

permitted, also a lay minister to assist at the marriage of a Latin Catholic. Consequently, pastoral ministers in Latin parishes must ensure that the Eastern faithful in their care celebrate their marriage in the presence of a priest. If the marriage involves an Eastern Catholic marrying anyone but a Latin Catholic, the Latin priest may not validly assist at the marriage without the delegated faculty from the Eastern hierarch or other competent authority. The dispensation of an Eastern Catholic from the canonical form of marriage is reserved to the patriarch or the Apostolic See, unlike Latin Catholics who can obtain the dispensation from the local ordinary.

Regarding holy orders, the ban in the Latin church on ordaining married men to the presbyterate, imposed in the twelfth century, is notably different in Eastern churches in which the ancient discipline of a married priesthood is preserved. The Eastern law recognizes the dignity of both celibate and married clergy.

The book has no index but contains one very useful appendix on the reception of Eastern Christians into the full communion of the Catholic Church. When Eastern Christians are received into full communion, they are ascribed by law to the corresponding Eastern Catholic church, even if no parish of that church is available and they worship and practice exclusively in the Latin parish. Determining the Catholic church *sui iuris* to which they belong after reception has often been a complicated task, but that has now been greatly facilitated by this appendix. It identifies twenty-seven Orthodox and other Eastern non-Catholic churches and the corresponding Catholic churches *sui iuris* to which the Eastern faithful are ascribed by law when they are received into the full communion of the Catholic Church.

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*Worship Seeking Understanding: Windows Into Christian Practice.* Edited by John D. Witvliet. Grand Rapids: Baker Academic 2003. Pages, 319. Paper, \$26.99. ISBN: 0-8010-2623-7.

This book is a collection of fifteen disparate essays, all of which, with one exception, were previously published in a variety of journals and collected volumes, scholarly and popular, historical and liturgical. The subtitle, with its windows metaphor, deftly indicates the character of the book, a matter of looking at liturgical practice from a variety of perspectives: biblical, theological, historical, musical, and pastoral (the volume's five subdivisions). In the introduction Witvliet opts for a further metaphor to give

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coherence to the essays, explaining them as an “attempt to build bridges in three directions at the same time: between theory and practice, between one worship-related discipline and another, and between one Christian tradition and another” (13). Chapter titles and introductions are replete with the language of images, themes, models, issues, and studies, indicating an author’s rangy inquiries into either one aspect of Christian worship in itself (e.g., the function of liturgical music or Calvin’s theology of baptism or the American Frontier worship tradition) or the relationship between liturgy and one other concept (e.g., spirituality or culture or the Former Prophets in the Bible). These essays are surveys — well organized, informative, with numerous pastoral-theological insights.

Of the three bridges Witvliet finds himself to have been building over his past decade of writing, the third seems most impressive, with pilings deeply grounded in his Christian Reformed Church yet with spans lithely connecting that Calvinist heritage with both earlier Christian sources and contemporary catholic, orthodox, and evangelical traditions. The book should thus serve well at least two audiences. First, Reformed/Presbyterian and other Protestant pastoral ministers, seminary students, and liturgically active members should find their knowledge of the theological scope of Christian liturgy and their appreciation of the pastoral richness in the details of its ritual practices greatly expanded, even as the author’s clear love for his Reformed heritage should enable them to trust him when his use of historical sources and the wider Christian liturgical tradition will most likely challenge, early and often, their assumptions about the content and practice of their worship. Second, by bringing together such a wide range of topical essays, more than half of which first appeared in Reformed or Calvin studies publications, the book should prove a good resource for descriptions and analyses of the history, theology, and current practice of worship in that branch of Christianity to liturgical theologians in other ecclesial communions. A thorough index of names and topics enhances that possibility.

When Witvliet says that his second type of bridging activity is between “worship-related disciplines,” he really means it. The “interdisciplinary discussions” he has undertaken do not, he admits, engage such academic disciplines as “communication theory, dance, aesthetics, poetics, cultural anthropology, or ritual studies” (16); rather, his conversations remain within the church, where he finds no lack of connections needing to be made between musicians, historians, pastors, missionaries, and theologians. Witvliet demonstrates repeatedly how knowledge gained in one or other of these “worship-related disciplines” needs to draw on insights from those in others. The *cantus firmus* in his pastoral and musical chapters is the conviction that the practice of Christian liturgy forms believers in

the faith, that deeper understanding of the salvation the gospel affords is just waiting to occur for those willing to inquire into the history and theology of liturgical rites and times. The upshot of each argument — whether it concern criteria for choosing texts and ritual actions, characteristics of good pastoral liturgists, or liturgical resources for dying well — is the avoidance of reducing Christian worship to techniques or gimmicks and the call, instead, to seek higher wisdom in Scripture and tradition.

The two “Theological Studies” chapters are unfortunately weak, especially the essay on covenant sacrifice. The author makes generalizations about the academic state of that question, as well as some claims for his own argument, that are dated and untenable in light of a sizable body of literature that appears nowhere in his footnotes.

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*Il celebrante, fedele o presidente: Dinamiche personali e partecipazione.*

By Giuseppe Sovernigo. Abbazia di Santa Giustina, Padova: Edizioni Messaggero Padova 2003. Pages, 366. Paperback, € 20,00. ISBN: 88-250-1193-8.

Giuseppe Sovernigo, a professor of psychology and liturgical celebration at the Institute for Pastoral Liturgy in Padua, Italy, delves into one of the Institute’s primary concerns, the relationship of the liturgy to the human sciences. The author seeks to understand the psychological qualities that make up liturgical and pastoral relationships, a continuation of a theme addressed in his 1998 work *Rito e persona. Simbolismo e celebrazione liturgica: aspetti psicologici*. The first book dealt with the rite, while the current volume focuses on the celebrants — lay faithful and presider alike. He names four essential elements of fruitful celebration: text, liturgical context, person and liturgical community. The celebration’s effectiveness, however, hinges primarily on the capacity of the celebrants to form and sustain healthy relationships. Sovernigo contends that one of his two main themes, “the experience of God in the liturgy,” has had very little treatment in publication. An important question, then, which he attempts to answer is, “What is the relationship between the structure of personality and the experience of God in the liturgy?” He takes seriously the fact that a person’s psychology will impact his or her spiritual experiences. In other words, he is committing his background in the human sciences to developing the other side of the pole *ex opere operato*, namely, *ex opere operantis*.

The work stresses the decisive role of the affections in human formation, noting that among orthopraxis, orthodoxy and orthopathy the latter takes precedence because it opens doors and overcomes hardness of

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