

streets of Jerusalem ; it had to encompass the world and mark every human destiny. Luke applied that doctrine to Christian celibacy. For him dedicated celibacy shows the impact of the cross on the individual lives of the faithful. It is the sign of the cross deeply marked in the flesh and in the body and soul of the faithful. Christian celibacy is no stoicism or gnosticism ; it does not betray any indifference towards or suspicion of the body. It is on the contrary a glorification of the body. But, as in the case of the master the glorification is attained through an agony : the glory lies beyond the cross. For all the mystical value he gave to the cross, Luke, with Paul, did not idealise or allegorise it ; he did not make of it a tame comparison to express any kind of annoyance or discomfort. For Luke, the cross was still the cross, an object of infamy, anguish and forlorn abandon. It meant the same when applied to celibacy. The follower of Jesus had to know that his celibacy would be a real cross, a martyrdom. Luke would have accepted the stern description Methodius of Olympus gave of the life of Christian virgins : ‘ They underwent a martyrdom : for it is not just for a short time that they had to endure physical torments ; a whole life time they bore the strain. They did not hesitate to face the truly Olympic fight of chastity, resisting by force the savage assault of pleasures, fears and sorrows and the other forms of man’s wickedness.’¹ Celibacy is a fight, an *agôn*, like Christ’s passion. It may have all the pangs and anguish Christ experienced on the cross. But the Christian celibate is comforted by the knowledge that the pains of his state of life were also the pains of the death of his master, the birth-pains of the new world, of the progressive stripping of the flesh from the old man, as the new Adam rises slowly to the new life in the Spirit.

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BIBLE LANDS BY JEEP—III²*Jerusalem*

The numerous journeys made by St Paul, both within Palestine and outside, make it difficult to follow his footsteps in any sort of chrono-

¹ *Convivium Decem Virginum* vii, 3 (P.G. 18, 128). The theme of celibacy as a deadly combat occupies an important part in the early monastic spirituality. cf. J. Steinmann, *Saint John the Baptist and the Desert Tradition*, London 1955, pp. 159-67.

² Two previous articles dealt with travel through Bible Lands in general (*Scripture* 1961, pp. 88-92) and with the Exodus in particular (pp. 117-124). This last article offers some observations on sites connected with St Paul, whose journeys were retraced in the second half of the expedition in question.

logical order. The present situation in the Middle East makes it virtually impossible. The various sites connected with his name, therefore, will best be described in the order in which they are accessible. And Jordanian Jerusalem is a convenient starting-point.

There are many excellent guide books which may be referred to for information on New Testament Jerusalem. Perhaps warning should be given that the best of them (the Blue Guide) is too detailed to be very helpful on the actual site unless it has been studied carefully beforehand. Of St Paul's Jerusalem there is unfortunately little trace for the ordinary sightseer. The Temple Area of course has its relevance to his story, as it has to every period of Jerusalem's history, but its vast emptiness makes it difficult to envisage it now with his eyes. At its north-west corner stood the Antonia fortress which was no doubt the scene of his imprisonment in Acts 21-3, and the pilgrim should not miss seeing the remarkable marble pavement of this building recently discovered beneath the Sion Convent, or hearing the explanation of it given by the equally remarkable Mother Ita. The Damascus Gate which lies only a few hundred yards away is of course a medieval structure (as is the whole of the present northern wall), but it cannot help evoking the fateful journey that Paul took on this road in the spring of A.D. 37. Just north of the gate stands the basilica of St Stephen, with its traces of the Byzantine church built here in memory of the martyrdom Paul had witnessed shortly before. Just east of the gate is the Archaeological Museum, whose Department of Antiquities will issue a permit to visit Qumran to those who think that Paul owed any of his ideas to that fascinating sect.

Accommodation in Jerusalem is usually plentiful, and pilgrims are offered a wide choice. Most of them seem to find their way to the Casa Nova, where Franciscan nuns and their Third Order lay assistants provide reasonably adequate lodgings (though rather mediocre food) for £1 a day. It is conveniently close to the Custodia where the rota of Masses at the great shrines is controlled, but an uncomfortable distance from the nearest street where parking is allowed. Those who decide to stay there may feel happier about their vehicles if they leave them in the care of the police post at King David's Tower, about five minutes' walk away.

