

Recent Liturgical Literature

IN the first place mention should be made of some series now being issued, which will be of interest to readers of the *Annual*. First we refer to "Studies in Eucharistic Faith and Practice", published by A. R. Mowbray & Co., London. Four studies have appeared so far. The first two were issued in 1957—one by R. C. Mortimer on *The Celebrant and Ministers of the Eucharist* (4/6), and the second by F. J. E. Raby on *The Poetry of the Eucharist* (4/6). The latter is a useful study on hymns ancient and modern associated with the service of Holy Communion. The next two are more liturgical. One is by W. S. Porter on *The Gallican Rite* (6/-), and the other by Austin Oakley on *The Orthodox Liturgy* (4/6). These are both valuable for English readers. There is little up-to-date and reliable on the Gallican Rite, now really a "liturgy of the past". There are other introductions to the Orthodox Rite, but this one can be recommended for all who would understand the spirit as well as the order of this Liturgy.

Another series has the title, "Studies in Ministry and Worship", published by S.C.M. Press, London. Among the issues are, *What is Liturgical Preaching?*, by R. H. Fuller (1957, 6/-); *The Ministry of the Word*, by R. E. C. Browne (1958, 8/6); *Christ our Passover*, on the Liturgy for Holy Week, by J. T. Martin (1958, 8/6); *Liturgical Renewal*, by J. D. Benoit (1958, 8/-); *The Ordination of Women to the Priesthood*, by M. E. Thrall (1958, 8/-). The subjects are all of first importance, and each volume has something of value for every reader.

In the third place, we have "Ecumenical Studies in Worship", coming from the Lutterworth Press. *Essays on the Lord's Supper* contains an essay by O. Cullmann on the Meaning of the Lord's Supper in Primitive Christianity, and another by F. J. Leenhardt on "This is My Body", a discussion on the doctrine of the Eucharist. *Worship in the Church of South India*, by T. S. Garrett, provides an excellent description of the services as worked out in this remarkable union. *An Experiment in Worship: Revising a Liturgy* is composite, with a revised service of Holy Communion which merits close study, an introductory essay and a concluding essay. *Jacob's Ladder: The*

Meaning of Worship, by William Nicolls, is an original and exciting presentation of the traffic between heaven and earth. The laudable purpose of this series is to survey the varied traditions of the Church and to offer "a view of the Universal Church at Worship".

Finally there is a series promised under the title "Worship in the Body of Christ", of which so far only one volume has appeared. The author of the series is Basil Minchin, and his first book is *Covenant and Sacrifice* (Longmans, Green & Co., London, 1958. 219 pp. 10/6). He writes from within the Anglican movement, Parish and People, and here deals with Baptism and Confirmation and the Eucharist. The larger part of the book is devoted to the Eucharist, the first four chapters dealing with "The Sacrificial Words", a study of the Old and New Testament ideas, "The Last Supper", "The Development of the Rites", a good summary of their history, and "The One Eucharist", an explanation of its significance. The last chapter is called "Initiation into the New Covenant". The whole book is eminently worth reading. It is written simply and with a fine spirit. The author is desirous that there should be a real growth of understanding between the denominations, and to that end urges the study of liturgies other than our own. But more than that—"an academic study of a liturgy is not enough; it has to be prayed for its qualities to be appreciated". Further volumes in this series will be awaited with expectancy.

The First International Congress of Pastoral Liturgy held in Assisi and concluded in Rome in September 1957 has frequently been referred to in the religious press. The proceedings were translated into English and were published in 1957 as a supplement to *Worship*, the American Roman Catholic periodical, under the title *The Assisi Papers* (The Liturgical Press, St John's Abbey, Collegeville, Minnesota, 236 pp., about 15/-). This contains the seventeen papers addressed to the Congress and also the Allocution of Pope Pius XII which brought the Conference to an end. Among the papers are these—The Pastoral Idea in the History of the Liturgy, Liturgical Act and the Care of Souls, The Pastoral Value of the Word of God in the Sacred Liturgy, Liturgical Renewal and the Renewal of Preaching, The Liturgical Revival in the Service of Mission. This is a very convenient form in which to have the text of these important addresses.

