

Greece. He is dedicated to Democracy and a Democratic government. As one observer of the Greek scene wrote recently, "in domestic affairs Karamanlis is in favour of political discipline, stability, continuity and wisdom" in foreign affairs he is a confirmed Europeanist. Although he believes in the importance of the Atlantic alliance, yet he deplores the dependence of western Europe upon the United States, above all militarily, and thinks that Europe should do more on its own behalf. To a British reporter in 1977 Karamanlis said, "I believe in Europe more than the Europeans do themselves". If in unity there is strength, then this is the message often given by Karamanlis to his fellow Greeks: to be tolerant, avoid social and political excesses, and most of all be united and reasonable in their actions and demands. Mr. Christopher M. Woodhouse in his biography of *Karamanlis: The Restorer of Greek Democracy*, has provided the first study of Karamanlis in English based on his personal papers and on many conversations with him. "True glory lies in noble deeds", wrote the roman statesman Cicero, "and in the recognition, alike by leading men and by the nation at large, of valuable services rendered to the state" (*Philippica*, I., 12, 29). Neither the changing perspectives of time nor the critical evaluation and interpretation of historians will diminish the stature of Constantine Karamanlis and his services to his nation and people.

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Judith Herrin, *The Formation of Christendom*, Princeton, N.J.: Princeton University Press, 1987, pp. I-X, 1-530, with maps.

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The author of the present book Judith Herrin graduated in History at Cambridge University, took her Ph. D. at Birmingham University, and has studied in Paris, Munich and Istanbul.

In the academic circles she is known from her studies related to the history of Europe, especially the Churches: Eastern and Western during the first millennium. She is fond of the work of the British historian, rather philosopher of history, Gibbon (XVIIIth c.), pp. 445-446, whom she follows.

She includes herself within the ranks of the non-believers.

I make no apology for studying religion from the viewpoint of a non-believer; the history of the faith is far too important to be left to adherents alone, p. 8.

Without her confession, and only by reading the book, one could hardly have thought of such a religious position. But in subjects such as: relation of faith and reason, spiritual

and material world, supernatural and natural order, and miracle and empirical knowledge, the author somehow makes her faith known.

Dr. Herrin shows a particular interest in phrasing the book's title: *The Formation of Christendom*, which shows the philosophical and historical scheme around which the whole story evolves.

I have asked how Christianity developed a dominant position and status in Europe, of which the term *Christendom* could justifiably be used, p. 8.

This is approached not through the well-known features of ecclesiastical history, but through an analysis of medieval faith as a material force, p. 7.

In the beginning, the Roman empire, with its historical, geographic, and political unity, particularly in the Mediterranean, formed the context needed for the evolution of the above mentioned scheme. The birth and growth of Christianity follows. Christian faith, which was rooted in the same soil, formed an important factor for the transformation of the world. But that unity would not last long. Reasons for the breakdown were the appearance of the Eastern Roman empire (IVth. c.), the fall of Rome (Vth c.), and the presence and evolution of Islam (VIIth c.).

The three heirs of Rome, according to the author, were the following:

- a) Papacy as a political entity and the Frankish state in the West.
- b) Byzantium in the East.
- c) Islam in the East.

I have, therefore, had to write a history of the Mediterranean between about A.D. 550 and 850 to document the transformation that occurred, the consequences of which remain embodied in the area to this day, pp. 13, X, 7-8, 13-14, 22, 295-296, 445-446.

Bibliography, in many languages, is rich and founded in the footnotes. It includes source and published material. Personal encounter is also taken into consideration. The author views with critical apprehension the writings of some authors (pp. 6, 10, 11, 19-20, 34, 54, 74, 93, 94, 101, 111, 134, 138, 146, 331, 336). Place is also given to some Greek Orthodox authors.

- A. A. Athanassakis, p. 65.
- E. K. Chrysos, pp. 116, 120-121.
- M. V. Anastos, p. 120.
- B. Bernakis, p. 183.
- N. Oikonomides, p. 201.
- J. Karayannopoulos, p. 201.
- Kallistos Ware, p. 207.
- D. J. Constantelos, p. 212.
- A. N. Stratos, p. 256.
- H. S. Alivisatos, p. 286.
- A. Papadopoulos-Kerameus, p. 308.
- N. Svoronos, p. 278.
- D. J. Sathas, p. 344.

One of the main characteristics of the present study is the abundant use of the rules of the scientific (critical study) research, even to the smallest details.

Wherever possible, the author tries to find out the factors, influencing the evolution of events (pp. 24, 45, 47, 48, 81, 90, 103, 118, 172-174, 179-, 246, 398, 454-). She quite often uses the schemes of antithesis, comparison (p. 289), and question-answer (pp. 200-201, 207). She indicates the problems (p. 297) and offers the needed information (p. 85, 115). At the

end of each particular chapter she likes to make an overall assessment of the said chapter (pp. 126-127, 290 and elsewhere). In some cases she connects events of the present to the past (pp. 13/70).

Alongside the whole book, points of particular interest for the Greek Orthodox reader are:

- The Church of Rome, the papacy. Almost everywhere. Particularly, pp. 10, 19, 21, 22, 28-, 36, 42, 74, 75, 103-106, 141-142, 162-, 173, 181-182, 250-, 272-, 295-, 306, 347, 446-451.
- The Filioque clause, pp. 239, 439-444, 462-464.
- Byzantium, pp. 24, 138-139, 149, 174, 295-306, 446-451, 475-480.
- Church and State in Byzantium, pp. 38-40, 43-44, 116-119, 124.
- New Rome (Constantinople), pp. 19, 24, 445-451.
- Synodical Regime, pp. 89-90, 99-101, 110, 116, 124-125, 171, 277-282, 284-, 411, 415.
- Episcopal Order, pp. 58-59, 73.
- Monasticism, pp. 59-72, 211.
- Calender, p. 3-.
- Thessalonike/St. Demetrios, p. 204.
- Church of Cyprus, pp. 237-238.
- Iconoclasm, pp. 306-, 343, 344-, 466-475.

Judith Herrin is now at work on a companion volume to the *Formation of Christendom*, that will study the economic role of the Church (p. 7).

The Formation of Christendom written in small print, numbering many pages (X-530), and including a wealth of material has the form of a synthesis and a panoramic study, but it is worth of reading.

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