

at missions and church congresses and, as far as he was concerned, good preaching was crucially important. Ryle had a strong theology of the Holy Spirit but he was a Cessationist and believed that the gifts of the Holy Spirit were withdrawn at the end of the apostolic age. Along with many other Recordites, Ryle was a strict sabbatarian who condemned Sunday mail deliveries and Sunday dinner parties.

Farley gives an interesting and detailed account of Ryle's episcopate and shows him to have been advanced in his thinking in several ways. For example, he believed that the parish system was outdated and a hindrance to mission. He was also in advance of many of his contemporaries in advocating roles for women in the church as missionaries and visitors. He promoted medical work and orphanages and was a great campaigner for Sunday Schools. Against that, can be set Farley's contention that the diocese was ineffectual in the slums during Ryle's episcopate. His dealings with the ritualists were often unwise as was particularly visible in his dealings with Bell Cox. Additionally, Ryle did not like to travel outside his diocese, he did not get on well with other bishops and nor did he attend to his duties in Convocation sub-committees.

This is an interesting and well-written study which is easy to read having a particular relevance to the present day. It is a book for both the academic as well as for clergy and for others with an interest in church history.

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The Blackwell Dictionary of Eastern Christianity

Ken Parry, David J Melling, Dmitri Brady, Sidney H Griffith & John Healey (eds.)

Oxford: Blackwell, 1999, pb 2001, £17.99
0-631-23203-6

SUMMARY

Like any good dictionary we get a mix of detail and summary. There is plenty here to learn and inspire, even if the lead articles, especially on theology are sometimes disappointing, and the survey of recent, not just early twentieth-century politics and culture, rather vague. There is sometimes a polemical tone which is not always helpful in a work of this sort, but a lively and rich resource at a good price.

ZUSAMMENFASSUNG

Wie in jedem Werk dieser Art handelt es sich um eine Mischung aus detaillierten und summarischen Beiträgen. Das Buch bringt eine Menge an Lernstoff und Inspiration, auch wenn die Leitartikel, besonders die theologischen, zum Teil enttäuschend sind. Die Ueberblicke ueber neue Entwicklungen in Politik und Kultur sind nicht sehr fokussiert. Die teilweise vorhandene Polemik ist fuer ein Werk dieser Art

wenig hilfreich. Dennoch ist es ein lebendiges und reichhaltiges Werk zu einem guten Preis.

RÉSUMÉ

Comme dans tout bon dictionnaire, cet ouvrage contient un mélange de détails et de résumés. On y apprend beaucoup, même si les articles principaux, notamment ceux qui sont consacrés à la théologie, restent parfois décevants. On y trouve aussi un survol traitant de politique et de culture, pour ce qui concerne non seulement le début du XX^e siècle mais aussi l'époque toute récente, malheureusement de manière trop vague. Le ton se fait parfois polémique, ce qui n'est pas toujours très utile dans un ouvrage de cette sorte. Il constitue cependant un bon outil pour un prix abordable.

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In this work there is a strong editorial lead and it is boldly stated in Bishop Kallistos Ware's foreword/introduction that the Hellenization of Christianity should be seen as providential: for example the LXX even gave the Christian church the strong concept of providence – pronoia! Also, when the apostate Emperor Julian forbade Christians to teach the classics Basil replied that 'they are ours': this tract was treasured when it was printed in 1470. The downside of such pride in the Greek Christian achievement is that fairly regularly there seems no problem with calling the West to blame for any difficulties. The sin of 'Orientalism' is manifest in the long Western habit of describing even Eastern Europe as primitive, but the insult can all too easily be returned. We learn that the presence of *dhimmi* Christian communities within Muslim lands led to self-identification of themselves as nations through (orthodox) religion, not geography; this is also an issue when E. Orthodox and Catholic churches co-exist uneasily in the same (American) cities (p161), or perhaps, one might add, in South-Eastern Europe.

There is still widespread ignorance, 'yet the Eastern Orthodox are second in number only to the Roman catholic church and the Oriental Orthodox are a communion comparable in size to the Anglican or Lutheran' (xix). Their services are very much alive, '... and Orthodoxy, Eastern Christianity in general is as much a matter of liturgical experience as of doctrine' (xx). There is a bullish confidence loose in the bishop's conclusion which highlights that it is spirituality and culture rather than shared confessions which shapes the Eastern Christian identity:

The sense of shared history, of the Council of Nicea as a crucial moment of unity and self-definition, of the shared heritage of the earliest Greek fathers, has come into the foreground' while what unites all Eastern churches – Catholic too – are the services, ministers, the way Scripture is read, book of Psalms, role of preaching of the mysteries, spiritual relatives,

memorial services for dead, respect for monastic tradition. (xxi)

It is a little bit disappointing therefore that the first three entries are, by anyone's standards, to do with minor figures. However a dictionary is not to be read from cover to cover, and even if one thinks there are just too many small articles and some over-large ones – when a good number of medium-sized would have been better – nevertheless there are a number of strengths to this book, once one has moved beyond first impressions.