Another Conference, the Third National Congress of the Centre du Pastorale Liturgique was held in Strasbourg, the

subject being Bible and Liturgy. The addresses given at the Congress have been published under the title *Parole du Dieu et Liturgie* ("Lex Orandi", 25. Paris, Les Éditions du Cerf, 1958, 390 pp., 19/-). The purpose of the Congress was to bring together and to relate to one another two movements of importance in the Roman Church at the present time—the liturgical renewal and the biblical renewal. There has been in recent years a new attitude to the study both of the Bible and of the Liturgy, and the Congress sought to study their mutual influence. Many well-known writers took part in it—Jean Daniélou, Hans Urs von Balthasar, Louis Bouyer, A.-M. Roguet, Joseph Gelineau and others. Among the subjects were these—The Bible in the Liturgy; The Sacraments and the History of Salvation; God has spoken in human Language; The Word of God lives in the Liturgy; The Church responds to God through the Word of God; and various applications of the subject to the Catechism, to pastoral care, and so on. The French is not difficult, and there is little doubt that readers of this book will not only find interest in the fact that Roman Catholics are in a growing biblical mood, but will find many suggestions for lines of helpful study and even parochial practice.

Initiation à la Liturgie, by I. H. Dalmais, O.P. "Cahiers de la Pierre-qui-vire". (Paris, Desclée de Brouwer 1958, 230 pp. ca. 10/-). This small publication is both attractive and of very great value. After a brief chapter on the general characteristics of the Liturgy, it is divided into two parts, the first of which is on the theology of the Liturgy. The Christian liturgical assembly is an expression of the Mystery of the Church. The liturgical acts of the Church have a character constitutive, expressive, corporate, catholic and priestly. The Liturgy is the "mystery of worship", and here the term "mystery", so much stressed by Dom Casel, is discussed in relation to Sacrament, to Time and the Christian Year, with special attention to the Paschal Mystery. This half of the book contains many original and valuable suggestions. The second part gives in summary much that is discussed in other books on the Liturgy—the elements of liturgy, the types of liturgical celebration, the development of the Western Liturgy, and the different liturgical families. But through it all there is freshness of thought and expression, and the liturgical student should make sure of reading it.

The first volume of a new book on the Roman Missal has been published by Burns and Oates—*The Mass. A*

Liturgical Commentary, by Canon A. Crogaert (1958, 251 pp. 30/-). The second volume is expected soon. This work has proved very popular and useful to French readers, and is likely to receive a warm welcome in its English dress. It is arranged in the order of the parts of the Mass, each chapter providing a general introduction to its subject and a brief history of its origins and development. The present volume deals with some general matters—the altar as centre of the church and of worship, its consecration and decoration, vestments, and so on. Then the Mass of the Catechumens is described in detail, with historical notes and explanations of the ceremonies and the prayers. Everything is made very clear, and the work should prove most useful to all who wish to increase their knowledge and understanding of the Roman Rite.

Dr C. W. Dugmore has written a new book on *The Mass and the English Reformers* (London, Macmillan and Co. Ltd. 1958. 262 pp. 30/-). He had already published a work on *Eucharistic Doctrine in England from Hooker to Waterland*, and the present contribution discusses the Eucharistic ideas of the earlier period. He points out that in the past much has been made of the influence of the continental protestants on the English Reformers, and therefore he is not so concerned with that but rather with the influence of the Early Fathers and of the Schoolmen. The first 80 pages therefore expound the eucharistic theology of these Fathers and of the medieval Western Church. The main portion of the book explains the position of the English Reformers down to the Elizabethan period. Many quotations from the writers examined are a great help to the understanding of the various ideas on the subject. Dr Dugmore's concluding section summarises his position—“If the Medieval Church took hold of the realist Ambrosian tradition and developed it into a logical system of sacramental theology, it was the merit of the English Reformers that they restored to the Western Church the other, equally ancient, realist-symbolist Augustinian tradition and enshrined it in a vernacular liturgy which has profoundly affected the whole English-speaking world”. It should be added that there are excellent indexes and very fine plates.

Another book from Anglican sources is a most valuable work on *Anglican Liturgies of the Seventeenth and Eighteenth Centuries*, by W. Jardine Grisbrooke. (S.P.C.K., 1958. 390 pp., 42/-). This is the latest addition to the Alcuin Club Collections (No. XL). It contains the texts of twelve

liturgies—the Scottish Liturgy of 1637, those of Jeremy Taylor, of Edward Stephens, of William Whiston and John Henley, The Nonjurors' Liturgy of 1718 and that of 1734, that of Thomas Rattray, and the Scottish Liturgy of 1764. Merely to have these together in one cover is most useful, because some texts are otherwise difficult to get. But each text has also a detailed commentary, which has something to say about the origins and significance of each liturgy, and which gives the evidence largely in the form of quotation from the various writers. The author seeks to show how the Anglican Divines in their attempts to revise the Liturgy of the Book of Common Prayer, conformed more and more to a pattern, with a distinct liturgical type, while at the same time there was the development of a "specifically and distinctively Anglican Eucharistic doctrine". One may not always agree with the judgements of the writer, but there can be no question that here is a very valuable and interesting contribution to liturgical studies.

