

On books:

A new look at the Reformation, music and the development of liturgical life



Eamon Duffy

Voices are heard after 400 years of silence as Duffy compellingly writes the story of how life shifted from the centrality of liturgy in the parish church to the increasing demands of the state.

*This edition of Liturgy Canada is a collection of reviews dealing with the recent work of writers offering a variety of insights into beauty, doxology, and themes relating to the glory and worship of God. Since Aidan Nichol's *The Panther and the Hind* (T. and T. Clark, 1993) there has been an ongoing assessment of English theology and liturgical culture in light of new interpretations of the pre-Reformation and Reformation period in Britain, which includes the best-selling revisionist historiography of Eamon Duffy.*

The recent work of Duffy runs contrary to received British opinion about the causes of, and popular support for, the reforms and iconoclasm of the period and the subsequent influence upon liturgical principles and practices up to the present time.

Duffy, in several books over the past decade, has documented the way the late Mediaeval Church, on the eve of the Reformation, satisfied the spiritual needs of English men and women providing a coherent and widely popular liturgical life based upon the liturgical calendar and the natural seasons. A Cambridge historian, Eamon Duffy and his Oxford counterpart Christopher Haigh have uncovered some fascinating material which builds on the work of J. J. Scarisbrick of Warwick.

Their studies show that the Protestant aspect of the English Reformation, the dismantling of the traditional Liturgy and its attendant devotions, as well as church art and furnishings, became more difficult to

dismiss as politically motivated or otherwise unrepresentative of popular opinion at the time. They have mined evidence from wills, churchwardens' accounts, devotional manuals, and commonplace books in the local archives, which Duffy documents in *The Stripping of the Altars*:

It is the contention of the...book that late mediaeval Catholicism exerted an enormously strong, diverse and vigorous hold over the imagination and the loyalty of the people up to the very moment of Reformation. Traditional religion had about it no particular marks of exhaustion or decay, and indeed in a whole host of ways, from the multiplication of vernacular religious books to adaptations within the national and regional cult of the saints was showing itself well able to meet new needs and conditions (p. 6).

(Continued on page 4)

Editorial

This edition of *Liturgy Canada* includes a biographical look at the late Michael Ramsey, bishop, primate, and theologian.

It seems in many ways that it was a different world when Ramsay was Cantuar and yet his current successor, Rowan Williams, is a man in many ways in the pattern of Ramsey: prayerful, highly intelligent, and sensitive. In a generation enthralled with technology, as Ramsey's was with science, Archbishop Williams also faces the secular world with a spirituality which looks to the glory of God lying behind all creation.

The rise of deconstructivist and increasingly pugnacious atheism, evidenced most recently by Richard Dawkins' book, *The God Delusion* (and a BBC production of dubious value by the same name) is premised upon appeals to science and reason. Scientific secularism combines pop science with an appeal to Enlightenment philosophy in a society with little understanding of its history, cultural roots, or, in some cases, appreciation for the transcendence of art and beauty much less the glory of God. The secular public square, populated by those obsessed with virtual reality, computer games, and a utilitarian world view, poses a serious challenge to the Church in the West. An increasing number of writers are seeking to address this dilemma from various perspectives.

For example, militant secularism and the digital revolution raise important questions about the direction for Christian liturgy and mission. Diagnosis, though perhaps easier than cure, is complicated by the different visions of how faith and mission have come to be expressed. These

diverse voices complicate the task of discerning how liturgy and its spaces can be shaped for worship in the 21st century.

For liturgists, the debate centres in some ways upon whether the solution is to further "modernize" liturgy, music and the physical space for worship—bringing these more into line with contemporary expectations—or to reinforce the Church's traditional identity, on the grounds that secularism poses a crisis not of structures or teachings but of nerve.

This debate manifests itself in a variety of ways, not least as it touches current attempts in the Anglican Communion to define what core doctrine is and how it is to be expressed in governance, liturgy, and mission. The debate is also played out in the fields of art, music, architecture, and liturgical texts as well as in the interpretation of history and the use of these various disciplines to serve the official liturgies of the Church and shape the forms through which, and the buildings in which, the people of God worship.

The expression of faith in a secular culture.

Books and articles in these various fields address themes which relate to a central issue: the expression of faith in a secular culture. These works include the surprisingly popular publishing phenomenon related to the re-interpretation of the late Medieval and Reformation era and its cultural and liturgical trajectory into the modern world (Duffy, Bernard, Loades).

These bestsellers on the lives of people in the 15th century may tell us something about our need to understand the roots of Western culture. Added to this reassessment of a critical period in the history of the Church are works which seek to uncover the musical principles articulated by

the early Church Fathers (Stapert), studies in aesthetic theology (Thiessen), and the politics of redemption (Rashkover and Pecknold).

This issue of *Liturgy Canada* surveys only a small sampling of recent books and ideas as they bear upon the development of doctrine and the liturgy which inevitably expresses doctrine. As a way of focusing, we begin with one topic which is in many ways emblematic of the larger theological issues facing the Church. This touchstone or hot-button issue which re-emerged in the 1990s is the physical orientation of the worshipper in liturgical settings. It has recently been discussed in this journal and at a conference with the Dean of Philadelphia last year. This topic seems to raise visceral reactions in people on whatever side of the issue, connected, as it is, to deep-seated feelings and commitments.

Unfortunately, people who see themselves on opposite sides of the question of liturgical space and orientation often dismiss one another on the grounds that they differ over first principles. The danger is always to consider these liturgical and aesthetic issues closed and that those who disagree are beyond the reach of communication.

It is one of our purposes at *LC* to encourage discussion of divergent views and so it is worthwhile considering some of the issues raised by those who present an alternative to what has been a prevailing view of liturgy, space, and orientation.

Renovation projects for church buildings

Many of you, like me, will have participated in renovation projects for church buildings which involve the re-arrangement of space to allow for more central altars and the ad populum position for the

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bership. We value contributions to this journal
from our Lutheran and other companions on the
Christian journey.

Liturgy Canada is an association for all Cana-
dians and others interested in liturgy and mission.

presiding celebrant during the Eucharistic Prayer. Now, serious scholars and liturgists are asking us to think again about the basic orientation of worship in light of history, doctrine, sociology, and other factors which are being re-addressed by theologians, artists, and pastors in the latter half of the century following post-Vatican II.

Marion Hatchett of Sewanee and others made the case in the last century for the antiquity of central altars and face-to-face communication during the Eucharistic Prayer. Today, others argue that it is now increasingly clear from continuing archaeological study that altars in the Eastern Church were, from the earliest times, consistently built at the eastern end of buildings constructed specifically for Christian worship so that all present might face east for clearly theological and cultural reasons. What are the implications for communal worship in the 21st century?

In a seeming paradox, it is clear that 4th century basilicas in Rome and North Africa placed the altar in the west end of the building, following the example of many pagan temples. This allowed the early morning sun to flow into the building through the open east doors. So do we have here an example of the priest facing the congregation—something many thought should be the practice in the 20th century? Not necessarily, say a number of recent scholars. The unchallenged apostolic rule was to face the east for prayer, and so the bishop/presbyter faced the east and only incidentally may he have faced the congregation at certain times during the liturgy.

Using this question of orientation as a kind of organizing principle, we look then in this issue of *LC* at some of the books which raise a whole host of related is-

ues as to how we may express ourselves in liturgy and mission in the decades to come. As pointed out in previous reviews, this architectural and historical question, much like the debates over the texts of traditional eucharistic prayers, the epiclesis, etc., has a direct relation to the way in which a community assembles, how the assembly comes to understand itself, and how the people of God engage in the life of Christ both in worship and mission—service to God's world.

Architectural and liturgical ideas

As I have already mentioned, *Liturgy Canada* has recently reviewed books about, and co-sponsored a conference with Trinity College (Toronto) Alumni on, the architectural and liturgical ideas of Richard Giles. In the broader debate about principles of worship, there are numerous other thoughtful British, American, and European voices adding their ideas. These include historians Darimaid McDermott and Eamon Duffy, theologians Aidan Nichols, Ephriam Radner, and Philip Turner, musicians and liturgists such as Randi Rashkover, C.C. Recknold and Calvin Stapert, K.G. Rey, Klaus Gamber, and J. Ratzinger amongst others. A number of these writers will be quoted or their work reviewed in this issue and subsequent issues of *Liturgy Canada*.

