

## Some Recent Liturgical Literature

THE purpose of this article is to draw attention to some of the more important recent works on liturgical subjects. Many valuable studies have been made available, and it is interesting to note that there is a general trend towards theological as well as purely historical discussion. The historical aspect is indeed not neglected, and we may mention first the excellent volume by Theodor Klauser, translated by F. L. Cross, *The Western Liturgy and its History. Some Reflections on Recent Studies* (London, 1952, 4s.). Though small this is of first importance. It is a survey of recent developments, which makes very clear the changes in attitude and idea which have come about in the last fifty years. There are four sections, each dealing with an epoch, of Creative Beginnings, down to A.D. 590 ; of Franco-German Leadership, 590-1073 ; of Unification, 1073-1545 ; and of Changelessness or Rubricism, 1545 onward. It is a great service to have made this available in English.

Next we must refer to J. A. Jungmann's valuable study on the Mass. The German edition, *Missarum Sollemnia, Eine genetisch Erkläerung der Roemischen Messe*, appeared in 1949 in two volumes (Wien. ca. £4 - 8 - 6.<sup>1</sup>) The French translation, also called *Missarum Sollemnia*, is appearing in three volumes, the first, 1950, ca. 14s 6d., the second, 1952, ca., 20s., and the third is expected shortly. The English translation, published in New York by B. Herder, is to be in two volumes, the first of which appeared in 1950, each costing about £3 - 12 - 0. The French edition is thus the most economical, but the original and the English translation are very much better produced.

This book completely supersedes all previous studies of the Mass. The first part deals with the structure of the Mass, a clear and detailed discussion of the development of Eucharistic forms, which takes into consideration the most recent discoveries and studies. The second part discusses the different forms of the Mass. The remainder of the work is concerned with the Mass in its ritual unfolding, each section of the rite being fully examined from the historical, liturgical and theological aspects. The author seems to

<sup>1</sup> Note that all English prices of foreign works are only approximate.

approve of many of the aims of the Liturgical Movement, particularly the need for the Christian congregation to enter into the service in a new and deeper way. His tendency is against the rigidity of rule which has held good since the Council of Trent. If rules were less strict, he feels, much of the energy and piety which have gone into extra-liturgical practices might well return to the Eucharist as the true centre of Christian devotion. There is an excellent bibliography.

From Herders comes also an English translation of the work of Pius Parsch, *The Breviary Explained* (New York, 1952, ca. 45s.). This deals with various aspects of the Roman Breviary, with its constituent parts, psalms, lessons, and so on, and their meaning and importance. The largest part is on the Spirit of the Breviary, and is chiefly concerned with the theological and devotional significance of the various Hours, and particularly with those of the main Feasts of the Christian Year. This book is a real help to the understanding of the Breviary.

The Liturgical Movement was mentioned above, and a few books dealing with this subject may be noted. These are unfortunately not in English. First, there is Olivier Rousseau, *Histoire du Mouvement Liturgique* (*Lex Orandi*. 3. *Les Editions du Cerf*. Paris, 1945, Frs. 360), a standard work on the developments in the 19th century since Guéranger's day to the reforms of Pius X. Next, *La Maison-Dieu*, No. 25 (*Les Editions du Cerf*, Paris, 1951, Fr., 220) is entitled *Avenir et Risques du Renouveau Liturgique* and deals with several aspects of the movement. This quarterly periodical, by the way, is very interesting and useful, containing not only important articles on all subjects connected with church worship but also valuable reviews of books on these subjects. It costs Fr. 1100 per annum. An important German review of the progress of the Movement is *Liturgische Erneuerung in aller Welt* (Maria Laach, 1950, ca. 12s. 6d.). This gives a brief description of events in many countries, and is not confined to the Roman Catholic Church, but includes articles on the development in the Eastern Church and in the Lutheran and Anglican Churches. There is a very useful list of liturgical periodicals.

Notice must be taken of *Liturgisches Jahrbuch*, which succeeds *Jahrbuch fuer Liturgiewissenschaft*. The first volume under the new title was issued in 1951 (ca. 28s. 6d.) and to date only the first part of the 1952 volume has come to hand (ca. 18s.). *Jahrbuch* is edited by Joseph Pascher

for the Liturgical Institute in Trier. The articles, which are in German, cover a wide variety of subjects. Many are purely technical investigations, but others are more general in their nature, e.g., on the reform of the Breviary, the progress of the Liturgical Movement, the relation between worship and prayer, the problems of Lectionaries, and so on. A very valuable feature is the extensive bibliography (20 pages in Vol. I.), dealing with every aspect of Liturgy, and listing all the important publications.

Joseph Pascher has a small volume in *Lex Orandi* (No. 13), *L'Évolution des Rites Sacramentels. Contribution à une morphologie des signes sacrés* (*Les Editions du Cerf*. Paris, 1952, Fr. 240). This short book of 70 pages is an essay towards a theological study of liturgical action. Another interesting study appearing in the same series is J. Travers, *La Valeur Sociale de la Liturgie d'après Saint Thomas d'Aquin* (Paris, 1946, Fr. 480). This was followed by a book by Robert J. Giguere, *The Social Value of Public Worship according to Thomastic Principles*, issued by the Catholic University of America Press, Washington, D.C., 1950, 17s. 6d. These two volumes, on the same subject, yet differ in their method and attitude. Both are interesting and valuable and will be found helpful by those who seek a new integration of worship in view of its social importance.

