Corrigan, Kevin. *Evagrius and Gregory: Mind, Soul and Body in the 4th Century*. Ashgate Studies in Philosophy and Theology in Late Antiquity. Farnham, UK/ Burlington, VT: Ashgate, 2009. Pp. x, 245. ISBN 978-0-7546-1685-6.

This latest book by Kevin Corrigan is a welcome contribution to studies in late antique theology and philosophy in general and to the study of Evagrius Ponticus and Gregory of Nyssa in particular. With deep familiarity with both Evagrius and Gregory of Nyssa, as well with the relevant theological and philosophical patrimony, Corrigan presents us with the first (to my knowledge) comparative study of these two men, who doubtless knew each other. While the author does not claim that Evagrius knew Gregory of Nyssa as well as he knew Gregory of Nazianzus, their paths would have crossed at the very least at the Council of Constantinople. Moreover, their thought, Corrigan insists, is deeply connected with respect to cognitive psychology, ascetic practice, sacramental and mystical theology.

The first two chapters provide necessary biographical background to the authors and to the fourth-century generally. In Chapter 1 we see that for each author, powerful women stood behind Evagrius and Gregory. Melania received Evagrius into her monastery in Jerusalem. It was she, not Rufinus, according to Corrigan, who gave Evagrius the monastic habit before he left for the Egyptian desert. In the biographical sketch on Gregory we hear a lot about his sister, Macrina, but there is not that much on Gregory himself. Corrigan does not address the question of whether or not Gregory of was married or whether this impacted his ascetic views. Evagrius was certainly unmarried. Scholars will find fuller accounts on the Cappadocians generally in the work of Raymond van Dam and more particularly on Gregory in Maraval's introduction to the Source Chrétienne volume on *de Virginitate*.

Chapter 2 gives us important background to the theological and philosophical upheavals of the 4th century, especially Arianism, adoptionism, sabellianism. Crucially, Corrigan drives home the point that neither Evagrius nor Gregory is an uncritical syncretist when it comes to the question of the Christian encounter with Hellenism. Corrigan's knowledge of the Hellenistic background is singularly impressive.

Chapters 3, 4, and 5 are a likewise impressive overview of Evagrius's and Gregory's tri-partite anthropology against the backdrop of diverse and divergent views in the ancient world. Most helpful is Chapter 4's insistence that the topic of apatheia, a theme not limited to Christian monasticism by any means, does not imply for Evagrius an austere, renunciation of the world, but instead speaks to the health of the soul. Chapter 5 on Evagrius's 8 thoughts (*logismoi*) and their role in the *pathos* is worth the price of admission, especially Corrigan's discussion of the way in which the *logismoi* (not sins) leave mental representations in the soul.

Chapter 7 focuses on a network of issues in Evagrius's anthropology, most notably the intelligible body, self-knowledge, cognition, the issue of transmigration of souls, the spiritual senses.

Chapter 8 presents Gregory's Trinitarian/anthropological thought. Corrigan usefully maintains that Gregory is more consistent in this regard than he is normally taken to be.

For those interested in the study of mystical theology, Chapters 9 and 10 will prove the most satisfying. Corrigan treats Evagrius and Gregory separately, each in his own context. Chapter 9 is among the most lucid and comprehensive accounts in the secondary literature on Evagrius. Corrigan argues against the notion that Evagrius is an intellectualist by emphasizing the expansive role of love. Corrigan makes much of the insistence in the *Praktikos*, that love is the offspring of *apatheia*. However, this should be balanced with Evagrius's way of speaking in other works of knowledge of the Holy Trinity. I am not suggesting, however, that we need to drive a wedge between knowing and loving for Evagrius.

For Gregory of Nyssa scholars, Chapter 10 will not disappoint. Gregory's apophaticism and mysticism of darkness have long been acknowledged, along with *epektasis*, as hallmarks of his theology of the encounter with God. Corrigan, usefully points out that Gregory balances his mysticism of darkness with the soul's divinization in light. Regarding Gregory's apophaticism Corrigan maintains that it is one moment in a series that is at every point kataphatic and apophatic. Perhaps one could push Corrigan a bit further to see that in Gregory's apophaticism there is another dimension that is the subtler counterpoint to the apophatic, that is the *logophatic*. This is seen especially in the *Homilies on the Song of Songs*, when we see, for example, the bride, Paul, John, Thekla in an apophatic context, they do not slip into kataphatic discourse about God but rather *logophatic* speech: deeds and discourse that manifest the divinizing power of the Word (Logos).

In writing this book, Corrigan has done a great service to scholars of late antiquity. His command of the material, especially that of the Platonic tradition, is impressive and surefooted. He is an attentive reader of both Evagrius and Gregory of Nyssa and contributes greatly to our understanding of these individual authors. Moreover, Corrigan shows quite clearly that Christian theologians in late antiquity, generally speaking, are not simply Platonists hiding under Christian clothing. Scholars of late antiquity will be very much in Corrigan's debt for having written this book.

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