

and to put the stress on continuity. Almost every conciliar statement has its counterpart in the theological literature of the recent past.'

Certainly, the intellectual climate of the Johannes Council owes a great deal to Pius XII. And it is safe to say that it could not have happened without him. This is part of the providential pattern. John's own contribution was charismatic in a sense; and again in the dispensation of Providence, it needed Paul to synthesise and actualise the two. The new pastoral, ecumenical and scriptural techniques constitute a thorough re-appraisal of the Church's life. The great central document,

from which in a sense all the others are derived, is that on The Church. (*Lumen Gentium*). The Church is always redressing balances. But she remains essentially the same though she continually increases her knowledge of herself and in so doing proliferates her image.

'The Fourth Session' then is a book to be read and enjoyed. We have yet to find a book on the Council which conveys objectively the great spiritual force at work. Xavier Rynne could not write such a book. But until it is written, the full significance of Vatican II will never be reached.

✠ GORDON WHEELER

BYZANTINE EAST AND LATIN WEST by Deno J. Geanakoplos: *Basil Blackwell*. 193 pp. 32s. 6d.

The history of the schism between east and west is being rewritten rapidly and a new over-all interpretation is beginning to emerge through the cumulative effect of isolated monographs. The process began when Professor Dvornik first showed that the Photian schism was a passing interlude. Probably most scholars now agree that the significance of the eleventh century schism of Cerularius has been much over-estimated and would hold that the real division between east and west began in 1204 with the crime of the sack of Constantinople by crusaders and the criminal folly of Innocent III in intruding the Latin Morosini on the Patriarchal throne. It was this that envenomed a theological divergence which otherwise might easily have been adjusted within the framework of a common veneration of the Fathers. Even after 1204 the Schism was quite different from the present cleavage. There was constant mutual interpenetration; five of the emperors of the dynasty of Palaeologos died in communion with Rome. Dr Geanakoplos can write of 'the cult of Thomism at the Imperial Court' and the gathering momentum of the Renaissance brought the Greeks a new prestige among the Latins.

The temporary union of East and West at the Council of Ferrara-Florence in 1439 was abrogated when the Turks seized Constantinople fourteen years later but as late as the early eighteenth century there are many cases of *communicatio in sacris* between Catholic and Orthodox. Cyril II Kontaris was the last Patriarch of Constantinople to be in formal union with Rome and he died in 1639 but there were Greek bishops and abbots who remained in union both with Rome and Constantinople, like the monastery of St John at Patmos in 1725

or the monastery of Iviron on Athos a year later. It is arguable that the accession of Cyril V in 1748 to the patriarchal throne of Constantinople marks the real beginning of the Schism as we have all known it. But Cyril's denial of the validity of Latin baptism and the acerbity of Greek controversy is only intelligible in the light of the Catholic mistakes of the previous century; the papal nescience of the claims of Orthodoxy, symbolised by the existence of the Latin Patriarchs of Constantinople and the retention of many relics, was combined with the persistent itching proselytism of the Congregation of Propaganda. These had been the backwash of the Venetian conquest of the Peloponnese and the perpetual intrigues of the French consuls. Latin insouciance towards the Orthodox with its undertones of careless contempt was answered naturally enough by Orthodox hatred of the Latins. An appreciative understanding of Orthodoxy among Catholics must be the first step towards a return to unity. We have need of a much closer study not only of Greek patristics but also of Byzantine mystical theurgy. Our monologues must be replaced by dialogues and the task of this generation is the creation of mutual charity.

This personal interpretation of the history of the Schism will provide the context for an evaluation of *Byzantine East and Latin West* by Dr Geanakoplos. For it consists of two quite different studies. The most important of these deals with the interpenetration of east and west in the later fifteenth and sixteenth centuries and consists of chapters on the Cretan theologian Maximas Margounios, on Cretans in Western Europe and on the Greek colony in Venice. These are subjects on which Dr Geanakoplos is the chief living authority and taken together

they form a valuable monograph. Besides there are three essays of unequal value; an interesting reconsideration of the Council of Florence, a balanced survey on the relation of Church and State in Byzantium and an account of Byzantine influences in the West which is stimulating but

inadequate. Influences on science, fiction, philosophy and theology seem oddly underestimated. At least no Thomist should forget the impact of patristic and philosophic texts that came north west from Byzantium.

GERVASE MATHEW O.P.

LIVING PRAYER by Archbishop Anthony Bloom: *Darton, Longman and Todd (Libra Books)*. 8s. 6d.

It is refreshing to read a book on prayer that relates it to ordinary living, and avoids any temptation to present it as a practice mainly for the 'professional' contemplative. In a straightforward and simple way, Archbishop Anthony stresses that prayer is a personal relationship with God, not based on the desire to acquire esoteric mystical knowledge, nor on the wish to attain certain emotional states but founded on a mutual trust and love and a mutual recognition of freedom and autonomy. In the development of this, as in any other relationship, we must engage in a continual struggle against the tendency to remain static and rigid, bound by fixed attitudes and formulae. This 'rejection of images' as traditional orthodox theology calls it, demands the acceptance of risk, as well as a continuing faithful, attentive openness towards the Other.

In one of the most satisfying chapters in the book, the Lord's Prayer is shown as an ikon of, and a way towards, the achievement of this relationship. At the same time, Archbishop Anthony explains how it is a fulfillment and deepening of the experience of the people of God in Exodus – 'Thy will be done' is not a submissive readiness to bear God's will, as we often take it to be. It is the positive attitude of those who have gone through the wilderness, who have entered the promised land and who set out to make the will of God present and real on earth, as it is in heaven' – Man's attitude to God is not one of passive obedience but of active

co-operation in a given task, within a given situation. This is the practical application of the concept 'synergy' – 'working together' – a concept central to Orthodoxy – which has been so misunderstood by western theologians.

Archbishop Anthony belongs, of course, to the Russian Orthodox community, and parts of his book are devoted to the 'prayer of silence' – *Hesychia*. This is commonly supposed to be practised only by a few monks. The author points out that on the contrary, fruitful silence is a prerequisite of all relationships and not only that of prayer – 'We all know in human relationships that love and friendship are deep when we can be silent with someone. As long as we need to talk in order to keep in touch, we can safely and sadly assume the relationship is still superficial, and so, if we want to worship God we must first learn to feel happy, being silent together with him. This is an easier thing than one might think at first.'

There is also a short, but useful chapter on 'The Jesus Prayer' but disappointingly little on liturgical prayer. However, this may, in fact, be useful, as many non-orthodox tend to regard the eastern tradition as solely liturgical. This little book may help to redress the balance.

Although the cover of the book is rather unfortunate, the price is very reasonable and we can be grateful to the publishers for producing a book which will be extremely valuable both for personal reading and of use in the ecumenical dialogue.

IRENE BRENNAN

THE CHURCH IN THE THOUGHT OF BISHOP JOHN ROBINSON by Richard P. McBrien. Pp. xvi + 160: *S.C.M. Press*. 30s.

It is a sign of these ecumenical times that this book is based on a doctoral dissertation which was presented at the Gregorian University in Rome, and that the subject is handled in an extremely sympathetic manner.

By way of introduction, Fr McBrien supplies some biographical information about Bishop Robinson, showing the influences to which he

has been exposed and the context of his various publications. The bulk of the book is in two parts. Part I deals with the Bishop's teaching about the Nature of the Church (the body of Christ, the eschatological community, and its ministry and liturgy); Part II with the Mission of the Church (as a secular and a missionary community). There is a useful bibliography of