This volume contains an annotated Russian translation of the culminating Christological work of Maximus the Confessor, *Opuscula Theologica et Polemica* (*Opusc.*). This publication represents the most detailed analysis of the work to date. In the introduction, G. Benevich gives an overview of the historical and theological context of *Opusc.* and offers a new suggestion as to the order in which the *Opusc.* were written. In the discussion of Maximus’ interpretation of the Gethsemane prayer, emphasis is placed on the importance of Maximus’ theory of Christ’s relative and compassionate appropriation of our disobedience. The process of Maximus’ formulation of the relative appropriation concept in the context of his polemics against the Monothelites is analyzed, beginning with its possible background in *Amb. 7*.

In the discussion of Maximus’ refusal of γνώμη and προαιρέσις in Christ it is stressed that the usage of these notions in his later works carries a different meaning from that in works written before the controversy with the Monothelites. It is shown that the refusal in Maximus’ later works of γνώμη and προαιρέσις in Christ and in the saints expressed the important idea that the choosing process is absent within the state of deification. A parallel is drawn between the Neoplatonist statement (originating with Iamblichus) that προαιρέσις is absent in gods and godlike souls and Maximus the Confessor’s statement (made in his polemics against the Monothelites) that προαιρέσις is absent in Christ and the saints. In Gethsemane Christ made a choice without choosing.
A set of studies in current discussions of the *Opusc.* is discussed including some papers delivered at the International Symposium on Saint Maximus the Confessor (Belgrade, October 18–21, 2012). It is stated that Maximus’ late teachings, especially those expressed in *Opusc.* 1, put equal stress on the need for a total deliverance of the human will to God (according to the pattern compassionately given to us by Christ in Gethsemane), and on the personal diversity among the saints with regard to their way of being and movement in God, characteristics which correspond to the measure and character of their love for Him. There is no need to retain deliberate choice or gnomic will in heaven in order for these personal differences to be preserved.

An addendum to the present translation of the *Opusc.* contains a paper by G. Benevich “St Maximus Confessor in Russia.” Here Benevich makes the noteworthy observation that many views found in modern “personalistic” interpretations of Maximus’ teaching on Christ’s wills had already been expressed in 1933 by Fr. Sergey Bulgakov.

G. B.


The monograph considers the changes in Byzantine liturgical dress from the end of the eleventh century onward. Examining the surviving Byzantine vestments, their representations on wall paintings and mosaics, and contemporary textual evidence, W. T. Woodfin relates the embroidered imagery both to the program of images used in churches, and to the hierarchical code of dress prevailing in the imperial court.

The most interesting observations concern the rivalry between Byzantine emperors and bishops. In the Middle Byzantine period, imperial art and religious iconography combined to present the emperor and his court as visible counterparts of the invisible court of Christ and his angels and saints in heaven. The emperor, as head of