

In any case, these minor shortcomings do not discourage me from recommending this book as "required reading" for such courses as "History of Ecumenical Councils", "Survey of Early Church History", and "History and Theology of Contemporary Ecumenism".

Kingston, New York

CONSTANTINE N. TSIRPANLIS

Georges de Trébizonde, *De la vérité de la foi des chrétiens: Text grec*, Tr. and notes by Adel Th. Khoury, Corpus Islamo-Christianum, Series Graeca 1, Altenberge, CIS Verlag, 1987, pp. 245.

George of Trebizond (1395-1484), an important post-Byzantine humanist, teacher in Rome, secretary of Pope Nicholas V (1447-1455), participant in the council of Florence (1439), stimulating thinker, writer and statesman was nevertheless ignored by and unknown to English-speaking students of Byzantium as late as 1976 (John Monfasani, *George of Trebizond. A Biography and a Study of his Rhetoric and Logic*, Leiden 1976; *Collectanea Trapezuntiana: Texts, Documents, and Bibliographies of George of Trebizond*, edited by John Monfasani, Binghamton, New York 1984).

Although Monfasani had accomplished a commendable work through his *Collectanea*, he did not publish the text nor an English translation of the significant treatise of George of Trebizond *On the Truth of the Faith of Christians to the Emir when he Stormed Constantinople* written in July 1453 (in Italy).

Khoury in this book provides the Greek text as well as a French translation based on G. T. Zoras' edition (Athens 1954). Khoury, furthermore, includes a short summary of the religious issues and a textual criticism of each chapter of the treatise with abundant bibliographical annotations and a general introduction. Although Khoury's analysis of each chapter is too short, it mostly covers the main arguments and issues involved in this irenic dialogue between Christians and Moslems beginning with their fundamental agreements with respect to Trinity, Christology, and Mariology. Incidentally, this treatise of George of Trebizond may be an extremely useful and inspirational guide and source of encouragement in our contemporary Christian-Muslim Dialogue. Of course, the purpose of this treatise was to persuade the conqueror of Constantinople Mohammed II to unite not only the lost Empire, but also the divided Church, since only through this twofold unity, Religious Faith and Imperial Power, the solid and permanent Unity of Mankind can be realized.

Interestingly, George of Trebizond himself sounds overoptimistic and thoroughly convinced, throughout the treatise, that a politico-religious unity of the two Traditions (Christians and Moslems) is not difficult nor complicated, since their divisions are not based on the data of their respective faiths' sources of their beliefs, but on their ignorance, fanaticism, lack of communication, love of talk and vanity.

George even tends to believe that God allowed the capture of Constantinople by Mohammed II with a providential profit for the universe, e.g. Mohammed II as the most powerful ruler in 1453 in both the East and the West could also become the head of a united politico-religious world centered on Christ. Hence, George's frequent exhortations to Mohammed that he should embrace the Christian Faith in order to become another Constantine and even greater than Constantine!

In the mind of George such a politico-religious unity was absolutely necessary as the condition for Global political unification. Thus, George saw in the person and success of Mohammed II a providential figure with a mission, e.g. he was the emperor appointed by God to rule over the entire world through an irenic and united politico-religious system based on *one common faith*, GOD and CHRIST! Certainly, Pope Nicholas V was proud of his "universalist - humanist" Greek secretary! Actually, George of Trebizond was the solid bridge between the Pope and the Sultan, despite the intrigues of his malicious colleagues in the Pontifical Secretariat.

Undoubtedly, an English translation of Khoury's book will be a significant contribution to present-day interreligious dialogue in general, and to the Christian-Moslem rapprochement in particular.

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*Saint Gregory Palamas: The One Hundred and Fifty Chapters*, ed., transl. and comm. by Robert E. Sinkewicz, Toronto, Canada, Pontifical Institute of Medieval Studies, 1988, pp. xi + 288.

This is a very interesting work not only because the *Capita 150* have equal prominence to that of the *Triads in Defence of the Holy Hesychasts*, but also because it provides the first critical text of the *Capita 150* and its first English translation together with some valuable comments and annotated bibliography.

Furthermore, the author included an impressive discussion of the manuscript history of Palamas' works, of the tradition of their text, and of the general context and the Patristic background of the *Capita's* fundamental doctrine on the Triadic Image in Man. However, his treatment of the distinction of the Divine Substance and the Divine Energy is too short and insufficient, roughly two pages only (pp. 47-48).

The publication under consideration has arrived at a number of interesting conclusions that contribute to a fuller understanding of the works of Gregory Palamas. The critical edition of the text is based on a detailed study of all the available manuscripts and represents a great improvement over the text of the *Philokalia*. Its masterful translation will certainly help specialists and non-specialists to better understand and appreciate the spirit and inestimable contribution of Eastern Christian theology and spirituality.

Strongly recommended for Seminary students and teachers and to every one with an interest in Eastern Christianity.

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Constantine Cavaros, *The Hellenic-Christian Philosophical Tradition*, Belmont, MA, Institute for Byzantine and Modern Greek Studies, 1989, pp. 127.

The four essays on "Plato's Legacy in the Hellenic East", "Aristotle's Legacy in the