We invite you to a continuing and lively discussion of questions posed for liturgy based on early Christian principles, buildings, and the theological and ceremonial implications which underlie the worship of the Church, directed by the desire to express truth, beauty, and goodness (*verum, pulchrum, et bonum*) the principles for liturgy set out by Aquinas and, more recently, by Balthasar.

The flood of critical assessments of liturgical experiments of the last century call for reflection and discernment. We hope that the reviews here will stir your thoughts as well as your blood. So, please write to us or send along a review of a book, an article, or recording that has captured your attention or imagination—and which you think will enlighten the rest of us.

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The secular public square, populated by those obsessed with virtual reality, computer games, and a utilitarian world view, poses a serious challenge to the Church in the West.



Michael Ramsey, bishop, primate, and theologian.

Now it's your turn

If you have been touched, stimulated, informed, angered, inspired, confused or otherwise affected by this issue on books, we would love to help you share your work with others. Your responses are most welcome!

Send your responses to *Liturgy Canada* at:
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EAMON DUFFY (Continued from page 1)

The Voices of Morebath: Reformation and Rebellion in the English Village

Eamon Duffy

(Yale University Press, 2003)

In *The Voices of Morebath* Duffy has reconstructed the workings of a tiny community in England and its collective religious life in the years immediately before the Reformation and then gives an arresting account of the way in which that life was systematically destroyed by a minority of powerful people with an agenda forged on the continent and imported to traditional towns and villages. Duffy is more than a sympathetic chronicler, he is a first-rate research historian who has challenged the establishment view of pre-Reformation Britain with meticulous chronicling of the evidence of every-day people, which accounts for this best-seller status, something uncommon in the world of history.

In the 50 years from 1530 to 1580, England was transformed from one of the most lavishly Catholic countries in Europe into a nation of white-washed church buildings where the art of 1000 years had been largely destroyed or sold. Duffy's

account of the village of Morebath, a remote sheep farming village of 33 families, is based on the parish records of the only priest, Sir Christopher Trychay, and the churchwardens of the local parish.

The book gives a unique insight into pre-reformation piety and liturgy as well as the motives which drove the law-abiding folk of the West-Country to initiate the 1549 rebellion against the imposition of *The Prayer Book* and the subsequent persecution and judicial murder of many. Voices are heard after 400 years of silence as Duffy compellingly writes the story of how life shifted from the centrality of liturgy in the parish church to the increasing demands of the state, taxes, the raising of an army, and the secularization of society under the imposed and resented Protestant regime. In Duffy's words, the state "inexorably dismantled the structures of Morebath's corporate life, and pillaged its assets."

This book is a challenge to anyone who would uproot the long-held customs of a community and is also a close reading of the actual reaction of people reacting to the uprooting of their faith and traditions.

Marking the Hours: English People and Their Prayers

Eamon Duffy

(Yale University Press, 2006)

Marking the Hours is an excellent companion book to Duffy's *The Stripping of the Altars* and *The Voices of Morebath*. The main thrust of Duffy's argument in *Altars* and *Morebath* is that immediately prior to the Henrician Reformation, England's adherence to Rome was firm and there was little to suggest an appetite for the non-conformism fomenting on the continent.

Marking the Hours reveals more closely researched material from the period. By an examination of what was previously largely ignored marginalia, emendations, additions, and deletions to copies of the *Books of Hours*, inscribed and printed between the early 13th century and late 16th century, Duffy replies to historians whose theories hold that the Reformation in England was a popular movement. Duffy presents his case methodically, and gives a lucid and highly readable account which has made his work popular with the general public in the UK.

For those interested in the influence of Catholicism in Reformation and Post-Reformation England these books need to be read. *Marking the Hours* is an original contribution to the emerging counter-thesis to generally held opinions and to a better understanding of the period in its general-ity.

Marking the Hours contains splendid reproductions of pages from the *Books of Hours*, both expensive and hand-written and low-budget popular imports; all are pertinent to the text and add to the enjoyment of the work. In this richly illustrated book, Eamon Duffy discusses the *Book of Hours*, the most intimate and widely used book of the later Middle Ages. He examines surviving copies of these personal prayer books in which people often left traces of their lives in manuscript prayers, biographical jottings, personal messages, and pious comments in the margins. From these clumsy jottings, long viewed as blemishes or even examples of vandalism, Duffy discovers clues and insights into the minds and lives of the Medieval users of these devotionals.

His analysis has a special relevance for the history of women, since women fea-



A medieval Book of Hours

ture very prominently among the owners and users of *Medieval Books of Hours*.

A New Song for an Old World: Musical Thought in the Early Church

Calvin R. Stapert (Eerdmans, 2007)

Just out in January of this year, Stapert's work was ongoing for some time. He shares from the Reformed perspective an understanding that re-capturing the spirit and some of the disciplines of the early Church Fathers may bring fresh perspective to Christians in the Secular Age.

This volume is a call for reflection on, and a deeper drinking of, the Great Tradition in light of what is called in the USA "the worship wars." Calling for a review of the principles by which music is composed and selected for liturgy and worship, the author reviews some of the first Christian thought on the subject.

Stapert draws some comparisons between our multicultural Western society and the marketplace of ideas in the society surrounding the Early Church and the many pagan voices contending for attention. By revisiting the ideas of late antiquity along with Tertullian, Clement of Alexandria, Ambrose of Milan, Augustine, and others, he makes a powerful case for a renewed and consistent singing of the

Psalms and classical forms of music which draw the individual and community to a higher plane and which enable us to share with past generations of Christians.

Stapert quotes Clement's experience of the cosmopolitan Alexandria of the 2nd century A.D.:

The people are mutinous, empty-headed and troublesome; their city is rich, wealthy, prosperous; everyone is busy; their only god is money (p. 43).

Despite his dim view of the secular world, Clement had a positive view of the harmonies which could be found between biblical faith and the people of God who are made in God's image and who seek to express this relationship in music (p. 58).

Nothing raises the temperature in Church circles more than the discussion of music. This is nothing new says the author of this historical but timely volume. In an age when digital music is everywhere and always available, what we sing together in worship is as particularly sensitive an issue as it was in the early Church, also surrounded by the sounds of a pagan and hostile culture.

Stapert offers an assessment of Ambrose of Milan, and examines the ideas he brought to music in general and to the development of the Ambrosian rite and the tradition of music which developed as his legacy, which was a response to pagan musical influences:

The early Christian writers aimed no polemic at the nobler art music or the folk music of their day. Had they been opposed to it, they would no doubt have spoken against it. Their denunciations of music were not general, they were aimed at a few well-defined targets: the music of the popular public spectacles, the music associated with the voluptuous banquetings . . . they were not alone in their denunciations. They joined their voices with those of pagan Romans who were painfully aware of the decay of their civilization (p. 145).

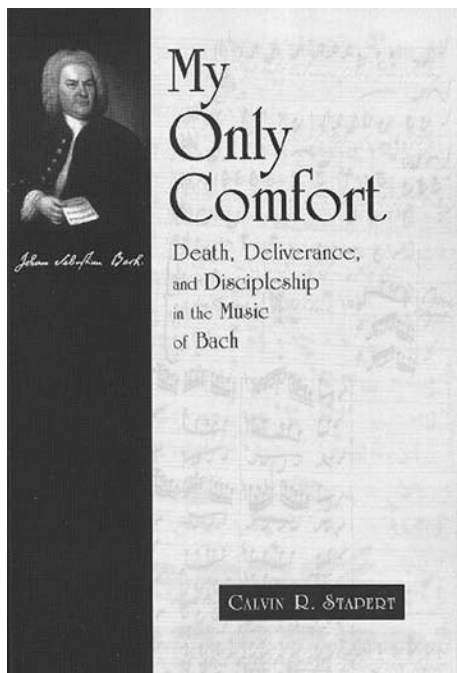
In the final chapter, "Postlude – What Can the Early Church Teach us about Music?" Stapert makes the case for a renewal of psalmody and cautions that we move what he terms a kind of pagan epiclesis, the overemphasis of a trivializing joy in music:

Our problem is that the darker counter-melody ("ashes and tears") is so severely muted, even silenced, that

the joy expressed is empty and trivial – merely upbeat without being truly joyful (p. 201).

