

der Prämonstratenserklöster in der Böhmisches und Ungarischen Zirkarie bis ins 20. Jahrhundert behandelt. Die Beiträge von Karel DOLISTA (*Der Prämonstratenser-Orden in Tschechien. Niedergang und Wiederaufstieg im ständigen Wechsel vom 15. bis ins 20. Jahrhundert*; S. 617-650) und Andreas E. KOVACS (*Der Prämonstratenser-Orden in Ungarn, in der Slowakei und in Rumänien von 1919 bis zum Jahr 2000*) zeichnen die Höhepunkte und Schwierigkeiten nach und bringen gerade für die Schicksale der einzelnen Klöster im 20. Jahrhundert (Krieg, neue territoriale Verhältnisse, nationalsozialistische und kommunistische Unterdrückung, Wiederaufbau) wichtige Daten.

Der Band, bereichert durch ein ausführliches *Register* von Nathalie KRUPPA (S. 669-712) und zwei weitere Beiträge, die eher lokalen Bezug zum Tagungsort Geras haben (Joachim F. ANGERER, *Über Musik und Liturgie in den Anfängen des Prämonstratenserordens*; S. 250-278; Johannes M. TUZAR / Martin KRENN, *Altenburg und Pernegg — zwei Fallbeispiele zur Klosterarchäologie in Niederösterreich*, S. 517-542) bietet in all seiner Diversität ein gutes Bild der verzweigte Forschungslage bezüglich des Prämonstratenserordens in der *Germania Sacra*, aber auch wesentliche Anregungen für die weitere wissenschaftliche Arbeit.

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Christina DONDI, *The Liturgy of the Canons Regular of the Holy Sepulchre of Jerusalem. A study and catalogue of the manuscript sources: Bibliotheca Victorina XVI*, Turnhout: Brepols 2004, 343 pp. and 17 plates.

In her preface the author writes, (p. 7): "This book is based on my Ph.D. thesis submitted in 2000 at King's College, London: *The Liturgy of the Holy Sepulchre of the Orders (XII-XVI Centuries)*, with special reference to the Practice of the Orders of the Temple and St. John of Jerusalem."

In her introduction, C.D. does not encourage liturgy scholars who are looking for complete euchological (prayer) texts and rubrics, for she states that "None of the traditional historical sources for the history of the Crusader East reports detailed information on the liturgical use practised within the church of the Holy Sepulchre of Jerusalem during the twelfth century" (p. 23). It is only through an analysis of the extant manuscripts of the liturgy itself that it is possible to reconstruct events that have been left obscure for centuries. "The purpose is first to define and analyse the characteristics of the liturgy of the Holy Sepulchre. Secondly, and most importantly, it is to identify the liturgy's western sources; and thirdly, to understand the process through which these western sources were incorporated as constituent parts of the liturgy of the Holy Sepulchre" (pp. 23-24).

The liturgy discussed in this work was practised in the church of the Holy Sepulchre in the Holy Land from the twelfth to the fourteenth century.

The reform of the chapter of the Holy Sepulchre in 1114 is very important, also for the Templars, Hospitallers and Carmelites, institutes that originated within this liturgy. The author, in her survey of the studies published since the seventeenth century, tries to identify the western sources of the liturgy of the Holy Sepulchre. The studies on the Carmelite liturgy were very important and more enlightening than the investigations of the sources of the Jerusalem rite itself. Scholars also note the total absence of any influence of the oriental liturgy. "All these studies, while correctly identifying the western, and more specifically French, nature of the liturgy of the Holy Sepulchre, were unable to provide a definite identification of its sources, as their investigation did not go beyond the evidence provided by the presence of saints listed in the calendar and in the sanctoral of certain manuscripts of the Holy Sepulchre" (pp. 26-27).

On 15 July 1099, the crusaders' journey culminated in the conquest of Jerusalem and the subsequent establishment of Latin rule over Palestine and Syria for almost two centuries. New cathedrals, churches and chapels were erected. The church of the Holy Sepulchre was endowed with twenty secular canons by Godfrey of Bouillon in July 1099. By 1114 the canons were reformed, becoming regular and conforming to the ideals of community life without personal wealth that were being promoted with new vigour by the reformed papacy.

The military Orders — the Templars and the Hospitallers — were given a canonical organisation, which was endorsed by the patriarchate of Jerusalem. The liturgy which originated within the cathedral church of the Holy Sepulchre, the patriarchal see, was completely western, and more precisely Gallo-Roman. In the very first years after the establishment of the Latins in Jerusalem, the liturgical services practised by the patriarch and the secular clergy of the Holy Sepulchre, as well as by other religious institutions, must have relied on the books they brought with them from the West.

