

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

the "forces of aggression and reaction." The editors warn that anti-Communist ideologists, "for purposes of reactionary anti-Soviet propaganda, are resorting to falsification of our fatherland's history, beginning with earliest times. The restoration of historical truth is our duty as citizens, and we would like to think that this collection of articles will help unmask the present-day falsifiers of history and thereby contribute its share to the ideological strengthening of the socialist camp" (pp. 4-5). Similar sentiments echo throughout the volume. Ho hum.

Fortunately the collection includes some essays on a higher level of scholarship. Let us consider two examples. E. I. Kolycheva ("Nekotorye problemy rabstva i feodalizma v trudakh V. I. Lenina i sovetskoi istoriografii," pp. 120-47) surveys the kinds of slavery in pre-Petrine Russia and argues against the widely held view (propounded most persistently by the late B. D. Grekov) that the institution of slavery was markedly declining in Kievan Rus' and continued to decline after Kiev's fall. A. A. Zimin's article "V. I. Lenin o 'moskovskom tsarstve' i cherty feodal'noi razdroblennosti v politicheskom stroe Rossii XVI veka" (pp. 270-93) includes a helpful analysis of the relative power and status enjoyed by aristocratic groups such as the patrimonial or "appanage" princes (*udel'nye kniaz'ia*), the main types of service princes (*slushilnye kniaz'ia*), and others. Zimin also makes a well-documented distinction between the "single" or "united" (*edinoe*) state of fifteenth-century Russia and the "centralized" (*tsentralizovannoe*) state which evolved later.

Other contributions are more limited exercises in Marxist-Leninist historiography. Of the forty-eight footnotes in S. M. Troitsky's article ("V. I. Lenin ob absolutnoi monarkhii v Rossii," pp. 294-311), for example, forty come solely from Lenin, and some of the remaining references are to Marx and Engels.

This collection appeared in 1970 and was designed to celebrate the centennial of Lenin's birth. Well and good, but will the time not come when Soviet editors can bring out such an anniversary issue without imputing absurd motives to their colleagues abroad?

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RELIGIÖSE TOLERANZ IN RUSSLAND, 1600-1725. By *Hans-Heinrich Nolte*.

D 7 Göttinger Philosophische Dissertation. Göttinger Bausteine zur Geschichtswissenschaft, vol. 41. Göttingen, Zürich, Frankfurt: Musterschmidt-Verlag, 1969. 216 pp. DM 48, cloth. DM 38, paper.

Nolte has collected a good deal of data illustrating the religious as well as the economic and legal relations between the Muscovite rulers and their Buddhist, Hindu, Mohammedan, Jewish, and Armenian Christian subjects; in the long chapter devoted to the government's attitude toward the Old Believers we find much material about their inner organization, the difficulties of collecting a surcharge of taxes, and various other administrative problems. What Nolte promises in the title is better illustrated in the chapters devoted to Catholics and Protestants. Probably Muscovite sources are in these cases more numerous and outspoken. In Europe the period 1600-1725 was in general one of religious strife and persecution, not one of tolerance. But a growing number of people did write about the need for more tolerance and for living peacefully with a multitude of denominations. The Musco-