

## REFLECTIONS ON TEACHING LITURGICS IN THE UNITED STATES: RESOURCES AND PROBLEMS

The ecumenical resources for teaching and research in liturgics are as immense as the size of the church-going population, the various Christian traditions old and new to be found here, and the multitude of seminaries and centres for the study of the history, theology and practice of worship. The problems, historical and psychological, facing a professor of liturgics seem commensurate. At the outset the reader should be warned that this attempt to outline both resources and problems is severely selective. It is limited by the writer's knowledge and experience, but also because I know of no survey that has previously appeared to guide me in this rashly ambitious undertaking. If my facts are incomplete and my interpretations lack objectivity, then I can only offer the excuse that the great lexicographer, Dr Samuel Johnson, did: "Pure ignorance."

### I. RESOURCES:

#### (a) **Roman Catholic:**

Among the great resources for liturgical study in this vast country are the better known university-related seminaries, and their teachers. Among Roman Catholic centres it will come as no surprise that the Benedictines take the lead for worship is for them the supreme *opus Dei* which must take precedence of all other activities. The liturgical renaissance in the American Catholic Church sprang first from St John's Abbey and University in northern Minnesota. Its leader was Fr. Virgil Michel, who had been inspired by the example of Dom Lambert Beauduin of the Abbey of Mont-César in Belgium, by the researches of the Abbey of Maria Laach, and the experience of a profoundly spiritual worship in the historic Abbey of Montserrat in the Pyrenees.<sup>1</sup> Michel was the founding editor of *Orate Fratres*, subsequently renamed *Worship*, which has been ably edited since by Fr. Godfrey Diekmann, American delegate to the Consilium on the Sacred Liturgy in the Second Vatican Council.<sup>2</sup>

This learned, technical, yet also practical periodical has associate editors from many differing Christian communions, and, inevitably, when the ecumenical North American Academy

of Liturgy came into being five years ago, it chose *Worship* as its official organ. Its editor is Fr. Aelred Tegels and its genial managing editor is Fr. Michael Marx.<sup>3</sup> *Worship* has been in existence for over fifty years.

St John's University has several institutions devoted to the study of worship, including its renowned Liturgical Press. The Summer School provides Master's degrees for clergy, nuns, and laity who come from numerous dioceses to improve their knowledge of the history and theology of the liturgy. Here, too, is to be found the Ecumenical Institute for research into Liturgy and Culture to which visiting scholars come for prolonged stays and often to use the famed Monastic Manuscript Microfilm Collection. Its founding director was Fr. Kilian McDonnell, author of an important study of Calvin's understanding of the Eucharist.<sup>4</sup> Collegeville is also the location of an Institute of Spirituality, the brainchild of Fr. Colman Barry, former President of St John's University, and a well-known church historian. He also directs the Institute.

There are two outstanding doctoral programs in liturgics. The elder is established at Notre Dame University, South Bend, Indiana. Its former director, Fr. Aidan Kavanaugh, O.S.B.<sup>5</sup> is now Professor of Liturgics at Yale University Divinity School. Its faculty has included such prestigious names as those of two Jesuit fathers, John Gallen,<sup>6</sup> and Robert F. Taft,<sup>7</sup> and also Fr. W. G. Storey and others including Dr Robert Wilken, a Lutheran.

A new doctoral program has been established at the Catholic University of America in the nation's capital. It is directed by Fr. Gerard Austin, O.P., President of the North American Academy of Liturgy for 1979. He is assisted by two notable Benedictines, Fr. Kevin Seasoltz<sup>8</sup> and Sr. Mary Collins.

Chicago has an important Catholic liturgical focus which has a more practical thrust. This is the Centre for Pastoral Liturgy which provides experimental workshops and was originally founded by Fr. John Gallen, S.J. The lively parish priest, Fr. John Hovda,<sup>9</sup> who has a gift for *haute vulgarisation*, is closely associated with its work. He was also the editor of *Liturgy*.