"The analysis of the chant repertory preserved in the extant manuscripts allows the identification of three main western sources adopted within the use of the Holy Sepulchre" (p. 47). "The use made of liturgical material from Evreux and Bayeux is directly related to the role of Arnulf of Cocques, chaplain of Robert, duke of Normandy († 1134), first ungratified patriarch of Jerusalem, and later third canonical patriarch (1112-18)" (p. 49). The office for All Saints is identical to the practise in Sées. In Sées the chapter had been made regular and the canons had been placed there in 1131. The liturgy of the Augustinian monastery of St Victor was that of Paris. From 1112 to 1138 the cantor of the church of the Holy Sepulchre was Ansellus, or Anselmus de Turre, who had previously been a member of the church of Notre Dame in Paris. "Liturgical manuscripts from Bayeux, Evreux, and Paris would be among those used in the church of the Holy Sepulchre from the very beginning, and it is from these books that the old custom of the canons of the Holy Sepulchre was put together" (pp. 58-59). C.D. also mentions the liturgical influence of Fulcher of Chartres who was also involved, around 1114, in the reform of the chapter of the Holy Sepulchre.

In chapters II through IV (pp. 61-102), C.D. describes the manuscripts from Jerusalem (II), Acre, Caesarea, Tyre, Antioch (III), and Cyprus (IV). In these three chapters are studied the eighteen known manuscripts that preserve the liturgy of the Holy Sepulchre of Jerusalem.

Chapter V, entitled *Liturgical Analysis*, contains liturgical data extracted from the manuscripts that treat the liturgy of the Holy Sepulchre, as well as data from manuscripts and printed material from other liturgical uses included for the purposes of comparative study. The comparisons with the six volumes of the *Corpus Antiphonarium Officii* (Rome, 1963-1979) published by R.J. HESBERT, give an indication of the high level of the author's scholarship, but this section does not lend itself to easy reading.

In the Conclusions of Part One (pp. 135-140), C.D. briefly treats *The Liturgy of the Church of Antioch* and *Anglo-Norman and Southern Italian Norman Influences*.

In Part Two, the *Catalogue of Manuscripts from the Holy Sepulchre* (pp. 143-252) describes eighteen manuscripts, dating from 1128-1130 to 1359-1365. In the Appendix, C.D. compiles a survey of the calendars of Jerusalem, Acre and Cyprus (pp. 255-302). The bibliography is divided into parts A, Printed Sources (pp. 303-307), and B, Secondary Works (pp. 307-326). An Index of Manuscripts and Early Printed Books (pp. 329-335) and a General Index (pp. 336-342) enhance the scientific use of this publication. 17 plates of manuscripts complete this beautiful publication.

The liturgy of the Praemonstratensian canons regular, with its origins in the twelfth century in France (!), is scarcely present. In the description of the manuscripts from Cyprus, we find a citation from 1562: "... the abbey of Bellapais, all in ruins, the services not maintained, all the brethren having wives ..." (p. 97). Present in the bibliography are: F. PETIT, *La réforme des prêtres au moyen-âge* (Paris, 1968); C.K. SLACK, *The Premonstratensians and the Crusader Kingdoms in the Twelfth and Thirteenth Centuries*, in *Analecta Praemonstratensia*, 67 (1991) 207-231; 68 (1992) 76-110; C.L. HUGO, *Sacri et Canonici Ordinis Praemonstratensis Annales*, 2 vols (Nancy, 1734-1736). The bibliography mentions two studies of C. DEREINE on canons regular in general. Footnote 7 (p. 38-39) also gives other recent studies on canons regular; among them is a work by L. MILIS, but P. LEFEVRE, *La Liturgie de Prémontré* (Louvain, 1957), and N. WEYNS, *Sacramentarium Praemonstratense* (Averbode, 1968) and Id., *Antiphonale Missarum Praemonstratense* (Averbode, 1973) are not mentioned in the bibliography.

To prove that I read most of the pages, I propose the following correction: on p. 102 the author is writing about the "*Quattuor tempora* (the series given by *feria* IV, V, VI, and Saturday of the last week of Advent);" That can be corrected as: "*Quattuor tempora* (the series given by *feria* IV, VI, and Saturday of the *third* week of Advent)."