

## Recent Liturgical Literature

WE commence this article with references to some works dealing with the musical side of worship. The first volume of *The New Oxford History of Music* to appear is Volume II, *Early Medieval Music up to 1300* (Oxford University Press, 1954, pp. 434, 45s). Here is an excellent start for this series. Among the contributors are Egon Wellesz, who writes on Early Christian Music, and the music of the Eastern Churches, including Byzantine, Coptic, Ethiopian and Armenian; Higinio Anglès, who discusses Latin Chant before St. Gregory, and Gregorian Chant; and Dom Anselm Hughes, the editor of this volume, whose subjects are the Birth of Polyphony, Music in the 12th Century, and the Motet and allied forms. Jacques Hindochin writes of Trope, Sequence and Conductus; W. L. Smoldon on Liturgical Drama, and J. A. Westrup on Mediaeval Song. The sections dealing with church music are most valuable, giving an admirable and up-to-date summary, and introducing many details not readily obtainable elsewhere. There are some useful illustrations and many musical examples. The bibliography, while naturally not so extensive as that of Gustav Reese, will be found very helpful, and the index of sixteen pages is adequate. Needless to say, the type, format and binding are of the highest standard. It should be noted that there is to be a set of records issued in conjunction with the Gramophone Company which will provide a "sound companion" to each volume of this series. This will be of the greatest advantage.

A small work on Gregorian music is that of F. Buchholz, *Vom Wesen der Gregorianik. Ein Beitrag zum Gespräch über den Gottesdienst* (Chr. Kaiser Verlag, München, 1948, pp. 48, D.M.O.80). This is of interest because the author is in favour of the use of Gregorian as an ecclesiastical chant which will form a strong contrast to worldly song. Early Gregorian came as a form distinct from pagan music, and he thinks it is time for a similar movement to-day. The discussion is worth consideration.

The *Companion to Congregational Praise* (London, Independent Press, Ltd., 1953, pp. 580, 30s) which was promised after the issue of *Congregational Praise* in 1951, can be warmly commended to the attention of all students

of hymnology. The format is similar to that of the hymn-book. The editor, K. L. Parry, contributes the notes on hymns and authors, and Erik Routley those on the music. There is a general introduction, a brief history of hymnody, by A. G. Matthews ; A. J. Grieve gives a useful bibliography of Congregational Church Hymn-books. There are eight special articles on Names of Hymn-tunes, French Church Melodies, Bach Chorales, Gathering Notes, Hymns and the Classics, Welsh Hymn-tunes, Metrical Psalms, and Music of the Chants. An important and valuable feature is the chronological list of sources cited in the musical notes, which is really a bibliography of some 400 sources from 1524 to 1951. While the arrangement is similar to that of the *Handbook to the Revised Church Hymnary* and *Songs of Praise Discussed*, there are many new features, and the information is really up-to-date. Ministers and organists of all denominations should be able to consult both the Hymn-book and the Companion.

Some notice, though belated, must be given to the work of Maurice Frost in *English and Scottish Psalm and Hymn Tunes, c. 1543-1677* (London, S. P. C. K. and O. U. P., 1953, pp. 532, £5 5s.). This must be the standard book of reference and should be in every Public Library and on the shelves of every serious student of psalm and hymn tunes. The publications dealt with are those which appeared in the period indicated in the title, from Coverdale's *Goostly Psalms* to Playford's *Whole Book of Psalms*. The main subject is the tunes associated with the Old Version. There is a full bibliography of 32 Old Version Psalters, from the Anglo-Genevan of 1556 to Playford's of 1677, which lists the contents of each and gives notes on the tunes contained therein. The tunes themselves are all reprinted, with a list of the Psalters in which each appears. The second part of the book deals with tunes associated with versions of the psalms other than the English and Scottish editions of Strenhold and Hopkins. These include Coverdale's *Goostly Psalms*, Seager's *Psalms*, Tye's *Acts of the Apostles*, Wither's *The Songs of the Old Testament* and *Hymns and Songs of the Church*, and Barton's *The Book of Psalms*. Three appendixes add other tunes, e.g. those in George Buchanan's Latin Version of the Psalms. This list of contents will whet the appetite of many readers, and no doubt many organists and choirmasters will find here much useful material for addition to their repertoires. It is good to know that the editor is now occupied with tunes of the 18th

century. The volume is a remarkable example of good typography and book production.

