

Diese Bemerkungen wollen keineswegs den unbestrittenen Wert des Buches mindern, welches durch sein zuverlässiges Material der Wissenschaft gute Dienste leisten wird. Wer sich bewusst ist, wie umständlich die wissenschaftliche Betätigung für einen Erzieher ist, der wird dem Verfasser für diese glückliche Frucht seiner Heimatliebe volle Anerkennung zuteil werden lassen.

Universität - Thessaloniki  
Institut f. Neugriechische Studien

BASILEIOS D. FORIS

S. M. Sophocles, *The Religion of Modern Greece*. Thessalonike 1961, 74.

A welcome must be extended to this elementary handbook about the Greek Orthodox Church, its historical development and its present position. Written for the most part in a clear and concise style it is evidently meant by its Greek author to be read by those whose mother tongue is English. A reviewer ought therefore to apply the standards he would demand if the book had been published for English readers in England or America without much knowledge of the subject.

A 70-page conspectus must inevitably suffer from compressing the facts. The author's success must be judged by the way he achieves a proper balance between the parts of the subject that he selects.

The choice of title is open to question. About two thirds of the work is taken up with an historical introduction and of the remaining third the final chapter (entitled after Mastroiannopoulos' book "Nostalgia for Orthodoxy") is simply a catena of extracts eulogising the Greek Orthodox Church. A reader might therefore expect the book to be called "The Greek Orthodox Church." Certainly Chapter 4, important though it is because of its describing the missionary activity of Cyril and Methodius, is not specifically concerned with the religion of *modern Greece*.

The title chosen invites reference to the religion of Ancient Greece. But although Greek philosophy is looked at (pp. 41-3) the cults and the polytheism of antiquity remain unmentioned. Nor is there much for an English reader (apart from a few lines on p. 22) about the architecture of a Greek church—e.g. the iconostasis and the placing of icons on the walls. Something might also have been said about the distinctive attire worn by the priests: the kamelafki and the episcopal crown (in contrast to the Western mitre).

In Chapter 1 the importance of St. Paul for the development of the Greek Church is well brought out. Can we be sure, however, that he was a man of "unprepossessing appearance" whose Greek was "provincial" and whose accent was "outlandish"? The author vividly reconstructs the scene at the end of the Sermon on Mars' Hill. "The audience broke into a storm of protest". (The English Authorised Version gives simply "Some mocked"). "One of the councilors [sic!] made it clear by walking up to Paul and clapped [sic!] him on the shoulder"

etc. As to the Address itself the translation here and there needs to be reconsidered, e.g. vv. 22 (δεισιδαιμονεστέρους), 23 (καταγγέλλαι), 24 (ἐν αὐτῶ), 30 ("these childish follies"). But on the main issue Sophocles is right, of course, in declaring that St. Paul "furnished Christianity with new categories whereby it could ally itself" with the intellectual movements of his day.

In the light of the present political divisions between East and West symbolised by the Iron Curtain it is interesting to read what Sophocles has to say about the Christianisation of Russia (p. 30). "Russia belongs to the family of nations raised on the soil of ancient Graeco-Roman civilization. Russia's mother, however, was Greece, singularly Christian Greece". The Russians, in fact, after the Fall of Constantinople became the obvious inheritors of Christian Hellenism, for during the period of "hypodoulosis" in Greece "the only Orthodox State which was governed by Christian sovereigns" was Russia (p. 33).

The differences between Eastern and Western Christendom which led to the separation of 1054 are lightly touched upon (pp. 35-38). Indeed, Sophocles calls them "unimportant". Even "filioque" is "of paramount importance" only in "some quarters of Orthodox theologians". He rightly stresses the increase in papal authority as contributing to the schism. Perhaps he should have made more of these two facts: (1) Church organisation *per se* has never been as important in the Greek East as in the Latin West. (2) Tradition is a point of differentiation between Orthodoxy and Protestantism. (The late Bishop Chavasse once remarked that a hindrance to reunion between the two was the Orthodox "placing of Tradition practically on a level with Scripture"). The imminence of the Vatican Council this year suggests that whatever the view of a modern and enlightened Orthodox scholar may be yet these historical differences - unimportant or otherwise - will be seriously reconsidered by the professional theologians. In one respect, as Sophocles states, the Orthodox Church, is at one with the Roman (though not with Protestantism as a whole): "The Sacraments are *the same*" (p. 37). Reviewer's italics.

What of Sophocles' view of the Ecumenical Movement? To an Anglo-Catholic a doctrinal rapprochement between the Anglican and Greek Churches may well appear a very tempting prospect. Sophocles, however, apparently regards the goal of Ecumenical effort as merely a "concern with questions of social nature" (à la Quakerism). This is a far cry from full "intercommunion", the word which is so often on the lips of Anglican divines in love with Orthodoxy.

What picture does the book present to an English student of the Greek Orthodox Church? We are told (p. 3) that it contains simply "unity and uniformity of faith" and "appears to be [but is not] uniform in all respects throughout the world" (ibid.). We learn also (p. 65) that "Orthodoxy has shown consistent progress". Furthermore "The Churches of the East are traditionally national Churches in the strongest sense of the term" (p. 62). "Orthodoxy tends towards a mystical iden-

tity of the Church and the World" but Sophocles cannot accept "the alliance of Church and State manifested in Russia". In fact, he speaks about "a conflict between the Church and the State [in Greece] from which the Church emerged the unquestionable victor." All this may lead an Anglican or an English Nonconformist to ask whether the problem that the Church of England would have in Disestablishment should ever be enacted by Parliament is the same that would face the Orthodox Church under similar circumstances in Greece.

The present reviewer's experience of church life in Greece during the past decade permits him to congratulate the author on the very clear account (pp. 51-66) of the various Orthodox Movements and the Religious Renaissance of Modern Greece. Nobody who has visited the ZOE headquarters in Athens or talked with leaders of AKTINES Society such as Prof. Tsirintanis and Dr. Aspiotis can doubt the reality of the religious interest: as Sophocles himself remarks (p. 57) "The religious revival of Greece is truly phenomenal". Mention may be made also of the deep religious feeling which the reviewer has observed at Orthodox Services of the Greek Cathedral in London.

The assertion that "the churches are now well-attended" can be true, of course, without any guarantee that the membership of the Greek Orthodox Church is as high as Sophocles states (on p. 14 percentages of 89 and 94 of the population are quoted). Again, an unsympathetic onlooker when a Greek woman crosses herself on passing a shrine or when a bus driver hangs a miniature icon of the Panaghia above his wheel might say that such practices are merely "superstitious" and that this kind of religion is only "skin-deep". But even to a Protestant the impression may seem irresistible that religion maintains a powerful hold over Modern Greece. It certainly knows how to meet challenge of Communism (cf. what is stated on pp. 59-60 about the "Declaration of Greek Intellectuals").

Sophocles includes a useful bibliography in three languages (but nothing in Greek) of more than 40 titles. One book which deserves to be cited in this list is Tsirintanis' "Towards a Christian Civilisation".

We hope that when the author has rectified certain spelling mistakes and printer's errors and has got rid of some solecisms and other examples of poor English, the book may soon be reissued in a revised and enlarged form.

London

R. E. WITT

*Broderies Nationales Macédoniennes*, recueillées et redigées par Mari-tza Antonova Popstefanieva. Institut de Folklore de la République populaire de Macédoine. Pp. 53. Plates I - XXXVI.

The present edition is the product of a research on Macedonian embroideries undertaken first in 1948 by the Ministry of public affairs of the "People's Republic of Macedonia" and then carried on at the