

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

the final communion promised between humanity and God, among human beings, within human beings, and throughout all of creation.

This volume exhibits all the characteristics of a good dissertation: a clearly delineated thesis (chap. 1) advanced by discrete chapters that move from literature review (chap. 2), through careful analysis of major figures (chaps. 3 and 4), to tentative proposals (chaps. 5 and 6) and practical implications (chap. 7), concluding with suggestions for further research (chap. 8). But it is more than a dissertation. M. makes a constructive contribution by placing the work of Zizioulas and Milbank within a larger conversation surrounding ecclesiologies of communion. He sets out not to dethrone communion as the reigning trans-denominational theology of church, but rather to push it further by cultivating from within a more robust eschatological imagination.

M. lifts up Zizioulas and Milbank as exemplars of communion ecclesiology and examples of the limited eschatological vision inherent in such approaches. The two figures—one Orthodox, one Anglican—together provide a perfect foil for M.'s own approach. M.'s initial presentation is largely descriptive, situating the ecclesiological commitments of Zizioulas and Milbank within their respective theological projects, and thus providing a succinct and largely sympathetic introduction to their work. However, as subsequent, more critical chapters reveal, M. faults both for their highly realized eschatologies, which so identify the reign of God with church that little room is left for genuine futurity. These are ecclesiologies in which everything has already arrived. They exhibit no openness to the eschaton, but instead mark a series of closures: doctrinal closure (via prescribed orthodoxy), ontological closure (via metaphysical dualisms), closure of authority (via hierarchical control), and closure of ecclesial practice (via exclusive attention to eucharistic worship).

Instead of a church *beyond* the world (Zizioulas) or a church *over against* the world (Milbank), M. proposes a church *in* and *for* the world. He calls for greater “eschatological reticence” (159) that locates communion within the promise of God, and recognizes church as the *anticipation* of the fourfold communion (with God, with others, with oneself, with creation) that is fully realized only in the eschaton. M.'s reliance on the eschatologies of Jürgen Moltmann and Wolfhart Pannenberg sets up a sharp contrast with Zizioulas and Milbank. The promised future is not *futurum* (the result of historical processes) but *adventus* (the interruptive work of God). Creation is not left behind, but radically re-created (*creation ex vetere*) and always ahead of us. The church is not the *basileia*, but an institution of the interim, “with no eschatological ultimacy of its own” (196).

This last claim calls for greater explanation, particularly in a work devoted to the relationship of ecclesiology and eschatology. M. argues that in the final realization of communion, church is fulfilled “not by apotheosis but in ceasing to be.” The mission of the churches is anticipatory, but the arrival of the eschaton brings that mission to an end. “There being nothing further to anticipate, the churches will cease to exist” (196). M. does make a distinction when he writes, “Of itself, church *as church* (not as the people of God) possesses no eschatological ultimacy” (197), but elsewhere he blurs the distinction by dismissing as “ecclesiolatry” Avery Dulles’s concern about the eschatological continuation of the community of disciples (42). According to M., church dissolves in the eschaton because the boundary between church and secular

society dissolves. Ironically, M.'s reliance on Pannenberg here loads the very definition of "church" with the same church–world dualism that M. finds so problematic in Zizioulas and Milbank. True, church is not secular society. Nor is church the reign of God. But is it not "the initial budding forth" of that reign (*Lumen Gentium* 5)? M.'s language of "anticipation" suggests as much. However, on the question of the church's final destiny, M. seems to overcorrect, disrupting the careful balance between "already" and "not yet" that characterizes the rest of his argument.

M. ends with a chapter that explores the concrete practices necessary for cultivating an eschatological imagination, and a brief conclusion suggesting further topics for study. The real contribution of the book, however, lies in the way M. shifts the theological frame from space to time, from ontology to history. Eschatology, as a lens for understanding church, brings into sharper focus the genuine strengths and significant weaknesses of any ecclesiology appealing to the concept of communion.

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*A Realist's Church: Essays in Honor of Joseph A. Komonchak.* Edited by Christopher D. Denny, Patrick J. Hayes, and Nicholas K. Rademacher. Foreword Cardinal Luis Tagle. Maryknoll, NY: Orbis, 2015. Pp. xiii + 282. \$60.

This festschrift celebrates the life and scholarly achievement of premier US theologian Joseph A. Komonchak. The book's editors and several of its contributors are K.'s former students who, joined by other colleagues, reflect on K.'s work and expand it in the direction of their various scholarly interests.

The volume's twelve essays are arranged into three thematic sections with a foreword, introduction, and K.'s response. Part one focuses on theologies and histories of the period between World Wars I and II, part two explores Vatican II, and part three treats ecclesiology. The book's divisions mirror K.'s major scholarly interests. The participation of several first-rate scholars increases the value of this festschrift. No essay has been published previously in its current form, although some content from a few authors has appeared in their other writings.

The volume's title captures well K.'s preference for Aristotelian realism over Platonic idealism, which exhibits itself in his insistence that when ecclesiologists reflect on the church, they do not refer to a supra-historical reality such as Plato's ideal forms, but to a concrete community of believers, no matter how small.

The first three essays engage K.'s notion of "modern Roman Catholicism," a term K. has employed to describe the social form of the Catholic Church that emerged during the 19th century in response to social and political developments that had deprived the church of control and influence on modern society and culture. Peter Bernardi reflects on the career of Louis Billot (1846–1931)—one of the most prominent Roman theologians of his era and the bulwark of the Catholic opposition to modernism. Bernardi insightfully explains how Billot's support for Action Française resulted in his