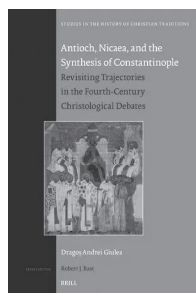


Dragoş Andrei GIULEA, *Antioch, Nicaea and the Synthesis of Constantinople. Revisiting Trajectories in the Fourth-Century Christological Debates*, Studies in the History of Christian Traditions 200, Brill, Leiden-Boston, 2024, 309 pp.



The difference between the *homooousios* and the *homoiousios* is not only an iota, but an entire theological grammar. Starting from this methodological standpoint, the present monograph revises the map of the theological trajectories involved in the debates during and after the Council of Nicaea 325 up to the Councils of Constantinople 381 and 382. The new map – the main contribution of the book – consists of the

following ‘trajectories’: the Antiochene, the Arian, the Nicene, the Homoian and the pro-Nicene. Eusebians, Heteroousians and Anomians are not classified here as theological trajectories. At the same time, traditional historical-theological distinctions, such as Nicenes-Arians, Easterners-Westerners, Athanasians-Eusebians, or Alexandrians-Antiochians, which are present in classic works by Hanson and Simonetti, are reframed in light of the most recent scholarship (Ayres, Parvis, DelCogliano, Gwynn, Löhr, Anatolios, Beeley).

What makes this new reconfiguration possible is 1. a methodological stance that defines a trajectory based on its theological grammar, and 2. the Author’s (henceforth A.) convincing and well-documented thesis that the theological grammar of the Synod of Antioch in 268 was a dominant trajectory in the aftermath of Nicaea up to the rise of the pro-Nicene trajectory starting with Basil of Caesarea. The Antiochene theological grammar had a considerable influence on Basil, who progressively realised a synthesis between the Antiochene and Nicene trajectories for the first time. This synthesis would ultimately be canonised at the Councils of Constantinople in 381 and 382.

An essential part of the Introduction (13-20) is dedicated to substantiating the main methodological standpoint of the mono-