

BOOK REVIEWS

What to do with Sunday Morning. Harold M. Daniels. The Westminster Press, Philadelphia, 1979. Pp. 133. Paperback, \$4.95.

Harold M. Daniels has provided a concise introduction for those who plan and lead the public worship of the Church. It should be pointed out that in churches in North America it is more common than in Britain for worship committees, made up of members of the congregation, to be responsible along with the minister for planning services. It is for such lay people that this book is particularly suited.

The author, who is Executive Director of the Joint Office of Worship of the Presbyterian Church U.S. and the United Presbyterian Church U.S.A., has achieved a balance in his treatment of the subject. He wishes to avoid the extremes of both an "objective" view which emphasises the transcendence of God and the vertical dimension of worship, and a "subjective" view which emphasises the immanence of God and the horizontal dimension. Worship, he says, must be theologically based since it is Christian worship, and should be distinctive in its affirmation and celebration of the Gospel. "The fundamental guideline for shaping worship is an adequately reasoned theology that is faithful to the essence of the good news of God" (p. 25). But worship must also be relevant to life, using contemporary language and speaking to the times in which we live. The task, however, is not simply one of using new techniques and styles but rather one of helping to create new life. Worship should also be historically informed, though not hide-bound by tradition. Above all there should be a balance between word and sacrament. In the reformed churches the Lord's Supper has to be restored to its central place in order to achieve such a balance. The reformers of the sixteenth century wished word and sacrament to go together. Instead the sacrament has become peripheral to our worship and we have a limited understanding of its meaning. In the Lord's Supper worship is truly God-centred and as we respond in it we find the true meaning of life. The author emphasises the need for worship to involve the whole congregation, and not just the minister, and in the sacrament all members participate.

There is a most informative chapter about the use of art forms in worship. Art forms involve the whole person and express what

words cannot. But they are to be used to serve the liturgy and not as ends in themselves. There is a place for dance and drama in worship, but if these are performed by groups the same danger can arise as is attached to a church choir, that the congregation become mere spectators of worship instead of participants. The author wishes different kinds of music to be used and for the distinction between "sacred" and "secular" music to be overcome. But whatever kind of music is used should be *good* music. There is a need, he says, for contemporary music in worship which combines good music, good poetry, and good theology. He discusses the use of other aids to worship, including textiles, ceramic art and sculpture, photography, and architecture, but maintains that these must enhance and not detract from the liturgical acts. The overuse of visual elements can produce a passive congregation. Art forms must be the servants and not the masters of liturgy.

The concluding chapter is full of helpful practical advice about the conduct of worship. The author makes the point that there can be much formal ceremonial in our services which has little or no liturgical meaning — for example, the taking of the collection "like soldiers on parade" and choir processions every Sunday. We could all no doubt think of other examples from our own experience. Ceremonial acts should be directly related to the word and sacrament. "No ceremonial act should draw attention to itself; rather, it should be an instrument to point to the presence of God" (p. 98). The traditional order of the liturgy should be retained yet within this set structure there is room for freedom and variety. The absence of any familiar pattern results in self-consciousness. The author makes an eloquent plea for weekly communion to be the norm of Sunday worship and he also makes several helpful suggestions about the celebration of the sacrament. He suggests the revival of the old reformed practice of communion being received at the table rather than in the pew. But since there could be problems with the sacrament being celebrated frequently, it might be better, he says, for the people to come forward and stand around the table to receive communion.

The author's balanced approach to the subject is most welcome, especially his desire to steer a middle course between the "objective" and "subjective" views of worship. Yet what would have been most helpful here would have been a treatment of the place of Jesus Christ as the Mediator of our worship. For he is the one in whom the transcendence and immanence of God are combined, and in whom, as both God and man, our worship will be truly related horizontally and vertically. Nevertheless this

book will be a most useful guide for ministers and lay people who are involved in planning and leading worship and will provide many stimulating suggestions for thought and action.

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The Christian Priest: Elder and Prophet. David N. Power. Sheed and Ward, London, 1973. Pp. 160. £3.00.

This book has much to say to those interested in liturgy and even more to those who link that interest with a concern for the unity of the Church. It is a wide-ranging book, but the author makes his intention clear in the first and last chapters: evidently he addresses the present situation in which all Churches find themselves, where ordinands for ministry and priesthood are too few and withdrawals too many. One chief reason is uncertainty about what it means to be minister or priest, in a world where externally to the Church much do-gooding is effected by the welfare state, and internally the meaning of priesthood is being challenged. The author recalls his readers to the simple truth that "in the last analysis the most important thing about the priest is the kind of person he is". A study of ordination ceremonies shows that emphasis on specifically priestly functions and activities is a later development. "The priest is to be the example of every Christian virtue; he is to be an elder of the Church, not in years but in wisdom and virtue; he is to preside in charity over the fellowship of charity . . . as much concerned about living the gospel as he is about teaching it". The priesthood is a "special ministry", but arises out of and depends upon the priestly people of God. It is characterised by three chief features: *call* — to supplement the general idea of "caring community" by the dimension of God and the Christian gospel which alone can put human development on the right lines; *acceptance* — why not revive the ancient question at ordination concerning the acceptability of the candidate in face of the gathered assembly of God's people as recognition and endorsement that the Spirit has indeed called? *authorisation* — by the Church as a whole, authenticating the earlier elements, incorporating the ministry of this individual person into the representative presidency of the Church catholic, and authorising him to exercise the functions and discharge the duties proper to priesthood.

