

Recent Liturgical Literature

It may be useful to begin with some notes on works which were mentioned last year. The fascicles of *Leiturgia: Handbuch des Evangelischen Gottesdienstes* (Johannes Stauda-Verlag zu Kassel) are appearing regularly and are amply fulfilling the hopes aroused by the first parts. It is unfortunate that the translations of J. A. Jungmann's *Missarum Sollemnia* are not yet completed, though both the third part of the French and the second volume of the English have been announced for some time. *Liturgisches Jahrbuch* continues its useful and interesting career, each number containing valuable articles, reports of conferences, and texts of documents, referring to the Roman Rite. Many will be glad to know that the lists of Scottish Medieval Liturgical Books which appeared in the *Innes Review* have now been issued in a separate pamphlet, *Catalogue of Scottish Liturgical Books and Fragments*, by David McRoberts (John S. Burns and Sons, Glasgow, 1953, Pp. 28. 2s. 6d.). The lists have been added to, and there are four illustrations. This is a most valuable contribution to Scottish medieval studies.

Nearly three years ago it was announced that an English translation of *Messe und Herrenmahl* by Hans Lietzmann, was in preparation, with introduction and supplementary essay by Robert D. Richardson. This has now begun to appear from the publishing house of E. J. Brill, Leiden, but the rate of issue is very slow, and it must be some time before the proposed nine fascicles are available. Dr. Richardson does not accept all Lietzmann's conclusions, and his reasons will appear in his own essay. This translation will be of real value. It appears that the edition will not be large, and any who are interested should not miss it. The cost is 12s. per fascicle of 64 pages.

Among the many liturgical works that have been published or have come to our notice since last year, we mention first a small book by Dr. J. Alan Kay, *The Nature of Christian Worship* (London, Epworth Press, 1953. Pp. 115, 8s. 6d.). This is a helpful introduction, and should be specially useful to those who wish to explain the significance

of worship to adolescents as well as to their congregations. It is both practical and devotional in spirit. Another interesting small book is that of Colin Dunlop, *Anglican Public Worship* (London, S.C.M., 1953. 7s 6d.). The first half of the book is an illuminating discussion of the justification of public worship, the background of public worship, and the materials of worship, words, music and ceremonial. The second half deals more directly with the *Book of Common Prayer* and its services. There are several unfortunate misprints, but these do not affect the real and very considerable value of this work.

Two volumes on the Roman Rite may be mentioned. The first is the sixth edition of Eisenhofer's *Grundriss der Katholischen Liturgik*, edited by Joseph Lechner under the title, *Liturgik des Römischen Ritus* (Freiburg, Verlag Herder, 1953. P. xii, 400. DM 19.80). Many additions have been made to the 1950 edition, particularly a new section on church music. The bibliographies are specially useful and this is one of the most convenient handbooks on all the Roman rites. More popular in its nature is Dom Benedict Steuart's *Development of Christian Worship: An Outline of Liturgical History* (London, Longmans, 1953. Pp. 290. 30s.). Its purpose is to make available to English students the latest information on liturgical discussion and discovery. The first part is an outline of the history of the Eucharist, mainly from the Roman point of view, though the Eastern liturgies receive some attention. The second part deals with the origin and content of the Divine Office and (very briefly) with the Liturgical Year. The various opinions of recent writers, such as Gregory Dix who receives much attention, are fairly stated, and the author makes his own contribution.

Two criticisms may be made. First, though the work professes to be an up-to-date summary, scarcely any notice is taken of the work of German scholars. Thus, the work of Jungmann, *Missarum Sollemnia* (consistently misspelt with one "l") is no more than referred to, and that only in the incomplete French translation. Only one other German book, also in French translation, is mentioned, and there appears to be no reference to the work of A. Baumstark, H. Lietzmann, or P. Parsch, to mention only a few names. Again, the bibliography is disappointing. However, in spite of these defects, the book has real positive value and should be welcomed as a very useful and interesting contribution to the modern discussion of the liturgy.

