Overall, the book is extremely interesting in many ways, especially the natural data-based analysis and varied theoretical approaches applied by the authors. The scope of the book, in terms of languages and topics covered, the confluence of scholars, juxtaposed to the celebrant’s life and career, is simply amazing. However, it would have been even greater if all four of the African language families were represented to celebrate Newman san frontier.

Ahmadu Shehu


The breach of ecclesial communion between Eastern Orthodox Churches and Oriental Orthodox Churches, caused by the pronouncements of the Council of Chalcedon, concerned the relationship between the human and divine natures of Christ.

The relations between the separated Churches were very difficult and caused by mutual accusations of heresy. This painful division continues to modern times. For many centuries, the establishment of dialogue between Eastern Orthodox Churches and Oriental Orthodox Churches was not possible. It was only in 1964 the unofficial dialogue between these families of Churches began, and the official theological dialogue started in 1985.

This topic of such difficult dialogue is taken up in the book *The Dialogue between the Eastern Orthodox and Oriental Orthodox Churches* in a comprehensive and multifaceted way. The book was edited by Christine Chaillot and published in 2016 and it presents a rare view of the history of bilateral relations between Eastern Orthodox Churches and Oriental Orthodox Churches. It is a very unique source for research on understanding the relationships between them. The Editor of this publication is an eminent expert of life and spirituality of the Oriental Orthodox Churches, the Eastern Orthodox Churches and also on the dialogue between these two families of Churches. Christine Chaillot focused on
McGuckin, p. 39-55); the role and place of Severus of Antioch in the development of post-Chalcedonian Christology with consequences also for modern dialogue (“Severus of Antioch: Eastern and Oriental Orthodox Perspectives” by Fr. John Behr, p. 64-73).

In the following section of the book (Section C) the authors present different aspects of theology whose explanation is crucial for mutual relations. Among these important contributions one can read “The Cyrillian Character of the Chalcedonian Definition of Faith” (by Georgios Martzelos, p. 74-94), “Controversial Aspects in Christology of Dioscorus of Alexandria (by Ilias Kesmiris, p. 113-134), “The Issue of Wills and Energies in the Perspective of the Dialogue between the Eastern Orthodox and Oriental Orthodox” (by Fr. Cyril Hovorun, p. 134-146) or “The Romanian Theologians and the Dialogue with Old Oriental Churches or Oriental Orthodox Churches” (by Fr. Vassile Răducă, p. 160-185).

In this part of the publication (section D) there is an important article written by Christine Chaillot about the cult of Icons and representation of Christ in the Oriental Orthodox Churches. This article is one of the most interesting articles in this part of the book (“The Role of Pictures, the Veneration of Icons and Representation of Christ in the Oriental Orthodox Churches”, p. 186-196). The author presents an understanding of the veneration of icons in the Oriental Orthodox Churches and shows that “for the Oriental Orthodox the icon of Christ is a Christological argument, and not theological obstacle, because it is the proof of the visibility and the real humanity of God the Saviour” (p.195).

The next articles in section E concern legal issues related to anathemas, e.g. “Anathema: An Obstacle to Reunion” by Fr. John H. Erickson (p.197- 221), in which the author argues that despite mutual consent “all the anathemas and condemnations of the past which now divide us should be lifted by the Churches in order that the last obstacle to the full unity and communion of our two families can be removed by the grace and power of God” (1990 Chambèsy Agreed Statement, par. 10). Unfortunately, so far this has not been done yet (p.197).

always present as being made up of body and rational soul, the Logos is not substitutable in any way any to one of the elements of Saviors’ humanity.
The last articles in this part of the publication (section F) are related to the theological dialogue between the Eastern Orthodox and the Oriental Orthodox Churches. Authors show not only the experiences from the different environments, but also the challenges and possibilities for the future, such as “The Development of the Eastern-Oriental Orthodox Dialogue: The Experience of the Moscow Patriarchate” by Metropolitan Hilarion Alfeyew (p. 237-240), “The Bilateral Dialogue Between the Eastern Orthodox and the Oriental Orthodox Churches: Challenges and Future” by Metropolitan Emmanuel Adamkis (p. 222-236) or “Suggestions for Determining the Basic Cornerstones Leading to Ecclesial Unity” by Metropolitan Georges Khodr of Mount Lebanon. These articles are the valuable testimony of bilateral ecumenical dialogue.

