

Timothy Ware, *The Orthodox Church* (A Pelican Original). Penguin Books, Ltd. Harmondsworth, Middlesex 1963. Pp. 352.

This is a detailed introduction to the Eastern Orthodox Church written by a recent English convert for those who are non-orthodox as well as for members of his church who wish to know more about their own tradition. The book appears in a well-known English paperback series. It is therefore true to say that one of the author's main purposes is to present the case for Orthodoxy to the Protestants of English speaking countries and as he weighs up the chances of reunion between East and West to insist that before the Roman Catholic and Protestant Churches can be reunited the Orthodox position must be clearly understood.

About Mr. Ware's success as an interpreter there can be no doubt. His grasp of the subject and clear treatment of the facts call for the highest praise. The field has certainly not been overworked by English investigators. Hence the book may take its place very soon as the standard work in English on Orthodoxy. Although he has had five years in which to practise his new faith he is utterly free from fanaticism. His aim is not to proselytize. Yet he does approve of Prof. H.A. Hodges' dictum that Orthodoxy is "the Christian Faith in its true and essential form" (p. 329) and himself adds to this "Orthodox in all humility see themselves as in the position of the elder brother" (p. 333).

The book is divided into two parts, the first dealing with the Orthodox Church's history, the second with its faith and worship. Mr. Ware takes his stand firmly on all the first Seven Councils. He admits their imperfections but as is to be expected he insists that the articles approved by these general synods have binding authority: "These imperfect men were guided by the Holy Spirit" (p. 44).

A Protestant who thinks about the influence of such Roman Catholic Modernists as Loisy, Tyrrell and von Hugel may well ask what scope there can be for "Modernism" in the Orthodox Church. Mr. Ware is at pains to stress that the Orthodox conception "is not static but dynamic" and indeed suggests that "in our day new Ecumenical Councils will meet, and Tradition will be enriched by fresh statements of the faith" (pp. 205-6). Into this theological picture, however, I do not see how the idea of an unfolding development can be fitted as this idea is understood by Protestant denominations. Tradition for Mr. Ware is "the life of the Holy Spirit in the Church." Furthermore "there is a difference between Tradition and traditions" (205). The former we must accept "*as a whole*" (author's italics). The latter, although they are "beliefs held by Orthodox," are "simply *theologoumena*, theological opinions" (p. 319). This hypostatization of "Tradition" is not likely to win the acceptance of Protestants who regard themselves as heirs of the Reformation. The division between the two sides cannot be bridged. I suspect that in the last resort Mr. Ware would say to Protestants what he quotes the Patriarch Jeremias

II as telling some Lutheran Reformers: "Go your own way" (p. 103). Protestants, of whom Mr. Ware himself was once one, are "heterodox" if not "heretics" in the eyes of the Eastern Church.

The aim of the Christian life, according to Orthodox theology, is deification (p. 236). "Man, when deified, remains distinct (though not separate) from God" (237). Deification, *theosis*, is an indication of Orthodoxy's debt to Neoplatonism. To state this as the Christian's aim, in the view of a Protestant, is to go behind the authority of the Bible and back to paganism.

Mr. Ware does not mention Plotinus and the other Neoplatonists. The *apophatic theology* associated with the name of 'Dionysius the Areopagite' (p. 72) and the doctrine that "God is Light" (p. 78) both have their roots in Neoplatonic philosophy. The term ἀποκατάστασις—the 'Restoration' of all things at the Last Judgment (pp. 265, 281)—is the very same as the one used by the ancient Stoics* for the periodic return of the cosmic cycle after the universal conflagration.

The Orthodox reverence for the Blessed Virgin Mary—Theotokos, Panaghia—is explained very lucidly (pp. 261-5). Mr. Ware does not feel called on to examine the objections that Protestant theologians would bring forward to the doctrines he sets forth. Nor does he delve back into the pre-Christian past in search of possible sources for the growth of the later tradition.

The history of Orthodoxy in Russia and the problems of religion in that country at the present time are successfully handled. Mr. Ware does well to stress the importance of Kievan Russia and its dependence on Byzantium (p. 88). He tells us that under the Turkokratia the Orthodox Church was secure—secure in "a place of guaranteed inferiority" (p. 97). A somewhat similar situation is the fate of Russian Orthodoxy under the existing political dispensation (pp. 157 sqq.). Mr. Ware is critical of the Moscow Patriarchate (p. 179). He is, however, well aware of the difficult task that the Russian Church has in surviving at all in a State so blatantly atheistic as the USSR.

Mr. Ware's book can be most warmly recommended to all those who are eager to study what an Orthodox Englishman has to say about the history, faith and worship of that branch of Christendom to which he has now been converted.

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Bernard Lewis, *The Emergence of Modern Turkey*. London, New York, Toronto: Oxford University Press, 1961, 512 pp.

The transformation of the Ottoman Empire into present-day Turkey—a historical process that started toward the end of the eighteenth century and reached its decisive turning point in the twenties

* *Stoicorum Veterum Fragmenta* II 599. 625.