drawn here to five further contributions. First is by the well-known Anglican writer, Cyril E. Pocknee, *Water and the Spirit. A Study in the Relation of Baptism and Confirmation* (London, Darton, Longman & Todd, Ltd., 1967, 125 pages). This is a brief examination of the evidence of the New Testament and the first four centuries of the Christian era. Special attention is given to Tertullian (with quotations on Baptism), to the *Apostolic Tradition* of St. Hippolytus, and to the Gelasian Sacramentary for Roman practice. The book closes with a select bibliography and an index. Secondly, a specialized study, *The Liturgy of Baptism in the Baptismal Instructions of St John Chrysostom*, by Thomas M. Finn, C.S.P., S.T.D. This is Number 15 in the series, *The Catholic University of America's Studies in Christian Antiquity*. (Washington, D.C., 1967, 229 pages.) The chapter-headings will indicate the scope of this study; (1) Chrysostom and the Christian Community at Antioch; (2) The Lenten Catechumenate and Easter Baptism; (3) Instruction and Exorcism; (4) The Rite of Renunciation and Profession; (5) The Anointings; (6) The Baptism; and (7) The Post-Baptismal Rite. There is a very full index. Thirdly, a new book from the Methodist side, by Barnard G. Holland, *Baptism in Early Methodism* (London, Epworth Press, £2.50). The author claims that students of the Wesleys should not miss the high regard they had for the importance of this sacrament, and discusses in detail the place of Baptism in the early Methodist Church. Fourthly we note *Baptism in the Holy Spirit*, by James G. D. Dunn (S.C.M. Press, 'Studies in Biblical Theology', 1970, 245 pages, £2.50). This is a re-examination of the New Testament teaching on the gift of the Spirit in relation to Pentecostalism today. It argues that in the New Testament people became Christians by receiving and experiencing the Spirit. To be baptized does not necessarily imply water-baptism. Fifthly, the latest volume in the Alcuin Collections (no. 52) (*Christian Initiation, 1552-1969*) (S.P.C.K., £3.50) is edited by Peter J. Jagers, and contains Rites of Baptism and Confirmation since the Reformation period; a comprehensive collection of Anglican revisions, 1552 to 1969; non-Anglican revisions, 1611 to 1969; and some rites from overseas. Obviously this is a very valuable reference book.

It should be noted that there is a new and enlarged edition of E. G. Whitaker's useful book, *Documents of the Baptismal Liturgy* (S.P.C.K., £2.50). This has a new section on Cyprian and additional material on Tertullian and Chrysostom. The Sarum rite is included and there is a new introductory essay on the problem whether a Confirmation rite existed in the early Syrian Church.

Finally, reference may be made to a new magazine, *Worship and Preaching*. This is announced as a bi-monthly (at 17½p), the annual subscription being £1.05 including postage. It is stated to be available only on subscription from the Methodist Book-Room, 2 Chester House, Paget Lane, Muswell Hill, London NW.

JOHN A. LAMB*

* Dr. Lamb was formerly Librarian at New College, Edinburgh.