

sexualized as addressed in the book but also racialized, class structured, and oriented toward the able-bodied, any viable theology of the body for our time needs to articulate a critical liberation theology of the body. Such a theology would foreground individual, social, and ritual practices of religio-political resistance against these ideological life-worlds. It would promote practices which simultaneously seek to create and sustain more just body politics in solidarity with incarcerated, immigrant, refugee, LGBTQIA+, and in other ways disciplined bodies, and thereby anticipate but not yet fully realize the eschatological body. Such a liberation theology could significantly support and expand S.'s concluding point about embodied hope: "Theological somatology becomes a protest against the reification and disciplining of the body; its embodiment is not a matter of a docile body, but of a suffering body" (587).

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Church in the Making: An Apophatic Ecclesiology of Consubstantiality. By Nikolaos Loudovikos. Trans. Norman Russell. *Twenty-first Century Greek Theologians*, Vol. I. Yonkers, NY: St. Vladimir's Seminary, 2016. Pp. 296. \$29.

This book, first published in 2002 in Greek, is the English translation of the third volume of a trilogy in which Loudovikos addresses ecclesiological questions such as the understanding of what is the church, the meaning of an ecclesial charism, the relationship of the authority to charisms, the proposal of the church as an apophatic reality, the understanding of the role of the bishops, Western Ecclesiologies, and contemporary Orthodox ecclesiological proposals, namely the "Eucharistic ecclesiology" and a "therapeutic ecclesiology." The book is divided into eight studies, but L. warns the readers not to skip the first one as it is considered foundational; all the others are "subsidiary applications and extensions of it" (13).

L., a Greek Orthodox theologian, assumes that there is a "rebirth of an existential referentiality" that renews the understanding of subjectivity and implies a new search for the "matrix of the living community" (11). It is this existential referentiality that allows L. to propose an ecclesiology as ontologically understood. However, the reader must be aware that this ontological proposal is based on the theology of Maximus the Confessor, especially his understanding of consubstantiality and apophaticism. Based on these presuppositions, the author proposes in the first study to examine the development of the structure of the church, namely its charisms and orders. According to L., there is an "existential-spiritual" element in the first patristic writings referring to different orders that reveals the artificiality of the later polarization between the structure and the charism. It is with Origen and the introduction of the dichotomy between a visible and a noetic church that the distinction between the hierarchical and the charismatic elements of the church became more dominant, especially in the West. The next important stage presented is the ecclesiology articulated in terms of ontology by Dionysius the Areopagite. The danger in this approach is a static understanding of the ontology of the church.

Maximus was the first to introduce that the notion of dynamics through the concepts of apophaticism and imitation, resulting in the application of the notion of consubstantiality to the church: “This consubstantial ‘gathering’ of all creation in God takes place in Christ’s human nature—it is christological consubstantiality transferring the trinitarian consubstantiality in creation. The Church as the Body of Christ consequently imitates/participates in—its own mode—precisely this ‘activity’ of God, by which he realizes consubstantiality among created beings. In this way, the Church is nothing other than a fundamental image of God, as fulfilling his eschatological will for the consubstantial unification of beings in him, i.e., in Christ through the Spirit, in a manner that is undivided and of the same nature” (45). L. continues then to present the consequences of applying consubstantiality to different dimensions of the church, such as the abolishment of the dialectic between structure and charism, the existence of the diversity of charisms and the understanding of the role of the bishop. This foundational study highlights different modern and contemporary Russian and Greek Orthodox theologians, as well as an overview of the Roman Catholic Church, and the thought of Dietrich Bonhoeffer, but points out the limitations of their proposals considering the dynamic understanding of the ontology of the church given in Maximus’s notion of apophatic consubstantiality.

The remaining studies follow the same logic found in the last chapters of the first study. For example, the second study analyzes the concept of communion as it developed in the Roman Catholic Church. In his third study, L. proposes that the lack of an ontology in the different Western theories of the social led to a destructive relationship between power and society. The fourth study then establishes a dialogue with the Russian tradition of the sophiology and proposes a correction of its “pantheizing archetype” through the consubstantiality. The fifth considers creation in order to propose, based on the Maximian theology, that besides its anthropological and christological dimensions, there is also an ecclesiological dimension to be considered. L. then discusses the possibility of an ecclesial ontology of language based on a reading of Wittgenstein through Maximus. The concluding study examines different stages of the development and understandings in the history of the nations by focusing on some contributions of the Maximian theology to overcome the danger of nationalisms. This study is directly related with the first study, especially chapter 10, as L. engages to discuss the “Eucharistic ecclesiology” based on the concepts *eikon* and *mimesis*, that in Maximus correspond to the participation and imitation, and which leads him to propose an ecclesial ontology of dialogical reciprocity as an ecclesiology of participation.

This is an important book for understanding the development of the Orthodox ecclesiological debates, as well to give the reader, especially one who is non-Orthodox, a good overview of Orthodox ecclesiology. It challenges from the ecumenical point the ecclesiology of participation based on Maximian apophatic consubstantiality, and proposes how to relate all charisms and orders within the church, overcoming, as L. suggests, the temptations for all kinds of “episcopocentrism” or/and “charismocentrism.”

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