

on English Texts in its word on the creeds. There are obvious objections to the word 'descended', but they apply equally to the word 'ascended', and if that is paraphrased, what are we to call Ascension Day? JIG says in its notes on the preface of its canon 'As far as possible the mighty acts of God are expressed in terms of present activity rather than as past events'. Thus the ascension becomes 'you..... have made him Lord of all'. But the note goes on to say that the ideas are borrowed from scripture, and indeed the canon says:

He was born

and accepted death upon the cross:

you raised him from the dead.

The pulpit surely is the place for such demythologizing as is necessary. The liturgy, as the best liturgies have always been, should be patient of a variety of interpretations, while remaining firmly based on the biblical revelation. Broadly speaking, the anaphoras which we have been considering (and they are typical of many others) have been faithful to that principle.

FOOTNOTE re TOP p5

- * (It should be noted, to complete the picture, that a member of the 1980 General Assembly successfully moved that the following be added to the Deliverance of the Public Worship and Aids to Devotion Committee: "Regret that in the Book of Common Order (1979) the use of the Words of Institution as part of the Eucharistic Prayer is preferred; and wish to make it clear that their use as a warrant continues to be normal usage in the Church of Scotland" .) Editor

REVIEWS

"The Orthodox Liturgy" (Congregational Edition): Oxford University Press, 1983 pp 226 £8 bound

Oxford University Press publishers and printers are to be commended for producing this very fine English translation of the Orthodox Liturgy. The handsomely bound and beautifully printed volume, liturgically significant and of ecumenical relevance, as well as being devotionally and spiritually enriching, contains the Divine Liturgies of S. John Chrysostom and S. Basil the Great, and the Divine Office of the Presanctified Gifts, together with the Ordering of the Holy and Divine Liturgy, the Office of Preparation for the Holy Communion and the Prayers of Thanksgiving after the Holy Communion. The use of a traditional red cursive print for the rubrics in the forms of

service, contrasting with the clear and heavy black print of the text, reflects the Press's long experience in liturgical publication, and is a refreshing reminder for our times of the artistic appeal in the printer's craft.

This English version of the Orthodox divine services is based on the Old Church Slavonic service-books (in consultation with the corresponding Greek texts). The translation is by Rosemary Edmonds and the book is said to be the fruit of some twenty years of comparative research and practical use at the Stavropegic Monastery of St John the Baptist at Tolleshunt Knights in Essex. The Russian Orthodox Cross embossed on the front may be a further tribute to the originators of this fine work.

The English employed by the translators looks to "the language of the Authorized King James Version of the Bible or the almost contemporary Book of Common Prayer - liturgical English at its noblest". Reading these English texts, which, one presumes, echo the dignity of their Greek and Russian originals, as equally the Cranmerian cadences of traditional Anglican prayers, usefully raises questions in regard to many of the facile assumptions of recent liturgical revision in the English-speaking world. Do we require to think again about the virtual banishment of the Thee/Thou-usage for an oftentimes pedestrian You-usage, and also about other uncritically adopted changes in the language of worship? The English in this publication points anew to an undervalued devotional atmosphere and a now absent sense of the Ineffable which characterized most traditional eucharistic orders in all the main confessional traditions.

Authorized Version English being so basic in the translations, useful footnotes identify the Biblical texts echoed or actually quoted in particular phrases of the services. These Scriptural references are reminiscent of the "proof-texts" in a Reformed confession or catechism!

The student of liturgy will find this presentation of the Liturgies of S. John Chrysostom and S. Basil the Great in English most useful for a comparative study of the "shape" of the eucharistic rite throughout Catholic Christianity. Here is a textbook for following up Dom Gregory Dix's four actions in the Lord's Supper: (i) offertory - our Lord took bread; (ii) prayer - He gave thanks; (iii) fraction - He broke it; (iv) communion - He gave to His disciples.

But much more exciting than its ecumenical-liturgical impact is the devotional value in this English language orthodox Liturgy. Mystery pervades these forms of worship, and the Trinitarian doctrine of God is so much more

embedded in Orthodox faith and practice than is characteristic of too much Western theology. God who is Love, Creator, Redeemer and Indwelling Spirit, is Triune, before time was, now, and for ever: world without end. The Word Made Flesh is the central evangelical truth in Orthodox Liturgy which they define as "Divine Act". This faith calls for Adoration as the main note in this devotionally rich and full worship. For example, when the Deacon stands before the ikon of Christ, the three fingers of his right hand on his orarion or stole, the Choir sings the Second Antiphon which climaxes in these words: "O only-begotten Son and Word of God, O thou who art immortal, yet for our salvation didst deign to be incarnate of the holy Mother of God and ever-Virgin Mary, and without change wast made man; Who also wast crucified for us, and by death didst overcome death: Save us, O Christ our God, One Person of the Holy Trinity, glorified together with the Father and the Holy Ghost." The Incarnation and the Holy Trinity elevate the Ineffable in this liturgical form and order.