The right evaluation of these features prompts a new assessment of the cause of division at the time of the Reformation. Word and sacrifice were the two basic contentious issues. Reformers charged the unreformed Church with

disregard of the Word; catholics saw the reformers rejecting the notion of sacrificing priesthood. But these positions have significantly altered. Vatican Council II has restored primacy to the Word and redressed the imbalance of centuries. The sacrificial element too has come to be reassessed on both sides of the divide. The all too common understanding is that the Roman Catholic Church rejects the sacrament of the Churches of the Reformation as invalid and incapable of effecting the real presence of Christ. But in fact Trent (or must we not rather say the modern R.C. interpretation of Trent) neither adversely judged the celebrations of other Churches as invalid, nor discussed the "substantial reality of such celebrations". It equated the terms invalid and illegal: what it found illegal was the breach of catholic unity involved, chiefly in ordination. It was not a failure to "pass on" the power to sacrifice — *sacrum facere*, itself the baleful consequence of the false "doctrinal separation of sacrament and sacrifice". The defect lay rather in the authorisation of the ordinand, in that, because of schism in the Church, the whole Catholic Church could not be party to the authorisation.

If this interpretation is applied to *Apostolicae Curae*, the consequences are startling. Leo XIII's bull does not state that "there is no real presence" in the celebrations of "the Churches which issued from the Reformation", but only that authorisation is defective. Then the way is opened up to the temperate affirmation of Vatican Council II that "when they commemorate the Lord's death and resurrection in the holy supper, they profess that it signifies life in communion with Christ and await his coming in glory".

It is tempting to draw further conclusions if the essence of the matter lies in defective authorisation. Does it not follow either that ordination in the Roman Catholic Church is equally defective (since a divided Church cannot be fully catholic), or that the Roman Church must retreat to a very hard-line understanding of the Vatican Council II sentiment, that the Church entire, intact, and fully catholic subsists exclusively in the Church of Rome? In either case, the compulsion upon the Churches to achieve reconciliation and unity is accentuated.

A revived sense of history, and a recovered understanding of the importance of the Christian community seem to be the chief influences evoking many other observations that notably promote that convergence of theological thinking in the separate Churches that is so evident a feature of today.

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Prayers of the Eucharist, Early and Reformed. Ed. R. C. D. Jasper and G. J. Cuming. Collins, London, 1975. Pp. 189. £2.50.

This is an excellent and most useful collection of Eucharistic texts from early times until 1662. It opens with the Blessing for Food (*Birkath Hammazon*), the Jewish prayer of thanksgiving after a meal, which some scholars hold to be a possible source of the eucharistic thanksgiving of the Christian Church. The next chapter sets out the various New Testament texts, reflecting the two different traditions of I Corinthians-Luke and Mark-Matthew, together with several from Acts and I Corinthians 10. The remaining chapters give the outline in skeleton form and the Anaphora in full of some thirty-four different rites from *The Didache*, Justine, Hippolytus, in chronological order down to the *Book of Common Prayer* (1662). The adoption of this order, of course, means that the rites are not in families, and that in a few instances a text in one tradition occurs within a group belonging to another, for example, Knox's *The Form of Prayers and Ministration of the Sacraments* (1556). However, as the details are set out so clearly this does not impair the usefulness of the book in any way.

The chapters follow a uniform pattern — a short scholarly introduction, a brief but adequate bibliography, and the text. In view of the tendency for liturgical texts to become unobtainable through going out of print and the convenience of having all the texts in a single volume that is a most valuable work, which is to be highly recommended not only for its usefulness, but for the high standard of its scholarship.

The Book of Common Prayer 1559: The Elizabethan Prayer Book. Ed. J. E. Booty. University Press of Virginia, 1976. Pp. x + 427. N.p.

Dr Booty is Professor of Church History at the Episcopal Divinity School in Cambridge, Massachusetts, and his book is published for the Folger Shakespeare Library. The text he edits is a rare copy of the Elizabethan Prayer Book printed by Richard Jugge and John Cawode in 1559, now part of the Josiah Benton Collection of Boston Public Library. His reason for editing this text is that it "seems to be more in line with the uniformity act" than the copy in the British Museum (C. 25 1: 9).

The importance of the Prayer Book for Anglicans (and others also) is stated in the opening sentence of the Preface:—

The Book of Common Prayer provides for the Church of England — and for the daughter churches which compose the world-wide Anglican communion — daily, weekly, and seasonal rounds of formal, corporate worship The Elizabethan Prayer Book which follows was the third and most enduring of the earliest editions and provided the context in which Elizabethans, from Queen Elizabeth and William Shakespeare to the village housewife and yeoman farmer, lived and died.

Then follows the text (rubrics in red), which is supplemented by expository and bibliographical notes which greatly add to the value of the work and are exemplary examples of brevity and erudition.

Between the text and the notes the editor appends a well-footnoted essay of over fifty pages setting out the history and use of the Prayer Book during the sixteenth century. It is too long to summarise here, but the ground it covers may be seen from the sub-headings — The Advent of the 1559 Prayer Book, The Spirit of the 1559 Prayer Book, The 1549 Prayer Book, The Second Prayer Book, Prayer Book Emphases, The Prayer Book and the Bible, The Prayer Book and the Early Church, The Prayer Book and Reason, The Prayer Book and Continuity, The Prayer Book and the Idea of Community, and The Use of the Elizabethan Prayer Book. Perhaps one point is worthy of mention. The religious policy of Elizabeth is generally presented as having been based on expediency. While there is an element of truth in this, the author shows that devotionally there was much more to it than this. Certainly she had to be pragmatic, but underlying this was a deep Protestant-humanism. A select bibliography and Biblical index are provided. The work is a valuable contribution to liturgical studies.

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