We turn now to the Book of Common Prayer whose history has been enhanced by the publication of two volumes of positive value. First there is R. C. D. Jasper, *Prayer Book Revision in England, 1800-1900* (London, S. P. C. K., 1954, pp. 140, 13s. 6d), which continues the story from A. E. Peaston's *The Prayer Book Reform Movement in the 18th Century* (Oxford, 1940). This has to do mainly with the actual text of the Book of Common Prayer, and goes into detail on the many suggestions made during the century both by private writers and through official action. The author shows clearly how much benefit came to liturgical study from discussion, and claims that the result amounts to a vindication of the 1662 Book. The story ends with the beginning of the negotiations for the revision of 1927-28.

These negotiations are illuminated by a new publication for the Alcuin Club, *W. H. Frere, His Correspondence on Liturgical Revision and Construction*, edited by R. C. D. Jasper (London, S. P. C. K., 1954, pp. 336, 35s.). These letters are of great value and interest, as they deal not only with actual details, but with the principles of the Prayer Book and of its revision. There is an Appendix of *Membra Disjecta*, which contains the Bishop's comments on many varied subjects.

Another work for the Alcuin Club was the Tract by J. H. Srawley, *The Liturgical Movement* (London, A. R. Mowbray, 1953, 4s.), an excellent and all too short survey of the development and significance of the movement in the Roman Catholic Church.

Among Roman Catholic publications we note the following in German. Volume III of the *Liturgisches Jahrbuch*, edited by the Liturgisches Institut (Aschen-dorffsche Verlagsbuchhandlung, Münster, D.M. 23,50) keeps up the standard of previous years. It contains *inter alia* several interesting articles on matters connected with the Christian Year. There is also some discussion on the declaration of Pope Pius X that "daily participation in the celebration of worship is the first and indispensable source of the Christian life". The first part of Volume IV which has just appeared, contains two articles on the question of using Gregorian melodies with texts translated into German, one in favour and the other against. Some of the arguments apply also to English, and readers interested in the problems of the vernacular in the liturgy will get some guidance here.

Each half-yearly part gives reports on the progress of the Liturgical Movement in various countries.

Papers given at the first German Liturgical Congress held in Frankfurt-am-Main in June, 1950, were published in 1951 and in 1953 reached their third edition. The volume is entitled *Eucharistiefeier am Sonntag*, edited by Johannes Wagner and Damasus Zähringer (Paulinus-Verlag, Trier, pp. 231, circa 12s). Many important subjects were discussed at the Congress, and papers were read by such well-known personalities as Albert Stohr, on the Significance of the Encyclical "Mediator Dei", H. Volk, on Theological Reflection on the Celebration of Sunday Mass; Romano Guardini, on the Liturgy and the Spiritual Situation of our Time; J. A. Jungmann, on The Sunday Celebration of the Mass and its Significance for the Church and Religious Life; Pius Parsch, on Christian Renaissance, and others. This collection of papers will be of value to many outside the Roman Church.

Four lectures by Joachim A. Jungmann have been collected under the title *Vom Sinn der Messe als Opfer der Gemeinschaft* (Johannes Verlag, Einsiedeln, 1954, pp. 80, circa 7s.). These were delivered at various Congresses with the intention of furthering the understanding of the significance of the Eucharist. The first emphasizes the Offering as that of the people; the second urges the necessity of the Sunday celebration for the development of the spiritual life of the congregation. Both emphasize the adoration of God in worship, and the educative function of worship. This is regarded as all-important for the Christian renewing of the secularized world of the present time. The other papers are of equal importance. It should be remarked at this point that Volume II of the English translation of *Missarum Sollemnia* by this author has at last been announced by Herders.

*La Maison Dieu* (Le Cerf, Paris) continues to publish valuable quarterly *cahiers*. One of the most generally interesting of recent issues is No. 35, in the 1953 volume, entitled *La Concélebration*. The subject is treated historically, and the practice of different branches of the Church is explained. This is probably the fullest treatment of the question.

The German Lutheran Church has been producing valuable books which are of interest both to the theologian and the liturgist. Reference may again be made to the production *Leiturgia: Handbuch des Evangelischen Gottes-*

*dienstes* (Johannes Stauda Verlag, Kassel), of which the first volume is now complete. It is called *Geschichte und Lehre des Evangelischen Gottesdienstes* and contains 536 pages. It is possible now to see more clearly how important this work is, not only for the German pastor and worshipper, but for all students of liturgy. The first section, an outline of the history of worship by Rudolf Stählin, suffers from space-limitation, only 90 pages being allotted to it; but it is a useful summary. The second section, on the doctrine of worship by Peter Brunner, is of great importance. His point of departure is indicated by the title he uses, *Zur Lehre vom Gottesdienst der im Namen Jesu versammelten Gemeinde*—On the doctrine of worship of the congregation gathered together in the Name of Jesus,—and he emphasizes the part that worship plays in salvation-history. The whole treatment is fresh and stimulating. The third part by Gerhard Langmaack is on the worship setting (*Der gottesdienstliche Ort*), and is concerned chiefly with architecture. There is much of interest here, though mainly the German churches are discussed. The fourth section is on the time of worship (*Die gottesdienstliche Zeit*), and is a discussion by Gerhard Kunze on the principles of the Christian Year. It is based on the historical development, but emphasis is laid on the need for a living organic treatment of the festivals, and there is insistence that a vital faith must be active in the application and further development of the Church Year. The second volume is proceeding and we hope to speak of it another year.

