

the two natures in Christ as an “indwelling (cf. John 1.14) of good pleasure as in a son or as in the Son.” Here McLeod agrees with Abramowski.

It is “a prosopic union of two concrete natures” (188), a perfect union, more “exact” than the union of body and soul in human beings, as the author demonstrates with reference to Nemesius’ treatise “On Human Nature” (189–94). McLeod reaches a conclusion in carefully chosen terms: “Theodore’s Christological position was shaped primarily by his commitment to the Antiochene tradition of safeguarding the distinction between a transcendent God and all creatures, including Christ’s full humanity, his commitment to a literal, rational form of exegesis, and his opposition to the Apollinarians. He was not unaware of, or insensitive to, the need to maintain a true personal unity of Christ’s divine and human natures, but his attention was chiefly focused on expressing and defending that unity in such a way that it preserved the full integrity of Christ’s humanity in light of the scriptural witness, above all the exercise of his free will” (202).

Chapter 8 reconsiders “the charges against Theodore” (205–25), those of the second Council of Constantinople in 553 and, more emphatically, those of modern critics such as Kevin Mc Namara, Francis Sullivan, and Paul Galtier. The author’s peaceful discussion shows how far in only a few decades the retrieving of patristic dogmatics has (happily enough!) distanced itself from ageless scholastic disputes. A last chapter proposes a “reassessment of the charges against Theodore” (226–57), and the conclusion raises the question: “How ought we to sum up Theodore as a biblical theologian and as a person? He was a pivotal as well as a tragic figure in biblical exegesis and theology in the late fourth and early fifth century” (265) just as Origen was another such figure before him.

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Pauline Allen and C.T.R. Hayward
Severus of Antioch
The Early Church Fathers Series
New York: Routledge, 2004
Pp. vii + 200. \$29.95 (paper).

This new presentation and rehabilitation of Severus’ life and work is a welcome addition to the patristic scene. One of the key theologians during the christological debates following the Councils of Ephesus and Chalcedon, Severus deserves today a greater audience who can appreciate his role in the life of the church. Not only are his christological polemics treated here, but his letters, homilies, and hymns are made available in a clear translation. The texts presented are new translations by several scholars and coordinated by Pauline Allen, who composed the chapters in Part I on Severus’ life, thought, and works as well as the introductions to the texts in Part II. A handy glossary of technical terms and important names is also provided for readers not already familiar with the period.

The introduction, situating Severus's life and thought in proper context, is clear and lucid. Allen gives enough detail to follow the dramatic events of the christological debates which continued to roil ecclesiastical life following the Council of Chalcedon, but she does not overwhelm us with names and difficult-to-follow trivia. Previous scholarship is cited in clear, easy-to-follow references in the introductory part of the volume, thus saving readers from constant flipping back and forth to the notes. Nonetheless, excellent notes with more detail are available for interested scholars. The key components of Severus' theological method and conclusions are provided and the book includes a discussion of each of his works. This arrangement makes it especially easy to come back to the work, looking for a particular subject or text or as a basis for further research on related authors and ideas.

The texts selected for presentation in Part II are arranged by genre: dogmatic and polemical works, homilies, letters, and hymns. Although the largest portion here is understandably taken up by the dogmatic and polemical works, there is an excellent selection of Severus' other works as well. It is interesting to see how Severus was able to deal with many of the same themes from a variety of perspectives in a variety of contexts and literary styles. The fallout from Chalcedon (ecological as well as devotional, ecclesiological, and theological) appears in *Hymn 253* (text 33) as well as in *Homily XIV* (text 15), the *Letter to Nicias* (text 18), and *Contra impium Grammaticum* (texts 6–11).

While matters related to the council are uppermost in Severus' mind, the texts made available here demonstrate the breadth of Severus' other concerns and his wide-ranging social networks as well. He deals with the theological and devotional ramifications of "aphthartodocetism" (*Adversus apologiam Juliani* [text 13]) and diocesan finance (*Letter to Timostratus*, text 19) as well as with pastoral care and the various applications of canonical strictures as he deemed best for the life of his flock (*Letter to the Abbot* [text 20] and *Homilies XIII, XIV, and XVIII* [texts 14–16]).

An extensive bibliography is provided as well as an index of modern authors and a general index. This is an excellent study for scholars and students as well as for educated general readers of early theology. The book could easily serve in an introductory course on sixth-century church history and theology or a more detailed examination of key players and issues of the Late Antique period. Anyone interested in the fascinating but too often ignored voice of the Syriac tradition will be well rewarded by spending time with Severus in the company of Allen and Hayward.

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