

set off for Europe and left John VII reigning in Constantinople.

There follow a Conclusion, dealing with the last advanced Byzantine outposts (Mystra and Trebizond) and the causes of the death of the empire, and an Epilogue. These in turn are followed by a Bibliography, a Chronological Table of Events, a Genealogical Tree of the Palaeologos Dynasty and an Index.

With the pleasure one derives from the narrative, which though terse is nevertheless captivating, one can appreciate the author's sound diagnosis of the causes of the death of the Byzantine Empire and muse on his epigrammatic words in the Epilogue: "Great and noble men often die as tragic invalids after long illnesses bravely borne. So it was with the Byzantine Empire".

G. I. THEOCHARIDES

Panayotis K. Christou, *Greek Patrology*, vols I and II, Thessaloniki 1976, 1978, pp. 399 and 1009, pictures and tables 36 and 34.

Panayotis Christou is renowned both in Greece and internationally for his valuable contribution to the field of Christian literature. Now professor emeritus in the Theological School of the University of Thessaloniki, with a long history of dynamic activity both as a scholar and in public affairs, he continues as director of the Patriarchal Institute for Patristic Studies at the Patriarchal Monastery of Vlatadon in Thessaloniki's Byzantine town. From this administrative position his unrelenting and selfless labours have constructed a bridge between the Greek present and the spiritual Byzantine past, with Thessaloniki as its epicentre. His constant presence and extensive contribution have stamped his mark upon the city. The Patriarchal Institute for Patristic Studies produces a periodical entitled *Κληρονομία* (Heritage), which clearly expresses the mission of Professor Christou and his select colleagues, under the surveillance of the Ecumenical Patriarchate of Constantinople.

Thanks to Professor Christou's methodical and extremely scholarly work, the Orthodox and the Christian world in general have long been able to savour the fruits of the wisdom of the Greek Fathers of the Original Church, the One, Holy, Catholic and Apostolic Church.

Through the studies and articles which the Institute has been publishing for years now, through its unique microfilm collection of manuscripts of classical and christian works from Athos and elsewhere, and through its programmes of palaeographical, patrological and historical research, Thessaloniki, that natural extension of the Greek culture of medieval Constantinople, has become established as the most representative centre for the promotion of the Church Fathers' spiritual heritage.

Professor Christou's present work, *Greek Patrology*, emphatically sets the seal upon the above estimations. It is to be completed by three further volumes and clearly reflects not only the author's erudition but also Byzantine wisdom and thought. Being published here, in the "eternal" Thessaloniki, it establishes the city as the pre-eminent Orthodox centre of patristic studies. As far as the methodology is concerned, Professor Christou's is an unrivalled and pioneering Patrology, an absolutely Personal work and quite original in its exposure, description, analysis and evaluation of Christian literature.

The first volume is essentially introductory and is in six parts: 1. Patrology and Church

Fathers. 2. Background. 3. Greek (Christian) Patristic Literature. 4. Periods of Patristic Literature. 5. Manuscript Tradition. 6. Studies of Patristic Literature.

The second volume deals with the literature of the time of the Persecutions and is in ten parts: 1. Texts of a Practical Liturgical Nature. 2. Gnosticism. 3. Apocryphal Literature. 4. Apostolic Fathers. 5. Martyrologies. 6. Apologists. 7. Montanism and Mōnarchianism. 8. The Traditional Theologians. 9. Alexandrian Theologians. 10. Theologians of the Asiatic Spiritual Environment.

Each chapter is followed by a bibliography and the most important references to sources are given, most originally and practically, in the page margins.

In ending this brief review as an ecclesiastical historian I should like particularly to applaud the precise, clear and methodical account of the book's historical framework and the smooth sequence of past and present patrological and ecclesiastical events which gives the whole work such a harmonious unity.

May I wish this eminent scholar and great man every success in completing his life's work with the publication of the remaining two volumes of his Greek Patrology.

A. ANGELOPOULOS

*Slovenian Heritage I.* Edited by Edward Gobetz, with the assistance of Milena Gobetz and Ruth Lakner. Slovenian Research Center of America, Inc., (Slovenski Ameriški Inštitut); 29227 Eddy Road, Willoughby Hills, Ohio 44092, USA; 624 pp., 1980, (\$ 16,00).

The Slovene people are one of the smallest minority cultures in Europe. Their history and cultural heritage are rooted in the 6th century, when the Slovenes established their own duchy, which became known as Carantania, or the present day Carinthia. Today, Slovenia borders on Austria to the North, on Italy to the West, on Hungary to the East and on Croatia to the South. With its 1.8 million inhabitants, it boasts one of the highest per capita literary production in the world, which is the direct result of its cultural consciousness and an expression of its historical determination for intellectual independence.

Despite their small number the Slovene people have been fighting for its national and cultural independence throughout the centuries. However, it was only after the Second World War that they were granted independent nationhood as one of the federative socialist republics of Yugoslavia. The cultural and intellectual accomplishments of the Slovene people, in Southern Europe and throughout the world, are significant. As a minority nation, Slovenia plays an important economic and political role in contemporary Yugoslavia.

At the turn of the century, however, many Europeans had to leave their homelands, due to economic conditions and general hardship. Many Slovene families emigrated overseas, particularly to the United States, Germany and Australia. In the years after the Second World War, more Slovene people left their homeland and settled in Italy, Austria, Canada, and South America, where one can find major cultural concentrations of the Slovene minority.

The book under review *Slovenian Heritage I.*, edited by Edward Gobetz, is the first scholarly attempt to systematize the Slovene-American cultural developments and accomplish-