

Recent Liturgical Literature

THE issue of the *Alternative Services* by the Church of England's Liturgical Commission and of the regulations for their use has led to the publication of a number of interesting works. One of the most useful is *The New Services: A Guide and Explanation*, by E. C. Whitaker (London, S.P.C.K., 1967, 6s. net). The first part deals with the Order for Holy Communion, Second Series, and the second part with some points in the new services for Baptism and Confirmation. An earlier volume, but of a different nature, was *Remaking the Liturgy*, by G. D. Kilpatrick, in the Fontana Library (London, Collins, 1967, 8s. 6d.). This contains a detailed examination of the Eucharistic Service of the *Book of Common Prayer*, followed by a close study of some recent revisions (the Canadian and the American liturgies and those of the two 1965 series of alternative services). Two private revisions are also examined—the *Experimental Liturgy* of Davies, Cope and Tytler, and that of Dr. Robinson's *Liturgy Coming to Life*. It is a pity that the most recent revision of the Liturgical Commission came too late for mention in this book. Though it is concerned only with the Anglican Communion, it deserves careful study by all who are interested not only in the actual revision of the Communion service, but also in the structure of the Eucharist. The critique takes into account new theological interpretations and also developments in society and language in the English-speaking world.

The Prayer Book Reform Series published by the Church Book Room Press, written from the evangelical point of view should also be mentioned. The pamphlet by C. O. Buchanan, *A Guide to the New Communion Service* (4s.) is a helpful guide and critique.

In this connexion might also be mentioned an edited reprint of John Cosin's *Book of Private Devotions* (Oxford U.P., 1967, 75s. net). Cosin had considerable influence on the revision of the *Book of Common Prayer* after the Restoration, and some of his work is incorporated therein. There has been no critical edition prior to this, and indeed no edition at all for many years. Though expensive this finely-produced edition with its biographical introduction, notes and commentary should be of the greatest interest to liturgical students.

Two new publications for the Alcuin Club are of importance. First, *A Manual for Holy Week*, edited by C. P. M. Jones (London, S.P.C.K., 1967, 18s. 6d. net). This contains eighteen essays and covers many subjects connected with Holy Week. The first chapter, by Prof. J. G. Davies, deals with the origins of Holy Week and its development in the Middle Ages. Other writers discuss the modern Roman rite, the usage in the Orthodox Church, and some matters of Anglican concern. There is much here that will be helpful to all who wish to see Holy Week observed in a fuller and better way. For example, the essay on 'Holy Week in the life of the Parish', and that on 'The Seven Words in the Narratives of the Evangelists' may be noted. Drama and Visual Aid, Radio and Television, and Music for Holy Week are other interests. A select bibliography will prove helpful and the index is useful. This can be strongly recommended.

The other Alcuin Club Book is No. XLIX in the "Collections", with the title, *The Ordination Prayers of the Ancient Western Churches*, by H. B. Porter, Jr. (London, S.P.C.K., 1967, 25s. net). This covers new ground, and is a valuable addition to any liturgical library as it contains the Latin text for the ordination prayers of Rome (as in the *Apostolic Tradition* of St. Hippolytus), of Gaul (as in *Missale Francorum*) of Spain (as in *Liber Ordinum*), of England (as in the *Leofric Missal* and other documents), and some later composite rites. Each text is preceded by a useful introduction, and has a brief bibliography of recent works. The various texts are accompanied by English translations and there are textual notes. It is good that these ancient texts should be so conveniently available in this scholarly volume.

Two small books which will be useful for those who follow the Christian Year are worthy of mention. One is a new number in the Series, *Studies in Christian Worship*, published by the Faith Press, *Christmas and Epiphany*, by John Gunstone (1967, 10s. 6d. net). The development of the observance and the themes of the feasts are dealt with, the formularies of the *Roman Missal* and of the *Book of Common Prayer* are described and there is a discussion of the Christmas cycle, as reshaped by the Joint Liturgical Group.

The other book is called *Meditation Outlines*, by Norman W. Goodacre (London, 1967, cloth 21s., paperback 12s. 6d.). It contains 130 outlines for the seasons and the Christian Year, together with suggestions for prayer and meditation.

The suggestions for the Christian Year made by the Joint Liturgical Group will be found in a small book issued by the Group, *The Calendar and Lectionary* (Oxford U.P., 1967, 9s. 6d. net). There are two main introductory articles which are explanatory of the suggestions made by the Group. Bishop de Candole writes on the Calendar proposals, and Neville Clark introduces the Lectionary proposals, which are made for the Sundays of the year. The lessons are for the Eucharist (or ordinary morning service) and for each Sunday there are three lessons—Old Testament, Epistle and Gospel. The Lectionary covers two years. This is an important and valuable book, and it is hoped that many ministers of many denominations will use it experimentally and so test its suggestions in a practical way.

The debate on Christian initiation continues, and in this connexion may be mentioned a new volume, *Christian Initiation in Spain, c. 300-1100*, by T. S. Akeey (London, Darton, Longman and Todd, 1967, 35s. net). This is a useful contribution to the discussion, though obviously very specialized, being concerned largely with Mozarabic (Visigothic) manuscripts. The book is in two parts, the first dealing with the history of the period concerned, and the second textual, covering the preparation for Baptism, the ceremonial of initiation, the Easter ceremonies, and so on. There is also some lectionary study, indicating ancient catechetical material.

In conclusion, we note *A Protestant Case for Liturgical Renewal*, by K. G. Phifer (Philadelphia, Westminster Press, 1965, \$3.95). This book opens with an outline of the history of Christian worship, from the first beginnings to the time of the Puritans. One chapter discusses 'The Word on the American Frontier', and the book goes on to discuss the beginnings of liturgical renewal, and especially its forces and emphases. There are notes and an index. While there is much that is helpful, on several points error has crept in. Thus, on pp.50f, the old ideas about the 1637 Book of Common Prayer should be corrected in the light of Professor Donaldson's work on the subject, and it is wrong to say that the metrical psalms (as well as the use of the Lord's Prayer and the Doxology) "declined as smacking of episcopacy". The book is well-produced and is a readable summary, though it does not add much to other works.

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