The author challenges those who blame music for joyless worship because they see music as a stimulus to, rather than a vehicle for, the expression of joy: an enticement for the Spirit's presence rather than a grateful response to it . . ." Quoting Thomas Merton, he cautions that we need to offer music as a joyful response "offered in humble gratitude, not a stimulant, to excite every nerve . . . and to create as many synthetic passions as possible." Surely a wise warning to an over-stimulated digital age.

For those interested in the influence of Catholicism in Reformation and Post-Reformation England these books need to be read.



An earlier book by Calvin R. Stapert

Glory descending: Michael Ramsey and his writings

Douglas Dales, John Habgood, Geoffrey Rowell, and Rowan Williams (Eerdmans: Cambridge, UK, 2005)

Ramsey's focus [was] upon the uniting of people with one another in the Body of Christ, an expression of the glory of God made real liturgically in our own re-presentation of the one sacrifice of Christ in the Eucharist and in our service to God's world...

Glory Descending: Michael Ramsey and his writings is, in a way, a literary and spiritual biography of the 100th Archbishop of Canterbury, a compendium of topical selections from the late Michael Ramsey's writings along with a series of essays about Ramsey and his literary output. It reveals Ramsey not only as a formidable theologian and gifted intellect but as one who chose to lead with a prayerful humility and a thoroughly ecumenical spirit, always centred upon the worship of God and in awe of God's glory.

In a time when the Anglican Communion is challenged as profoundly as it ever has been and weakened by a thousand cuts, it is instructive to review the words of a spiritually centred bishop and primate. Archbishop Ramsey referred often and at length to the teaching of St. Gregory the Great on leadership and primacy. He developed, for example, the theme of ministry and primacy reflecting upon the Gregorian notion of "the servant of the servants of God."

In summarizing the work of Ramsey, the current Archbishop of Canterbury, Rowan Williams, refers to Chapter 17 of the Gospel according to John in light of St. Augustine of Hippo's statement: "Proud man could only be saved by the humble God."

An Evangelical who became Catholic by conviction, Ramsey's great work *The Gospel and the Catholic Church* (GCC) is extensively quoted under thematic headings along with topical quotes from his other works. It is useful to have a fresh summary of Ramsey's systematic thinking in GC, a synthesis of Scripture and Tradition so needed today in the working out of issues in the Church. The authors note that



Ramsey's work was, and continues to be, broadly respected in both Anglican and Ecumenical fora.

For instance, I recall in the late 1980s, while serving in Central America, being somewhat surprised and delighted, to find numerous copies of Ramsey's book in translation. *Evangelio y la Iglesia Católica* (GCC in Spanish). The book was being used by Fr. Edmundo de Sueza in the training of Anglican clergy and lay readers in the Dominican Republic and Central America.

Ramsey was one of the great ecumenists of the last century. This current work explores the thought and work of an Anglican who had a great appreciation for the churches of the East for all of their problems and struggles. Likewise, Archbishop Ramsey had few illusions about the

Church of England. He saw the C of E and the Anglican Communion as very much an imperfect part of the Church Catholic. Quoting Newman, he affirmed:

I kept ever before me that there was something greater than the Established Church, and that was the Church, Catholic and Apostolic, set up from the beginning, of which she was the local presence and expression. . . the Anglican Church can help prepare the way for Christian reunion, not by indifference to the historic Church order, but by restoring a truer presentation of it in the context of the gospel and of the universal Church . . . [GCC pp. 219–220].

Douglas Dales, in his contribution, "One Body – the Ecclesiology of Michael Ramsey", explores Ramsey's ecclesiology in which he portrayed his own Anglican Communion as "provisional," i.e. a part of the Body of Christ seeking to fulfill the prayer of Jesus, "that they all may be one." Ramsey's was a vision of the glory of God made manifest to more and more people through the one organic Body of Christ encompassing and drawing into unity the variety of cultures (pp. 223–238).

In Rowan Williams' contributions to this volume, "The Christian Priest Today" and "Theology in the Face of Christ", he points to Ramsey's focus upon the uniting of people with one another in the Body of Christ, an expression of the glory of God made real liturgically in our own re-presentation of the one sacrifice of Christ in the Eucharist and in our service to God's world:

The Eucharist is the central identifying act of the Church, simply because it is where our action towards God is taken up in God's action towards God; where the making our own of Christ's prayer at his table opens us up to receive Christ's life so that our own self-offering may be anchored afresh in his (p. 166).

This book is a useful introduction for anyone interested in a biblically literate Catholic theology from the Anglican perspective. Here is something for the thoughtful seeker as well as a refreshment for those who have not heard for some time the voice of one of the great Anglo-Catholic theologians and leaders who in thought and action was inspired by, and reflected, the divine glory.

Liturgy, time and the politics of redemption

Randi Rashlover and C.C. Pecknold, editors (Eerdmans, 2006)

This interfaith effort seeks to discover, from a variety of readings, a common ground in liturgy for hope and redemption. The various authors examine Jewish and Christian liturgical texts as they speak in a prophetic voice to the political issues of our time.

Part of the *Radical Traditions* series edited by the redoubtable theologian Stanley Hauerwas of Duke and Peter Ochs, University of Virginia, this volume explores such themes as the theology of time along with liturgical acts like the rolling of the scroll in the synagogue tradition.

The volume is also a transatlantic production with British and American scholars offering their insights. Ochs teaches Jewish studies in the UK at the University of Cambridge. He offers a reflection in this collection on the practice of liturgical morning prayer in the Jewish tradition (and, by extension, the Christian tradition)—*Morning Prayer as Redemptive Thinking*. In this practical view of redemptive thinking he begins:

The Jewish liturgical day begins at nightfall. . . How we greet any given day depends in large measure on what happened, last night, to the day before. . . (p. 54).

By shifting the focus and expectation of our secular lives, he endeavours to bring us to understand that it is the judgements which we make daily that affect the collective understanding of redemption in the light of the Word of God, which is celebrated liturgically and lived daily.

Using the specific Hebrew prayers of Jewish tradition, Ochs points out our need to transcend what he terms the “binarism” of secular thought, the logic of linear thinking, and the non-redemptive patterns which keep God away from the individual in community. Throughout the article, he points to a corporate imperative in liturgy that moves us from the “liberal ‘I think’ . . . to the corporate ‘we’ of Israel” (p. 85).

Asking the question how does history matter for our vision of eternity, Robert Gibbs, a philosopher at the University of

Toronto, looks at the ancient Hebrew practice of rolling the scroll in the course of the liturgical year:

The challenge is to live in time in a different fashion, to think about lived time as a place where eternity enters history (p. 127).

Ben Quash (Peterhouse, Cambridge) in his contribution, “Holy Seeds: The Trisagion and the Liturgical Untilling of Time”, explores the notion that liturgy has an immense power of political resistance with genuine contemporary implications. Examining the text of Revelation 4 he makes the point that the early Christians made a political commitment to worship Christ, the rising sun of the east, instead of bowing down to the emperor in the west. They were prepared to ‘sing a new song,’ the song of triple praise to the one God of the Jew-

The early Christians made a political commitment to worship Christ, the rising sun of the east, instead of bowing down to the emperor in the west.

ish and Christian scriptures.

Quash finds, however, that the inverse of the triple “holy” of the Christian Eucharist is increasingly found in the behaviour of people today who do not sing the Trisagion. Their devotion is to a political and economic system which he claims:

. . . is the dark inverse of the vision of Revelation, because the loudest and most united voices are not singing the praise of the Lamb with wounds of self-giving love—the wounds which are signs of a life lived for others . . . The loudest voices praise the full flowering of a global market, which increases its grip from day to day . . . (p. 147).