Jerusalem affords the only entrance into the State of Israel for persons coming from any of the Arab countries. It may be thought that Israel's only specifically Pauline site—the Roman port of Caesarea where Paul landed after his second and third journeys and was imprisoned before being sent for trial to Rome (Ac. 18:22, 21:8, 23:33)—is scarcely worth the trouble involved, especially since the transfer is a one-way affair which allows of no further exit from Israel except

by sea or air to a non-Arab country (Cyprus or Turkey). But in fact Caesarea promises to become a boom tourist area: the Roman remains brought to light in the recent season of excavations have proved so impressive that they now provide the background for an annual Israeli Music Festival. In any case the pilgrim will not wish to leave Palestine without seeing Tabor, Nazareth and Lake Galilee—and all these are in Israel. Entrance to the State must be made at Jerusalem's so-called Mandelbaum Gate. The Jordanian Passport Office requires two to three days' notice of the intended transfer, and the traveller would do well to effect this at mid-week, when he will not be frustrated in turn by the Moslem (Friday), Jewish (Saturday) and Christian (Sunday) day of rest. If sufficient of his students have vacated the building for holidays, Fr North, S.J. can offer excellent accommodation for about £1 a day at the Pontifical Biblical Institute (P.O.B. 497 Israel).

Damascus

If the visit to Damascus has not already been made from Jordan (400 miles return via Amman and Deraa), it must be made via Cyprus and Turkey (275 miles from Iskenderun) or Lebanon (135 miles from Beirut). The Lebanese alternative is worth considering, since it allows a visit to the Pauline sites of Tyre and Sidon (Ac. 21:3, 27:3), a hair-raising drive (if a slightly longer route via the Cedars of Lebanon is taken) over the 9,300-foot Qornet es Sauda, and an unsurpassed view of the Beqa' and the distant Mount Hermon. The Beirut Jesuits are the soul of hospitality, whether they are still in town (Université de S. Joseph) or have forsaken the humidity for their villa on the hills above (Notre Dame de Jamhur).

Damascus, a strange mixture of East and West, still breathes the appropriate air of great antiquity within the walls of the old city, where the streets are still designed for camels, not cars. The Italian Franciscans near the Bab Touma can offer a limited amount of accommodation (six rooms), and will put the traveller in touch with an English Vincentian, Fr Harwood, who is only too happy to act as guide to the town's Pauline sites. These include Straight Street (living badly up to its name but with remains of Roman arches which give some idea of its former beauty), the House of Ananias (at Crusader, but not Roman level), and the Greek church recently built into the old walls to mark the site of Paul's escape from Damascus. This last, an adaptation of a disused city gate, marks perhaps the least likely spot for the nocturnal adventure described in Ac. 9:24; but the walls to the east of it (unfortunately due for demolition) offer plenty of material to the photographer who wishes to reconstruct the basket

episode. A little to the south, near the Moslem cemetery, the Franciscans have charge of a small chapel which reputedly marks the site of Paul's conversion. This also is perhaps too near to the city for easy acceptance, and more probability attaches to the remains of a Byzantine church on a hilltop about ten miles down the Jerusalem road, where the north-bound traveller gets his first view of Damascus.

Cyprus

The restored peace of this troubled island has made it possible for the traveller to pay a quick visit to its Pauline sites without further burdening his timetable, for the Marmara Line which plies between Haifa and the Turkish coast now regularly calls for a few hours at Larnaca. These few hours tend to be whittled down if there has been any delay in loading at Haifa (apparently not an unusual contingency), but if a taxi is taken immediately at the quayside—and this can be arranged and even paid for beforehand in England—it is possible to make the 70-mile return trip to Salamis (Ac. 13:5), with its impressive Roman ruins and the nearby church which claims to house the tomb of St Barnabas. Paphos, at the other end of the island (Ac. 13:6ff.), will add a further 100 miles to the journey, and the Cypriot driver can be relied on to make it an exciting one.

Turkey

Modern Turkey, which contains so many of the Pauline sites in Asia Minor, may dishearten the pilgrim visiting it for the first time. The service on the boat which takes him there will be scrappy and grudging, even if he travels by first-class (the second-class is almost unbearable). His landing will be accompanied by exasperation over the disorganised passport control, the minute customs examination, the unpredictable vagaries of the primitive lifting tackle, and the unnecessary delay. Detailed maps of the country are almost unobtainable, and what maps there are give no indication of the conditions to be met with, a road being classed as 'main' if it has a surface of crushed stone or gravel. The most unexpected stretches of country are mystifyingly registered as military areas, and are barred to those who do not bear a letter of introduction from the Consulate, sometimes even to those who do. Towns have a distressing habit of acquiring new names every few years, and even recent guide books soon become dated and misleading. Turkish food is not only naturally strange to a European palate, but unnaturally unimaginative and frequently abominable. As a final blow, Ataturk's obsolete attempt to discredit the Moslem religion still retains a nuisance value in the shape of a decree forbidding the wearing of clerical dress, even to Christians.

Nor is it sufficient simply to remove the cassock, for shorts are equally taboo.