The Primacy of Worship, by Von Ogden Vogt (Boston, Starr King Press, 1958. 40/-). Those who know this author's earlier books, *Art and Religion*, and *Modern Worship*, will probably find this new book a little disappointing. Dr Vogt has always urged that the primary place in religion should be given to "worship which unites" rather than to "dogmas which divide", and the reader who comes to this book attracted by its title will regret that so large a portion is devoted to attacks on the "dogmatism of special revelation". The writer admits that everyone should accept dogmas in the sense of strong convictions, but should hold them lightly without any sense of finality. To hold dogmas in any more absolute sense fosters obscurantism, encourages duplicity, confounds education, promotes aggression, disbars seekers, threatens social order, and stifles growth. He wants all the churches to abjure their dogmatism. "All types of Christian churches, creedal, sacramental, ethical, or evangelical, need to transcend their fixity and partiality, and give the first place to that worship which is whole and abiding. Such a movement would heal the divisions of Christendom and the ominous cleft between the religious and secular worlds". He advocates a sort of community church where all kinds of denominations can meet and worship together, having sunk their particular beliefs. "The open way to closer accord among sects is to diminish the stress on belief and enlarge the understanding and practice of worship".

Many readers will feel that the book gives far too much space to negative criticism. Thus, three chapters on the centrality of worship are given 21 pages, while one chapter on the damages of dogmatism gets 38 pages. Again, it is surely very difficult to draw the line between holding strong convictions of belief, and holding them in such a way that they may be easily changed from time to time. In any case, what would be the witness of a community church formed on the above principles, other than to mere generalities ?

At the same time there is much here that requires careful thought and discussion. There is a great deal that can dispose us to a deeper sense of the significance of liturgy and of the urgency of fuller Christian unity, and it is to be hoped that Dr Vogt's ideas will be studied. Though few in this Society will find his proposals acceptable as they stand, there will be wide agreement about his basic idea that "worship is the primary act and duty of all religion. To it are brought all thoughts and doings for review and correction. From it flow all the efforts of good. Its teachings are the directives of virtue for common living. Within it are found the ultimate fulfillments of life".

Those who are interested in medieval church music were well provided for in 1958, no fewer than four important books having been issued in that year. First we notice *Gregorian Chant*, by Willi Apel. (London, Burns and Oates, 529 pp., 84/-). This was first issued in U.S.A., but the English publishers have done well to make it available in this country. It is the fullest and most up-to-date treatment of plainsong, from the historical as well as the theoretical point of view. Indeed there has been nothing so exhaustive since Wagner's three-volume work on the subject, only the first part of which was translated into English under the title, *Origin and Development of the Forms of Liturgical Chant*, London, 1907. But in the period since then much new knowledge has been reached.

The first part describes the Liturgy and its development, and this historical portion gives an excellent summary. So far as the relation of Pope Gregory I to the chant is concerned, the author takes the view that "a considerable repertory of melodies had accrued during the centuries before Gregory, for whom it remained to collect the melodies, to assign them a definite position in the cycle of the year, and possibly to add some new ones for feasts that he introduced ; all this, of course, with the *proviso* that these things were

done under his direction rather than by himself in person", while he concludes that "the melodies of the Roman repertory were not written at one given period, but are the result of multiple evolutionary and cumulative processes which must have extended over several centuries".

Part II is entitled, "General Aspects of the Chant", and discusses the Texts, particularly the Psalms, the Notation, a brief history and explication of its development, the Tonality, an explanation of the Church Modes, and so on. Part III is a stylistic analysis. Here the three styles, syllabic, neumatic, and melismatic, are dealt with in a clear and interesting way, all with reference to the liturgical category to which the chant belongs. The last two chapters, "Ambrosian Chant", by Roy Jesson, and "The Old-Roman Chant", by Robert J. Snow, are very valuable on account of the fact that there are few sources in English where their characteristics are discussed. The general conclusion about these two forms of chant is that the Old-Roman was earlier than the Gregorian repertory, while the Ambrosian was probably later.

This volume, which is very well-produced, with a large number of musical examples in addition to eight plates which illustrate various forms of notation, is likely to be the standard general work on the subject for a long time to come.

