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LITURGICAL STUDY

BY THE REV. C. W. J. BOWLES, M.A.

INTEREST in liturgical study has been killed for many ordinands and clergymen because they have been introduced without preparation to the historical study of liturgical forms. It is urgently necessary that men should first see the importance of the worship of God in the life of the Christian and the Church, that they should feel the pulse of divine life in the outward forms and understand that the structure of services and the words of prayers are vitally related to the worship of God "in spirit and in truth." F. J. Taylor's *Into Thy Courts* provides an admirable introduction to all this, and E. R. Micklem's *Our Approach to God* is a most serviceable companion volume. F. Heiler's *The Spirit of Worship* helps the reader to live into the atmosphere of the great traditions of Christian liturgy and prepares for the beginnings of historical study in *Christian Worship* edited by N. Micklem. J. E. Rattenbury's *Vital Elements in Public Worship*, while containing useful material of its own, imparts something of the distinctive quality of worship according to the use of Methodists. Useful and interesting things are hidden away in Part I of *A Parson's Job* by L. S. Hunter and chapter viii. of *Concerning Prayer* by B. H. Streeter. At this time A. G. Hebert's *Liturgy and Society* can also profitably be read; by showing the relevance of worship to life it exposes the value of certain departments of liturgical study. The book called *The Parish Communion*, which he edited, contains some scholarly matter and puts forward suggestions about the theory and practice of liturgy which should be reckoned with.

F. C. Burkitt's *Christian Worship*, though slight in treatment, is knowledgeable and discriminating, but detailed historical study should be approached with the aid of the article by E. C. Ratcliff called "Christian Worship and Liturgy" in *The Study of Theology*, edited by K. E. Kirk. This article is followed by a valuable bibliography. W. D. Maxwell's *An Outline of Christian Worship* contains useful supplementary material and translations of a number of important liturgical texts. The Jewish and Biblical background of Christian liturgy will be found treated more fully in chapters xviii. and xix. of T. W. Manson's *A Companion to the Bible*, in A. B. Macdonald's *Christian Worship in the Primitive Church* and C. W. Dugmore's *The Influence of the Synagogue upon the Divine Office*. E. C. Ratcliff's article on the Choir offices in *Liturgy and Worship*, edited by W. K. Lowther Clarke, is of outstanding importance. The second and revised edition of J. H. Srawley's *The Early History of the Liturgy* is indispensable to anyone who wants to understand the development of the service of Holy Communion. After studying it he should be able to read and be fascinated by Dom Gregory Dix's *The Shape of the Liturgy*, but he should be ready to criticize it by discriminating between certainties and what are merely possible inferences. Among the many problems which this book investigates is the history and validity of an epiclesis in prayers of consecration. On this matter reference should also be made to W. H. Frere's *The Anaphora*, and Appendix vi, "The Moment of Consecration," written by E. Bishop

in R. H. Connolly's *The Liturgical Homilies of Narsai*. Bishop's "Liturgical Comments and Memoranda" in volumes XI, XII and XIV of *The Journal of Theological Studies* contain important discussions of other matters, and his *Liturgica Historica* should also be examined. Students who wish to refer to particular texts or translations will find the following works useful: Gregory Dix's edition of the Apostolic Tradition of Hippolytus, John Wordsworth's of Bishop Sarapion's Prayer Book, M. L. McClure's and C. L. Feltoe's of the Pilgrimage of Etheria, T. Thompson's and J. H. Srawley's of St. Ambrose's treatises, "On the Mysteries" and "On the Sacraments," F. E. Brightman's *Liturgies, Eastern and Western*, J. M. Neale's and R. F. Littledale's *Translations of the Primitive Liturgies*, and Cuthbert Atchley's edition of the Ordo Romanus Primus. Developments in the liturgy and outside it will be found described in C. Wordsworth's *The Ministry of Grace*, which contains, among other things, an account of the growth of the Calendar, Gregory Dix's *A Detection of Aumbries*, which outlines the history of reservation and is a small book not lightly to be ignored, C. Wordsworth's *Notes on Mediaeval Services in England*, and W. H. Frere: *A Collection of his Papers on Liturgical and Historical Subjects*. Y. Brilioth in his *Eucharistic Faith and Practice, Evangelical and Catholic*, written from the point of view of a member of the Church of Sweden, gives some account of the liturgy of his own Church and examines the history of liturgy from an independent position outside domestic Anglican controversies.

H. B. Swete's *Church Services and Service Books before the Reformation* prepares the student for the study of the Prayer Book. D. E. W. Harrison's *The Book of Common Prayer* is very reliable and written in a lively and interesting manner. The indispensable books for work of any detail are the two volumes of F. E. Brightman's *The English Rite*. Two other books which should certainly not be neglected are John Dowden's *The Workmanship of the Prayer Book* and *Further Studies in the Prayer Book*. They contain detached notes on many points of the history and interpretation of rubrics and prayers. P. Dearmer's *The Story of the Prayer Book* carries the story of the English Prayer Books almost up to the present day, contains much interesting historical matter and is most felicitously illustrated. One of the most important documents in post-Reformation liturgical developments is Laud's Liturgy of 1637, and this can best be examined in the edition prepared for the Church Service Society by James Cooper. Some of the Communion Offices of Anglican Churches outside England are contained in J. H. Arnold's *Anglican Liturgies*. Consideration of Prayer Book revision is bound to arise at some stage of reading and W. K. Lowther Clarke's *The Prayer Book of 1928 Reconsidered* should be consulted. The article "Prayer Book Revision" by E. Milner-White in *Theology* for October, 1943, is important. S. Morison's *English Prayer Books* is concerned with the service books of all the centuries and all the churches and continues the story of liturgical development in England outside the Book of Common Prayer.