Quash cites Nicholas Boyle in Hegel and the *End of History* (New Blackfriars, 1995,

76:891, 112) and echoes Boyle’s concern for the “proliferating tendrils of cables, TV channels and interconnected computers as a spiritual and political challenge to the ‘new song.’”

A deeply trinitarian note is struck as Quash refers to Hans Urs von Balthasar’s Johannine theology of the divine gathering. Drawing extensively from Balthasar’s *Theo-Drama* he says:

There is a process here of dividing in order to unite reminiscent of the first creation . . . What Balthasar is exploring in his interpretation of this dynamic is the idea that God “has to campaign against recalcitrant human freedom for the sake of the coming kingdom [*Theo-Drama*, Vol. IV, p. 427]” (p. 156).

For the redemption of time, the liturgy speaks powerfully its trinitarian song and so plays an essential role in the pattern of the redemption of humanity through the song of the gathered community, of those who pursue the option for the Kingdom of God. Here is the liturgical call for patience over grasping and for gathering with Christ rather than seeking the means and methods of power through division, individualism, and acquisition. Quoting Balthasar again Quash asserts “this power that resists the powerlessness of the Cross is bound to destroy itself”—destroy itself, that is, in time. It is prayerful patience for God’s time that the author claims is at the heart of the liturgy’s Trisagion:

And could the liturgy be a training in exactly this patience, this learning to wait well, for the sake of conversion of heart, and transformation of social life (p.159)?

Theological aesthetics: a reader

Gesa Elsbeth Thiessen (Eerdmans, 2004)

Beginning with the work of Irenaeus, Hilary of Potiers and Ephrem the Syrian, the book considers the theology of beauty throughout the history of the Church up to the 20th century and such thinkers as von Balthasar, Hartshorne, Ouspensky, McFague, and Alejandro Garcia-Rivera.

The broad scope of this volume gives some useful background to those who are studying aesthetics as well as to the general reader thinking about the principles of beauty as they relate to music, the arts, theology, and liturgy.

It is only in the 18th century that aesthetics became a separate discipline in philosophy. References to philosophy as it has impacted theologians are drawn from Kant, Hegel, and Kierkegaard, along with references from theologians not usually associated with aesthetics such as Barth, Brunner, and Boff. In addition to the discursive extracts, the volume also contains extracts from the poetry and hymn texts by Francis of Assisi, John of the Cross, George Herbert, and Charles Wesley.

Hildegard of Bingen's treatment of the vision of God as it relates to beauty and goodness is colourful indeed. Humanity is visualized as one crowned with the colours of beauty:

Thus she wears a gold crown on her head . . . crowned with the gold crown of the precious and resplendent Incarnation of the Saviour . . . It is radiantly adorned with green and red precious stones and white pearls . . . the Son of God wrought them in the greenness of the blossoming of the virtues in his teaching, and in the redness of his blood when he suffered death on the cross . . . and in the whiteness of his resurrection and ascension (p. 80).

Von Balthasar's massive contribution to theological aesthetics is summarized too briefly as it relates to the glory which is revealed in Christ and in the work of the Spirit at all levels of creation. Theological aesthetics must be developed in two phases, Balthasar contends: first, there is The Theology of Vision (fundamental

theology) or the perception of the form of God's self-revelation and, second, there is The Theology of Rapture (dogmatic theology) or aesthetics as a theory about the incarnation of God's glory and the consequent elevation of humanity to participate in the glory of God.

Other late 20th century writers are considered in Thiessen's review of recent writings on aesthetic theology. In the chapter "Art and the Beauty of God," Richard Harries, the former bishop of Oxford, reflects upon beauty in the Gospel according to John:

When goodness, truth and beauty are combined we have glory. When boundless goodness, total truth and sublime beauty are combined in supreme degree, we have divine glory . . . It is the Christian conviction that this glory is fully known in Jesus Christ. He is "the Lord of glory" (1 Corinthians 2.8).

. . . But it is in John's Gospel where the theme receives most sustained and consistent treatment. When the Word became flesh, "We beheld his glory, glory as of the only son from the Father" (John 1.14) (p. 352-353).

The author includes short assessments of the work of Leonid Ouspensky and Vladimir Lossky on icons, the Neo-Thomist work of John Navone and Alejandro Garcia-Rivera, the Berkeley Jesuit (The Community of the Beautiful: A Theological Aesthetic).

In all, this reader is a valuable summary of the field of aesthetics which, as Thiessen insists, has an essential role in the eschatological vision of God, a future hope only dimly perceived but which gives us an opportunity to "imagine and express the world as it could or should be" (p. 6).

Corpus mysticum: the eucha- rist and the Church in the middle ages

Henri Cardinal de Lubac, sj; translated by Gemma Simmonds, cj, with Richard Price; edited by Laurence Paul Hemming and Susan Frank Parsons (SCM Press, 2006)

De Lubac, like Michael Ramsey, insisted that there never has been Christianity without the Church. The Church is not ancillary to the Gospel, or a means of communicating the Gospel message, but is the Gospel, indivisible and inseparable from it. The Church, in turn, is inseparable from her ministry: and the sacred function of the priesthood is unparalleled in human history.

Hans Urs von Balthasar described de Lubac as "a young David, come onto the field against the Goliath of modern rationalization." De Lubac is studied today mostly for his ecclesiology but it was in the area of philosophical theology that he provoked controversy in his own lifetime. He opposed the popular neo-Thomist position which held that there could be a hypothetical natural end or telos for humanity in the absence of grace.

De Lubac argued, against the neo-

Thomists, that there is no such thing, for humanity, as 'pure' nature but that, uniquely, the human soul can realize the full splendour of grace given to it. There is in the human soul, he insisted, a natural desire for God, and anything which takes a human being away from God is destructive fantasy.

Some have held that de Lubac's thinking is a threat to the freedom of divine grace. But the lasting achievement of his challenge to some neo-Thomist interpretations is to guarantee the sense of the sacred not as a foreign, invading force in a mundane and secular world, but rather as intimately related to creation.

Following de Lubac, a theological consensus began to develop that anthropology and ecclesiology are each fully intelligible only in the light of the other. This brings us to some of the burning questions

of the day as they relate to human sexuality, the sacramentality of marriage, and the authority and teaching office of the Church.

This is the first publication in English of *Corpus Mysticum*, de Lubac's magnum opus on eucharistic theology.

The book is an analysis of that process whereby the term mystical body ceased to be applied to the eucharistic presence of Christ, and became transposed as a metaphor for the Church as a whole. This was a development opposed by de Lubac and others of his school of thought, because the process leads to Christian rationalism and to the defeat of mystery by the logical and cerebral. He saw Anselm and Abelard as particularly responsible for this trend in theology. He indicates an opposition between continental and Anglo-Saxon philosophy which can be traced back for a millennium.

Only scholars in the field will read the whole from cover to cover, but this is a worthwhile addition to the field and will serve as a reference for many.



Hans Urs von Balthasar

From Oxford University Press

A history of Christian worship and a guide to the *Book of Common Prayer*

In the last year, two valuable and exciting new resources from Oxford Press have become available for students of the liturgy, in general, and students of Anglican liturgy, in particular.

By Dean Mercer

The first is *The Oxford Guide to the Book of Common Prayer* (OGBCP). It provides a comprehensive overview of the history and development of the Prayer Book. It offers a study of key areas, such as the liturgical calendar, the Daily Offices, the Eucharist, Baptism, etc. Usefully, it offers something of an appraisal of where we are today, for instance, Canada is in its 22nd year since the introduction of the *Book of Alternative Services*.

The OGBCP offers some perspective on the BAS, not just in comparison to the prayer books from which the Canadian BCP descends, but also with other modern rites issued in the other provinces of the Anglican Communion. This may be the most important and exciting part of the book. The OGBCP also provides a study and evaluation of the development and changes to the *Book of Common Prayer* that have taken place throughout the provinces of the Church.