A note may be made also of the *Dictionnaire Pratique de Liturgie Romaine* (Bonne Presse, Paris, 1952, ca. 63s.). This well-produced volume gives brief histories and clear explanations of many liturgical prayers, words, and actions. Vestments, church furnishings, the many forms of ceremony and points of ritual, and the law concerning them, indeed, all matters connected with the Roman Liturgy, are dealt with concisely. The dictionary can be recommended as a handy reference book to the Roman Offices.

Next we mention two books on the Eucharist. First, *The Christian Sacrifice. A Study of the Eucharist in the Life of the Church*, by W. Norman Pittenger (New York, Oxford University Press, 1951, 21s.). Here emphasis is laid on the Church as the Mystical Body of Christ, and an attempt is made to assess the place of the Eucharist both in the world and in the Church. There are chapters on the Eucharist as Action, as Sacrifice, as Communion, and as Presence. The tone is devotional, and if emotionally warm, is perhaps a little vague dogmatically. But many will find this a helpful and profitable study. The other is

by Louis Bouyer, *The Paschal Mystery* (London, 18s). The author, a French Catholic, has written a fine devotional commentary on Holy Week Services, following the ritual, the lessons and the prayers from Maundy Thursday to Easter Day. This is doctrinal as well as devotional, the emphasis all through being on the idea that the liturgy for these days is theological parable.

The theological interest is further exemplified in Dom Illtyd Trethowan's *Christ in the Liturgy* (London, 1952, 12s. 6d.). The purpose of the book is to summarise the work of contemporary theologians and liturgists, and to meet "the need for a compendious treatment of the Liturgy, showing its main outlines, integrating it into a general outlook upon life and relating it to the particular conditions" of the times. The author has produced a very valuable book which will repay reading and re-reading. He says it is "intended only as a stimulus" and there is no doubt that it is a very real stimulus both to thought and to devotion.

In Germany the Lutheran Church has been very active in liturgical study, and one fruit is to be found in the work *Leiturgia. Handbuch des evangelischen Gottesdienstes* (Johannes Stauda-Verlag, Kassel, 1952). This is to appear in 18 fascicles, each of about 80 pages and each costing about 8s. These will be gathered into three volumes. The first discusses the history, doctrine and forms of worship; the second, baptism and the occasional offices; the third, the music of worship. So far we have seen only the first two fascicles. The first is an excellent sketch of the history of worship from the beginning to the present time. It goes into considerable detail, as is natural, with regard to German and especially Lutheran worship. The second fascicle opens the discussion on the doctrine of worship. Both are first-rate, and the whole work will be of great usefulness and importance not only for Lutherans but for all who study liturgical problems. Special attention should be drawn to the full and detailed bibliographies which precede each section.

A more specific study from the same publishing firm is the offprint from *Theologie und Kirche*, 1952. This is by Karl Ferdinand Mueller and is entitled *Die Neuordnung des Gottesdienstes in Theologie und Kirche*. The first part is an essay on the doctrine of worship as found in Karl Barth, Wilhelm Staehlin, and others; and the second deals with the effects of liturgical renewal both in the Church and on

the Orders of Worship. Those who are interested in the relationship between dogma and liturgy should not miss this book. The bibliographies here again are very full, a special feature being a list of service-books (*Ordnungen*) issued in the present century.

Brief reference may be made to the publication of several German books dealing with the theology of music and especially worship-music. The titles which give a fair idea of the contents, must suffice. Edmund Schlink, *Zum theologischen Problem der Musik* (Tuebingen, 1950, ca. 8s.). R. H. Wallau, *Die Musik in ihrer Gottesbeziehung* (Guetersloh, 1948, ca. 12s.). Gerhard Kappner, *Sakrament und Musik* (Guetersloh, 1952, ca. 12s.). Lastly, a comprehensive collection of articles, a Festschrift in honour of Dominicus Johner, *Der Kultische Gesang der abendlaendischen Kirche* (Cologne, 1950, ca. 12s. 6d.). The titles of some of the more general articles are *Der gregorianische Choral als Liturgische Musik*, *La Tradition occidentale des Melodies byzantines du Sanctus*, *Die Psalmen im heiligen Gesang*, *Zur Geschichte der choralen Pange-Lingua-Melodie*, *Antiphonaires monastiques des XIXe et XXe Siècles*, *Gregorianik und evangelische Liturgie*. Other articles are more technical liturgically and musically.

Finally, for those who are interested in liturgical books, the catalogue of the Exhibition of Latin Liturgical Manuscripts and Printed Books held in 1952 in the Bodleian Library (Oxford, 1952, 5s.), is an excellent production giving details of the books shown and containing twenty fine plates. In the *Innes Review*, Spring, 1952, there is an article by the Rev. David McRoberts on *Some Sixteenth Century Scottish Breviaries and their Place in the History of Scottish Liturgy*. This interesting and valuable contribution is followed by a catalogue, prepared by the same writer, of Scottish Medieval Liturgical Books and Fragments, which lists 104 items, followed by a note of nine Inventories. The Autumn 1952 issue gives an appendix to this catalogue, with an additional 16 Service-books and six Inventories.

Many other books might be mentioned, but what has been said will indicate some features of the work presently being done on Liturgy, and, it is hoped, may suggest to some of our readers new and interesting fields of study.

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