Dix's work *The Shape of the Liturgy* has reopened the question of Cranmer's intentions in the Communion Services of the 1549 and 1552 Prayer Books. His statements have provoked an immediate reply in

Dixit Cranmer by G. B. Timms. He in his turn has been answered by Dix in *Dixit Cranmer et non timuit*. (Both pamphlets are reprinted from the *The Church Quarterly Review*.) The main point at issue is whether or not Cranmer was a Zwinglian. C. H. E. Smyth in *Thomas Cranmer and the Reformation under Edward VI* held that he was not. F. C. Burkitt's pamphlet *Eucharist and Sacrifice* should not be ignored in this discussion, and further historical material will be found in C. Hopf's *Martin Bucer and the English Reformation*, A. Gasquet's and E. Bishop's *Edward VI and the Book of Common Prayer*, H. Gee's *The Elizabethan Prayer Book and Ornaments*, and N. Dimock's *The History of the Book of Common Prayer*.

This controversy shows that the value of prayer books cannot be assessed without a consideration of the interpretations put upon them and the use made of them. In the 17th century a school of Anglican liturgists grew up which established a tradition of interpretation and practice which is attractively described in *The High Church Tradition* by G. W. O. Addleshaw. It is a good book in spite of the fact that the author fails fully to appreciate the definite Protestantism of the 17th century divines. One merit of it is that it introduces the reader to the classical commentators on the Prayer Book whose work much more repays study than that of their more familiar modern successors. The authentic Evangelical Anglican attitude to the Prayer Book and liturgical forms will be found in Charles Simeon's four sermons called "Excellency of the Liturgy." They are printed in his *Entire Works*, Vol. II, pp. 232-291. Well worth reading also is the first of the four letters contained in John Newton's *Apologia; or Four Letters to a Minister of an Independent Church*.

The meaning attached to forms of worship is usually shown in the arrangement of churches, and ample evidence concerning the buildings of the Church of England is provided in *The Architectural Setting of Anglican Worship* by G. W. O. Addleshaw and F. Etchells. Closely related to the arrangement of churches are ceremonial and vestments. The Protestant viewpoint in the Church of England, supported by considerable scholarship, will be found in J. T. Tomlinson's *The Prayer Book, Articles and Homilies*. W. H. Frere's *The Principles of Religious Ceremonial* should be consulted for the opposite standpoint. For a vast amount of important information combined with a certain quantity of unjustified inference reference should be made to *Hierurgia Anglicana*, Parts I, II and III, edited by Vernon Staley. There is interesting matter also in the companion volume *Essays on Ceremonial* and J. Wickham Legg's *Ecclesiological Essays*. The learned and informing anti-Ritualist tracts of J. T. Tomlinson's should not be forgotten in this connection. Although some of its recommendations are quite fanciful, P. Dearmer's *The Parson's Handbook* should be read both for its point of view and its scholarship.

One of the most popular parts of any modern service is the hymns, about whose use Anglicans are so uninstructed. E. C. Ratcliff's article in *The Study of Theology* introduces the subject and B. L. Manning's *The Hymns of Wesley and Watts* is a most stimulating statement of their function and importance as well as a useful piece of hymnologic history. Adam Fox's *English Hymns and Hymn*

Writers, although intended as a popular work, is worth consulting. The third chapter of W. T. Cairns's *The Religion of Dr. Johnson and Other Studies* deals with the constituents of a good hymn. *Music and Worship* by Walford Davies and Harvey Grace should certainly be read.

Any student who wants a further bibliography than that which Ratcliff supplies in *The Study of Theology* should consult Maxwell's *An Outline of Christian Worship* and Dearmer's *The Parson's Handbook*.

THE MINISTER'S GENERAL READING

BY THE REV. G. H. G. HEWITT, M.A.

"A person can be 'successful' without books, he can grow rich without books, he can tyrannise over his fellows without books, but he cannot 'see God', he cannot live in a present that is charged with the past and pregnant of the future without a knowledge of the *Diary of our race*." J. C. Powys, *The Pleasures of Literature*, p. 12.

TO enjoy as a hobby what one conceives to be a duty is a happy thing for any minister, but a certain moral difficulty in writing about it is created. It is frighteningly easy to praise as high Christian virtues the things towards which, by temperament and training, we have a natural inclination. I like reading—novels, biography, poetry, almost anything if it is well put together and well printed—and spend time and money upon it which brother ministers spend on photography or carpentry or painting; nor would I willingly miss an opportunity of commending general reading as a hobby to those who, with only a little persuasion, might come to find in it the same refreshment and delight. At the same time, I am increasingly convinced that in contemporary society the Christian minister has a definite duty in relation to literary tastes and standards for which he is uniquely fitted by his office and liberal education. He may often find himself in a position of leadership in a community which is culturally impoverished, and which for a variety of reasons has come to distrust or even to despise books. This new social context issues a challenge at the very heart of his ministry. It is coming to mean that he will hardly be successful in commending Bible-reading to his parishioners unless he has a care for general literature as well. Literature agencies in the younger churches have long realised that a balanced book programme must include general as well as devotional and theological works, and their experience, in this as in other matters, is placing the home churches in their debt to-day. The crisis of our time is cultural as well as religious, and indifference to our traditional culture may well delay and distort a revival of Christian faith. This alone would seem to justify the conclusion that some acquaintance with the literary trends and patterns of our time is part of the minister's job, apart from any inclination he may have to reading as a hobby. But reading under-