

allusions to classical and patristic authors are of course traced wherever possible. After all, Dr. Baldwin is a well-known classicist, a prolific author, and continues to successfully teach classics at the University of Calgary (Canada).

It is most gratifying to see Dr. Baldwin's scholarly appreciation of the merit of Byzantine literature which in his own words "is worth reading for its own sake", in sharp contrast to the notorious and quite prejudiced conclusion of the late Romilly Jenkins (*Dionysius Solomos*, Cambridge 1940, p. 57) that: "The Byzantine Empire remains almost the unique example of a highly civilized state, lasting for more than a millenium, which produced *hardly any educated writing which can be read with pleasure for its literary merit alone*" (the emphasis is the reviewer's).

Dr. Baldwin's first selections (only four and with no translations) are, appropriately so, from the great Church Father and the pioneer of Byzantine lyric poetry *St. Gregory Nazianzenus* (329-389), who is credited with around 400 poems amounting to some 25,000 lines, and who is still the great *ἀνωστός* to both the East and the West! From Arius' poetry which is placed as second selection in the entire volume, the two surviving fragments (*via* Athanasius) are published in the original Greek, but again without translation. After Arius there follow 47 selections. Their original Greek is printed clearly and impeccably. However, none of them is translated in this Anthology. Most of the selections are not long and not always the most representative ones. On the other hand, the abundant explanatory notes and bibliographical annotations are certainly the original features of this fine work of Dr. Baldwin.

Kingston, New York

CONSTANTINE N. TSIRPANLIS

J. M. Hussey, *The Orthodox Church in the Byzantine Empire*, New York, The Clarendon Press, Oxford University Press, 1986, pp. 408.

This book is an important addition to the series of "Oxford History of the Christian Church", under the general editorship of the two well-known brothers Henry Chadwick and Owen Chadwick, Emeriti Regius Professors at the University of Cambridge.

J. M. Hussey, Emeritus Professor of History in the University of London, is also well-known by her previous publications: *Church and Learning in the Byzantine Empire, 867-1185* (1937, repr. 1961); *The Byzantine World* (1957, 3rd ed. 1966).

Although Hussey's present book was intended to be a general survey of the medieval Orthodox Church in the Byzantine Empire (c. 600-c. 1453) it provides useful knowledge, stimulating criticism and some new material to the specialists as well, as to the teachers of this crucially important and formative period for Byzantine Orthodoxy. Hence this book can be used as one of the principal reading requirements for such courses as Medieval Church History, Byzantine Civilization, Eastern Christianity, Church History Surveys I and II (especially in Seminaries).

The book is divided into two surprisingly very uneven parts. Part I, the longest and almost the two thirds of the book, discusses in a comprehensive manner the landmarks in ecclesiastical affairs within the Empire, the Christological problem of *monenergism* and *monothelitism*, the Iconoclast Controversy, the Age and missionary activities of Photius the

Great, Leo VI's fourth marriage, the re-emerging "renaissance" of the Ecumenical Patriarchate and the imperial advance in Russia, in Islamic East and South Italy (925-1025), the eleventh century East-West conflict and Schism (1025-1204), and the philosophers, theologians, individual heretics and the ecclesiastical currents in that century, the effects of the fourth crusade (1204-1261), and the union-efforts of the councils of Lyons (1274) and Ferrara-Florence (1438/9) with one very short, but critical treatment of "Palamite problems" (257-260). However, the author's treatment of the council of Florence (267-286) is wanting and unfortunately ignores fundamental recent bibliography (i.e. my dissertation, *Mark Eugenikos and the Council of Florence: A historical re-evaluation of his personality*, New York, The Amer. Institute for Patristic and Byzantine Studies, 1986, second print.). As a consequence of such an ignorance, that treatment suffers from partiality and one-sidedness (especially pp. 281, 282-285), Gill's partiality that is (see my book cited above, pp. 21-23, 33, 34, 35, 92, 95-101) according to which Mark Eugenikos' anti-unionist "propaganda" (p. 281) and "refusal" to support union "from the start" was the decisive factor of the failure of Florence (see my diss., p. 97)!

Part II gives a brief account of the Byzantine Church organization, Canon Law, its structure and officials, the emergence of the *pentarchy*, the Patriarchal election and the political theology of the Emperor from the seventh to the middle-fifteenth century. Two short chapters (pp. 335-368) covering roughly the development and socio-political impact of medieval Byzantine Monasticism, the liturgical and spiritual life of Byzantine Orthodoxy conclude the second Part. Unfortunately, there is much more important material and bibliography to be added to this second Part, which after all must be the most important objective and aspiration of such a book as this.

Even in the author's special "Bibliographical Note" (or bibliographical additions to each chapter's material) such well-known scholars and specialist writers as for example Anastos, Zizioulas, Florovsky, Christophilopulu, Schmemmann, Tsirpanlis, Karayiannopoulos are totally absent!

Even though Hussey's work is a valuable source of knowledge and challenging views (especially on Byzantine ecclesiology, ecumenism, monastic, liturgical and sacramental theology), "there is no satisfactory, detailed and comprehensive survey of the Byzantine Church", as she herself also admits humbly, but honestly and sincerely (p. 349, n. 94, and p. 369ff).

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CONSTANTINE N. TSIRPANLIS

*Saint Gregory Nazianzen: Selected Poems*, translated with an introduction by J. A. McGuckin, Oxford, SLG Press (Fairacres Publication 94), 1986, pp. 44.

The Rev. Dr. John McGuckin is professor of Patristics at La Sainte Union College, Southampton (England), and not unfamiliar to the readers of the *PBR*. Dr. McGuckin's published work includes numerous articles on theological topics, and two books on Patristics: *Symeon the New Theologian, Chapters and Discourses*, and *The Transfiguration of Christ in Scripture and Tradition*.

Dr. McGuckin's present publication, although small in number of pages, is a most welcome addition to the old and incomplete translations of St. Gregory's poetry by H. S.