

THE BYZANTINE-SLAV LITURGY OF ST. JOHN CHRYSOSTOM: ITS ORIGIN AND EVOLUTION. By *Casimir Kucharek*. Allendale, N.J.: Alleluia Press, 1971. 836 pp. \$11.75.

Written by a priest of the Catholic Ukrainian rite, serving in Canada, this book was printed in Belgium and carries the imprimatur of the "Melkite" (Arab-speaking Greek Catholic) archbishop of America. Rather massive in size, the book is pretentiously advertised on the jacket: "What Jungmann had done for the Roman Mass, Father Kucharek has done for the Byzantine." Anyone familiar with the work of the distinguished German liturgiologist, one of the founders of contemporary research in the history of Christian worship, will find the comparison quite out of place. In fact, Father Kucharek's study, very confessional in character and spirit, does not reach the scholarly level and the historical competence which distinguishes a similar, recent publication by another Ukrainian Catholic, M. M. Solovey, which was also reviewed in the *Slavic Review* (March 1972, pp. 149-50).

Although some historical, hardly original information on the origins of Christian eucharistic worship and the development of the Byzantine rite can be found in the book (pp. 17-178), its major part is a descriptive explanation of the liturgy itself, as it is being used today by the Ukrainian Catholics. One of the most helpful and useful aspects of Father Kucharek's work is a rather complete presentation of the texts themselves, translated into English. The abundance of these translations, both in the historical and the descriptive parts of the book, accounts for its unusually massive length. All these translations are available elsewhere, but they are quite useful to the unprepared reader.

In his explanation of the various parts of the liturgy, the author does occasionally refer to history and critical scholarship. However, in some instances—for example, in his treatment of the *epiclesis* (the prayer of invocation of the Spirit: a long-standing issue between Orthodox and Roman Catholics)—he shows little theological and historical awareness (pp. 622-23). His approach to the theology of the liturgy follows the accepted pattern of Uniat Ukrainians and reflects the tragic history of that religious group (cf. the suppression of the *zeon-teplota* in the liturgy by the Synod of Zamosc in 1720, because this ancient Orthodox rite was "scandalizing the Latins," p. 683). An Orthodox will also find rather tasteless the author's considerations on the "hygiene" of communion (pp. 714-15).

In addition to his historical and theological explanation of the liturgy, the author offers a review of the "Oriental rites today" as a Roman Catholic sees them (persistent distinctions between "catholic" and "dissident"), and includes some information on North America (pp. 194-99). The thorny problem of Orthodox-Roman Catholic relations, with its stormy episodes in Canada and the United States, between 1880 and 1918, is carefully avoided.

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AKTUAL'NYE PROBLEMY ISTORII ROSSII EPOKHI FEODALIZMA: SBORNIK STATEI. Edited by *L. V. Cherepnin* et al. Akademiia nauk SSSR, Institut istorii SSSR. Moscow: "Nauka," 1970. 468 pp. 1.72 rubles.

If we may believe the editors of this volume, a great struggle is now going on, all over the world, with the "forces of peace, progress, and socialism" pitted against