The second part of this publication, entitled “Oriental Orthodox Perspectives” presents articles by authors from the Oriental Orthodox Churches. It is divided into two sections: A: Articles on Christology by Oriental Orthodox and B: Articles on Liturgical Texts on Christology of the Oriental Orthodox Churches.

This part of the book shows Christology from the perspective of the Oriental Church, including as it is expressed in their liturgical texts.

Christology is presented as understood in the Coptic, Syrian Orthodox, Armenian and Ethiopian traditions. In section A one can find five articles about the understanding of Christology in Oriental Orthodox Churches. The problem of the union of human and divine nature in Christ caused a split in the Christian world. The theological view that the divine nature of Christ is primal and dominates over human nature has been condemned and recognized as a heresy at the Council of Chalcedon. However, some bishops from areas that supported separatist tendencies towards the imperial power in Constantinople, such as Egypt and Syria, did not recognize the Council’s provisions.

The Oriental Orthodox Churches adopted the doctrine of monophysitism, but they rejected the views of the inventor of this doctrine, Eutyches, who proclaimed the assimilation of the humanity of Christ with his divine nature. Closer to them is the view of Cyril of Alexandria, according to whom the Word became flesh, creating one hypostasis, while preserving unchanged, Christ’s human nature.
Fr. Shenouda M. Ishak and Dn. Anthony Bibawy present Coptic traditions of Christology in the article “The Christology of the Coptic Orthodox Church” (p. 273-287). Metropolitan Mor Polycarpus Aydin writes on “Syrian Orthodox Christology and the Chalcedonian Definition of Faith” (p. 288-300). The Armenian tradition is presented in the article “The Armenian Christological Tradition” by Archimandrite Shahe Ananyan (p. 301-316). Getatchew Haile discusses this problem from Ethiopia’s perspective in the article, “The Christology of Ethiopian Orthodox Täwahedo Church” (p. 348-329).

Section B is dedicated to Christological liturgical texts in the Oriental Orthodox Church. Four articles show Coptic, Syrian Orthodox, Armenian and Ethiopian traditions.

Donna Rizk analyzes in her article the Christology in Divine Liturgies, Prayers, and Hymns of Coptic Orthodox Church (p. 349-362). The presence of Christ in the Syrian Orthodox Liturgy is the subject of Fr. Baby Varghese’s considerations (“Christ in Syrian Orthodox Liturgy”, p. 362-377).

Fr. Michael Daniel Findikyan presents “Christology and Armenian Holy Sacrifice (Soorp Badarak)” (p. 378-386), while Getatchew discusses Ethiopian’s Christological faith and liturgy (“The Christological Faith of the Ethiopian Orthodox Church as Reflected in its Liturgy”, p. 387-398).

The third part of this book, “Chalcedon and Practical Dialogue”, is dedicated to mutual dialogue in practice and presents the previous experience of bilateral relations. In this section, seven articles are dedicated to practical dialogue.

Kostadin Nushe analyses in his article Dialogue Between the Armenian Community and Eastern Orthodox in Bulgaria (p. 404-407). The subject of Michel Hjäm’s deliberations is the experience of the Eastern and Oriental Orthodox Cooperation in Sweden and the United States in America (p. 408-414). Stanislau Paulau presents analyses of the relations between the Ethiopian Orthodox Tewahedo Church and the Eastern Orthodox Church Family, both prior to and after the start of official dialogue (“Beyond Words: Practical Dialogue between the Ethiopian Orthodox Tewahedo Church and the Eastern Orthodox Church Family”, p. 415-

The last part of this book, “Appendices”, contains a collection of documents such as the Official Statements of the Theological Dialogue (section A), other official statements, a joint declaration, agreements and letters (section B) essential writings on Theological Dialogue (section C) and a short chronology of the Dialogue between the Eastern Orthodox and the Oriental Orthodox Churches (p. 511-514).

In my view, the book The Dialogue Between the Eastern Orthodox and Oriental Orthodox Churches is a work that everyone interested in theological dialogue between these two families of orthodox Christianity should read.

The book allows the reader to understand not only the difficult theological complexities that led to a split between churches, but also the specificity of Oriental Churches and their Christology as well as Liturgy.

The publication is perhaps a modest but successful attempt to present the mutual relationships and attempts to overcome (or at least lessen) the breach of unity both from the perspective of the Eastern Orthodox Church as well as the Oriental Orthodox Church.

The publication contributes to supporting a knowledge of the history of bilateral relations and gives hope for their continuing development.

Katarzyna Anna Mich