The second new volume is *The Oxford History of Christian Worship*. The aims of the editors here are broader as they attempt to cover key subject areas and key periods of development in the Church with several ruminations about the direction of trends

for the future. Like the OGBCP, this book is a current and comprehensive study in a single volume.

Anyone attempting to teach liturgy, whether in the classroom or parish, is blessing the name of Oxford University Press for these outstanding resources. Anyone generally interested has two great reads before them. Large topics are surveyed in two comprehensive volumes presenting a Who's Who of Anglican and Christian liturgical scholarship leading the reader through.

F. Dean Mercer is rector of St. Paul's, Lamoreaux, Toronto

Editor's Note: Dean assures us that more detailed reviews of sections of these volumes are to follow in subsequent numbers of *Liturgy Canada*. In particular we would like to review topics written by Canadians.

The following is a partial list, by section, of some topics treated in the *Oxford Guide to the Book of Common Prayer*. Contributors who wish to review one or more of these topics for publication in *LC* are invited to contact the Review Editor.

The Oxford History of Christian Worship

Geoffrey Wainwright, Karen Westerfield Tucker, editors (Oxford University Press, 2005)

The Oxford Guide to the Book of Common Prayer

Charles Hefling, Cynthia Shattuck, editors (Oxford University Press, 2006)

Topics treated in the *Oxford Guide to the Book of Common Prayer*

PART ONE

'But One Use': The Birth of the Classical Prayer Book / *Worship by the Book*, Kenneth Stevenson / *Early Translations*, J. Robert Wright / *The 'Liturgy of Comprehension'*, Charles Hefling / *The Shape of the Classical Book of Common Prayer*, J. Neil Alexander

PART TWO

The Social and Cultural Life of the Prayer Book / *The Prayer Book and the Parish Church: From the Restoration to the Oxford Movement*, Jeremy Gregory / *Prayer Book Architecture*, James F. White / *The Prayer Book as 'Sacred Text'*, Kenneth Stevenson

PART THREE

The Prayer Book outside England
The Prayer Book in Anglican Churches
Scotland: Episcopalians and Nonjurors, Charles Hefling / *The Colonies and States of America*, Marion J. Hatchett / *British North America and Canada*, William R. Blott / *Southern Africa*, Cynthia Botha / *Ireland*, Brian Mayne / *The Prayer Book and Other Traditions* / *John Wesley and the Methodists*, Karen B. Westerfield Tucker / *Churches in the Continuing Anglican Tradition*, Lesley A. Northup / *The Prayer Book and Lutheranism*, Philip H. Pfatteicher

PART FOUR

From Uniformity to Family Resemblance
Prayer Books in the Twentieth Century
The Prayer Book 'Crisis' in England, Bryan Spinks / *The Legacy of the Church of South India*, Colin Buchanan / *The Liturgical Movement and Its Consequences*, John F. Baldovin, S.J. / *Preserving the Classical Prayer Books*, Colin Buchanan

PART FIVE

Family Portraits Prayer Books Today
Inculturation and Anglican Worship, Ian T. Douglas / *Anglican Liturgies in Eastern Africa*, Esther Mombo / *The Anglican Church of Kenya*, Grant LeMarquand / *The Church of Nigeria: The Book of Common Prayer*, David C. Okeke / *The Province of Southern Africa*, Michael Nuttall / *Rites and Books in the Pacific* / *The*

Anglican Church of Australia, Charles Sherlock / *The Anglican Church in Aotearoa, New Zealand, and Polynesia*, Kenneth Booth / *The Church of Melanesia*, Terry Brown / *The Anglican Church of Papua New Guinea*, Justus VanHouten, S.S.F. / *Rites and Books in the Americas* / *The Episcopal Church in the U.S.A.*, Lesley A. Northup / *Native American Translations* / *The Anglican Church of Canada*, John W. B. Hill / *Indigenous Canadian Translations* / *The Province of the West Indies*, Charles Hefling / *The Book of Common Prayer in Spanish*, Juan M. C. Oliver / *Rites and Books in Asia* / *The Episcopal Church in the Philippines*, Tomas S. Madela / *Japan: Nippon Sei Ko Kai*, John M. Yoshida / *The Chinese Prayer Book*, Sze-kar Wan / *The Anglican Church of Korea*, Nak-Hyon Joseph Joo / *Rites and Books in Europe* / *The Church of England: Common Worship*, Trevor Lloyd / *The Scottish Episcopal Church*, Gianfranco Tellini / *The Church in Wales*, Robert Paterson / *The Church of Ireland*, Harold Miller / *Anglican Churches in Europe*, Jeffery Rowthorn

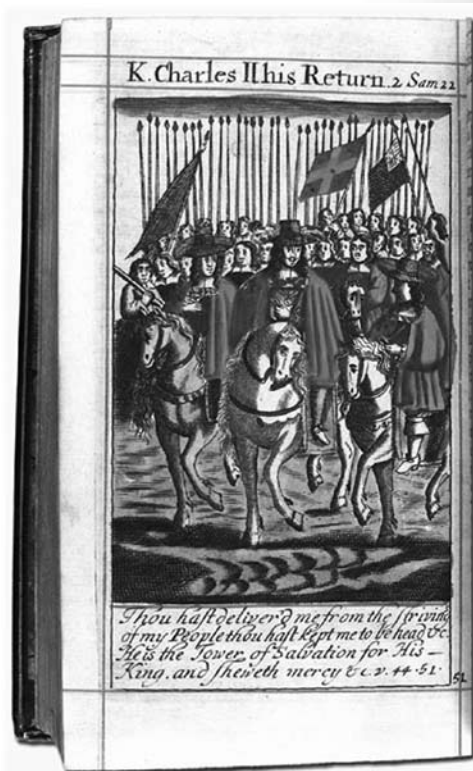
PART SIX

Worship in the Prayer Book Family
Anglicans and Liturgical Revision, Richard Geoffrey Leggett / *The Daily Office*, John Gibaut / *The Eucharist*, Ronald Dowling / *Sanctifying Time: The Calendar*, Leonel L. Mitchell / *Rites of Initiation*, Ruth A. Meyers / *Catechisms*, James F. Turrell / *Marriage*, Gillian Varcoe / *Funeral Rites*, Trevor Lloyd / *Anglican Ordinals*, Richard Geoffrey Leggett

PART SEVEN

The Future Book of Common Prayer
The Book of Common Prayer and Technology, Donald Kraus / *The Prayer Book in Cyberspace*, Clayton L. Morris / *The Future of Common Prayer*, Pierre W. Whalon.

Canada is in its twenty-second year since the introduction of the *Book of Alternative Services*



A page from the Book of Common Prayer

ORIENTATION IN WORSHIP:

historical and theological reflections

Looking at Liturgy Aidan Nichols (Ignatius Press: San Francisco, 1996)

This book is worth our consideration, first of all, because it is preliminary to the liturgical work of U.M. Lang, Alcuin Reid, and Jonathan Robinson (reviewed in LC, XI/2, 2006). The work also predates recent re-assessments of contemporary liturgy and architecture. It is a good brief summary and, at times, a trenchant critique of the theological, sociological, and architectural concepts upon which the 20th century reform of the liturgy and the re-shaping of spaces for worship has been carried out in many places.

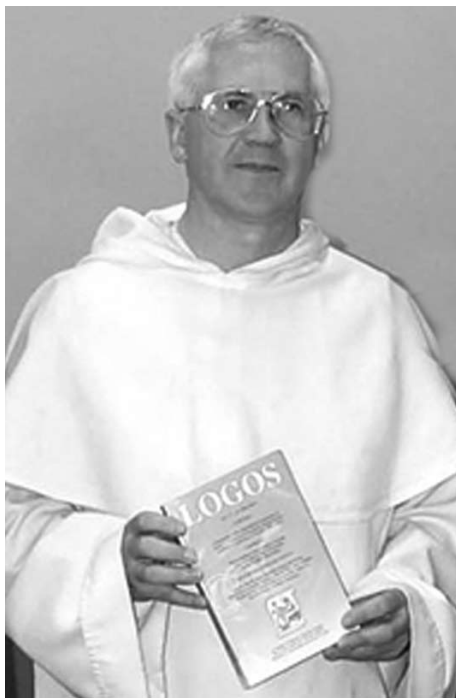
Aidan Nichols is a much sought after lecturer in the UK, Europe, and the USA. A Dominican, he brings his considerable scholarly weight to “the reform of the reform” – the call for a reassessment of how the documents of Vatican II have been applied. The author has also written widely about the application of doctrine in the Roman, Anglican, Lutheran, and Orthodox communions.