Other Catholic experts in liturgical studies would include the Abbot of St John's, Collegeville, Fr. Reinhold Theissen,<sup>10</sup> and Frs. Patrick Regan of St Joseph Abbey, Louisiana, and Nathan Mitchell of St Meinrad Abbey in Indiana. Fr. Gerard Farrell, O.S.B., whose expertise in Gregorian chanting was short-circuited by Vatican II, is now teaching its delights to wondering Protestants and Catholics at Westminster Choir College in Princeton.<sup>11</sup> Other Catholic scholars are Fr. John Barry Ryan,



author of *The Eucharistic Prayer*, New York, 1974, at Manhattanville College, and Dr Gabriele Winkler, an expert in Eastern liturgy and spirituality teaching at St John's, Collegeville.

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**(b) Orthodox:**

In contrast with the Catholic resources for studying liturgics, the teaching resources of the Orthodox Communions in the United States, despite their glorious liturgies, seem slender. With the recent death of the Very Reverend Professor Georges Florovsky, that mine of information on Eastern Orthodox Liturgy, history, theology, and spirituality, who had taught in Russia, Paris and in New York, as well as in Harvard and Princeton Universities, the tradition is being maintained by Dean Alexander Schmemmann at St Vladimir's Seminary. His scholarship and devotion are brilliantly exhibited in a series of volumes, including the widely read, *Sacraments and Orthodoxy* (New York, 1965, reissued in 1973 as *For the Life of the World: Sacraments and Orthodoxy*). He also wrote: *Introduction to Liturgical Theology* (1966), *Great Lent* (1969), and *Of Water and the Spirit: A Liturgical Study of Baptism*.

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**(c) Episcopalian:**

The Anglican theological colleges have contributed significantly to the study of liturgy. This has been particularly true of the seminary attached to the University of the South at Sewanee, Tennessee. Dr Massey H. Shepherd, Jun., the best-known liturgiologist of the Episcopal Church, taught here for summer after summer. His long-term and regular appointments were successively at the University of Chicago, Episcopal Theological School in Cambridge, and the Church Divinity School of the Pacific at Berkeley, California. His finest historical study is *The Oxford American Prayer Book Commentary* (1950) and he has kept the relevance of the liturgical movement before his denomination and the wider ecumenical community with a series of lively expositions and compilations.<sup>12</sup> Dr Marion Hatchett,<sup>13</sup> who teaches liturgics at the University of the South, is preparing the official commentary on the new Book of Common Prayer (1979) of the Episcopal Church. The Dean at Sewanee, the Very Rev. Urban T. Holmes, like Robert Hovda of Chicago, has a profound concern for pastoral liturgy, and the same gift for popularisation.<sup>14</sup>

Four other learned liturgiologists in the Episcopal Church are Fr. L. L. Mitchell, author of *Baptismal Anointing*, South Bend, Indiana, 1978, Fr. Thomas Talley of the General Theological Seminary in New York City, Fr. Harry Boone Porter, formerly on the same faculty, who has published studies of the meaning of Sunday and the Church Year, and the importance of ordination prayers,<sup>15</sup> and Dr John E. Booty<sup>16</sup> at the Episcopal Divinity School in Cambridge, whose research work has been in Elizabethan England. A promising young scholar is Dr William S. Adams, now teaching at the Episcopal and United Church Theological Colleges in Vancouver associated with the University of British Columbia.<sup>17</sup>

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**(d) Lutheran:**

The Lutherans have also vigorously pursued liturgical studies. One major centre, linked with an annual Lutheran Liturgical Conference, is Valparaiso University in Indiana. A well-known liturgiologist on their faculty, which also includes Drs Helge and Boehringer, is Dr E. B. Koenker whose Chicago University doctoral dissertation was published with the title, *The Liturgical Renaissance in the Roman Catholic Church* and it was the first major Protestant evaluation of its subject. It was followed by the more conventional *Worship in Word and Sacrament* (1959) and by a fascinating and original by-product of liturgical insight, *Secular Salvations; the Rites and Symbols of Political Religions* (1965).

