

H. J. Magoulas, *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. Magoulas 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. Magoulas' 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).

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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-