More theological is a study by Vilmos Vajta, *Die Theologie des Gottesdienstes bei Luther*, 2nd edition (Stockholm, 1954, pp. xx, 375, DM. 22,80). This is a doctoral thesis of the University of Lund, and is regarded as the most careful, detailed and objective treatment of the subject, the theology of worship being shown as a vital part of Luther's whole theological system. After an opening section in which the difference between the ideas of the medieval Church and of Luther are clearly portrayed, worship is discussed first as the Work of God, and second, as the Work of Faith.

Mention should also be made of Gerhard Delling, *Der Gottesdienst im Neuen Testament* (Göttingen, Vandenhoeck u. Ruprecht, 1952, pp. 174, circa 17s. 6d.). This is a useful introduction to a subject which is of the greatest importance for a thorough understanding of Christian worship. It is a study both of principles and of details, though the fact that

the New Testament provides only too few textual sources creates difficulty.

Those who have followed the development of the Church of South India should read *The Liturgy of the Church of South India* by T. S. Garrett. The first edition appeared in 1952 (O. U. P., pp. 92, 3s. 6d.), and a new edition in 1954. This is an introduction to and commentary on "The Service of the Lord's Supper", and the second edition discusses the revised service recently adopted. The first part deals with such general questions as the nature of Sacrament, and the various ideas contained in the Eucharist, thanksgiving, communion, commemoration, sacrifice and the Presence, and the eschatological aspect. The second part is a commentary on the liturgy itself with notes on the sources. The whole discussion is on the highest level. Though the book is small, it is of great importance, and all who have to conduct the service of Holy Communion should read it carefully and devoutly. The need to prepare a Communion Service which would be suited and acceptable to a church newly formed from very diverse elements, forced the Liturgy Committee to get down to theological bedrock, and readers of this book are shown the foundations on which the whole service is based. There is much that is constructive and much that is eirenical in the doctrinal statements and explanations, and it seems that they should bear fruit in other parts of the Church. A comparison between the two editions gives some indication of how experience has directed the feeling for revision.

A new series in the collection *Texts and Studies*, in which it is intended to publish recently discovered biblical and patristic texts, makes an auspicious opening with Matthew Black, *A Christian Palestinian Syrian Horologion* (Cambridge, 1954, pp. x, 458, 4 plates £3 10s.). The MS was written in Jerusalem about 1187-88, and was bought in Cairo in 1906 by Professor Paul Kahle. It is of a complete Melkite Horologion or Book of Hours, translated mainly from an Orthodox Greek text. The versions are discussed both from the linguistic and the liturgical point of view. While the largest part of the book contains the Syriac text, there is an English translation (omitting the Psalms), and there are critical notes and a vocabulary. Though perhaps somewhat technical for the average reader, there is yet much here worthy of attention in connection with Eastern Liturgies, and Principal Black is to be congratulated on this important contribution to learning.

Finally we draw attention to two of many valuable articles which have appeared in periodicals in recent months. The first is by Principal Matthew Black, on the Festival of Encaenia Ecclesiae in the Ancient Church with special reference to Syria and Palestine. This appeared in the *Journal of Ecclesiastical History*, Vol. V (1954), pp. 98ff. This is a reprint of a paper read by Dr. Black at the *Semaine d'études liturgiques*, held in the Institut de Théologie Orthodoxe in Paris in 1953. This is of the greatest value to students of the Christian Year, being a learned discussion of the significance and origin of the Festival. Incidentally, the liturgical student should see this Journal regularly, as there are from time to time important articles on the liturgy.

The other article appeared in the *Bulletin of the John Rylands Library* (Manchester), Vol. 36, No. 2, March, 1954. It is by Henry Ashcroft, O.S.B., on *The Influence of the Lombard Invasions on the Gregorian Sacramentary*, and has been reprinted as a pamphlet (1954, 3s.). The writer has collected parallel expressions in the Gregorian Sacramentary and the writings of Gregory the Great, from which he argues a Gregorian authorship for the Sacramentary. This he finds supported by the common spirit of the prayers and the writings, and he feels that the prayers and the writings both reflect the evils of the Lombard invasions. Whether this will carry conviction to many readers or not, the exercise is of great interest both for author and for reader.

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