Dr Luther O. Reed is the doyen of Lutheran liturgiologists (also for many years Dean of the Lutheran Seminary in Philadelphia), having produced the official exposition of the former Lutheran Liturgy in 1959, followed by a constructive volume, *Worship; A Study of Corporate Devotion* (1962). Dr Robert Jensen, a systematic theologian and interpreter of Barth, wrote the lively and polemical *Visible Words; the Interpretation and Practice of Christian Sacraments* (1978). Dr Eugene Brand of the Lutheran Centre in New York City is also an accomplished liturgist. So also are younger scholars such as Drs Robert Wilken now at Notre Dame University, Richard John Neuhaus of Brooklyn, Edgar Brown<sup>18</sup> and Oliver Olsen. Among other young Lutheran scholars of promise must be included Dr Frank C. Senn, author of *The Pastor as Worship-Leader* (1977) and Dr Philip Pfatteicher who has been commissioned to prepare the official exposition of the inventive new American *Lutheran Book of Worship* of 1978.



**(e) Presbyterian and Reformed:**

Presbyterian and Reformed churchmen have not neglected the history of worship, especially that of their own tradition. It is hardly surprising that Princeton Theological Seminary, the largest of this communion in the United States, has the larger number of publishing scholars. Dr James Hastings Nichols of this faculty is the author of *Corporate Worship in the Reformed Tradition* (1958) and has produced two volumes (one of texts and the other of exposition) on the important Mercersburg tradition which through Philip Schaff and Nevin mediated a quasi-Tractarian understanding of the Eucharist to the German Reformed Church in America. His colleague, Dr Donald Macleod,<sup>19</sup> who teaches homiletics and worship, has written three books on worship marked by clarity and concision. Incidentally, Dr Jack Maxwell, formerly teaching worship at this seminary and now President of the Presbyterian Seminary at Austin, Texas, also wrote a fine doctoral thesis on the history and contemporary relevance of the Mercersburg tradition in worship. Dr Arlo Duba, a third member of the faculty at Princeton Seminary in this area, has instituted an Easter Vigil at the Seminary to which hundreds of young people flock each year from surrounding towns, an account of which he published in *Liturgy*.<sup>20</sup>

The other seminary which has contributed much to the enrichment of Presbyterian worship, especially in the South, is Union Theological Seminary in Richmond, Virginia. Here a Scottish scholar and church historian, Dr Ross Mackenzie, has mediated the impact of the Church Service Society of the Church of Scotland. He has also been influential in official theological and liturgical conversations between Presbyterians and other Christian traditions. A product of this seminary, Dr Julius Melton, wrote as his published doctoral dissertation at Princeton University, a vivid and critical history, entitled *Presbyterian Worship in America, Changing Patterns Since 1787* (Richmond, 1967). Another erudite and most valuable doctoral dissertation presented to and published by the University of Zurich was Dr Hughes Oliphant Olds's, *The Patristic Roots of Reformed Worship* (1975). Older Presbyterian teachers or scholars of worship are Dr John Oliver Nelson, who taught for many years in Yale Divinity School and who instituted a renowned retreat centre at Kirkridge in the Pocono mountains of Pennsylvania, and Dr Ernest Gordon, formerly of Paisley Abbey, who has maintained high standards of Reformed worship in Princeton University Chapel for a quarter of a century.

Other Presbyterian scholars of promise in this area include the Revs. Dan Wessler, David Pfleiderer, and Harold Daniels.<sup>21</sup> The

last has been appointed to an executive post which makes him responsible for promoting the study of worship in the Northern and Southern Presbyterian Churches.

The outstanding liturgiologist in the Reformed Church of America is Dr Howard Hageman, President of New Brunswick Theological Seminary. His is the only seminary in the Calvinist tradition which requires all ordinands to complete a course in liturgics, the subject which he professes. His own book, *Pulpit and Table* (Richmond, 1962) should be re-issued if only for two chapters worth their weight in gold. One entitled, "A Tale of Two Cities," shows how the baleful influence of Zwingli's Zurich overshadowed the influence of Calvin's shining Geneva. The final chapter, "Towards a Reformed Liturgic," provided a clear and cogent statement of Reformed principles for liturgical revision.

