

celebration. His paschal theology, however, is what the church did appropriate, indeed, in the following centuries, in the development of the liturgical celebration of Easter.

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THE DOCTRINE OF DEIFICATION IN THE GREEK PATRISTIC TRADITION. By Norman Russell. Oxford Early Christian Studies. New York: Oxford University, 2004. Pp. xiv + 418. \$70.

A revision of Norman Russell's 1988 Oxford dissertation, this book is explicitly designed to supersede Jules Gross's 1938 standard work on deification (itself recently translated from the French as *The Divinization of the Christian according to the Greek Fathers* [2002]). The book impresses by its erudition, navigating through a wealth of primary sources, all carefully analyzed in their historical context, and bringing into the debate most of the latest secondary studies. Special attention is given to the vocabulary of deification, its exegetical underpinning, and the doctrinal contexts that compelled Christian writers to speak of deification. The bulk of the book consists of distinct but interrelated studies on texts and authors ranging from the New Testament to the Palamite synthesis in 14th-century Byzantium. In separate appendixes, R. offers a very good survey of deification in Syriac and Latin traditions, and a presentation of the vocabulary of deification in the Byzantine tradition.

The book opens with two substantial introductory chapters. The first, "Deification in the Graeco-Roman World," concludes that "by the time Porphyry first wrote of the philosopher deifying himself, Christians had already been speaking of deification for more than a century" (52). The second, entitled "The Jewish Paradigm," lays out a nuanced treatment of the various forms of Second Temple Judaism, and uses the best and most recent scholarship on later Merkabah mysticism. R. is among the very few authors who discuss the Second Temple roots of, and rabbinic parallels to, patristic deification. One hopes that this approach will set the standard for future research on this subject.

R. shows that deification as a doctrine starts with the appropriation and reworking of an earlier Jewish exegesis of Psalm 82:6 ("I said, you are gods . . .") by Justin, Irenaeus, and Clement of Alexandria. R. posits two major "strands" of deification: the first, usually termed "realistic" or, occasionally, "ecclesiastic" (139), is rooted in the Scriptures and represented by Paul, Irenaeus, and Athanasius; the second, "fundamentally Platonic" (14) and more interested in ethical amelioration, is represented by Philo, Clement of Alexandria, and the Cappadocians. R. also mentions a third strand, the Jewish apocalyptic imagery that "became part of the stock-in-trade of the perfect Christian" (77). According to R., these strands were synthesized in later authors, culminating with Maximus the Confessor.

While the synthetic character of Byzantine theology and spirituality is undeniable, R.'s forcing earlier authors in some or other category is occa-

sionally problematic. Clement, for instance, is certainly an heir of Philo's; yet, in his *Eclogae* and *Adumbrationes* he is also the mouthpiece of a strikingly "apocalyptic" theology, positing a "realistic" transformation of the holy man.

Another weakness of this volume concerns some significant omissions to R.'s otherwise extensive bibliography. When he posits certain continuities between the transfigured visionaries of Jewish apocalypses and the Christian depiction of martyrs and ascetics (77–78), or when he notes the similarity between Ezekiel's throne-vision as interpreted by Pseudo-Macarius, and Jewish Merkabah mysticism (245), his remarks are extremely brief and do not engage other scholars. Recourse to a number of studies on this topic published by Alexander Golitzin over the last decade would have allowed a much broader and more fruitful analysis. In his discussion of the Palamite controversy, R. inexplicably ignores John Romanides' "Notes on the Palamite Controversy and Related Topics," the first study to analyze the exegetical and theological divergences between Palamas and his adversaries in light of possible Augustinian influences. As a matter of fact, R. never discusses the link between deification and the patristic exegesis of biblical theophanies. In the section dedicated to Pseudo-Dionysius, Golitzin's book on the Areopagite (referred to only in a footnote that directs the reader to a mediocre review of the book) could have been exploited much more, at the very least for the discussion of the vocabulary of deification. Finally, the section entitled "Modern Approaches to Deification" is too short (312–20) to do any justice to the dozen Eastern and Western theologians it discusses. Dumitru Staniloae, for instance, whose *Orthodox Dogmatics* (1985) and *Orthodox Spirituality* (2002) would have been available to R., is given only a footnote reference. This is hardly adequate for a theologian shaped by extensive translations from and commentaries on the very writers dealt with in R.'s book.

There is reason to believe that these regrettable but relatively minor shortcomings will be addressed in future editions of the book, since this work is likely to become the standard treatment of deification in the Greek patristic tradition. As such it is indispensable for students of ancient and medieval Christianity, and belongs in every serious university and research library. The reader would be well advised to read this book in conjunction with David Bradshaw's extensive study on "energeia" (*Aristotle East and West* [2005]), which complements many of R.'s analyses.

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HISTOIRE LITTÉRAIRE DU SENTIMENT RELIGIEUX EN FRANCE, DEPUIS LA FIN DES GUERRES DE RELIGION JUSQU'À NOS JOURS. By Henri Bremond. Five volumes. New edition. Edited by François Trémolières. Grenoble: Jérôme Millon, 2006. Pp. 4660. €250.

Between the two world wars, the *Literary History of Religious Sentiment in France* by Abbé Henri Bremond (of the Académie française) dazzled its readership not only because of the beauty and depth of its rediscovered