

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).

Kingston, New York

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.

Boyd (1814), J. Brownlie (1913), F. Corsaro (Italian, 1955), P. Gallay (French, 1941), J. H. Newman (1896), M. Pellegrino (Italian, 1939). True, there are several recent books on Saint Gregory of Nazianzus besides those enlisted on Dr. McGuckin's bibliography, for instance the ones by D. F. Winslow, *The Dynamics of Salvation* (Cambridge, MA. 1979), and R. R. Ruether, *Gregory of Nazianzus* (Oxford 1969), which are not included in the bibliography of Dr. McGuckin. However, scholars and even the specialists consistently refrained from translating Gregory's poetry because his poetic Greek is frequently cast in Homeric style and is particularly difficult, often deliberately obscure, suggestive, ironic, and too complicated to be rendered into English verse that could claim poetic merit of its own (as Newman did for only a very few of the poems).

This selection of only twenty poems, from over four hundred that St. Gregory the Theologian composed, is nevertheless one of the largest English editions. It was a personal choice designed to represent some of Gregory's more overtly Christological writing by a few of the dogmatic poems, and some of his smaller, more intimate meditations, especially his prayers, doxologies and laments. In these Gregory chooses to meet Arian and Apollinarian heretics on their own ground and demonstrates that Christians are as cultured as the pagans. "Like a window momentarily opened on a lost and distant world: such are the joys of reading Gregory's poetry", says Dr. McGuckin so insightfully.

This charming and delightful selection offers besides helpful comments and notes, a select bibliography, also a long and useful Introduction describing Gregory's life, the historical context of the theological controversies of the period, and the significance of the points of doctrine expressed in these poems.

The reviewer cordially congratulates the author and wishes him all the strength and patience in translating many more precious poems from the Πνευματικὴν Gregorian pen!

Kingston, New York

CONSTANTINE N. TSIRPANLIS

*Justinian's Institutes*, translated with an intr. by Peter Birks and Grant McLeod (with the Latin text of Paul Krueger), Ithaca, NY, Cornell University Press, 1987, pp. 160.

The *Institutes* (or "Basic Principles of Law") of the Byzantine Emperor Justinian the Great has been the primary vehicle of the Roman learning since the sixth century. "It is an elementary book. It is much the smallest work in the surviving body of Roman law. But it is the key or map to the whole. It has some claim to be the most important law book ever written" (p. 7).

The *Institutes* was composed in Constantinople and published in AD 533. Rightly the translators state in their introduction that, the knowledge included in the *Institutes* of Justinian "is a corner-stone of European civilization" (p. 28).

This publication meets a terrible need of a bilingual edition, since there is no other Latin - English edition of the *Institutes* currently available. The parallel version by the late Professor J. A. C. Thomas (*The Institutes of Justinian: Text, Translation and Commentary*, Cape Town 1975) went quickly out of print. Moreover, a special credit must be given to the translators of this work because they provided an excellent, accurate and completely modern