In his Preface, Nichols introduces his wide-ranging critique with an appeal to consider liturgy in a much broader context:

“Liturgy is too important to be left to liturgists”. This dictum could also be interpreted as directing our attention to the help that theologians and historians, anthropologists and sociologists, and students of architecture and the other visual arts, of music and language might have to contribute. . . (ii)

In his survey of the sources in his chapter “The Importance of Ritual,” Nichols points to principles which were developed in the early 20th century. He goes on to point out that these were often overlooked or ignored in the actual architecture, language, ritual, and ceremonial developed in the latter part of the past century.

The author examines how “the cult of choice” has had sociological implications which have powerfully affected liturgical reform in terms of unpredictable effervescence and unrestricted personalism in the formulation and celebration of liturgy (p.



Aidan Nichols

76). These changeable elements are a reflection, the author contends, of the subjectivism of the post-modern era, a type of hothouse aestheticism which does not have the power to sustain a truly transformative spirituality.

Nichols concludes by answering several questions posed by restless revisionism. First, he holds that a halt to hurried attempts to “update” the Liturgy is needed to prevent what he terms “the further erosion of the liturgical patrimony of Western Catholicism” (p. 116). He then pro-

poses a positive response, “namely, the prayerful, dignified, correct and where appropriate solemn celebration” of the current modern-language rites. In addition, the author suggests, as did some in a recent issue of *Liturgy Canada* (2005), an augmentation of the Lectionary resources, though not on the system of two- or three-year cycles.

In all, Aidan Nichols lays out a challenging agenda which appears to be taken up by some authors briefly noted in this issue, as well as others in Anglican and Lutheran circles who seek to discern the spirit and shape of the “reform of the reform”:

Today the question [of orientation] should be determined, in my judgment, in relation to the threat of what we can call “cultic immanentism”: the danger, namely, of a congregation’s covert self-reference in a horizontal, humanistic world. . . communal warmth, friendliness, welcoming hospitality, can easily be mistaken for the source and summit of the faith. Not unconnected with this is the possibility that the personality of the priest (inevitably, as president, the principal facilitator of such a therapeutic support-group) will become the main ingredient of the whole ritual. Unfortunately, the “liveliest church in town” has little to do with the life the Gospel speaks of (p. 97).

The Reform of the Roman Liturgy

Klaus Gamber

translated by K.D. Grimm

(San Juan Capistrano, California: Una Voce Press – original German text, 1993)

Gamber quotes St. Augustine to set out the context for his reflection upon the reform of the Liturgy and the continuities which are critical:

When we rise to pray, we turn East, where heaven begins. And we do this not because God is there, as if He had moved away from the other directions on earth . . . , but rather to help us remember to turn our mind towards a higher order, that is, to God (p. 80).

Which direction did the congregation face in early Christian communities? It is not clear that anyone knows the answer to this question for certain. Joseph Jungmann, Louis Bouyer, and Klaus Gamber (all very respectable liturgists) believe that in these churches the congregation, too,

would have turned to face the east. Western Churches built after the 4th century generally conformed to the eastern practice and sited the altar in the east end:

While in the past, the priest functioned as the anonymous go-between, the first among the faithful, facing God and not the people, representative of all and together with them offering the Sacrifice, while reciting prayers that have been prescribed for him – today he is a distinct person, with personal characteristics, his personal life-style, his face turned towards the people. For many priests this change is a temptation they cannot handle, the prostitution of their person. Some priests are quite adept – some less so – at taking personal advantage of a situation. Their gestures, their facial expressions, their movements, their overall behaviour, all serve to subjectively attract attention to their person. Some draw attention to themselves by making repetitive observations, issuing instructions, and lately, by delivering personalized addresses of welcome and farewell... To them, the level of success in their performance is a measure of their personal power and thus the indicator of their feeling of personal security and self-assurance (pp. 86–87).

Elsewhere Gamber cites K.G. Rey's "Signs of Puberty in the Catholic Church" in *The Reform of the Roman Liturgy: Its Problems and Backgrounds*:

The custom of facing East in prayer is as old as the Church; it is a tradition that cannot be changed. It symbolizes a continuous "looking out in the direction of the Lord" (J. Kunstmann), or, as Origen says in his tract about praying, it is "an allegory of the soul looking towards the beginning of the true light, looking forward to the happy fulfillment of our hope when the splendour of our great God and Saviour Christ Jesus will appear (Tit. 2:13) (pp. 172–173).

Gamber, along with other post-Vatican II liturgists, contends that the original meaning of what has been called "the priest turning his back on the people" is quite the opposite. As argued by Jungmann, Lang, Nichols, Reid, Robinson, and an increasing number of liturgical scholars, the priest and people together facing the same way is the common act of trinitarian worship.

Editor's note:

In light of this review of the recent rethinking of historical, theological, and architectural material we have the following from one who has potentially the greatest influence over liturgy for the greatest number of Christians. Joseph Ratzinger (Pope Benedict XVI) is a noted theologian and liturgical scholar in his own right. He offered the following reflections in his book, *The Spirit of the Liturgy* (reviewed in *LC*, XI/1, 2005):

The Eucharist that Christians celebrate really cannot be adequately described by the term "meal." True, the Lord established the new reality of Christian worship within the framework of a Jewish (Passover) meal, but it was precisely this new reality, not the meal as such, that he commanded us to repeat. Very soon the new reality was separated from its ancient context and found its proper and suitable form, a form already predetermined by the fact that the Eucharist refers back to the Cross and thus to the transformation of Temple sacrifice into worship of God that is in harmony with logos.

... the synagogue liturgy of the Word, renewed and deepened in a Christian way, merged with the remembrance of Christ's death and Resurrection to become the Eucharist . . . "Do this" fulfilled. This new and all-encompassing form of worship could not be derived simply from the meal but had to be defined through the intercommunion of Temple and synagogue, Word and sacrament, cosmos and history." (pp. 78–79)

With regard to the presiding celebrant and the gathered community:

The turning of the priest toward the people has turned the community into a self-enclosed circle. In its outward form, it no longer opens out on what lies ahead and above, but is closed in on itself. The common turning toward the east was not a "celebration toward the wall"; it did not mean that the priest 'had his back to the people': the priest himself was not regarded as so important. For just as the congregation in the synagogue looked toward Jerusalem so, in the Christian liturgy, the congregation looked together "toward the Lord." . . . It was much more a question of priest and people facing in the same direction, knowing that together they

were in a procession toward the Lord. They did not close themselves into a circle; they did not gaze at one another; but as the pilgrim People of God they set off for the Oriens, for the Christ who comes to meet us (p. 80).

Augustine promoted this form in the West. Following the sermon at the Eucharist the prayer 'Conversi ad Dominum' was offered:

Priest and people were united in facing eastward; that is, a cosmic symbolism was drawn into the community celebration – a factor of considerable importance. For the true location and the true context of the eucharistic celebration is the whole cosmos. "Facing east" makes this cosmic dimension of the Eucharist present through liturgical gesture

Because of the rising sun, the east-oriens– was naturally both a symbol of the Resurrection (and to that extent it was not merely a Christological statement but also a reminder of the Father's power and the influence of the Holy Spirit) and a presentation of the hope of the parousia. Where priest and people face the same way, what we have is a cosmic orientation and also an interpretation of the Eucharist in terms of resurrection and trinitarian theology. Hence it is also an interpretation in terms of parousia, a theology of hope, in which every Mass is an approach to the return of Christ (pp. 140–141).

