

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