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D. Modern Europe and America

Liturgical books are tools that facilitate or enable the enactment of ritual actions. While liturgical books are not identical with liturgy in itself, most modern Christian liturgies require these books for the performance of the liturgy (Senn: 212). Christian denominations utilize liturgical books in varying ways that reflect (and help form) the implicit or explicit ecclesiologies and theologies of liturgy shared by the members of the tradition (Gy). In traditions that emphasize a hierarchical distinction between clerical and lay roles in the liturgy, their liturgical books often reflect this division of roles by providing distinct material in books intended for different participants, while traditions that reflect a more "horizontal" ecclesiology often provide the same book for each participant.

Liturgical books may be divided into three types: 1) those which give texts or music for the use of a liturgical minister acting on behalf of the assembly (e.g., Altar Missals, Lectionaries, Chant Books); 2) those which provide texts or music for the use of the congregation (e.g., Hand Missals, Hymnals); 3) those which give direction for the preparation of a liturgy (e.g., Ordos, Ceremonials). The first two types are used during the service itself, while the third is used in preparation for a liturgy.

In the Roman Catholic tradition, the liturgical books utilized in the modern period can be divided into two main sets: 1) those used between the Council of Trent (1545–63) and the Second Vatican Council (1962–65); and 2) those used after Vatican II. Following the decrees of Trent, Pius V promulgated new editions of the *Breviarium Romanum* (1568) and *Missale Romanum* (1570) that essentially presented the medieval liturgical tradition of the Roman Curia in a lightly revised format. The *Breviarium* presented the full texts of the Divine Office and the *Missale* the biblical readings and prayer texts of the Mass; in both cases, the books were intended for the use of the celebrant of the liturgy. Later popes issued post-Tridentine editions of the *Martyrologium Romanum* (1584), containing a list of saints commemorated liturgically throughout the year; the *Pontificale Romanum* (1595–96), containing the rituals and sacraments undertaken by a bishop; the *Caeremoniale Episcoporum* (1600), containing rubrical guides for liturgical ceremonies; and the *Rituale Romanum* (1614), containing rituals and sacraments undertaken by priests. (Facsimiles of these books have been published in the *Monumenta Liturgica Concilii Tridentini* series of the Libreria Editrice Vaticana.) Over the next four centuries, minor revisions of these books were undertaken by the Holy See (Jounel), while various religious orders and dioceses preserved or developed equivalent volumes (Smith 2014). Beginning in the 17th century and becoming widespread in the 19th century, the practice of printing "hand missals" with the Mass texts in Latin and vernacular translations encouraged attentive mental participation by the laity in the texts pronounced by the clergy and ministers (Chédozeau). During this period, Catholic hymnals gradually began to proliferate, offering hymns for congregational use as a supplement to the official liturgical chants sung at Mass and devotional activities (Muir). In the domain of liturgical chant, manuscript editions continued to be produced for centuries after the printing press, in addition to new editions printed in Europe and Latin America that variously adapted the Gregorian tradition to contemporary ideals or restored it according to early manuscripts (Combe; Davy-Rigaux; Haggh-Huglo; Smith 2012).

After the Second Vatican Council, a new set of liturgical books were published that maintained similar terminology to the post-Tridentine books while arranging the material in significantly different ways. Drawing on the early-medieval tradition of dividing the Mass texts into a Sacramentary with prayers and a Lectionary with readings, the *Missale Romanum* (1970) omitted the biblical readings, which were published separately in the *Lectionarium* (1970–72) following the citations provided in the *Ordo lectionum Missae* (1969). The *Breviarium Romanum* was retitled *Liturgia Horarum* (1971–72), and was marked by a radical restructuring of the Divine Office (Campbell). The component parts of the *Pontificale Romanum* and *Rituale Romanum* were now published in small volumes which offered individual rites, such as the *De Ordinatione Diaconi, Presbyteri et Episcopi* (1968; sacrament of Holy Orders), *Ordo Baptismi parvulorum* (1969; sacrament of Baptism), *Ordo Confirmationis* (1971; sacrament of Confirmation), and the *Ordo Paenitentiae* (1974; sacrament of Confession). Following the limited provisions for the use of vernacular languages provided for in the Vatican II Constitution *Sacrosanctum concilium* (1963), permission to use the vernacular in Catholic liturgy was progressively widened, leading to the publication of complete liturgical books in various local languages. Due to the regional jurisdictions of Roman Catholic Bishops' Conferences, different countries with the same language at times use different translations of the ritual and scriptural texts of the liturgy. Due both to changing clerical attitudes to lay modes of prayer as well as to the increased complexity of liturgical books following the post-Vatican II reforms (marked especially by the concurrent use of multiple cycles of readings for weekdays and Sundays), hand missals almost completely disappeared in post-Conciliar liturgical