The Fate of the Communion: The Agony of Anglicanism and the Future of a Global Church

Ephriam Radner and Philip Turner (Eerdmans, 2006)

This is a passionate and challenging work about the future of the worldwide Anglican Communion which, at the beginning of the 21st century, is at a crossroads.

The book looks at the themes of authority in the Communion, holiness, humiliation, conciliarity, denominationalism, and the pursuit of truth as it relates to revelation and the interpretation of scripture. In all, it is a very demanding task the authors set out and many will question their approach. No one can question, however, the seriousness of the endeavour or its importance if there is to continue to be a worldwide and coherent witness to the revelation of God through an Anglican Communion.

Addressed in four sections are the themes: "The Challenge of the Present Moment", "Questions of Authority", "Questions of Communion", and "The Future of the Communion". The role of liturgy is dealt with in a chapter by Turner entitled "Diversity and Integrity":

The Challenges of Life Together." Referring to the oft quoted fact that Anglicanism does not have an Augsburg or Westminster Confession nor conciliar documents such as Trent or Vatican II, Turner states that doctrinal content is "scattered through a complex of practices rather than focused in a specifically theological document" (p. 124).

The challenge the author sees with our liturgically expressed doctrinal content is, as pointed out by Bishop Stephen Sykes, "to make more explicit the largely implicit doctrinal content" (p. 125). This view of liturgy as articulating normative principles is then related to other elements of authority within the Communion. Turner allows that episcopacy, creed, and canon law along with other authoritative elements must inter-relate to produce eccle-



Ephriam Radner

sial unity.

We do not wish to deny the importance of any of these points of reference. Each of these varying forms of authority play their part in maintaining the right relation between integrity and diversity, but none can function on its own apart from the communal practices and virtue that they serve and from which they are derived. Thus, we can say by way of summary that ecclesial integrity and tolerable diversity in many cases are not matters with a fixed and plainly recognizable identity. Rather, the first is preserved and the latter

promoted when Christians in communion one with another are rooted in the common practice of hearing the Scriptures entire in an ordered manner and within ordered forms of common worship (p. 133).

Ephriam Radner concludes the book with a chapter uncomfortably entitled "The Humiliation of Anglicanism and Christian Life." Linking the principle of communion to suffering and humiliation, Radner says:

The "church as communion" represents, theologically, the way in which the church finds, in her common life doggedly pursued amid all its imperfections and mutual failures, the forms of her Lord's life. As God lives *this* life, the Christian finds answers to the questions of communion's weakness by discovering the words of Jesus' given form in her own responses . . .

As the very divine gift of the Body of Christ given over to humankind the "communion answer" to the question of what God is doing in communion's own disintegrating assault is this: the humiliation of the exalted, for the resurrection of the debased (p. 256).

Central to the thesis of this book is the notion that reconciliation is only possible through repentance and renewal. Philip Turner sets out the challenge for all those truly seeking unity and communion:

This renewal will have to be of a particular sort. It will have to be one that does not focus on the self and its particular needs . . . but rather a new life in the body of Christ. It will have to be a renewal of a catholic nature – one that recognizes that we grow in Christ through incorporation into a communion of believers who profess one Lord, one Faith and one Baptism and who follow one way rather than many (p. 149).

Holy Saturday – bearing humanity’s darkness or harrowing hell

Two assessments of the work of Hans Urs von Balthasar are presented in two very different formats. The first book is actually a thesis and the second, a companion to the multi-volume Balthasar opus now in English language translation. Reviewed by John Hodgins

LIGHT IN DARKNESS: Hans Urs Von Balthasar and the Catholic Doctrine of Christ’s Descent into Hell

Alyssa Lyra Pitstick (Eerdmans, 2007)

If the Easter Vigil is the ultimate celebration of the Christian Passover and the apex of the Christian year, then Holy Saturday and its theological and liturgical meaning must be of singular importance to Christians.

A young theologian in her doctoral dissertation – turned here into a major theological text – challenges the contention of one of the great theologians of the 20th century on the central creedal affirmation that is marked by Holy Saturday – the descent of Christ into hell.

Balthasar’s groundbreaking work asserts that the identification of Christ with suffering and all human experience extends even to his suffering in the state of “divine absence”– hell. This total identification with humanity, he contends, is at the very centre of the Christian faith. Balthasar explores the implications of Christ not simply harrowing hell to set souls free from “the limbo of the Fathers,” the traditional understanding in the East and West.

Theologians have been debating Balthasar’s radical idea since he first published it in German. Now, with most his work widely translated, his influence continues to grow in theological circles as well as with regard to his influence on official Church teaching. Quoted widely, he was created a Cardinal Priest just before his death. In Pitstick’s analysis, however, Balthasar’s departure from traditional Christian teaching in this critical area marks, to say the least, a serious theological misstep.



Pitstick brings an incisive mind to an extensive consideration of the Bible, Creeds, the Magisterium, and the *sensus fidelium* as well as to her assessment of liturgy and art in this audacious and thoroughgoing critique. In terms of the liturgical importance for her argument and for an understanding of the Great Tradition she states:

The pre-eminent expression of apostolic Tradition is the liturgy of the Church. *Lex orandi, lex credendi*: The rule of prayer is the rule of belief . . . with respect to Christ’s descent into hell, it is important then to probe the liturgies and prayers, both Eastern and Western, connected to the commemoration of this mystery (p. 61).

The author examines numerous liturgical texts and theological statements from various eras of the Church’s history, from both East and West. In her assessment of these texts as they relate to the distinction between Christ’s suffering on Good Friday

and his application of salvific grace to the dead on Holy Saturday she states:

The essential difference between the mysteries of Good Friday and Holy Saturday is indicated by the Byzantine texts for Good Friday and the Exaltation of the Cross. The difference is made even more evident in the liturgical texts for Holy Saturday itself. Matins of Holy Saturday, also known as the Office of the Burial of Christ, similarly testifies to the redemptive nature of Christ’s death on the cross and the salvific character of His descent. Perhaps the clearest statement is in the Melkite-Byzantine rite of the Blessing of the New Light. It speaks first of the crucifixion, “But you, O Lord, . . . submitted Yourself to death . . . in order to lead us back to that former glory and light from which we had fallen away.

With regard to the role of art in determining the meaning of this creedal affirmation, she looks first at the profound role of icons in Eastern Christianity but claims that Western art is also a consistent witness to the universal understanding of the harrowing:

Like Eastern icons, visual Christian art of the West also reflects the traditional teaching of the Church concerning Christ’s descent, frequently called in English “the Harrowing of Hell”. Works of Western sacred art do not have the prescribed relation to the liturgy as do icons. Nevertheless, the uniformity and the universality of Western representations of Christ’s descent, as well as their harmony with the liturgical icons of the East, indicate an authentic expression of the *sensus fidelium* (p. 79).

This book is receiving wide attention in theological publications and presages a notable and likely controversial career for the youthful Alyssa Pitstick.

THE CAMBRIDGE COMPANION TO HANS URS VON BALTHASAR

Edited by Edward T. Oakes and David Moss (Cambridge University Press, 2004)

This useful summary of the works and themes pursued by the great theologian, now in paperback, is a good starting point for those who are beginning to read the many translations now available in English of one of the most influential theologians of the past century.

Balthasar was a force behind the Com-

munio movement and after his wilderness years (he left the Jesuit order), a long association with a Swiss mystic, then the founding of the Community of St. John, he was consulted by and gave advice to the Vatican on matters of faith and doctrine. He became a close associate of the current pope (Benedict XVI). Balthasar's monumental Theo-Drama will be studied by generations of theological students, as will all of his prodigious output.

Edward Oakes, one of the editors of this volume of essays by various noted scholars has, in other fora, sharply criticized Pistick's analysis of Balthasar's writings on the theme of Holy Saturday. In this volume, Rowan Williams contributes a chapter entitled "Balthasar and the Trinity" in which he sympathetically examines the contentious issue of the descent into hell and its implications for the theology of the Holy Trinity.