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**(f) United Church of Christ:**

The United Church of Christ (a fusion of the Congregational Christian Church and the Evangelical and Reformed Church) includes several competent liturgiologists, including the eminent hymnologist and historian of sacred music, Dr Erik Routley<sup>22</sup> of the Westminster Choir College in Princeton, Dr Louis Gunne-  
mann, former chairman of the denominational Commission on Worship, Dr Morris D. Slifer,<sup>23</sup> the Rev. Howard Paine, and Dean Bard Thompson. Dr Thompson prepared an important and influential historical resource of texts, introductions and commentaries, entitled, *Liturgies of the Western Church* (1961, re-issued 1979). Under his leadership, with the co-operation of President Howard Hageman and Professor Horton Davies, the first Protestant doctoral program in the history and theology of worship has been established at Drew University in Madison, New Jersey, where Dr Thompson is Dean of the Graduate School. The Faculty includes a Benedictine, Fr. Gabriel Coless, an Anglican in Dr James Paine, and Fr. Estochin of the Orthodox community. The sponsoring institution is of Methodist parentage.

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**(g) Methodist:**

The most prolific Methodist scholar in worship is Professor James F. White of the Perkins School of Theology of the Southern Methodist University in Dallas, Texas. His writings,<sup>24</sup> and participation in denominational and ecumenical work have made him well known and he was the first Protestant to be



appointed President of the North American Academy of Liturgy. His expertise also extends to religious architecture. Dr Paul Hoon, who taught worship at Union Theological Seminary in New York City wrote an impressive study, *The Integrity of Worship* (1971), the product of a lifetime's reflections. Dr John Bishop, formerly of England, wrote *Methodist Worship in Relation to Free Church Worship* (1950) which was revised and re-issued in 1975. Dr Don Saliers taught worship at Yale Divinity School for several years before accepting his present appointment at the Candler School of Theology at Emory University, Atlanta. He teaches liturgy in the summers at St John's University, Collegeville, and is an expert musician.

A promising new Methodist scholar of strongly revisionist tendency is Dr William Willimon of Duke University Divinity School in Durham, North Carolina. Another scholar of promise is Dr Lawrence Stookey at Wesley Seminary of American University in Washington, D.C. A recent distinguished import from England is Professor Geoffrey Wainwright, now at Union Theological Seminary in New York City, author of *Christian Initiation*, London, 1969, and co-editor of *The Study of Liturgy*, London and New York, 1978, with Cheslyn Jones and Edward Yarnold.

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#### (h) **Baptist:**

The Baptists, the largest Protestant denomination in the United States, have contributed more to the study of preaching than of worship. The commendable exceptions have been Drs John E. Skoglund<sup>25</sup> of Rochester, E. Glenn Hinson<sup>26</sup> and James W. Cox,<sup>27</sup> both of the Southern Baptist Seminary in Louisville, Kentucky.

Finally, as a rarity — a single swallow in winter — there is Professor Keith Watkins of the Christian Theological Seminary in Indianapolis, belonging to the Disciples of Christ. He is an associate and contributing editor to *Worship*. He is also the author of two volumes intended for the laity in a denomination where they are powerful. The titles are *Liturgies in a Time When Cities Burn* (1969) and *The Feast of Joy. The Lord's Supper in Three Churches* (1977).

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Such in terms of institutions, personnel and scholarship are the rich liturgical resources of the United States. The perusal of the titles of the volumes listed will make it plain however that

the vast majority has a strongly pragmatic bent. This is a strength but also there are far fewer historical and theological studies than one would wish. This, again, only emphasises the tyranny and limitation of Christian experience to the transient.<sup>28</sup> There is however ample evidence of lively experimentation. That, as surely as Noah's rainbow, is a promise for the future of energy employed at the art of the adoration of God.

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## II. PROBLEMS:

The United States offers both great resources and extraordinary problems for the disciplined study of the history and theology of Christian worship. So much is this so that almost every opportunity is balanced by a correlative difficulty.

First, the traditional separation of Church and State which has characterised American Church life for the two centuries since the nation cut the umbilical cord with Britain, has encouraged ecclesiastical variety and vitality. Hence there is no parallel to the situation in Britain where the established Church of Scotland is Presbyterian and the established Church of England is Anglican and in which the worship of each, though different, has a paradigmatic role for each nation. On historical grounds it might be argued that in New England at least there was a dominance of Puritanism in the seventeenth and eighteenth centuries. This, however, was far from providing a liturgical pattern because of Puritanism's revulsion from the forcing of the Book of Common Prayer on its adherents.

