

the State. He points out that atheism is not free precisely because it is imposed and he thinks that a dialogue and frank discussion with atheism is both desirable and possible.

The hopes for the future expressed in this book are all the more impressive when seen in the context of so much that humanly speaking is a cause for despair. Even Frs. Eshliman and Yahanim could write in an open letter to the Patriarch, "The Russian Church is heavily afflicted! Her grief is profound, her sorrow is bitter, but we are seriously convinced that the sickness is not unto death, but is for the glory of God."

It is evidence of the work of the Spirit that, despite all its difficulties, the Church in Russia remains as strong as it is. All Christians have something to learn from this paradoxical triumph of the joy and faith of a Church firm in the knowledge that it shares in the sufferings of its Lord whose strength is made perfect in weakness.

This book makes sad reading. Internal bitterness and strife within the Church is inevitably pleasing in the sight of a régime committed to atheism. Christians in Russia have during this century faced the largest persecution in the history of the Church, a trial endured by Christians of other communist countries. The author dedicates his work "To the people of Czechoslovakia, who will find a reflection of their own spirit in the finest traditions of Christian Russia." Since the publication of the book, the foreseeable death of Patriarch Alexi has occurred and the election of his successor is awaited. It will be interesting to see what effect this has on future Church-State relations. Mr. Bordeaux is to be thanked for making this material known to a wide audience and no doubt he will continue to keep us informed and aware of subsequent developments.

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*Some Aspects of the History of the Ecumenical Patriarchate.* Nomikos Michael Vaporis. Published by the Greek Orthodox Archdiocese of North and South America. Pp. 151.

It is a cause for some satisfaction that, although much work remains to be done in this field, recent years have seen a number of notable contributions to the study of the Greek Orthodox Church during the period of Turkish domination, a period which all too often in the past

has been glossed over by both eastern and western writers, without much acknowledgement of its formative influence on the Greek Church of today. Further works and more detailed studies on this theme are therefore always to be welcomed.

This volume, the first in the Archbishop Iakovos Library of Ecclesiastical and Historical Sources, a series which plans to deal with source material for the history of the Ecumenical Patriarchate, consists of a study of the Ziskind Manuscript, No. 22, from the Yale University Library. Most of this study has previously appeared in the *Greek Orthodox Theological Review* (Vols. XII-XIV, 1967-1969), but is now produced for the first time with some significant additions as a single work.

The Manuscript contains eighty-five documents, ranging in date from 1655-1763, and for the most part is concerned with financial arrangements, often involving ecclesiastics, together with a number of civil disputes. Mr. Vaporis summarises each document and comments on points of interest. It is of particular note that the MS. gives the titles and dates of a number of lay officials, which are not known from other sources. The author presents us with the results of much painstaking and detailed work and modestly hopes that his labours will stimulate others, who have access to more complete sources, to publish further evidence relating to this Manuscript.

In the introductory remarks, it is pointed out that the MS. underlines the general low level of clerical education during this period, the precarious financial situation of the Patriarchate, and the fairness of the justice in the ecclesiastical courts. It is a pity that it was not felt to be within the scope of the work to develop these points more fully and it would have been useful if more contemporary material had been cited so that the MS. could be seen more clearly in the wider historical context. For example, how far is the traditional picture of financial corruption and intrigues within the Patriarchate seriously affected by the evidence of this MS?

A useful glossary and bibliography are provided, as well as a list of some of the officials of the Patriarchate, for the most part confined to those mentioned in the MS. and related persons, and the book is enhanced by six plates from the MS. and transcriptions of twelve of the texts. The author has produced a worthwhile study and further volumes in this series will be awaited with interest.

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