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Hugh Wybrew, *The Orthodox Liturgy: The Development of the Eucharistic Liturgy in the Byzantine Rite*. Crestwood, N.Y.: St. Vladimir's Seminary Press, 1990. xi, 189 pp. Paper: US \$9.95.

This delightful popular synthesis of the best and latest scholarship in the area of Byzantine liturgical history will be welcomed by academic and non-academic alike. The author, an Anglican canon at St. Mary Magdalene, Oxford, formerly a student of St. Sergius Institute in Paris, has masterfully brought together the structural analysis of Mateos and Taft; the history-of-interpretation insights of Schulz and Bomert; and the architectural findings of T. Mathews. He then peppers these throughout with historical details gleaned from numerous other sources never

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before synthesized into one work. Thus Wybrew thoroughly outlines the history of the components of the Byzantine Eucharistic celebration, without ever losing sight of the era and worldview that contributed to its formation.

The book begins with a discussion of the distinctive characteristics of the Byzantine Divine Liturgy which frequently strike the Western Christian as curious or incomprehensible. Throughout the work, in fact, Wybrew endeavours to keep in mind the concerns of his intended, Western Christian, readership. The next chapter, "The Sources of Tradition," treats the Scriptural and pre-Nicene roots of the Byzantine Eucharist. This helps counter the common tendency to divorce Byzantine worship from the heritage of the primitive Church. Throughout the rest of the book, Wybrew outlines and analyses the changes in the Divine Liturgy introduced during each stage of liturgical history, and concludes by discussing the minor changes adopted by the Orthodox in the post-Byzantine period.

Among the minor flaws in the book are the following: Wybrew is apparently unaware (pp. 81, 114) of Miguel Arranz' work on the Byzantine manuscript euchologies, recently published in *Orientalia Christiana Periodica*, which indicate that at Constantinople a catechumenate did survive throughout the middle-Byzantine period. Admittedly, the catechumens were usually three-year-old children (the usual age for baptism then), but they did form a large group, and could legitimately remain the subjects of the litany of the catechumens.

Wybrew's use of the term "proskomedion" will confuse many readers because he usually employs the term with reference to the prothesis (without initially making this explicit); and then on p. 117 he uses the word in the middle-Byzantine sense where the "Prayer of the Proskomidê" is the oration located today between the Cherubicon and the Creed: *Kyrie ho theos ho pantokratôr, ho monos hagios*. This inconsistency obscures his characterization of the prayers said today at the beginning of the Liturgy of the Eucharist.

The word "Russian" is used anachronistically twice to refer to "Rus'" (pp. vii, 129). Also, Wybrew should have explained that

he is using "Orthodox" in an inclusive sense to refer also to the Greco-Catholics, since he speaks of the worship at the Benedictine Abbey of Chevetogne as "Orthodox" (p. xi). Such an explanation would have been much appreciated, since many Western Christian readers may not realize that almost everything that Wybrew has written about the history of the "Orthodox" Liturgy applies as well to its "Byzantine Catholic" "counterpart."

Wybrew wrote this book for those "who have had some experience of the [Byzantine] Liturgy," but actually a great deal of experience will usually be required before the reader can easily follow the author's presentation. This is not because his presentation is obscure—quite the contrary. Rather, Wybrew does not provide enough "markers" (e.g. references to the actual wording of a prayer) to enable those less familiar with the Liturgy to know exactly to which text or rite he is referring. Certainly, his introduction of words such as "zeon" without an explanation of the term for another 43 pages suggests that the reader should be very familiar with the Byzantine Eucharist.

Finally, the author is inconsistent in providing references for direct quotations. Since the book was intended as a synthesis of existing scholarship, Wybrew pardonably has not provided critical apparatus (as is the case with Joseph Martos' *The Doors to the Sacred*—to name just one other example of a recent popular but serious work). Wybrew appropriately provides references for direct quotations in the first half of his work, but then suddenly stops doing so in the second half. This is probably the greatest flaw in the book, diminishing its value as a "serious" synthesis.

In spite of these shortcomings, Wybrew's book will probably remain for many years the best work in its class; and hopefully, will be updated and republished on a regular basis.

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