

by sin, K. argues that we must begin to view ourselves and others as already created in God's image, treat one another accordingly, and allow this outlook to inform our advocacy and action in the modern world. K.'s primary interest is inviting Christians to consider the ethical consequences of seeing one another as always already bearing the *imago Dei*.

This volume accomplishes its purpose in providing the most thorough compendium of resources on the *imago Dei* to date, but nevertheless falls short of contributing much new insight into the still-elusive and confounding meaning of the *imago Dei*, at least as it first appears in the Hebrew Bible and in non-christological New Testament references. While the ethical impetus for human renewal and conformity to Christ resonates with the best of Pauline theology, the *imago Dei* discussion is limited by long-standing anthropocentric presuppositions about human uniqueness and exclusivity within God's plan for creation and salvation. Absent from the otherwise impressive 50-page bibliography of sources was the work of scholars including David Clough, David Cunningham, and others who have argued compellingly for a more capacious theological reading of the *imago Dei* that might include the rest of creation.

Although it would have lengthened the book, fuller references in the footnotes would have improved the overall accessibility of this volume tremendously. That said, anyone interested in theological anthropology, interpretations of *imago Dei*, or theological ethics would benefit from this text.

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The One and the Three: Nature, Person and Triadic Monarchy in the Greek and Irish Patristic Tradition. By Chrysostom Koutloumousianos. Forward Andrew Louth. Cambridge, UK: James Clarke, 2015. Pp. xvii + 238. £25.

This book is comprised of three chapters divided into two parts: chapter 1 sets forth K.'s understanding of the nature of God, while chapters 2 and 3 examine the anthropological and ecclesiological implications of the theological principles outlined in the first chapter. Perhaps surprisingly for a Greek theologian, K. embraces what has been called "the Latin model" of trinitarian theology—that is, a theology that unfolds by taking as its point of departure God's oneness and seeks to ground the unity of Persons on the basis of God's one divine nature—as opposed to the "Greek model" that is supposed to follow the opposite direction (for the two "models," see Bouyer's *The Invisible Father*). The reason of that preference soon becomes clear, for already from its opening pages, it becomes evident that this is a book directed against the theology of John Zizioulas.

As a result of this motivation, the book is organized around a critique of two positions that have become hallmarks of Zizioulas's theology: (1) "the monarchy of the Father" and (2) the primacy of the bishop. Ironically, by singling out these two points

and by pairing them together the author acknowledges, contrary to his intentions as expressed in chapter 3, that ecclesiological structure and hierarchy are indeed grounded in the Holy Trinity.

In his effort to make the case that “[m]onarchy is not limited to a single person” (22) and in particular to the person of the Father, K. revisits some of the classical passages from the works of the Cappadocians—chiefly, Basil and Gregory Nazianzen. There are problems with K.’s readings (for example, Basil’s references to the monarch of the Father in *De Spiritu Sancto* and Gregory’s *Oration 40*), while he does not address the unambiguous witness supporting the monarchy of the Father offered by other Patristic sources as, for example, the concept of “patriarchy,” that is, the *archē* of the Father, in the *Divine Names* II. 5 and 7 (“Μόνη δὲ πηγὴ τῆς ὑπερουσίου θεότητος ὁ πατήρ” and again “ὅτι μὲν ἔστι πηγαία θεότης ὁ πατήρ”). Similarly, K. assumes too much when he understands and renders the primacy of the bishop as “a supremacy of power” (xiii) or as a “dominating authority” (7). This is neither Zizioulas’s nor indeed the church’s understanding of the episcopal office.

To avoid what is here perceived as the dangers of Zizioulas’s “personalism,” K. introduces an alternative language when speaking of God and the human being. So, anterior to the divine persons is God as the “Absolute” (x) and instead of the human person he chooses to speak of a “true Self—which lies deeper than personhood” (78). It is, however, not clear whether K. is aware that the provenance of these terms (Cajetan for the divine Absolute, Plotinus for the true self) does not serve well his claim of remaining faithful to the patristic East.

Part 2 begins with a foray into phenomenology (the author cites Merleau-Ponty and Dan Zahavi) in order to appeal to “a deep interiority” (77) that replaces personhood as “something that comes from outside” (8). Yet, phenomenology’s fundamental insight is precisely the dismissal of such interiority in the life of consciousness for the sake of what Sokolowski has called “the publicness of the mind” (*Introduction to Phenomenology*). Thanks to consciousness’s intentionality, consciousness is always “out there,” in the world—this was the meaning of Husserl’s battle cry “to the things themselves.” For K., the person as a relational being “is in danger of losing any internal dimension, any substantial inherent character, insofar as it receives its being and identity exclusively from the ‘willing’ and ‘loving’ Other” (8). The target here is again Zizioulas’s anthropology, yet any reader familiar with contemporary philosophy will recognize in this description the structure of Levinas’s and Marion’s phenomenology.

Finally, for a historical study of the Greek and Irish Fathers, as this book claims to be, K.’s conviction that the writings of the Fathers transcend time and form a homogeneous corpus (xiv) raises the question of a rather problematic methodology. Differences between patristic authors, context of works, style, and intentions remain unexamined. Despite these reservations, the book is furnished with a comprehensive bibliography and helpful index to guide the reader into sources of the topic.

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