

related to the spelling of the title (abbreviations). Thus *Давидовы* on p. 75 is most likely *Давидовы* and not *давидовы*, likewise *ДКА* on p. 89 is very probably a title *ДКА* and should be spelled as *доска*. Nevertheless, a very high level is maintained in the book, which could be labeled as a very helpful addition to the dossier of one of the most famous figures in the religious and cultural history of XVI century Russia.

A. Muraviev

Л. И. ЖУРОВА, В. Ю. КРУТЕЦКИЙ, Н. В. СИНИЦЫНА, Б. Л. ФОНКИЧ, К. ХВОСТОВА (изд.), *Преподобный Максим Грек. Сочинения. Том I* (Москва: «Индрик», 2008) 568 с. [Российская Академия Наук: Институт Российской Истории, Сибирское отделение РАН: Институт Истории].

L. I. ZHUROVA, V. Y. KRUTETSKY, N. V. SINITSYNA, B. L. FONKICH, K. KHVOSTOVA (ed.), *Saint Maxim the Greek. Collected Works. Volume I* (Moscow: "Indrik publishers", 2008) 568 pp. [Russian Academy of Sciences: Institute of Russian History; Siberian Branch of RAS: The Institute of History] ISBN 978-5-85759-445-2.

The first long-awaited volume of the new edition of the works of St Maxim the Greek has been published by renowned Moscow scholar Nina Sinitsyna in collaboration with one of the strongest teams working with pre-Peter texts and the old-believer tradition — the N. Pokrovsky group from Novosibirsk. The volume includes texts of the first period of the life of St Maxim in Russia until the condemnation (1518–1525) as well as works preserved in Greek (with Russian translation), written in Italy and on Mt Athos (1498–1516) by Michael (Maximos) Trivolis. The very identity of St. Maxim the Greek known from the Russian sources remained unclear until I. Denisov identified him as Maksimos Trivolis in 1943; since then his hypothesis has received general acknowledgement.

The first publication of the Greek part of the heritage of St Maxim will strongly contribute to the research of Maxim's relation to the Italian Renaissance. Although the problem itself remains somehow outside the focus of the introductory article, it remains pretty acute and demands tough work with Latin contemporary sources.

The new edition comes almost 150 years after the three-volume edition which was completed in 1859–1862 in the Kazan Theological

Academy. The later edition was a breakthrough, for until that time St Maxim was considered somewhat suspicious. He wrote before the Raskol and in his works Old-believers always found arguments against Nikonian reforms and the new rite in general. The Kazan editors made some alterations in the text and suppressed the most eloquent passages concerning the old-rite practices. Moreover their work has been based on the manuscripts from the end of the XVI–XVII century. Contrary to that the new edition is made on solid scholarly ground and is practically free from confessional censure. The basis for the publication of the new volume are the manuscripts, created in Maxim's lifetime, among them two with the author's handwritten remarks. The manuscript tradition of the texts included in the volume was carefully investigated, and that work is well reflected in the textual commentary. A new principle has been applied — a chronological one. Previous editions of St. Maxim have been compiled along thematic lines. The texts belong for the most part to the epistolographical genre minus several treatises (e.g. a treatise on the monasteries of Mt Athos which was also conceived as a letter to the Great Prince).

The texts published in the volume contribute also to the research of the political ideas and of the *Reichseshatologie* of St Maxim. In his letters to the Great Prince Vasiliy III he developed an idea which according to Nina Sinitsyna is opposed to the *Third-Rome* theory. This concept is called the *Greek idea* and regards the role of Russia only as a mediator for the Greek people in its quest for independence. In this Maxim was an opponent of Philotheos of Pskov. Another group of writings by Maxim is dedicated to the anti-Latin polemic, so that the published works do help to understand in what measure and by what means that tradition of criticizing Latins (= Roman catholics) was translated to Russian Muscovy. In the subsequent history that trend participated actively in the struggle against westernization efforts of the Romanov dynasty. Letters of St Maxim to Feodor Karpov demonstrate another side of the Athonite's activity. He objected strongly to any attempt to introduce or legalize in Russian society astrology which was becoming more and more popular in Europe.

The new edition is a pioneering work in many aspects. However some minor decisions taken by the editors are open to some criticism. The use of the footnote principle with lots of numbers in the text makes reading quite difficult. The use of a traditional apparatus would be more adequate here. Some incorrect and alas! confessionally motivated transcriptions look very unhistorical and make a strange

impression given the participation of the Novosibirsk scholars. These are Иисус transcribing *ѢѢ* (reading impossible before the 17th cent.), *ѢѢѢѢ* transcribed as Давид and some others. Nonetheless the total impression from the published volume remains very positive and makes the reader await future volumes with impatience.

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Монахиня Кассия (Т. А. Сенина) (сост. и комм.), Столп огненный. Митрополит Нью-Йоркский и Восточно-Американский Филарет (Вознесенский) и Русская Зарубежная Церковь (1964–1985) (Санкт-Петербург, 2007) (Scriptorium: История Церкви, 1) 608 стр. + 62 фотографии.

Nun KASSIA (T. A. SENINA) (ed.), *A Pillar of Fire. Metropolitan Philaret (Voznesensky) and the Russian Orthodox Church Abroad (1964–1985)* (St. Petersburg, 2007) (Scriptorium: History of the Church, 1) 608 pp. + 62 ill. No ISBN.

Metropolitan Filaret (Philaret) (1903–1985) was the third First-Hierarchy of the Russian Orthodox Church Outside Russia (ROCOR). His uncorrupted relics were revealed in 1998. He is especially known for his firm stand against ecumenism and his efforts to bring unity between the Russian Church and the Churches of the Greek Old Calendarists. Under his presidency, the Council of the ROCOR anathematized ecumenism as heresy (1983).

The book contains a detailed account of Metropolitan's life, his epistles and private letters, selected sermons, as well as Church documents and materials concerning the history of the ROCOR from 1960s to 1980s, and also some other relevant documents. Some of them have never been published previously; others were published in rare and almost unknown periodicals or leaflets. Several pages of history of the ROCOR, such as the so-called "Revolt of laymen" in the 1960s, are discussed here for the first time. An important collection of photographs (62 pictures in black and white), some of them very rare, accompanies the text. As a supplement, the book contains a liturgical service to St Filaret in Church Slavonic written by the author in 1999 and used now in the Russian Church communities where the cult of St Filaret is established.

The book is a fascinating read for both scholars and laymen interested in the history of the Orthodox Church in the 20th century.

B. L.