

von *Marc Röbel*. Den Abschluss des Sammelbandes bildet ein Artikel von *Miriam Schaeidt*, Priorin in einem Benediktinerinnenkloster in Trier, der die Grundlinien des bisher Gesagten zusammenfasst und sich persönlich auf den Leser bezieht: „Hiobs Gottesbeziehung und was sie uns angeht.“ *Was geht uns das an?* Mit vielen einfühlsamen Beobachtungen im Detail lässt Schaeidt noch einmal die gesamte Dramaturgie im Buch Hiob Revue passieren. Dabei wird immer wieder die Brücke zum christlichen Glauben geschlagen, wo das Leiden Jesu Christi am Kreuz als Grund unserer Erlösung geglaubt wird und die Frage nach dem Sinn des Leidens dadurch eine Dimension bekommt, die in der Tat »neu« ist und über das Buch Hiob hinausgeht. Liegt es daran, dass manches, was bei Hiob als Klage, als Anklage an Gott hinausgeschrien wird und letztlich verstummt, in der Reflexion von Schaeidt nun in gläubigem Vertrauen aufgehoben ist? Oder bleibt sie damit hinter dem existenziellen Ringen zurück, das Hiob vor nichts zurückschrecken ließ – und ihn letztlich zu dem Bekenntnis führte: „Ich hatte von Gott nur vom Hörensagen vernommen; aber nun hat mein Auge dich gesehen.“ (Hiob 42, 5)?

Für alle, die sich über die Gestalt des Hiob grundlegend und vielseitig informieren wollen, ist dieses Buch eine nützliche Anregung, die zur Auseinandersetzung einlädt – und die LeserInnen hoffentlich dazu bewegt, sich das biblische Buch Hiob (erneut) selbst zu Gemüt zu führen.

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Eirini Artemi, Ἡ περί τοῦ Τριαδικοῦ Θεοῦ διδασκαλία Ἰσιδώρου τοῦ Πηλουσιώτη καί ἡ σχέση της μέ τή διδασκαλία τοῦ Κυρίλλου Ἀλεξανδρείας, Diss., Kindle Editions: Athen 2012, 490 S., 100 \$ (ASIN: B00EHO6YLY)

Rumour has it that the Greek theological school has fallen off the heights of old, that the academic rigor of theological studies, a supposed invariable of the Western European Universities, is missing from contemporary Greece, if not completely, then at least to an overwhelming extent, that, finally, if one wants to follow a serious course of doctoral studies and research, they will not go to Greece, but to the lauded West instead. If this is the truth or not, I am not the most entitled to say. However, what I can firmly state is that the doctoral thesis that I am referring to in the present review contradicts – even as an exception – this rumour, being a work of high academic standard against the rigorous Western scientific criteria and also a good confession of the faith of centuries of the Eastern Church.

Eirini Artemi's work, entitled "Ἡ περί τοῦ Τριαδικοῦ Θεοῦ διδασκαλία Ἰσιδώρου τοῦ Πηλουσιώτη καί ἡ σχέση της μέ τή διδασκαλία τοῦ Κυρίλλου Ἀλεξανδρείας" [The teaching on the Triune God in Isidore of Pelusium's work and its connection with Cyril of Alexandria's teaching], was developed within the Faculty of Theology of the Kapodistrian University in Athens, initially under Professor Skouteris's guidance, and later, after Professor Skouteris's falling ill and death, under the guidance of His Eminence Chrysostomos – Georgios Savvatos, Metropolitan of Messinia, as we learn from the Prologue (p. 7-12). The author intends and manages to do a detailed analysis of St Isidore of Pelusium's triadological teaching in relation to St Cyril of Alexandria's teaching. At the heart of the work is Isidore's teaching about the Holy Trinity, but the influence that this Saint exercised upon Cyril of Alexandria in

the direction of triadology is also analysed. In this comparison, the author confesses that the main difficulty was the different nature of the two authors' texts: Isidore of Pelusium's epistolary corpus has a pedagogical, hermeneutical and protreptical leaning, while Cyril of Alexandria's works are theological. In addition to this difficulty, there is also the unequal volume of the two Fathers' triadological discourse. However, Eirini Artemi manages to bridge the two Church Fathers through a careful analysis of the corpus of works preserved over the centuries.

After an Introduction (p. 20-44) to the theological context of the era in which Saints Isidore and Cyril lived, as well as to the relational biography of the two, the author makes a general description of the doctrine of faith in the vision of the two Fathers (ch. I, p. 44-86), analysed in distinct subchapters, but with frequent references to reciprocal influences and also to common confessions of faith.

The second chapter – entitled *Influences on the teaching-theology of Isidore of Pelusium and that of Cyril of Alexandria* (p. 87-121) – also has a preparatory character, showing the sources, or the possible sources, of the theological thinking of the two. The references to certain terms (ὅροι) of theological significance are particularly important, the author not only making general remarks – such as: “Undoubtedly, Isidore was influenced by the theology of the first Ecumenical Council” (p. 89) –, but also mentions regarding the lineage of such terms: e.g. πλάτυνσις (p. 90-92) or the series φύσις-ὑπόστασις-πρόσωπον, treated separately (p. 111-121). The most frequent references are, apart from the Holy Scripture, to Saints Basil the Great, Gregory the Theologian, Athanasios the Great and Gregory of Nyssa. In the analysis of Isidore's epistle corpus, Eirini Artemi also remarks the “clear” similarity between Isidore's hermeneutic approach and Saint John Chrysostom's (p. 96).

