

H. J. Magoulias, *Byzantine Christianity: Emperor, Church and the West*, Chicago, Rand McNally and Co., 1970, pp. 196, paper.

This work provides a comprehensive survey of Byzantine Christianity, Byzantium's greatest creative contribution to mankind.

It is divided into four chapters. In the first chapter (pp. 1-16) the author examines the theology of the imperial cult, the pre-Christian background of the imperial cult and the problem of caesaropapism. The second chapter (pp. 17-65) deals with the history and origins of Byzantine heresies, the two important theological schools of Alexandria and Antioch, Arianism, Macedonianism, Apollinarianism, Nestorianism, Iconoclasm, the Christological controversies, Manichaeism, Massalianism, Paulicianism, Bogomilism, and the political consequences of the Christian heresies. In the third chapter (pp. 66-86) the author gives a very concise, but good survey of Byzantine Mysticism and Monasticism, of the mystical theology of St. John Damascene, Pseudo-Dionysios the Areopagite, St. Maximus the Confessor, St. John of the Ladder, St. Symeon the New Theologian, St. Gregory Palamas and Nicolas Cabasilas.

Dr. Magoulias is absolutely right in writing that «the contention that Byzantine theology was stagnant is one of the great misconceptions of historians!» (p. 86). Indeed, only theologians are able to understand and appreciate the immeasurable value and contribution of Byzantine thought to Christian theology.

The final chapter attempts to show how the fortuitous fusion of contrasting religious, political, cultural and economic aims culminated in the destruction, by the Fourth Crusade in 1204, of the Byzantine state, the greatest and most enduring Christian empire the world has known.

It would be a valuable contribution to the advancement of Byzantine studies in the United States if someone would write a similar general introduction to the history of late Byzantium (1204-1453).

Dr. Magoulias' book is, certainly, a handy source of useful knowledge containing the teaching experience of a historian as well as a theologian, although it lacks footnotes and references. In any case, a long list of bibliography (pp. 181-185) is appended to the book together with a chronological list of councils and Byzantine Emperors (pp. 175-177), a glossary of Greek terms (p. 179), and an index of proper names and subjects (pp. 187-196).

New York Institute of Technology

CONSTANTINE N. TSIRPANLIS

I. E. Troitskij, *Arsenij I Arsenity*, with an introduction by John Meyendorff, London, Variorum Reprints, 1973, pp. 552.

For the first time, I. E. Troitskij's work has been made available in a single volume by the publishers, *Variorum Reprints*. His articles had previously been published in the noted Russian journal *Hristianskoe Ctenie* (monthly theological journal, published by the Theological Academy of Petrograd) over the years 1867 (Nos. 6, 7, 8, 12), 1869 (Nos. 11, 12), 1871 (Nos. 4, 6, 8, 11) and 1872 (Nos. 11, 12).

In his introduction to this re-edition (pp. i-vi), the archpriest Professor J. Meyendorff, of St. Vladimir's Russian Orthodox Seminary in New York, gives a summary account of the synod that took place in the imperial palace of Constantinople in 1267, when the Oecumenical Patriarch, Arsenius (1255-1260 and 1261-1265: from him derives the term, the Schism of the Arsenites), was dethroned because he had earlier excommunicated the Byzantine Em-

peror Michael, Palaeologus, on the grounds that the latter had blinded the lawful heir to the Byzantine throne. In presenting the historical and theological background to the problems and events that shook the Byzantine Empire from the mid-thirteenth century until the early fourteenth century, he supports the Russian theologian's historical and theological analysis of the subject, especially as far as relations between Church and State were concerned.

Father Meyendorff, for whom I have had the deepest respect and admiration ever since he was my professor, is correct when he writes that J. Sykoutres did not avail himself of Troitskij's work; this is manifest from p. 263, note 5 of Sykoutres' study «Περὶ τὸ σχίσμα τῶν Ἀρσενιατῶν» (= Arsenite Schism), *Ἑλληνικά* 2 (1929), 267-332, 3 (1930), 15-44, 5 (1932), 107-126.

The twelve articles published by I. E. Troitskij in the journal *Hristianskoe Ctenie*, comprising a total of some 550 pages, are here republished with full page-references to the original periodical.

Thessaloniki
Institute for Balkan Studies

CONSTANTINE PAPOULIDIS

T. Florinskij, *Južnye Slavjane i Vizantija vo vtoroe četverti XIV veka*, St. Petersburg 1882, Parts I and II, Foreword by Ivan Dujčev, London, Variorum Reprints, 1973, pp. [10+], 111 + 111 + 137 + I + V + 274 + 1.

Il s'agit d'une analyse d'une période cruciale de l'histoire des relations gréco-slaves, de 1204 à la chute de Jean VI Cantacuzène (1347-1354) et d'une importante addition russe aux recherches des savants sur les Slaves du Sud et Byzance.

Rappelons que *Vypusk pervyj* contient (pp. 1-137) la renaissance de l'empire sous les premiers Paléologues; l'étude politico-géographique de la période 1400-1425; et l'ascension et usurpation de Jean VI Cantacuzène (1347-1354). *Vypusk vtoroj* contient (pp. 1-274) les caractéristiques et l'histoire du peuple serbe avant Stefan Dušan (1331-1355), ses ambitions politiques, sa part dans l'agrandissement de la puissance serbe, son rôle dans l'extension de l'influence slave dans les Balkans, au détriment de l'Occident latin.

Le savant bulgare Ivan Dujčev dans son Introduction à l'œuvre de Florinskij (1854-1919) se rapporte à la bibliographie de l'auteur et traite son œuvre dans le contexte de l'histoire des Slaves du Sud et de Byzance en soulignant l'importance de ce travail.

Thessaloniki
Institut d'Études Balkaniques

CONSTANTIN PAPOULIDIS

Constantine Cavarnos, *The Holy Mountain*, Belmont, Massachusetts, Institute for Byzantine and Modern Greek Studies, 1973, pp. xi + 172, hardcover, \$ 6.00.

Anyone familiar with the work of Dr. Constantine Cavarnos knows the prodigious service he has rendered, and continues to render to those interested in and committed to Orthodox Christianity and Byzantine and Modern Greek Studies. His latest book has all the fine characteristics of previous volumes: clarity of written expression, a straightforward, economical style, well ordered organization, and firm grounding in original sources. This is Professor Cavarnos's second book on Mount Athos (*Anchored in God*, originally published