The consequence is that there is no single dominating style of worship, liturgical or free, in the United States. Hence, while the Roman Catholics, Orthodox, Episcopal and Lutheran churches follow their own liturgies, numerically large denominations such as the Baptists, Methodists, United Church of Christ, Disciples of Christ, and the Presbyterian and Reformed Churches have service books which are directories rather than invariable liturgies, and grant their ministers considerable freedom in the organisation of Sunday Services.

It is, therefore, exceedingly difficult to argue that there is a significant central tradition and pattern of Christian worship which any Church should preserve to remain authentically Christian. Hence liturgics, especially in most Protestant seminaries and even a course on the history of Christian worship is often a peripheral option in the curriculum.

There is however a corresponding advantage for teachers of liturgics. This is that the discipline seems new and attractive to



the students who can be enveigled into such a course through stressing the architectural and musical implications of the study. A further advantage for the teacher is that ecumenical cooperation is strong in the United States and that one dealing with a variety of denominational traditions is likelier to be less prejudiced in analysing traditions other than one's own, especially if these traditions are represented in the members of the class. My own appreciation of the worship of the Seventh Day Adventists was made the deeper by teaching a doctoral candidate from that communion at the Pacific School of Religion in Berkeley, several summers ago.

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There is also a second major obstacle to be overcome in teaching liturgics to Protestants in the United States. That is — to state it in paradoxical fashion — the traditional American suspicion of tradition. For the European mind, tradition is a factor that makes for stability and prevents idiosyncratic oddities and anarchy. By contrast, for the North American, tradition is viewed as the constricting dead hand of the past, as petrification and fossilisation. Tradition is regarded as preventing both freedom and experimentation — and no concept in common American usage produces such ecstatic reactions as “freedom”. It must be remembered that from the arrival of the *Mayflower* with the Pilgrims in 1620 to the unveiling of the Statue of Liberty in New York harbour in 1886, as a gift from France, there is the recognition that the New World is the land of opportunity for those persecuted and impoverished in Europe. American literature presents “God's own country” as a second Eden, except that this is supposedly serpentless. Furthermore the United States came into existence in the eighteenth century battered by the maelstroms of revolution that had no concern for the past but looked only to the utopian future. Henry Ford's dictum — “history is bunk” — is a typical American attitude.

This encourages fertile experimentation, but actively discourages studies of the past, whether sacred or secular. The result is that it is exceedingly difficult to persuade many theological students that there are any liturgical norms such as Biblical fidelity, a sense of the Communion of Saints, the centrality of the Sacraments of Initiation and Constant Nourishment, the role of corporate Christian experience and the meaning of symbolism in ecclesiastical art and architecture. I have found students genuinely surprised to discover in such magisterial books as Brilioth's *Eucharistic Faith and Practise, Evangelical and*

*Catholic*, Gregory Dix's *The Shape of the Liturgy* and Josef Jungmann's *Missarum Sollemnia* that Holy Communion has been given radically different meanings in different historical epochs, and this has awakened them to the tyranny of the contemporary. But it was a battle to get them to consult such volumes!

Historical factors other than suspicion of old Europe account for the depreciation of tradition. In the nineteenth century the westward-moving frontier witnessed successive waves of revivalism the warmth of which was ministered to the population by Methodist lay preachers and Baptist farmer-ministers, while the ministers and priests of the mainline churches stayed east for the most part and were considered respectable, stuffy and snobbish. These two denominations are now the largest Protestant communions in the U.S.A. and they are saddled with their recent history. The Baptists are almost wholly detached from any liturgical tradition and the Methodists are still attached to the Anglican form of Holy Communion, but their regular Sunday worship does not even have the structure of an ante-Communion.

These historical factors have led to an unfortunate equation of formality in worship with nominalism in commitment and even hypocrisy, and the contrary supposition that sincere worship is marked by the use of free or extemporary prayers. One curious result of the misprision of set prayers is that several denominations — notably the United Presbyterian Church and the United Church of Christ as well as the United Methodist Church have produced admirable official books of worship which are merely anthologised, if used at all, by the ministers of these denominations. Such is the dominance of the idea of freedom — restricting a minister to his own time, experience and diction — instead of allowing him to pirate the hoard of the Christian centuries.