The response to such heavenly worship is believers' simple trust in Jesus, Saviour. We find the same simplicity of faith in the Jesus-prayer which is so much part of Orthodox personal piety: "Lord Jesus Christ, Son of the Living God, have mercy upon me, a sinner". That constantly repeated ejaculatory personal prayer (occasionally over one hundred times) has the same approach as much found in their eucharistic forms. For instance there are these recurring short penitential pleas: "Succour, save, comfort and preserve us, O God, by thy grace" (S. John Chrysostom); or, "O God, cleanse thou me a sinner, and be merciful to me" (S. Basil the Great).

Ecumenical study of the Liturgy of the Presanctified Gifts is to be commended, for it could be that sharing in the antidoron, or sacramental bread, i.e. what is left of the prosphoron or oblation, could be a point of Agape-style meeting in faith, before Intercommunion could even be imagined between the Orthodox and the Reformed. The technical terms in Orthodox liturgy are explained in a useful glossary which is included in the volume.

Here is a publication pointing the way forward to more heavenly eucharistic worship, faithful to Jesus and the Gospel in the One Church of the Triune God.

R Stuart Loudon

'Hymns for a Day' (St Andrews Press) £3.50 - music £1.95 - words

This collection of 64 items has been prepared for the General Assembly by a sub-committee of the Committee on Public Worship and Aids to Devotion which was presided over by the Revd Thomas Cuthell and the Revd Charles Robertson in turn. It is intended as a supplement to CH3, but could well be taken up by churches using other books. At the time it was published CH3 seemed to be a conservative book which happened to contain a few musical eccentricities. Hymns for a Day is quite different. All its verbal texts have been written in recent years and fewer than one-half of them are in the traditional mould of hymns; for the rest the book offers, in Mr Robertson's words, "not a hymn, but something happening in each service". What kind of happening? 23 of the pieces have refrains, and others might also be sung by leader and crowd; very many are arranged for guitar, violin or piano, and some could hardly be played at all on the organ; and 23 are settings of rounds, nursery rhymes and "traditional melodies" from all over the world.

The book provides one song for each Sunday of the church year, following the lectionary and themes prepared by the Joint Liturgical Group. This is intended to supply a liturgical need. Although CH3 includes 201 hymns under the heading "Response to the Word of God", surprisingly few hymns put a direct response to particular scriptural passages into the mouths of the congregation. This is what Hymns for a Day tries to do. Obviously the songs could be sung on any Sunday when the related scripture is to be read; the usefulness of the book will not depend on strict adherence to the calendar.

The publication of a book of this kind appears to imply a suspicion that nothing "happens" in too many services as they are now conducted, and a belief that "a Christian has a right to shout" (as one of the songs says) and that it would do some congregations good to let their hair down. A congregation which uses the book will require to call on wider musical resources than are usually admitted to the leadership of public praise. In many churches it has become increasingly difficult to maintain a choral tradition which is distantly derived from the Anglican cathedral and the oratorio choral society. To them the book offers an opportunity for a fresh start with small singing and instrumental groups, or with a solo song-leader. The plan of the book contemplates that only one item from it should be sung at any service. With or without congregational refrain, this could take the place reserved for the anthem in more affluent and dignified days.

The question inevitably arises whether the use of rounds, pieces for guitar, refrains and even songs with improvised verses will not encourage informality to the point of disorder such as David Stewart deplored in Record No 3. Informality is certainly not the aim of the compilers of the book, but rather that at least one item of praise should be integrated with the reading of scripture and with the observance of the liturgical seasons. It goes without saying that if new groups are formed to sing these songs, they will have to prepare them adequately and learn how to lead the congregation. And the congregation will have to get used to handling two books.

Taste in poetry or music is not one of the book's objectives, and its title modestly recognises that some of its contents may not have a long life, and will be discarded when they have served their turn. This reminds us that as new hymns come into use (and there has been an unprecedented "explosion" in recent years) we all inevitably allow some old hymns to fall out of use. One hopes that the ones that fall by the wayside are those that were written to serve current needs 50, 80 or 100 years ago but no longer have a cutting edge. But there is also a danger of allowing some of the great classical hymns to fall into disuse. I am confirmed in my conviction of the value of "real hymns" by Dr Stewart Todd's Presidential Address (reported in Record No 2) on prayer which adores God and thanks Him for what He is. For the greatest hymns are those which imprint adoration and thanksgiving, expressed in exalted language, on to the lips and memories of the ordinary person in the pew. We must not lose them under the pressure of newer songs with a more explicit expression of present day concerns. For example - I recently read through CH3 to see which "real hymns" it contains which I had forgotten about. And at last I came to No 655, a paraphrase by James Montgomery of verses from psalm 63, with a side-glance to psalm 73. This has been in Church of Scotland hymnody since at least 1870, but its use has not been encouraged by an ugly tune. We hear it in the authentic voice of the believer under trial - in Ann Griffiths' words, "thanks while there is breath in me that there is an object to worship" - and this should never be lost.

To sum up, one must welcome the opportunity offered by this book to introduce "non-hymns" into a Scottish worship, but emphasise that it contemplates their use in a formal liturgical structure, and point out also that the use of "ditties" makes it all the more important that the great classical utterances of adoration and devotion should keep their place in people's mouths and hearts.

