

ently revised and reissued, itself in its lucidity and comprehensiveness an essential resource for anyone studying the worship of the Anglican Communion as it has developed over the last 400-odd years. It is basically a study of texts: the essays in this collection are the work of those who, being grounded in the scholarship of such as Dr Cuming, are now able to use that basis to explore further what liturgy has been, and thence to draw conclusions as to what liturgy now is, and how we should do it.

One of the most interesting essays for readers of *New Blackfriars* must be that by the Methodist liturgist Geoffrey Wainwright, "Between God and the World – Worship and Mission", in which he reveals the liturgy as "the ritual focus of the Church's evangelism and ethics". The eucharist, he says, should be so ordered that it exemplifies justice, peace and joy in the Holy Spirit because "having learnt and experienced this in the paradigm of the eucharistic meal, the Church is committed to an everyday witness in word and deed which will give the opportunity for all the material resources of creation and all occasions of human contact to become the medium of that communion with God and among human beings ... in which the kingdom of God consists". When liturgy is seen in this light, the importance of studying it, of exploring its roots and its potential, becomes apparent.

"Neither do I collect postage stamps", said Dean Inge in answer to Professor Rat-

cliff's enquiry as to whether he was interested in liturgy. The nit-picking obsession with rubrics which one imagines to have been in the Dean's mind when he spoke thus has long been left behind by contemporary liturgists: instead we have in these essays a deep concern for the rediscovery of fundamental principles of Christian worship and their application to the present needs and potential for growth of the worshipping community.

None of these essays is dull: Paul Bradshaw on "The Liturgical Use and Abuse of Patristics" is pleasantly and salutarily provocative; Colin Buchanan on "Revision in the Church of England in Retrospect" gives a useful and lively summary of that subject, spoilt by a tasteless and hurtful allusion to the late Dom Gregory Dix which is unworthy of Buchanan. In "Reform of Symbols in Roman Catholic Worship: Loss or Gain" Balthasar Fischer maintains, against its critics, that post-Vatican II Roman liturgy has, in the field of symbolic expression, been enriched rather than impoverished by its re-ordering: the book would be worth reading for this essay alone – but then the same could be said for almost every essay in it. Unlike most festschriften it is packed full of good things for the non-specialist as well as for the specialist, for whom it must be required reading.

JILL PINNOCK

HISTOIRE DE SAINT DOMINIQUE, by M. H. Vicaire. Revised edition, Editions du Cerf. 1982. 2 vols (pp 388 + 374). 113F.

After its publication in 1957, the original edition of Vicaire's HSD rapidly established itself as the major biography of St Dominic and its author as the doyen of early Dominican history. Since then a great deal of work has been done, much of it by Vicaire himself; some of the results were incorporated into the Italian and German translations of HSD. Now, at last, we have the eagerly awaited complete revised edition. Throughout the two volumes the author has made changes, great and small, in accordance with the findings of recent scholarship, which often serve to

clarify or correct points of detail, some of them extremely interesting. The over-all picture of the saint is not substantially affected.

The nature of the book remains what it was before: very high class hagiography. The author weaves together meticulous historical scholarship, imaginative recreation and edifying interpretation. The whole is extremely engaging, and gives a most moving picture of St Dominic against the background of the events of his time. And the solid history is usually clearly enough demarcated, so that the historian

can, if he wants to, ignore the element of pious supposition and commentary, while the reader in quest of inspiration and devotion can be confident that he is not being offered an unhistorical "saint" to admire.

The revision has been carried out with remarkable consistency; I noticed hardly any places where there are bits of the original text stranded by the elimination of explanatory material which has disappeared in the course of the revision. However, one problem which was already there in the first edition has become, if anything, worse in the second: the bibliography, which also serves to explain abbreviated references, is seriously incomplete, so that references given in the notes are sometimes, as they stand, unintelligible.

The first edition is not completely superseded. The detailed appendices are not reproduced in the new edition. We are also given an almost entirely new set of illustrations, which complement rather than replace those in the first edition.

My chief regret (which avowedly reflects my own concerns) is that, in spite of his periodic hints that all was not well with MOPH XVI, Vicaire has never yet turned his mind to a critical textual study of the primary Dominican historiographical sources. This leaves him vulnerable on several points of detail. Thus he dissents from Scheeben's inclusion of the text *Solet divina* in Jordan's *Libellus*, but only to return to the older belief that it was an encyclical by Jordan. He does not attempt to answer Scheeben's arguments against its being an encyclical, and he simply asserts that there must have been manuscripts containing the work in this form. But a study of the tradition of this text has convinced me that there can be little doubt that the ascription to Jordan rests simply

on a sixteenth century conjecture and that there never was any manuscript presenting it as an encyclical. Vicaire also treats the alleged "second edition" of the *Libellus* as having special authority, but it is doubtful if there ever was any such "second edition". Vicaire himself refers to Altaner's account of the development of the story of Napoleon's resuscitation, which makes it clear that Ferrandus, at any rate, had an unrevised text of the *Libellus* before him. Vicaire also complains that Scheeben's apparatus makes no mention of any variant in *Libellus* 55; he does not appear to suspect the sad truth: Scheeben records no variant because there is no variant. The reading *et quidem*, which Vicaire accepts on the authority of the "critical edition", is simply a mistake (either Scheeben's or the printer's). The only reading which is actually attested is *et quidam* (which, as Vicaire says, rather destroys his interpretation). It would have been nice, at least if Vicaire had used his authority to clamour for a new, seriously critical, edition of the primary sources.

However, in spite of a few small blemishes like those I have mentioned, Vicaire's *Histoire* is a great achievement, and the thorough revision of it which he now offers us is an incalculable service, especially to Dominicans. It is to be hoped that an English publisher will take the occasion to secure a new English translation – and to brave the expense of leaving it in two volumes, and not give us another high-density tome, like the English translation of the first edition, which was almost intolerably unwieldy to handle and (thanks to a confusion in the notes) almost impossible to use.

SIMON TUGWELL O P

THE TRIUNE CHURCH: A Study in the Ecclesiology of A. S. Xomjakov by Paul Patrick O'Leary O.P. Dominican Publications, 1982, pp 257.

The author has worked hard and taken the subject seriously. He clearly believes that the Eastern Churches have influenced change in the Western Church in the last half-century. This influence has come through the philosophy and theology of the Russian emigration, where all lines

lead back to the Slavophiles. Their influence in Russia itself is believed to be increasing. But to one who has been familiar with the essays and letters of Khomiakhov, as we have been accustomed to spell his name, in their French form for many years, and would wish to know more of his Rus-