A new edition of Anton Baumstark, *Liturgie Comparée : Principes et Méthodes pour l'étude historique des liturgies chrétiennes* (Chevetogne. 292 pages. ca. 25s.) has appeared. Dom Bernard Botte, O.S.B., has written a brief introduction and many additional notes, and has brought the whole up to date. The bibliography, which extends to 37 pages, is historical and critical in its nature. The titles of some of the chapters will give an idea of the scope of the work : The task and method of the comparative history of the Liturgy ; the laws of liturgical evolution ; liturgical prayer ; liturgical poetry ; psalmody and liturgical lections ; the liturgical action ; the Great Feasts, the Sanctorale and Lent. This is an outstandingly important work, and the expectations with which liturgical students have been looking forward to this edition will be fully realized. It is a " must " for all who are interested in the subject. The whole treatment is fresh and original, and it is to be hoped that it may one day be made available in an English translation.

The next book to be mentioned is that of Walter Lowrie, *Action in the Liturgy. Essential and Unessential*. (New York, Philosophical Library, 1953. Pp. 303. 38s.). The author of this book has long been known for his interest in the art and archaeology of the Early Church, and for his " Kierkegaardiana ". This new book which includes most of his former book, *The Lord's Supper and the Liturgy* (Longmans, 1943), is founded on many addresses and essays—he suggests it may be a " coat of many colours ". In consequence perhaps there is a certain amount of repetition, but it is all eminently readable and scholarly. There are two parts, the first on essential action in the Liturgy, the second on " important unessentials ". The former is largely a rationale of the Eucharist, with much straying from the straight path, which straying is always interesting. The second part takes up some questions, such as the position of the Altar, and Vestments, and discusses various " non-essentials ". Among the points which Dr. Lowrie emphasizes are, first, the unitive value of the liturgy—" In no other field of divinity is there so little contention as in that which is cultivated by serious students of the Liturgy " (p. viii.). Secondly, the idea that the commemoration in the Liturgy is not merely of the sacrifice of Calvary, but of the whole divine redemptive work, including creation and providence. Thirdly, the eschatological implication of the Holy Communion which, he says, " cannot

be entirely ignored without leaving the faith in immortality hanging in the air, either as the 'good wager' of an idealistic philosophy, or as a superstition" (p. 265). And lastly, his insistence on the value and importance of the sermon as the proclamation of the Gospel.

One feels that Dr. Lowrie scarcely understands the position of Calvin, whom he attacks severely and quite unjustifiably in several places. To say that "the Reformed branch of Protestantism, which derives from Zwingli and Calvin, formed so rational a notion of the Christian religion that it had no place in its philosophy for sacraments" (p. 3) seems to be the result of prejudice or of ignorance. But he is not afraid to speak out in other directions nearer his own home. Thus, "to me it is appalling to think of the thousands of tons of brass used upon Anglican altars" (p. 157). He regards all this brass as out of place on the Holy Table "which symbolizes the sacramental unity of the Church". And he uses a whole appendix (pp. 289-303) to attack the doctrine of Professor W. N. Pittenger in his *Christian Sacrifice*. He admits the polemical nature of much of what he says, but also urges his ultimately irenic purpose.

We have given much space to this book, for, though it is often irritating, it is very readable, with many sensible and practical suggestions for all whose duty and responsibility it is to lead public worship. There are unfortunately many printers' errors, but they are not so serious as to affect the significance of the book. There are six plates of illustrations, and the reader is referred for others to the same author's *Art in the Early Church* (Pantheon Books, 1947).

Turning to the worship of the Scottish Church, reference may be made to an American publication, *The Liturgy of the Church of Scotland since the Reformation*, edited by Stephen A. Hurlbut (The St Alban's Press, Charleston, South Carolina). This is appearing in four parts, the first, Calvin's Liturgy at Strasburg and Geneva, the second, The Book of Common Order (Knox's Liturgy). The third part deals with the Westminster Directory and the decline of public worship during the 18th century, and the last with the recovery and revival of worship in the Presbyterian Church in Scotland and America in recent years. The first part contains the texts of Bucer's and Calvin's Strasburg rites with translations as found in Huycke and the Book of Common Order with notes. The second contains the text with introduction and notes on Knox's Liturgy. The third includes the Orders for the ordinary

