

## Reviews

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*Rites and rituals of the Christian East. Proceedings of the fourth international congress of the Society of Oriental Liturgy, Lebanon, 10–15 May 2012.* Edited by Bert Groen, Daniel Galadza, Nina Glibetic and Gabriel Radle. (Eastern Christian Studies, 22.) Pp. xii + 484 incl. 25 figs and 18 tables. Leuven: Peeters, 2014. €85. 978 90 429 3080 3

*JEH* (67) 2016; doi:10.1017/S0022046916000920

The founding of the Society of Oriental Liturgy in 2005 reflects the growing interest on the part of scholars in the liturgical texts, not only of the Greek and Slavonic traditions, but also in those of the various Oriental Christian Churches, with their wide variety of liturgical languages. Papers from the society's second and third congresses have been published in earlier volumes of the series *Eastern Christian Studies* xii (2012) and xviii (2013). The present volume contains twenty-one contributions (all in English apart from two in French). The first two articles deal with broader topics: P. Galadza on 'Studying the whole of worship', and R.J. Daly on 'Before East and West: early liturgical history', while the majority of the others concern various aspects of the Byzantine rite, in several cases dealing with specific early manuscripts; thus there is an important study of the oldest dated Greek Horologion (of 1025, by S. S. R. Frøyshov), and articles on the Typikon of St Sabas in Sinai Greek 1096 (N. Lossky, in French), and on early marriage rites in two manuscripts among the 'New Finds' at St Catherine's Monastery (G. I. Radle). Particularly valuable is a clear guide to the relationship between the Jerusalem Lectionary and the Byzantine rite (D. Galadza). Other contributions dealing with the Byzantine rite are a survey of the study of the Prothesis rite (S. Hawkes-Teeples); on ways in which Christ is remembered in different liturgical texts (T. Potts, in French); liturgical *pyxides* (S. Alexopoulos); the 'Small Blessing' of water in the contemporary Orthodox Church of Greece (B. Groen); a 'Ricoeurian analysis' of the Great Blessing of water (B. A. Butcher); and the commemoration of the civil ruler in the Liturgy (C. Nassis). Three further contributions also deal with the Byzantine rite, but in the Georgian and Slavic contexts: the Byzantinisation of the Georgian liturgy, as exemplified by the case of the Menaion (N. Sakvarelidze); the Byzantine *enarxis* psalmody in the Balkans in the thirteenth and fourteenth centuries (N. Glibetic); and the shaping elements of early Slavic Christian music (S. Marinčák). The manuscript sources for the southern Egyptian liturgy, from St Michael's Monastery, Hamuli, and from the famous White Monastery in Sohag, are surveyed by D. Atanassova: this is particularly helpful for the latter monastery, whose numerous manuscripts have been lamentably divided

up and scattered all over the world. The Ethiopian rite is covered by two contributions: an archaeological as well as liturgical study of the Preparation of the Gifts and the Pre-Anaphora (E. Fritsch), and on aspects of the Epiclesis and its phraseology, with special reference to the mysterious ‘Melos’ in the epiclesis of the Ethiopic Anaphora of Jacob of Serugh (Habtemichael-Kidani). Of the various Syriac rites, the East Syriac is represented by a study of ‘redemptive economy’ in the Anaphora of Nestorius (J. Kochuparampil), while the two final contributions concern the Maronite tradition, the first (by E.J. Alam) being a plea that some official architectural guidelines be issued and made available for the planning stage prior to the construction of new churches, keeping in mind the basic outlines already laid down by the learned Patriarch Estephan Douaihy (d.1704). The volume concludes with a sketch, by A. Badwi, of the evolution of Maronite sacred iconography as an example of liturgical reform. Badwi is himself a notable iconographer and examples of his work can be found in churches in several different countries. The quality of the contributions is high throughout, and while most of the contributions will primarily be of concern to specialists in Eastern liturgy, some are of not inconsiderable relevance for wider historical developments.

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*Pagans and philosophers. The problem of paganism from Augustine to Leibniz.* By John Marenbon. Pp. xiii + 354. Princeton–Oxford: Princeton University Press, 2015. £24.95 (\$35). 978 0 691 14255 5  
*JEH* (67) 2016; doi:10.1017/S0022046916001111

The commendations from Anthony Kenny and John Magee printed on the cover of this book are deserved. This book is erudite, informative, stimulating and interesting to read. Its scope and content are explained and indeed are only explicable by its origin as a series of Trinity College lectures, not Cambridge English Faculty lectures (an ill-advised rebuff, later repented of, which understandably still rankles with Marenbon). Their theme was ‘paganism’, a special topic prescribed for undergraduate study and examination. He clarifies that ‘the problem of paganism’ in the title ‘picks out a set of closely connected issues ... which reveal a central tension within the culture of Western Europe in the period from c. 200 to c. 1700, the “Long Middle Ages” ... given sustained attention by a number of the most remarkable thinkers and writers of the period’. I fancy that the ‘Long Middle Ages’ for which Marenbon’s modest advocacy is less than cogent (how much to be preferred, how much more rational the short ‘Middle Ages’ of the French reckoning from the Oaths of Strasburg to the accession of the Valois, 842–1328) owes more to the purview of the English Faculty at Cambridge than to historical science. If philosophers are in the title, the sense is broad; the writers, so tellingly selected here for discussion, are mostly theologians, poets, essayists and cultured observers of one kind or another. Some of them choose themselves (Aquinas could scarcely be omitted, for example), others are there as examples of special features. Shakespeare is not here but will have his lecture course elsewhere on the Faculty list. Marenbon calls his general approach one of ‘historical synthesis’. He draws