

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.

Kingston, New York

CONSTANTINE N. TSIRPANLIS

*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.

Kingston, New York

CONSTANTINE N. TSIRPANLIS

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