

JOHN WESLEY, edited by Albert C. Outler. 52s.

THE OXFORD MOVEMENT, edited by Eugen R. Fairweather. 50s. Both O.U.P. (*A Library of Protestant Thought*).

These are the first two volumes in a new series designed as representative source books of great religious movements. Wesley's Methodism and the Oxford Tractarians were both great religious revivals, starting within Anglicanism; the first broke away and came to maturity outside it, the second vitalised it and has transformed it from within. Today conversations are going on by means of which Methodism and the Church of England in this country may well be at last reunited. This would make Anglicanism more than ever, what it already is, a microcosm of the ecumenical situation of the World Council of Churches, and a key-church in its work for unity.

*John Wesley* gives us the text of much of Wesley's theological writing in letters, diaries and sermons, which reveal his personal Christian life, and the dominant documents, the Doctrinal Summaries, Discourses and essays which are the theological foundation of Methodism. These

include the break with Calvinism and the remarkable eirenic *A Letter to a Roman Catholic*. Each item is preceded by a short introduction.

The Oxford Movement is arranged on the same lines, with similar introductions. It contains Keble's famous sermon on National Apostacy 1833 and also that preached at Winchester in 1836 on *Primitive Tradition*, selections too from *Eucharistical Adoration*. There is of course much of Newman's writing; Tracts One (apostolical succession) and ninety (the Thirty-nine articles); selections from *The Prophetical Office* and *The Lectures on Justification*. Pusey is represented by Tract Sixty-seven on *Baptism* and the Sermon on the *Real Presence*. There is also a valuable assemblage of chapters from Robert Isaac Wilberforce's books on *The Incarnation* and *The Eucharist*. A well chosen documentation of the first age of Tractarianism.

Henry St John, O.P.

THE ORTHODOX ETHOS, Studies in Orthodoxy Volume I, edited by A. J. Philippou. Faith Press, 27s. 6d.

THE ORTHODOX CHURCH by J. Meyendorff. Darton, Longman and Todd, 21s., paperback, 10s. 6d.

The series of essays planned to commemorate the centenary of the Greek Orthodox Archdiocese of North and South America is a welcome contribution to books in English about Orthodoxy. The present volume deals with the Orthodox attitude towards faith, worship and witness. The historical aspect of Orthodoxy and the dialogue with the west will occupy the other two volumes of the trilogy.

Any collection of essays is liable to be uneven in quality and this one is no exception. Apart from an introductory appreciation by Dr Walter Wiest all the contributors are Orthodox, dealing in the main with their own special fields of study, but some are evidently writing for the scholar and others for the neophyte. Even so the patient reader will acquire a great deal of information and some useful insight into the ethos of

Orthodoxy. Perhaps the most rewarding essay in this last respect is Dr Angelos Philippou's paper on 'The Mystery of Pentecost' in which he seeks to reveal the Orthodox meaning of *mysterium*. Although limited by space and the need to touch on many points he gives a very valid appraisal of the essential Orthodox theology of sacraments. Mr Philip Sherrard's essay, on the other hand, which is entitled 'The Sacraments' is disappointingly slight and is curiously lacking in any reference to the Greek Patristic tradition. 'The worship of the Orthodox' is sketched with conviction and charm by Dr Nicholas Zernov, and Professor C. A. Trypanis' paper on 'Romanus the Melodist' is a distinguished contribution.

Two general impressions gain ground as one reads the seventeen essays presented here. The first is that the Orthodox Church, vis-à-vis the