Positively speaking, The article on the Coptic scholarship of the C13 Al-Assai family is very worthwhile, with a good bibliography. There is a thorough piece on the Indian Syrian Christian Church. There is a good article on the Maronites who traded in their monothelism for Crusader protection and Latinization, and on the Melkites in the middle East, who originally pro-Emperor, once too often left in the lurch looked to Rome during Ottoman times. We hear the tragic story of the Pontic Greeks. But the coverage is not limited to the Greek and Russian churches. There is much by way of riches in the accounts of engagement with and refutation of Islam in Arabic Christianity. There are even some gems about Orthodox Missionary activity in Alaska. There is an excellent article on Church Architecture and Liturgy, and a fine index.

On the issue of theological anthropology, David Melling notes: 'In the Septuagint, but not in liturgical texts, Adam's wife is named as Zoe, life (Genesis 3: 21)', yet I am not convinced that he has shown us just how the Eastern idea that death inherited as a cosmic effect of the fall which after all 'leads most directly to the near-inevitability of sin' is all that different from the 'Western' original sin doctrine. The poisoned legacy of Florence 1438 is well described by Melling. We are reminded that the Filioque issue cannot just be swept away in current ecumenical fervour. Sure, Emperor Michael after regaining Constantinople agreed to the West's definition at the Council of Lyons 1274; but he was excommunicated for his pains in 1281. Readers of this journal might be interested to know that in just about all else (especially the sacraments) the Eastern Orthodox confess themselves to be closer to the Roman Catholic Church than to Protestantism (which is very much identified with the vehicles of rationalistic scepticism especially in C19 Russia with tragic consequences, and a certain amount of missionary activity and bible-hawking to which Russia is to this day very sensitive.).

Negatively speaking, the presentation of the whole seems rather unimaginative—no use of different fonts, boxes, etc. is made, and there are no maps. We find no entry for Justinian, and there is no mention of Stanilaos. The entry on Khomiakov is too large, and why there has to be 6 pages given to 'Rome' is unclear, while the article on Alexandria is disappointing. The article on Georgia is unhelpfully divided into two. Chalcedon is hardly dealt with, and, one suspects, swept under the

carpet: of course too much can be made of it, but here we have the opposite error! It is almost as if 'Chalcedon' is not where the action is and Eastern churches need to bury their differences. The article on Palamas is superficial, and sometimes there is hardly any bibliography where there should be. Sometimes we get very good bibliographies, or it is made clear that scholarship is simply lacking: e.g., a full study of Gregor Barhebraeus is a desideratum. Yet why are there no bibliographies for Balsamon or Bessarion? There are only 3.5 lines on Uniate Christianity: there is something in the 'Rome' entry, but it is all very much at the level of the theory of Vatican statements. Spidlik on 'Spiritual Theology' really only deals with 'spirituality'—lest that sound to some like a Western categorisation, I mean rather that attention is paid to matters of the believers response rather than to God and his economy such that the article overlaps too much with that on Hesychasm. The other entry on Eastern Theology by one no less than Jaroslav Pelikan is a major disappointment.

It may seem that some of even the recent church history is just very complicated, but that may have more to do with our (or at least this reviewers unfamiliarity with, e.g., the fact that Andrei Rublev was canonised in 1988, yet some Russians remain unsure about his icons of the Trinity—amongst them the Matthewites. This is a storehouse of information hard to find anywhere else so easily. It illuminates what may seem to be a dark world for Western Christians.

I have spotted one or two mistakes which suggest a proof-reading before a reprint might be worthwhile. In the article on Eastern Catholic, the page header becomes Eastern Christian!! It should be J.F. Dechow at p 181. According to p 209 Constantinople fell to the Ottomans on Tuesday, 29 May 1543, There are a few spelling errors (p 295 'Calvinisitis'; p297 'resistence'). This is a welcome paperback version of a hitherto very expensive reference work. However, one should also look at competitors such as EG Farugia (ed), *Dizionario Enciclopedia dell' Oriente Cristiane*, Roma, 2000.

Mark W. Elliott, Liverpool

The Dramatic Encounter of Divine and Human Freedom in the Theology of Hans Urs von Balthasar

Thomas G. Daltzell

Studies in the Intercultural History of Christianity Vol. 105 (Bern, etc.:Peter Lang, 2000), £28.00
ISBN 3-906764-29-X, pb.

SUMMARY

This book seems more about Karl Rahner and his influence and his theology as a rule by which all should be measured than about Von Balthasar, but perhaps ultimately that is not important. Serious issues get explored