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Medieval Liturgy: An Introduction to the Sources

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delight them." "Chanting is appropriate with prayers, not in a sermon." The preacher "should be careful not to jump up or down or pound the rostrum, nor to stand constantly in one fixed position like a tombstone." "The object and intention of the preacher should be to refine the people and to draw them ever closer to the service of the Lord." "He should always place at the end of the sermon a verse of comfort and redemption for Israel, which gives promise of future salvation for the Jewish people."

Three emphases may be noted in Zahalon's homiletical instructions: a profound concern for "orthodoxy"; an insistence that nevertheless something "new" or "original" must be said along with traditional interpretations and materials ("There can be no homiletical interpretation without some new insight"); a concern that what is said must be fitting and appropriate to the time, the hearers, the tradition, and the preacher. Clearly Zahalon was a deeply sensitive person, tuned to the pain and yearning of his congregations and, equally, to the Lord of Abraham and their Lord.

Sosland has performed an immense task of editing the text of the *Or* and introducing it. Historically the *Or* is of very great importance; homiletically it is a rare window into Jewish preaching in times of terrifying oppression and desperate expectation. We are deeply in Sosland's debt.

It is a pity a sample of Zahalon's preaching was not included. Sosland has, however, added two appendices: one is a tribute to the *Or* by a contemporary; the other is Zahalon's "Prayer for One Who Preaches Publicly or for a Head of a *Yeshiva*." From these, as well as from Sosland's extensive footnotes and quotations we can get a tiny glimpse of what they heard when Zahalon rose to preach.

A critical edition, in Hebrew, of the *Or ha-Darshanim* based on three manuscripts is included at the end of the book, together with a bibliography, an index of sources (Scripture, Talmuds, Midrashim, and other texts), and a subject index.

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Medieval Liturgy: An Introduction to the Sources

Cyrille Vogel

Revised and translated by William G. Storey and Niels Krogh
Washington: The Pastoral Press, 1986

xix + 443 pp. U.S. \$24.95

This book is not for everyone. But, for the growing group of Lutherans who are concerned about their own liturgical formation and the pre-Reformation liturgical tradition of the Western church, it will be important.

Cyrille Vogel, the great Alsatian liturgical scholar, died in 1982. This volume is a translation of the 1975 revision of *Introduction aux sources*

de l'histoire du cult chrétien au moyen age, first published in 1966. The translators have adhered closely to the original, revising certain sections to incorporate recent scholarly material.

In the preface to the 1975 edition Vogel calls the work a "very modest introduction to the sources of the medieval Latin liturgy" (xvii). It is "modest" only in its self-imposed limitation of scope. In fact, other than the musicological work *Medieval Manuscripts for Mass and Office: A Guide to Their Organization and Terminology* (Toronto: University of Toronto Press, 1982), which is not appropriate for theological purposes, no other similarly comprehensive introduction to the medieval Western liturgical documents exists.

Vogel treats only "the books that were actually used in and for the celebration of the liturgy: sacramentaries, *ordines*, pontificals, and mass lectionaries" (xvii). He thus excluded from his treatment hymns, tropes, sequences, office lectionaries, pious literature, hagiographic documents, and materials on iconography. What he does deal with is consistent and very adequate to give the liturgical student a comprehensive overview of medieval liturgical life.

Following a brief survey of the Latin liturgy and the types of liturgical documents encountered by the scholar today, Vogel begins with a discussion of the *libelli missarum* Verona MS Codex 85 (olim 80)—formerly called the Leonine Sacramentary. This is followed by a treatment of the early sacramentaries of the Romano-Frankish and Romano-Germanic periods. Then he examines the Gallican, Celtic, Mozarabic and Ambrosian sacramentaries.

In an extensive section, Vogel next presents an outline of the content and significance of the 50 *Ordines Romani*. Then he deals with the pontificals from the tenth through the fifteenth centuries. This is followed by an introduction to the liturgical year and a look at lectionaries from the Wolfenbuettel Palimpsest (c. 500) through the Comes of Pamelius (Cologne, 1571). Roman and non-Roman antiphonaries and books of homilies are listed. The volume closes with a valuable series of charts and tables illustrating the relationships and evolution of the early church orders, sacramentaries, *ordines*, pontificals, and the liturgical year.

After reading the book one is aware of having plunged as deeply as possible into the raw materials of our Western liturgy, short of working with the primary sources themselves. Certainly Vogel's book is a secondary source, but it is probably as close as most of us will get to even reprints of the Latin originals. It is a telling comment on the state of research into medieval liturgy, and of the work that remains to be done, that the only English translations of complete documents from this period are H.S. Wilson's 1894 edition of the Gelasian Sacramentary and E.G.C.F. Atchley's now archaic 1905 translation of the *Ordo Romanus Primus*. So we are grateful to have Vogel's work in English.

Why should Lutheran students of worship be at all interested in an introduction to medieval liturgy? Vogel was, after all, a Roman Catholic who wrote with one foot in the Tiber! He is important to us because

in this work he carries us to the threshold of the Reformation, and we find ourselves, at the end of the book, precisely at the period into which Luther was born. Nothing could be more pertinent to the study of Lutheran worship than to be aware of the context in which Luther himself received his liturgical formation.

As stated earlier, this book is not for everyone. If you have ever wondered about what happened liturgically in Latin Christendom between Hippolytus' *Apostolic Tradition* and Luther's *Formula Missae*, then read this book. There is nothing else quite like it in print, nor is there likely to be for a long time.

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