practice. In recent decades, popular publications such as *Magnificat* have offered a lay-oriented guide to the prayers and readings of the Mass, supplementing liturgical material with spiritual reading and reflections. With the advent of hand-held computers, many clerics and lay people have begun to make use of digital versions of liturgical texts, for instance by accessing the Mass or Office texts with apps such as iBreviary (Berger).

Non-Catholic Christian denominations have a variety of approaches to liturgical books (White). Anglicans and Lutherans, for instance, are identified by liturgical historian Frank C. Senn as "book-centered traditions," while "on the other end of the liturgical spectrum [from Eastern Orthodoxy], those who offer contemporary services buy music for the worship team but words are projected on screens for the worshipers" (Senn: 211). In the 16th century, the Anglican *Book of Common Prayer* drew on pre-Reformation English liturgical traditions while melding a variety of Catholic, Protestant, and Reformed influences (Booty). In some Christian denominations, the Bible and hymnals took on a central place as liturgical books, offering a more free-form approach to choosing texts and hymns. After the Roman Catholic liturgical reform of the 1960s and 70s, some Christian denominations revised their liturgical books to match certain Catholic developments, most notably the three-year cycle of Lectionary readings (Curry).

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Innocent Smith

E. New Christian Churches and Religious Movements

New Christian organizations that have arisen out of schism tend to make use of their preferred liturgy of the parent tradition. Thus schismatical Anglican groups have typically reverted to the Book of Common Prayer (1662) since they object, among other things, to innovations enshrined in more recent liturgical manuals. Likewise, in the Roman Catholic tradition, present-day Sedavacantists have come to regard the Mass of Pope Paul VI, introduced in 1969 after the Second Vatican Council, as invalid. One principal objection is its alleged "Protestantizations," for example its replacement of words like "altar," "chalice," and "sacrifice" with "table," "cup," and "supper," and hence they prefer the old Latin Rite. Newly formed Orthodox Churches use the liturgy approved by the Patriarchate under which they fall, normally the Divine Liturgies of John Chrysostom, Basil the Great, and James of Jerusalem, sometimes in adapted form.

Protestant-related groups have less inclination to use liturgical books, preferring freer and, in some cases, more spontaneous worship. This is particularly true among Adventists, Pentecostals, and independent churches.

In the Church of Jesus Christ of Latter-day Saints, regular chapel services do not have a fixed pattern and do not make use of service of prayer books. However, in Mormon temples, there are written instructions for the ceremonies of Endowment, Sealing (in eternal marriage), and Ordinances (baptism on behalf of the dead). Although the texts of these temple ceremonies can be found online, attendees are instructed not to reveal their contents, which are regarded as too sacred to be divulged and discussed with others.

The Unification Church's principal liturgical book is *The Tradition Book One* (there is no Book Two), which sets out the organization's distinctive practices and ceremonies, most of which are derived from indigeneous Korean practice rather than Christianity. The only mention of the Bible is in the context of Sunday services, where provision is made for it to be read. There is no formal lectionary, and the reading and sermon topic are at the officiant's discretion. The Church's principal text *Exposition of the Divine Principle* is not used liturgically.

The Church of Scientology has two substantial manuals for its rites and ceremonies, but there is little mention of Christianity or the Bible, greater emphasis being placed on the words of founder-leader L. Ron Hubbard. *Background and Ceremonies* (1980) itemizes a number of verses that portray humankind as spirit (e.g., 1 John 5:6; John 14:6), but the Bible is not formally read at any service. However, it is permissible for a minister to quote from the Bible.

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