This, in turn, has led in Protestant seminaries to the dominance of homiletics and the necessary subjugation of worship. Homiletics, as taught over here in proliferating departments of practical theology, may require not merely hours devoted to Biblical exegesis (which is primary), but also equal time devoted to perfecting radio and television techniques as well as the psychology of rhetoric. Homiletics is an obligatory discipline in all seminaries for ordinands; significantly the study of worship is not. It is, moreover, often the case that the overworked professor of preaching must also include worship among his responsibilities, whether he has any competence or training in this area or not.



There is a third characteristic in the American outlook which creates problems for the professor of worship. It is the unending search for novelty that reinforces the illimitable individualism of American piety which is characterised by the refrain: "O, it will be Glory for me". It is singularly difficult in the face of such insatiable individualism to present the Christian faith as the faith of a community which overleaps the continents and spans the centuries. While in Europe theology is understood as *heilsgeschichte* — the corporate history of salvation — and we can confidently appeal to the task of the Church in two tenses, past and future, because it is a community of memory and hope, the primary tense in American theology and piety is present. Hence there are few dykes for the protection of theological orthodoxy from the floods of faddism. It is surely significant that here the two most radical forms of contemporary theology came to birth: the most suicidal theology called "God is dead" which happily soon proved moribund, and "process theology" which takes seriously the freedom of God and humanity, but alleges that God is developing. Neither theology had any place for prayer, at least for petitionary or intercessory prayer.

One might well ask whether excessive subjectivity, added to antihistoricism, will not eventually lead to liturgics becoming a dying discipline in the United States?

This is not the conclusion to which I am driving. There are other factors yet to be taken into account. Chief among them is the emphatically ecumenical climate in the U.S.A. The process of borrowing and lending among denominations which goes on all the time has already led to some remarkable revaluations. Just as the Second Vatican Council has led to the introduction of the vernacular in worship and given a larger role to the laity in lections, prayers, and offertory processions, as well as producing preaching which is a genuine submission to the Gospel in authentic Biblical proclamation, so Protestants are coming to appreciate the significance of the Sacraments more and more. What is even more surprising is that conservative Protestant ministers and congregations are beginning to consider the necessary social changes for the creation of a more just society, while the Roman Catholic Church is supplementing its historic liturgy, which becomes impersonal in vast congregations, with charismatic prayer and testimony meetings. Hence it is no longer separatism or sectionalism that is the order of the day. Now is the day not of "Either/Or" but of "Both/And". Complementarity is the watchword of the present and the future.

This, I believe, offers the comity of Christian Churches in the United States a reciprocal opportunity of a two-fold nature. It

offers Churches in the Free tradition of prayer the opportunity to consider the benefits of liturgical worship, in creating unity in doctrine and devotion, fidelity to Christian tradition, a larger responsive role for the laity, the greater use of the senses in worship (instead of only the ear) and of the eye in particular in the era of television, and the provision of repetition so important for memorising. On the other side, an ecumenical interchange in worship offers the liturgical Churches the opportunity to consider complementing their worship with those elements honoured in the free tradition, namely, intimacy, spontaneity, naturalness, and immediate relevance, and the silence that our cacophonous age needs so desperately.

Such mutuality in ecumenism is itself an admirable incentive for the study of liturgies, free prayers and hymns. In our own day the Lord renews his promise in worship: "Behold, I make all things new".