Next we mention two books which deal with special points in connection with Gregorian Chant. The first is *The Notation of Medieval Music*, by Carl Parrish. (London, Faber and Faber, 228 pp., 42/-). The purpose of the book is to be "a practical guide through the thorniest stages of notation and not a complete history of the subject, even though it is historically directed". There is a comparative table of the neumes, with their equivalents in square and modern non-Gregorian notation, and there is a commentary on the sixty-two fine photographic plates of manuscripts dating from the 9th to the 16th century. English translations of the texts on their plates will be found very useful. While the main idea is to illustrate the development of notation, there is much here that will fascinate the general student of church music.

The other book is rather more technical—*Rhythmic Proportions in Early Medieval Ecclesiastical Chant*, by J. W. A. Vollaerts, S. J. (Leiden, E. Brill. 245 pp., 55/-). This involves a close examination of the manuscripts, and the notation used in them, and Parrish's volume mentioned above would be a very useful companion, especially as this

book has no plates illustrating the forms of the neumes. There are of course many musical examples with drawings of the neumes, and these are useful in themselves. As the author points out, monody, such as plainsong, has only two elements in its structure—melody and rhythm, and it must be greatly affected by any modification of either of these elements. It is with the second of these that Vollaerts is concerned. His aim was to discover the rhythm of the archetype from which originated the different rhythmic notations of the melodies. How far he succeeded in making a contribution towards the true reconstruction in modern score of the medieval melodies will not be easy to decide, as correspondence in the *Times Literary Supplement* in recent weeks has shown. Anyhow the book, if not easy to read, is full of interest, and the writer's ideas will require careful study and consideration.

We come now to a book which should be widely read by the less technical student—*Music in Medieval Britain*, by Frank H. Harrison. (London, Routledge and Kegan Paul. 491 pp., 60/-). This contains the result of much original research, which adds greatly to its value. Emphasis is laid on the fact that the medieval musician was a member of a community, which had not only a musical but an ecclesiastical purpose and life. This involves some reference to the choral institutions of cathedrals, abbeys, parish churches, and colleges. The liturgy and the constituent parts of the services in Missal and Breviary are explained, and the music used, first plainsong and then polyphony, is studied in detail. Some sections are devoted to other forms, such as Tract, Hymn, Carol, and so on. There are no fewer than 227 musical examples in the text, while there are 26 plate-illustrations, as well as many line drawings. A very valuable feature is a Register and Index of Musicians who lived during the period from the Norman Conquest to the Reformation. Altogether a delightful book.

Last in this section on music we note *The English Carol*, by Erik Routley. (London, Herbert Jenkins, 1958. 272 pp., 25/-). The reader is advised to have beside him a copy of *The Oxford Book of Carols*, which is the main reference book. The story of the Carol is told against the historical background, working from medieval times to the present day. Many musical examples are given in the text, and the whole book is well-produced, the plates adding to the interest. In the appendixes there are details about the development of the Festival of Nine Lessons and Carols, and

there is a service of lessons and music for the Season of Lent. The main Index contains the names of all the carols mentioned, as well as of authors and much else. This book will be of particular interest to all ministers and organists, who should see it in plenty of time before next Christmas.

Finally may be mentioned two volumes of private prayers, both published by Hodder and Stoughton, London—*Prayers for Daily Use*, by Samuel H. Miller, (1958, 128 pp., 7/6), and *A Private House of Prayer*, by Leslie D. Weatherhead (1958, 338 pp., standard edition, 12/6, others at 15/- and 21/-). The former contains 263 prayers divided between various sections, for Morning and for Evening, for some seasons of the Christian Year, and some occasional prayers. This is a useful book, and many ideas and phrases will prove very helpful not only in private prayer but also in preparation for public worship.

Dr Weatherhead's book is much larger. It is divided into four sections. Part One is Vestibule—an explanation; Part Two—When the Doors will not Open to Us—What to do when Prayer seems vain; Part Three—Open House—a seven-roomed House of Prayer for a Month, the rooms being devoted to various kinds of prayer—adoration, confession, petition, intercession, and so on. Part Four is called Spare Rooms, containing additional prayers, eighty of them on various subjects. It should be noted that here are not only prayers but also many quotations from the Bible, from poets and prose writers of many ages. The prayers too come from many sources, though a large proportion are original. This book also will meet the need of many Christian people, both clergy and laity. Those who have a duty to conduct public worship know that personal prayer-life and devotion must be constantly nourished and sustained, and that books such as these two can be of the greatest help and inspiration.

JOHN A. LAMB