

*The Moscow Council (1917–1918): The Creation of the Conciliar Institutions of the Russian Orthodox Church.* By Hyacinthe Destivelle, OP. Ed. Michael Plekon and Vitaly Permiakov. Translated from French by Jerry Ryan. Notre Dame, IN: University of Notre Dame, 2015. Pp. xviii + 447. \$36.

Destivelle's volume is a welcome contribution to the ever-burgeoning field of the history of Orthodoxy in Russia. D., an official at the Oriental Section of the Pontifical Council for Promoting Christian Unity at the Vatican, provides a much-needed historical and theological synthesis of one of the most crucial events in modern Russian Orthodox Church history: the Council of 1917–18, the first to be conducted since 1666–67.

In this five-part work, D. sets out to present “the Council from the point of view of its decrees” (2); in this, he is very successful. Parts 1 to 3 place the council in its historical context and briefly summarize its activities. In providing the historical background for the council, D. seeks to test Dostoevsky's assertion that the Russian Church had been in a state of “paralysis” since Peter the Great. The question, while provocative, may not be the best one to ask when trying to present such a complex history, and D. could have benefitted here from an engagement with recent English-language historiography on the topic.

In parts IV and V, which make up the bulk of the book, D. masterfully presents the issues at stake at the council, the decrees that emerged, and their subsequent interpretation by theologians. Particularly helpful is his nuanced discussion of various actors' descriptions of “*sobornost*” or “conciliarity,” the concept that lay at the heart of the council. In part IV, D. deftly weaves his descriptions and explanations of the decrees of the council with the historical events that impacted their formation. The reader is thus put in a position to intelligently read the two appendices: the decrees of the council and its statute, both translated for the first time into English—a most rich contribution.

The combination of theological analysis and historical contextualization, along with the inclusion of one hundred-fifty pages of primary documents, will be welcomed by specialists in theology, Russian history, and Orthodox history, while D.'s clear descriptions make it accessible to undergraduate students and a general readership. This book will certainly become a staple for anyone desiring to become acquainted with one of the most exciting moments in Russian Orthodox history.

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*The Great Grace: Receiving Vatican II Today.* Edited by Nigel Zimmermann. New York: Bloomsbury T. & T. Clark, 2015. Pp. xvi + 143. \$120.

This volume includes eight essays presented in Sydney as part of a conference reflecting on the reception of Vatican II's documents in the Australian context. What the