

west, is still on the defensive. There is an apologetic undertone which prevents the authors from giving full expression to the positive vitality of Christian witness which the Orthodox Church can justly claim. The second is that nearly all the contributors have been conditioned by *Protestant* ecumenism and the need for apologetic has its mainspring here. Moreover the allusions to Rome, which are few, suggest an image of Roman Catholicism which Protestants, rather than Catholics themselves, would recog-

nize. One may hope that the growing dialogue between the Orthodox and Rome will correct this one-sided view.

A very useful contribution to this dialogue is to be found in *The Orthodox Church* by Father John Meyendorff, a young Orthodox theologian of the Russian emigration. His book is basically a history of the Orthodox Churches, but he draws out a number of key themes which Catholic and Orthodox theologians need to explore together.

*Helle Georgiadis*

EUSTRATIOS ARGENTI, *A Study of the Greek Church under Turkish Rule* by Timothy Ware. Clarendon Press, 45s.

The lay theologian Eustratios Argenti of Chios was born between 1685 and 1690 and died shortly before 1760. Mr Timothy Ware studies his setting and analyses his thought; by doing so he has provided the most brilliant and objective study of late seventeenth and eighteenth century Orthodoxy that I have ever read. He is particularly illuminative on the relations between Greeks and Latins, the venom of the eighteenth century controversies and the inter-communion which was common in the seventeenth century. It seems tenable that the Schism with which we are familiar took its shape in the baptism controversies of the seventeen-fifties. A fundamental change of attitude is already apparent about 1700 but as late as 1725 the great abbey of St John of Patmos was in communion with Rome. Mr Ware has a chapter on 'Greeks and Latins:

hostility and friendship'. The number of the Professions of Faith sent to Rome by Abbots, Metropolitans and Patriarchs is surprising enough. The mass of evidence for a *communicatio in sacris* is more impressive, for clearly this occurred without formal union. Seventeenth century Athos itself showed a welcoming friendliness towards those in the Roman communion, several factors led to the rapid deterioration of this relationship; there were the Venetian campaigns under Morosini, the intrigues of French Consuls, the subterranean policies of Propaganda. But the most disintegrating fact of all was the fresh emphasis on the divergences in sacramental practice. Eustratios Argenti shares in the responsibility for this through his treatises on Baptism and the Eucharist.

*Gervase Mathew, O.P.*

THE AUTHORSHIP AND INTEGRITY OF THE NEW TESTAMENT. S.P.C.K. (*Theological Collections 4*), 15s 6d.

The S.P.C.K.'s series of collected articles, some reprinted and some written for the series, has already established its usefulness with volumes on the authority of the Bible, the communication of the gospel in New Testament times, and on miracles and the Resurrection. The latest collection maintains the high standard of its predecessors and should serve to call the attention of

a wider reading public to some ancient problems that continue to vex New Testament scholars as well as to some much less ancient techniques of solving them. One of the advantages of a collection of more or less related essays – and let the reader not seek any rigorous unity of theme here – lies in presenting a confrontation of views; on two issues there are excellent examples in this

book, the theory of canonical pseudepigrapha and the integrity of 2 Corinthians.

Kurt Aland's explanation of the problems of anonymity and pseudonymity in the New Testament and early Christian literature fittingly opens the volume. He offers in summary form a novel hypothesis to explain the evolution from anonymous to pseudonymous works without recourse to the psychological and ethical explanations formerly in vogue. His position is sharply attacked by Donald Guthrie in a survey of the history of pseudonymity theories applied to the New Testament. The reviewer would endorse the criticism in at least one respect: that any such theory must take into account not only the Christian writings of the period but also the numerous Jewish pseudepigrapha of the first centuries B.C. and A.D. Aland makes a very sound plea for the inter-dependence of disciplines, in this case New Testament and patristics, for elucidating New Testament problems. A. Q. Morton in 'Statistical Analysis and New Testament Problems' introduces us to another example of inter-dependence of disciplines, but it is one for which extravagant claims are made. It may well be that in 1964 'New Testament studies are about to enter a new era', but it is very difficult to believe that the mechanical sort of computer analysis the author recommends will bring it about. Unlike some other recent statements of his, this essay is merely programmatic and does not reach conclusions for the life of the Church – or even for the understanding of the New Testament. But the method as outlined seems less promising than the author suggests, partly because the traditional role of the New Testament scholar appears to be sacrificed to that of the computer in what at best ought to be a genuine collaboration.

The four remaining essays are concerned with

specific books of the New Testament. Dr J. A. T. Robinson discusses the relation of the Prologue to the Gospel of John and attempts to show that the Prologue is a later addition by the same author to a Gospel that began with the appearance of John the Baptist. The theory is excellently worked out and clearly presented, in a fashion typical of the Bishop of Woolwich's many essays on the Fourth Gospel. Günther Bornkamm argues on new grounds for the widely held position that 2 Corinthians is a collection of several Corinthian letters by Paul. He seeks to provide reasons for putting the collection together – a point often overlooked in the debate – and argues strongly from the fact that the earliest works to quote 1 Corinthians do not apparently know the second letter at all. A. M. G. Stephenson defends the integrity of it, however, confronting the traditional objections (but before Bornkamm's essay was written). He frankly admits that difficulties remain, but his essay reminds us that the burden of proof should rightly be on those who would divide the letter. Barring a manuscript discovery that would be sensational indeed, this problem may have to remain insoluble; fortunately it is not usually complicated by any suggestion that Paul was not the author. Finally, M. H. Shepherd, Jr., attempts to situate the Epistle of James in early Church history, on the grounds that (like Ignatius and the Didache) it uses Matthew exclusively among the Gospels but without according it 'canonical' authority. James fluctuates in New Testament scholarship, being regarded at the extremes as one of the earliest books or one of the latest. The pendulum is currently on the latter side, and several recent authors reach conclusions similar to those of Shepherd and often for similar reasons.

*George MacRae, S.J.*

THE CENTRAL MESSAGE OF THE NEW TESTAMENT by Joachim Jeremias. *SCM Press, 12s 6d.*

This little book will allow us all to share in the good fortune of the members of several American theological colleges who recently heard Professor Jeremias deliver the four lectures contained in it. The SCM Press had already earned the warm

appreciation of students of New Testament and theology by making the voice of the Göttingen *Neutestamentler* heard in our lands. The present volume should reach a much wider circle of readers, and they will not be disappointed.