POSTSCRIPT

The style of worship which "Hymns for a Day" is intended to promote was brilliantly exemplified by the memorial service for Dr Erik Routley in Westminster Abbey on 8th February, 1983. There was a theme (Praise as the return of God's gift) which was carried forward from readings to singings; there were "non-hymns" sung by choir and cantor; there were instrumental accompaniments and interludes to which the organ was only a contributor; the culmination was one superb traditional hymn - "The Head that once was crowned with thorns". The service was no doubt an illustration of what Dr Routley taught during his eight years at Westminster College, Princeton. It was all within the framework of reformed worship and nothing - apart from the Abbey building - was borrowed from Anglican or oratorio tradition. The talent available for the occasion was outstanding - the choir and orchestra of Charterhouse. But the principles could be adopted by any congregation where a small miscellaneous body of singers and players can be got together.

R.E.C.J.

REVIEW

"How to Talk with God - the basics of Prayer" Stephen Winward.
Mowbrays 1983 reprint. Paperback 128pp £1.75

This excellent little book is a re-issue of an earlier revised edition of 'Teach Yourself to Pray', previously published by Hodder and Stoughton. The author, Stephen Winward, "has travelled widely preaching and lecturing on prayers and worship, been a member of the Joint Liturgical Group from its inception, and is minister of Four Oaks, Baptist Church, Sutton Coldfield".

In his introduction he states that the book "is not a theological treatise about prayer. It is concerned throughout with the practice of prayer. The keyword is HOW".

Writing as he does about the basics of prayer, the author takes us through a great deal of familiar territory, but does so in a refreshing and readable manner, and in a way that would enable this book to be placed in the hands of those who are just beginning seriously to explore the life of prayer.

Only through prayer can God be truly known. This is a very different thing from merely knowing things about God. The knowledge of God "is the strongest incentive to prayer, and its greatest reward". Prayer is something which must be learnt. "If we refuse to take the trouble to learn how to pray, then, if we continue to pray at all, our praying will be immature and childish - which is not the same as childlike". Later on he deals with the place of habit in prayer. It is "to set the mind free to attend to God". There is always the danger that habit will deteriorate into "mechanical repetition, the besetting sin of the liturgical mind". Habit must exist in working partnership with emotion. "Emotion without understanding becomes emotionalism, and habit without understanding becomes formalism".

The author very successfully integrates prayer with daily living, but also with the corporate worship of the Church. This book is no manual for the anchorite! There is sound practical advice on how to establish and maintain a daily 'Quiet Time', but this is presented, not as an escape from normal life, but as its mainspring. There are many valuable allusions to the Scriptures, the following up of which will greatly enrich the reader's understanding of prayer.

One lack is the absence of guidance regarding further reading - both books of prayer and of devotion. There are few acknowledged quotations, and in most cases the sources are not necessarily those to which the beginner might most happily be guided. But the Scriptures are our supreme resource-book, and this most welcome publication gives them their due place, and in so doing presents us with a book which can only deepen and enrich the spiritual life of younger and more mature Christians alike.

W G Neill

REVIEW

"Growing into Faith" by Gerard Rummery and Damian Lundy
(Darton Longman and Todd Ltd 1982 £2.95 pp 69 ISBN 0 232 51482 8)

It was Billy Graham who said "If I'd been born in a garage that wouldn't make me an automobile". By the same token being born into a Christian home does not of itself make a person a Christian. Faith is not just for handing on; it is for growing into.

This thesis is developed by two Roman Catholic brothers, Gerard Rummery and Damian Lundy, in this slim and eminently readable paperback. They write out of the situation of the post Vatican 2 Roman Catholic Church, but the experiences they recount affect all Christian denominations. The problems are colourfully stated. For example, the child whose faith has been 'cultivated and protected in the faith-filled atmosphere of a caring home and a good Catholic School' is seen as setting off across 'the deserts of adolescence' where robber and bandit are waiting to attack the poor traveller and rob him of his precious faith. Some escape; some are helped by Good Samaritans; but on the whole 'Mother Church stands helplessly, looking on, like Rachel weeping for her children because they are not'. What is required therefore is a radical reappraisal whereby we see faith not so much as a legacy to be defended and protected, but as something to be grown into and lived, openly and honestly, in today's world.

There is an acknowledged indebtedness to the works Friedrich von Hügel, James Fowler and John H Westerhoff, recognised authorities in the whole area of faith development. The importance of the community is also emphasised in the title of the final chapter, a quotation from a 1970 catechetical document of the Italian bishops, 'No one makes the journey of faith alone'. And here perhaps is the crux of the problem. Reference is made to Westerhoff's three generation community - the generation of memory, the generation of the present and the generation of vision, and memory is defined as 'the bridge between heritage and change'. Yet at the same time a different reality is also recognised, namely that memory can be not the bridge but the road block in the way to change. In the ideal community memory, present experience and vision will work together for good, but the authors' experience compels them to recognise a reality which often consists of 'the sad old lady, dressing up for the hollow celebrations, while the young yawn with boredom'.

This is a most stimulating and informative publication. Each chapter concludes with a series of questions for reflection and group discussion, further enhancing its usefulness as a resource book.

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