The current Archbishop of Canterbury gets right to the heart of the matter, beginning his article with the question: "What does it mean to identify, as the definitive embodiment of God in human history, someone who declares himself abandoned by God?"

Williams goes on to point out that this question is at the very centre of Balthasar's entire theological vision and is most poignant in his assessment of the meaning of the silent hiatus of Holy Saturday and utter abandonment posited by Balthasar. Williams quotes Balthasar's *Mysterium Paschale*, pointing to the apophatic reality of Holy Saturday: "It is for the sake of this day that the Son became man." (MP 49). Using this assertion, Williams sums up Balthasar's theological and liturgical meaning: "only in this way can God display the divine freedom to embrace completely what is not divine, and thus display what divinity concretely, triumphantly and unalterably is" (p. 37).

The liturgical application of Balthasar's Theo-drama is evoked by Williams' conclusion in which he summarizes Balthasar's trinitarian theology as that which restates "the primary calling of all theology . . . to trace the path of the eternal Son to the eternal Father in time so as to rekindle our own longing and confidence in the gift of the Spirit which makes the path our own" (p. 50).

A variety of other distinguished authors included in this Companion attest to the wide interest in Balthasar across

denominational and national boundaries. These include, amongst others, Geoffrey Wainwright (Methodist at Duke U.), Corrine Crammer (Episcopalian at Emory U.), Oliver Davies (King's College, London, UK), John Webster (U. of Aberdeen, formerly U. of Toronto) and Ben Quash (Dean of Peterhouse, Cambridge).

This Companion evokes what Archbishop Williams describes as a challenge raised by the central and controversial issue of suffering and abandonment as

Briefly noted

**Sacrifice and Community:
Jewish Offering and Christian Eucharist**
Matthew Levering (Blackwell, 2006)

The connection between sacrifice as outlined in the Hebrew Old Testament and the nature of the Eucharist are, for Levering, inseparable. The author assesses, as well, the meaning of Real Presence in the Eucharist as it relates to Christ's one complete sacrifice which fulfills for Christians that which is prefigured in the history of the Jewish people, the people of Jesus of Nazareth, the Lamb of God. A thoughtful, scholarly and devotional book, the ideas here are important for eucharistic preaching and a deeper understanding of the Hebrew Scriptures as they relate to the liturgy.

Walking to Emmaus
Eamon Duffy (Burns and Oates, 2006)

Eamon Duffy, a scholar of the first rank who has revolutionized scholarship in his field, is also a man of deep conviction who struggles with the problems of being a Christian in the modern world. In demand as a speaker on historical and spiritual matters, his *Walking to Emmaus* is a collection of his talks, many given to undergraduates at Cambridge University.

Topics in this collection include the current interest in monasticism, a new understanding of St. Valentine's Day, the spiritual and the flesh in human experience. The book includes an autobiographical introduction explaining how Duffy's life as a scholar relates to his childhood, upbringing, and faith.

presented by Balthasar: We must consider our path and the path to theological and liturgical renewal as being grounded in the costly drama of God's love and self-giving, the sacrifice of the Cross, and the profound mystery of Holy Saturday, the bearing of all humanity's darkness and the harrowing of hell.

The King's Reformation
G.W. Bernard
(Yale University Press, 2006)

Another author, this one published in the USA, looks at the meaning of the Reformation period as it applies to the English-speaking peoples. Bernard examines the anachronistic view of the "English" Reformation concluding that it, in large measure, opposed what was understood to be Continental Protestantism. In fact, the author claims that the success which Henry VIII achieved was because he retained the Mass and Catholic teaching while raiding the monasteries and shrines though these were close to the popular piety of the English who understood England to be "Mary's Dowry."

Bernard makes his case that the king was respected as an anointed monarch and was, therefore, owed the allegiance of all Catholic Christians. While not painting Henry as anything other than a tyrannical dictator, he makes the point that in their powerless situation most people continued to think of themselves as connected to the Church which was not doctrinally different from what preceded the rule of Henry VIII. In the beginning, then, the changes were the King's Reformation, not Protestant, and certainly unlike anything in Europe.

The Church of Mary Tudor
Edited by Eamon Duffy and David Loades (Ashgate, 2006)

This is a sometimes surprising account of a queen whom Loades introduces as a Catholic humanist quite different from traditional accounts of her. He notes that Mary found herself in frequently difficult relations with the Church of Rome and was also critical of the pope. She sought to bring England back to the Catholicism

of her father after what she and her supporters saw as the radical and dangerously reckless excesses of those who used the reign of Edward VI to forward their continental Protestant ideas, which were generally contrary to the will of the majority of English Christians.

Lucy Wooding, a contributor to this collection, offers an analysis of the centrality of the Mass for the English through the period. She notes that the Eucharist, and the Real Presence of Christ, as traditionally understood, was a vital part of the social cohesion essential to the nation. This cohesion around the Sacrament was grounded in English Catholic culture while not depending upon the Papacy for its authenticity. Wooding contends that for Mary and the English society of her day the Mass was the essential element not the Roman connection. The rejection of the Mass by powerful elements in society was what, uncharacteristically, turned the humanist and highly educated Mary to the use of force because she saw this as "the sin against the Holy Ghost." John Edwards' enlightening assessment of the Spanish influence upon England at the time is a complement to the account given in the Dairmaid McCulloch biography of Cranmer which dealt with the earlier Spanish influences upon the Book of Common Prayer. *The Church of Mary Tudor* is a challenging re-assessment of her reign.

Ecstasy and Intimacy: When the Holy Spirit Meets the Human Spirit

Edith M. Humphrey (Eerdmans, 2006)

Looking to discern the mystical presence of the Holy Spirit in the intellectual, liturgical, and secular aspects of life, Edith Humphries offers a wide-ranging consideration of pneumatology. She challenges, however, many in the popular culture who seek spirituality as merely another experience:

Today many confuse "spirituality" with "experience" – the unintentional result being that they actually worship human esoteric moments or points of wonder, without apprehending the fuller reality that God has in store for us (p. 5).

The author reviews early Christian writings under the themes Love, Light, and Life. In the section dealing with Light, she considers the theology and per-

sonal reflections of a number of diverse Christian writers and artists from St. John Chrysostom to Charles Wesley.

... the Eucharist, and the Real Presence of Christ, as traditionally understood, was a vital part of the social cohesion essential to the nation.

Invitation

All members of *Liturgy Canada* (this means you) are invited to our

Annual General Meeting

on Monday June 11 at 7 p.m. at Mt. Carmel Retreat Centre in Niagara Falls, Ontario.

You are also welcome to join us for dinner.

Please let us know you are coming by sending an e-mail to John Wilton, our Business Manager, at litcan@liturgy.ca before June 5.

Received for review

Saved from Sacrifice: A Theology of the Cross, S. Mark Heim (Eerdmans, 2006)

Suffering and Salvation: The Salvific Meaning of Suffering in the Later Theology of Edward Schillebeeckx, Aloysius Rego (Peter's Press, Louvain, 2006)

Holy Bible, Human Bible: Questions Pastoral Practice Must Ask, Gordon Oliver (Eerdmans, 2006)

A Commentary on the Apocalypse of John, Edmondo F. Lupieri, (Italian Texts and Studies on Religion and Society, English Translation, Eerdmans, 2006)

The Reading and Preaching of the Scriptures in the Worship of the Christian Church, Volume 6: The Modern Age, Hughes Oliphant Old (Eerdmans 2007)

1 Corinthians: A Shorter Exegetical and Pastoral Commentary, Anthony C. Thiselton, (Eerdmans, 2006)

Forthcoming

At the Heart of the Gospel, L. Anne Jervis

Luther's Liturgical Music: Principles and Implications, Robin A. Leaver

The Uncreated Light, Solrunn Ness (foreword by David Bentley)

An Architecture of Immanence, Mark A. Torgerson

The Biblical Psalms in Christian Worship, John D. Witvliet

Please contact the *LC* Review Editor if you are interested in reviewing one of these works.