#### NOTES

1. See Paul B. Marx, *Virgil Michel and the Liturgical Movement* (1957), Chapters II and III.
2. Author of *Come, Let Us Worship* (1961), *Personal Prayer and the Liturgy* (London, 1969), and *Personal Prayer and the Liturgy* (1971).
3. Editor of *Protestants and Catholics on the Spiritual Life* (1965).
4. John Calvin, *The Church and The Eucharist* (Princeton, 1967).
5. As the first volume of the series, "Studies in the Reformed Rites of the Catholic Church", he has written *The Shape of Baptism* (1978).
6. Editor of two important compilations: *Eucharistic Liturgies* (1969) and *Christians at Prayer* (1971).
7. He is the author of a learned study, *The Great Entrance: A History of the Transfer of Gifts and Other Pre-Anaphora Rites of the Liturgy of Saint John Chrysostom* (Rome, 1975).
8. Author of *The House of God: Sacred Art and Church Architecture* (1963) and *The New Liturgy: A Documentation, 1903-1965* (1966).
9. His titles indicate his concern, like that of Bishop J. A. T. Robinson, to bring "liturgy to life". See *There's No Place Like People; Planning Small Group Liturgies* (1971) and *Strong, Loving and Wise: Presiding in Liturgy* (1976).
10. He is the author of an important historical study, *Mass Liturgy and the Council of Trent* (1965).
11. Father Farrell points out that *Music*, the organ of the interdenominational Association of Pastoral Musicians, under the editorship of the Rev. Virgil C. Funk in Washington, D.C. reaches thousands of clergy, organists and choir directors.
12. These include: *The Living Liturgy* (1946), *The Eucharist and Liturgical Renewal* (1960), *The Liturgical Renewal of the Church* (1960), *The Paschal Liturgy and the Apocalypse* (1960), *The Reform of Liturgical Worship: Perspectives and Prospect* (1961), *Worship in Scripture and Tradition* (1963) and *Liturgy and Education* (1965). Two interesting early works were *The Worship of the Church* (1952) and *Holy Communion: An Anthology of Christian Devotion* (1959).
13. He is also the author of *Sanctifying Life, Time and Space: An Introduction to Liturgical Study* (1976) and *Music for the Church Year; A Handbook for Clergymen, Organists and Choir Directors* (1964).
14. Examples of this concern are his *Young Children and the Eucharist* (1972) and *Confirmation: The Celebration of Maturity* (1965).



15. The exact titles are: *The Day of Light: The Biblical and Liturgical Meaning of Sunday* (1960), *Keeping the Church Year* (1977) and *The Ordination Prayers of the Ancient Western Churches* (1967).
16. He has published a critical edition of the Elizabethan Prayer Book, also of Jewell's *Apology* and a separate evaluation of it.
17. His doctoral dissertation at Princeton University in 1973 was an account of the little known leading Tractarian liturgiologist, entitled, *William Palmer of Worcester, 1803-1885. The Only Learned Man Among Them*.
18. He edited *Liturgical Renaissance* (1966), the product of the Inter-Lutheran Consultation on Worship.
19. Besides his translation of R. Paquier's *Traité de Liturgie*, entitled, *The Dynamics of Worship* (1967), he has written *Word and Sacrament, A Preface to Preaching and Worship* (1960), and *Presbyterian Worship, Its Meaning and Method* (1965).
20. I am indebted to Dr Duba for much information on the location and productions of several scholars listed in this survey article.
21. Author of the popular, *What to Do with Sunday Morning*.
22. It seems invidious to select a few titles from the over thirty books which Dr Routley has written, but here they are: *The Church and Music* (1950; revised, 1967); *Hymns and Human Life* (1952), *Hymns and the Faith* (1956 and 1968), *The Music of Christianity Hymnody* (1957), *Church Music and Theology* (1959), *Ecumenical Hymnody* (1959), *Twentieth Century Church Music* (1964) and *A Panorama of Hymnody* (1979).
23. Co-compiler with H. Davies of *Prayers and Other Resources for Public Worship* (1976).
24. Author of *The Cambridge Movement. The Ecclesiologists and the Gothic Revival* (Cambridge, 1962), *Protestant Worship and Church Architecture* (1964), *The Worldliness of Worship* (1967), *New Forms of Worship* (1971), *Christian Worship in Transition* (1976), and *Introduction to Christian Worship* (1979).
25. Dr Skoglund wrote *Worship in the Free Churches* (1965) and *A Manual for Worship* (1968).
26. Author of *Seekers after Mature Faith: A Historical Introduction to the Classics of Christian Devotion* (1968) and *A Serious Call to a Contemplative Life-Style* (1974).
27. Co-compiler of *Minister's Worship Manual: Orders and Prayers for Worship* (1978) with the British Baptists, Ernest Payne and Stephen Winward.
28. The emphasis on the present may account for the short life of history-grounded organisations such as the Associated Parishes (Episcopal), the old American branch of the Church Service Society (Presbyterian) and the Order of St Luke (Methodist). All were considered too "High Church".

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