

while Aquinas, functioning more as a symbol of Catholic doctrine than anything else, regulates and interprets Speyr's and Balthasar's specific doctrinal positions, it is Balthasar's "method" of symphonic truth that is S.'s response to Thomist objections. The contribution of S.'s research is that of a peacemaker, mediating between the devoted Balthasarians and Thomists. To the former she encourages interpretations that favor orthodoxy over novelty, and thus to attend carefully to the variety of objections that have been raised; to the latter she exhorts charity and openness to alternate formulations regarding the one truth. The most valuable aspect of this book may be that it presents us with a method of engaging theological difference that makes cuts and divisions when necessary, but never departs from a truly Catholic understanding of orthodoxy and always keeps an eye towards ecclesial harmony.

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*Modern Orthodox Thinkers: From the Philokalia to the Present.* By Andrew Louth.  
Downers Grove, IL: InterVarsity, 2015. Pp. xvi + 383. \$ 29.70.

In 2004, the University of Notre Dame Press published Michael Plekon's *Living Icons: Persons of Faith in the Eastern Church*, which included biographical essays on a sample of prominent Orthodox figures from the last century. Some of these figures, such as Paul Evdokimov, Alexander Schmemmann, and Maria Skobtsova, find their way into Louth's latest volume, which similarly seeks to present an all-encompassing picture of modern Orthodoxy via a series of reflections on significant Orthodox thinkers, scholars, and practitioners. L.'s volume differs from Plekon's work as the latter's tone was more pronouncedly hagiographical, whereas L., though sensitive to the spiritual vision of his subjects, chooses to explore their theological legacy at greater length. L. also adopts a wider chronological frame, setting out to trace the influence of the *Philokalia* on the development of Orthodox thought from the late 18th century until the present. The result is a work of great erudition that introduces its readers to a gallery of inspiring and often colorful characters, while also offering a concise account of some of the more contested issues in contemporary Orthodox theology, such as the nature and purpose of the neo-patristic synthesis adumbrated by Georges Florovsky or the sources of John Zizioulas's highly controversial trinitarian theology of *koinonia* and personhood.

L. opens the volume with a short discussion of the *Philokalia*, the anthology of early Christian writers assembled in the late eighteenth century by Nicodemus the Hagiorite and Macarius of Corinth. The history of the dissemination of this collection and its impact on speculative reflection both in the Russian and in the Greek-speaking world is one of the leitmotifs of this volume, and in fact two of the *Philokalia*'s English translators, Philip Sherrard and Metropolitan Kallistos Ware, are also the subject of two of L.'s most detailed biographical essays. The Slavonic, and later the Russian version of the *Philokalia*, played an important role in the nineteenth-century renaissance of Russian

religious thought, while also leading to a revival in the practice of spiritual fatherhood (or *starchestvo*) in famous locales such as Valaam monastery or the Optina hermitage outside Moscow. L. tells us the story of some of the leading figures in Russian religious thought at the turn of the century, such as Vladimir Solov'ev, Pavel Florensky, Sergii Bulgakov, and Georges Florovsky. The different destinies of these four figures encapsulate the tragedy of Russian Orthodoxy in the twentieth century: the first died before the ravages of the Russian revolution; the second perished in a gulag; the third became an important, if controversial figure in Russian émigré circles and at the Institut Saint-Serge in Paris; and the last moved to the United States where he held a variety of academic positions, including one at St. Vladimir's Seminary in Crestwood, New York. Bulgakov's idiosyncratic sophiological vision, its rejection by Vladimir Lossky, and the latter's profound fidelity to the theological legacy to the early church fathers, and Florovsky's broader—if perhaps rather loosely conceived—neo-patristic synthesis continue to shape the response of Orthodox theology to the challenges of the modern world.

L. also explores the impact of the *Philokalia* tradition on contemporary Greek theology, introducing us to a number of lesser-known Greek neo-Palamites and liturgical theologians, as well as more renowned figures such as Christos Yannaras and John Romanides. L.'s always sympathetic gaze can also be tinged with criticism when it comes to Romanides's more outlandish claims about "the West," which nevertheless proved to be quite popular in some conservative Orthodox circles. Alongside this parade of Greeks and Russians—which includes Sylouan the Athonite and Archimandrite Sophrony, two Russians who found their monastic calling on the Holy Mountain of Athos—L. also introduces figures from other Orthodox cultures, such as the Romanian Dumitru Stăniloae and the Serbian Justin Popović. Apart from Sherrard and Ware, L. includes in his survey two influential French figures—Olivier Clément and Elisabeth Behr-Sigel—as well as the Anglo-Russian Mother Tekla Sharf, who most likely treaded uncharted ground as she published a commentary to Shakespeare's *Hamlet* from an Orthodox perspective.

Scholars and academic theologians looking for more detailed treatment of these figures will have to consult more specialized studies; in the introduction, L. himself notes that "this is a very provisional book" (xvi). At the same time, this collection of essays is likely to become a reference work for anyone interested in modern Orthodox thought, as well as in the lives of its most prominent representatives.

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*More Than Communion: Imagining an Eschatological Ecclesiology.* By Scott MacDougall. Ecclesiological Investigations, 20. New York: Bloomsbury T. & T. Clark, 2015. Pp. ix + 290. \$120.

In this clear and substantive volume, MacDougall critiques the ecclesiologies of John Zizioulas and John Milbank for their overly realized eschatologies, offering a corrective in the form of a more tensive and proleptic vision of church as the *anticipation* of