However, the most important part of the work is formed of chapters III (*The mystery of unity and of the distinction between the Persons of the Holy Trinity, according to Isidore of Pelusium and Cyril of Alexandria* – p. 122-226), IV (*The mode of existence of the Son and of the Spirit* – p. 227-326) and V (*The revelation and knowledge of the Triune God, according to the teaching of Saint Isidore of Pelusium and of Saint Cyril of Alexandria. Revelation and theology* – p. 327-414), in which the author presents in a structured and argued manner the triadological theology of the two Fathers through text excerpts. It is remarkable and admirable that, in these essential chapters of the work, the reference to the secondary literature is minimal, while the reference to Patristic sources is omnipresent. Basically, the author brings the two Church Fathers into the present, in a remarkable thematically guided reading, not leaving out the interpretive approach to the texts. From this point of view, we are dealing with a consistent, rigorous work, meant to clarify things in an almost didactic manner.

The last of the three chapters seems to be of particular importance to the Eastern gno-seology in general and, consequently, to the way one can theologise today. In a very special way, subchapter IV, entitled *The method of theologising based on [God's] names* (p. 407-414), is of particular interest, as it introduces the *conventional* character of the words that people use when talking about God and His knowledge. With arguments from Saints Isidore's and Cyril's texts, the author shows that names (and, by extension, theological names of any kind) cannot exhaust or even determine the nature of the thing or person (Person) in discussion.

Eirini Artemi's work ends with an *Epilogue* (p. 415-426), a *Bibliographical* chapter (p. 427-473) and a triple *Index*: proper names; theological terms; scriptural quotes and hints.

Besides the obvious remarks, I would also like to add two observations/questions concerning certain statements in the thesis:

1. In the *Epilogue*, on p. 415, the author's statement that "the two Fathers knew it well that the truth about God is based on the texts of the Holy Scripture" needs rephrasing. Eastern gnoseology is, par excellence, pneumatological, the basis of the truth preached by the Fathers being exclusively the partaking in God's Spirit, the truth being therefore revealed this way. That the Fathers – not only these two, but in general – use quotes from the Scripture as arguments for the dogmatic teaching that they confess is something that pertains to the instrumentation, not the basis of the truth preached. Eirini Artemi probably wanted to highlight this very thing, as it results from the overall approach to the dogmatic texts of the two Fathers in their connection with the Scripture. Moreover, on the same page, summarising the thought of the two Fathers, the author talks about the mystery of man's knowledge of God, underlining that man cannot attain the knowledge of the Trinity mystery through reflection and syllogisms, but only through the Eucharist and the partaking in the grace of the Holy Spirit, which also results from the chapter in the fifth part of the work dedicated to "The relative knowledge of God. Οὐσία and ἐνέργειες." (p. 379-406). The above quoted formulation leaves room for an interpretation which is compatible with the Western gnoseology, essentially different from the Eastern one, and therefore, I think it could be avoided. I find much more appropriate the author's formulation in the "Summary" of the work, where we are told that, although Saints Isidore and Cyril use examples taken from everyday life in demonstrating triadology, "their examples are mainly to be found in the Holy Scripture" (p. 5).

2. Concerning the bibliography used, apart from the studied sources, the list of the works comprises important titles in various European languages, older and more recent ones. As for Mrs MarieOdille Boulnois's work, *Le paradoxe trinitaire chez Cyrille d'Alexandrie*, it seems curious that the author only used it after the greatest part of her thesis had already been developed, "so as not to be influenced by the structure and content of her work" (p. 417). According to this logic, many other works should have been consulted only at the end of writing the doctoral thesis. At this point, the reader feels the need for a supplementary explanation, answering the question: why is Mrs Boulnois's work an exception to the other works used, so that the author of a doctoral thesis about Saint Cyril of Alexandria's triadology needs to avoid it lest she should be influenced by the preceding paper?

Beyond the specific and particular excellence of Eirini Artemi's paper, I would dare to express a general remark on writing a scientific theological paper, especially in patristic theology studies. It is more than obvious that, apart from the methodological accuracy, in the sense of a good organisation of a quality informative material, success in theological research is predicated by the systematic reference to the original text. The author masters Old Greek, which she operates with when arguing her theological discourse. At present, we are too acquainted with half-learned works, in which a patristic author is treated, analysed, commented upon and maybe misinterpreted, based on translations – in their turn, interpretations of the original texts –, or on others' remarks, in what we can call exclusive reference to secondary literature.

In conclusion, I recommend Eirini Artemi's work not only for its exceptional content and because it is an important stage in the triadology of the Saints Isidore of Pelusium and Cyril of Alexandria, but also as a model of scientific approach, honest from the methodological point of view, to such an academic undertaking in Patristic Studies.

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