

Chapter iii proceeds to expand on these theologically and to demonstrate their centrality in Chrysostom's own coherent theology. In this regard, while all six chapters are essential to the thesis set out in this book, Chapter iii is the one that rehabilitates Chrysostom as a theologian and will be of greatest interest to most readers. It is Rylaarsdam's argument here that the theme of divine pedagogy (God as an adaptable guide of souls) is integral to every major area of Chrysostom's thought: 'his understanding of divine attributes, revelation, creation, history, hermeneutics, Christology, soteriology, ethics, sacramental theology, ecclesiastical leadership and pastoral care' (p. 101). This recognition explains satisfactorily for the first time why large parts of Chrysostom's thought do not align with that of the 'Antiochene school', and why his Christology seems 'Alexandrian'. When the theme of divine adaptability is applied as a guide, not only do these seeming inconsistencies disappear and the system become self-referentially coherent, but other troubling characteristics of his preaching can also be explained, most notably his harsh rhetoric concerning the Jews and the seeming inconsistencies in his ethical discussions. Just as importantly Chrysostom's extensive exegesis of Scripture can now be read within this framework. Chapter iv contributes further to Mitchell's delineation of Chrysostom's love of Paul (now substantially supplemented by Andreas Heiser's *Die Paulusinszenierung des Johannes Chrysostomus*, Tübingen 2012) by showing how he situates Paul amongst other biblical exemplars as the imitator *par excellence* of God's adaptive pedagogy. Chapters v and vi take the thesis that Chrysostom's vision for the transformation of the human person synthesised the reading and explanation of Scripture and classical *paideia* in regard to the production of virtue, and explore how this is manifest in his theology of the formational ministry of priests in general and in his own homiletical methods in particular. Ultimately, Rylaarsdam reminds us, the book is about understanding a late-antique Christian author within his own context and in light of his intentions. When careful attention is paid to these, as is done here, suddenly everything clicks into place.

This is a landmark work. A different approach to Chrysostom's theology (that understands it on its own terms and within its historical context) has long been awaited and with great sensitivity Rylaarsdam provides the most holistic explanation of this to date.

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Jean Chrysostome, *Homélie sur la Résurrection, l'Ascension et la Pentecôte. Tome premier*. Edited by Nathalie Rambault. (Sources Chrétiennes, 561.) Pp. 333. Paris: Les Éditions du Cerf, 2013. €30 (paper). 978 2 204 10191 2; 0750 1978 JEH (67) 2016; doi:10.1017/S0022046915001852

This welcome addition to the *Sources Chrétiennes* series is the first of two volumes that together present text and translation of six homilies tied to the liturgical cycle from Easter through Pentecost. The second volume was published in 2014 as SC dlxii. Each volume contains two homilies assigned to Chrysostom's preaching in Antioch (386–97) and one pseudonymous homily, as follows: volume i: *On the resurrection of the dead; Against drunkenness and on the resurrection*; appendix: *On Easter*; volume ii: *On the ascension of Christ; On Pentecost 1*; appendix: *On Pentecost 2*. In this

first volume, in addition to a critical text, French translation and explanatory notes, Rambault provides lucid introductions to the homilies' content, setting, textual history and significance for the development of paschal theology and liturgy (pp. 11–84, 231–62), with extensive bibliography (pp. 85–103). Her detailed consideration of textual history – which varies for each of the homilies – treats particulars and bibliography for each important manuscript, text families (with stemma), manuscripts used in the early editions, and the principles followed in her edition. The text of Migne (*PG* I, lii [1834]) is dependent on the early editions of Savile, Fronton du Duc and Montfaucon (published between 1595 and 1721), where these texts were first presented together. For *On the resurrection*, Rambault's edition is based on twenty-two manuscripts, compared to three for the early editions; it draws on two text families as well as a fifth-century Armenian translation. For *Against drunkenness* she has collated twenty-four manuscripts, compared with two or three for the early editions. For *On Easter* she establishes the text of a short version, printed here along with the longer version. For the history of liturgy the festal homilies in SC dlxi, dlxii mark 'a fundamental stage in the genesis of the most important festivals of the Christian religion' (p. 14). In Chrysostom's day, Antioch played an important role in the development of a liturgical cycle for Holy Week in which Good Friday became the primary observance of the passion of Christ. The Easter liturgy thus lost its penitential focus and became an intensely joyful celebration of the triumphal resurrection of Christ and the promised resurrection of believers. Also at this time Pentecost began to be celebrated separately from the Ascension. Rambault's first volume contains sermons associated with Easter. *On the resurrection of the dead* defends the resurrection of the body against Manichean opponents. Although probably delivered before Easter (during Lent), it is included because its verse-by-verse exegesis of 2 Corinthians v. 1–5 is a relevant complement to *Against drunkenness and on the resurrection*, Chrysostom's only surviving genuine paschal sermon. This second homily begins with a lengthy denunciation of raucous celebration of the breaking of the Lenten fast, followed by praises of becoming spiritually 'drunk' through participation in the eucharist. The pseudonymous *On Easter*, dated between the sixth and eighth centuries, is a pastiche of extracts from several genuine and apocryphal Chrysostom sermons. Rambault's introduction to the homily and its textual history provides a fascinating glimpse into the creation of a Pseudo-Chrysostom text. Drawing on *Against drunkenness*, the composer omits the invective against insobriety and reworks and supplements other parts to create a more stylistically polished paschal sermon. In sum, this volume is well-conceived and meticulously executed, an erudite contribution to *Sources Chrétiennes*.

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The apocalypse in the early Middle Ages. By James T. Palmer. Pp. xiv + 254 incl. 2 maps and 6 figs. Cambridge: Cambridge University Press, 2014. £55 (cloth), £19.99 (paper). 978 1 107 08544 2; 978 1 107 44909 1
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'Crisis' is a state that takes hold of political affairs at the best of times. The word 'crisis' is derived from the Greek word for 'judgement'. Applied to history it can