Sunday morning service and for the Lord's Supper, reprinted from Leishman's Edition of *The Westminster Directory*. These are preceded by a brief introduction and followed by six pages of notes. There are some remarks on the changes and decline of worship. The last part describes the events of the 19th. and 20th. centuries, making reference to John Cumming of London, Robert Lee, John Macleod of Govan, and the various developments due to the Church Service Society. The Order of Communion is reprinted from *Euchologion*, 1905, from the Catholic Apostolic Liturgy, and from the *Book of Common Order*, 1940. A few notes are added, and the book ends with a short reference to the *Book of Common Worship* of 1946 of the Presbyterian Church of U.S.A. While it is convenient to have these services in this compact form, and while the book is well printed and has some illustrations, there is little that is original, there being much dependence on our own Scottish authorities, Dr. William McMillan and Dr. W. D. Maxwell, and the price, 12s. per part of 32 pages, seems very high.

An interesting article by Arthur Graf appeared in the *Evangelische Jahresbriefe*, Volume 5, 1950, and has been published separately in pamphlet form (Johannes Stauda-Verlag zu Kassel, pp. 8, ca. 2s.). The article is entitled *Gottesdienstliche Erneuerung in der Reformierten Kirche. Die Lebensformen der Kirche von Schottland an Hand ihrer Gottesdienstlichen Ordnungen*. The books dealt with are the *Ordinal and Service Book*, *The Book of Common Order*, 1940, and *Prayers for the Christian Year*. It is interesting to find our Scottish forms attracting attention in places so far apart, on the Continent and in the United States.

An excellent book breaking new ground is by Charles C. Butterworth, *The English Primers (1529-1545). Their Publication and Connection with the English Bible and the Reformation in England* (Philadelphia: University of Pennsylvania Press, 1953. Pp. 340. 48s.). These attractive books of private devotion are examined from the historical, literary and religious points of view. There is a full account of the contents of the Primers in relation to other writings of the time, both orthodox and protestant, with variant readings of prayers, collects and psalms. Thus, one interesting appendix contains a table of the readings of Psalm 51 and of the Lord's Prayer. The author who established his reputation with *The Literary Lineage of the English Bible: 1340-1611*, published in 1941, has given us a work equally authoritative, scholarly and readable.

Attention should be drawn to the *Manual of Olavus Petri, 1529*, which has been edited for the Church Historical Society (London, S.P.C.K., 1953. Pp. 136. 15s.), by E. E. Yelverton, who has already done much study on the Swedish rites. The Manual is important and interesting from many points of view, not least because it was the first reformed service book to be issued in the vernacular. This edition is admirably done.

We may now turn to the devotional rather than the historical side, and refer first to the small book by Dr. Olive Wyon, entitled *The Altar Fire* (London, S.C.M., 1953. Pp. 127. 7s. 6d.). This is a volume of "reflections on the Sacrament of the Eucharist", and has grown out of an increasing concern for those who are "perplexed and uncertain about fundamental Christian beliefs and practices". It is offered to all who would enter more fully into their Christian heritage, especially in the central act of Christian worship, the Eucharist. The book excellently fulfils its purpose. It is deeply devotional and full of spiritual understanding, yet with the practical needs of Christian people always in mind. The many quotations from the liturgies and from writers ancient and modern are apt and valuable. It would do every member of the Church good to read and know this most helpful book.

A valuable study on the Lord's Prayer has been published in Germany—Karl Becker and Maria Peter, *Das Heilige Vaterunser* (Freiburg, Verlag Herder, 1951. Pp. 329. DM 17,60). This should be studied by all who use the Prayer for private devotion, as by meditation on the individual petitions, and by all who wish to expound the Prayer for the spiritual nourishment of their people. The earlier part of the book deals with the text, and goes on to show how the Prayer has been used in the Liturgy, the Occasional Offices and the Divine Office. But the main part of the book is an exposition of the Prayer and its petitions, with many quotations from writers belonging to most ages and communions of the Church.

This brief survey is far from being complete, and the many articles in periodicals relating to the worship of the Church have had to be omitted. Yet it is clear from what has been said that much interesting and valuable work is being done on this subject whose central importance in the life of the Church and of the Christian is being increasingly recognized.

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