If he is undeterred by these forewarnings and presses on regardless, the traveller will find that Turkey makes ample compensation for its shortcomings with a countryside and a weather which are refreshingly closer to his European tastes, and with a people who exhibit a kindness and a helpfulness at which, as a Christian, he can only marvel. His European languages will not help him outside of the larger towns, but he can depend on the Turkish genius for understanding and devising mime. Even the inadequacies of Turkish food will be offset to some degree by the disarming manner in which he will be invariably invited into the kitchen to point to the dishes that take his fancy. As a final attraction, life is reasonably cheap (petrol for instance is less than 2/- a gallon), especially if Turkish *lirasi* are bought outside the country at 34 or 36 to the £. Within the country, the exchange rate is strangely far lower.

Antioch in Syria

The famous mother-church of missionary Christianity now lies in Turkey, where its new name of Hatay is slowly replacing the more ancient name of Antakya. It is fairly easily approached from the port of Iskenderun (which has a Catholic church) over the 35-mile pass once known as the 'Syrian Gates.' In its pleasant position on the Orontes river at the foot of Mounts Silpius and Cassius, it remains today an important and flourishing town. The principal hotel recommended by guide books was burnt down in 1960; until it is rebuilt the Atahan provides a clean and comfortable substitute. The only Catholic church in the town (the Latin *kilise* should be asked for) will almost certainly shock the visitor by its ramshackle shoddiness, and it is galling to realise that the Church which was ruled over by an Ignatius and produced a Chrysostom should now be represented by something so shabby. But Fr Leonard, the aged French Capuchin who serves the two or three Catholic families remaining in Antioch, is a mine of information on the town's antiquities, and will take great delight in exhibiting his show-piece—the cave chapel on the slopes of Mount Silpius, with its traces of Crusader mosaics, which he believes to have been the site of the Christian church in Pauline times.

Seleucia, the ancient Mediterranean harbour for Antioch and Paul's port of embarkation on his first journey (Ac. 13:4), lies about 15 miles to the south-west, a little north of Samandaj (with its alternative name of Soueidiye). Now merely an army observation post, its Arabic name of Seleukiyyeh has been shortened to Cevlik. The ruins of the ancient town on the hillside are extensive, but covered with a dense under-

growth which makes it difficult to find one's way among them. The disused harbour has silted up over the centuries, and apart from a crumbling breakwater there is nothing to indicate that it once vied with Tyre and Sidon for the sea traffic of the Mediterranean. The swimming is good, and a lone kiosk on the sea-front can provide an adequate lunch. The road goes no farther north along the coastline, and the return to the present port of Iskenderun must be made by route no. 1 via Antioch.

Tarsus

Paul's birthplace is approached from Iskenderun by continuing along route no. 1 through the Ceyhan plain (with its numerous Crusader castles), Misis (the ancient Mopsuestia) and Adana (where the chaplain at the air-conditioned U.S. Air Force base may be relied upon to refresh the weary pilgrim). Tarsus is now a mere shadow of the 'no mean city' whose university once ranked third after Athens and Alexandria. A dusty and shabby slum area, it has long yielded to Adana the privilege of being the chief southern metropolis of Turkey. This fall in its fortunes partly explains why there is no longer any Catholic *kilise* in Tarsus (the nearest is at Mersin, in charge of the French Capuchin Fr Francis; Adana has a church with a French-speaking custodian, but no resident priest), nor indeed any Christian monument at all—the one remaining Greek Orthodox church has become a warehouse. It is difficult to accept the fact that none of the present inhabitants has any knowledge of his most illustrious fellow-citizen, but practically the only existing contact with Christianity is to be found at the BP garage at the western end of town, where the French-speaking Christian proprietor, Michael Mavromat, will willingly act as guide to the nearby Roman gate called Kanjuk Kapu, the remains of a Roman wall in the city, and the massive podium of a Roman temple known locally as the Donuk Tash or 'Frozen Stone'—three silent witnesses of the town St Paul knew. Even the tent-making trade, until recently practised in the street of weavers, is now a lost art and has disappeared from Tarsus.

*Galatia*¹

Southern Turkey, with its easy access to Syria and the East, is protected from the north by the mighty bulwark of the Taurus range. Its only pass, the 'Cilician Gates' through which so many armies had

¹ No offence will be taken, it is hoped, by defenders of the North Galatian Theory. The title is simply used for convenience.

invaded the south, was for Paul a providential doorway to the Anatolian plateau and the great Roman highway which points like an arrow to Ephesus and Rome. Extensive road works on the pass were in 1960 restricting its use to a few hours a day, but these should now have been completed to give Ankara a reasonably good link with the Mediterranean. The 80-mile pass (still route no. 1) traverses a countryside which is wild but not entirely deserted, and a restaurant of sorts may be found every few miles. Travellers by rail (which tunnels through the rock some way to the east) will miss the impressive 'Gates' (Gülek Bojaz) unless they detrain at Pozanti and make their way back by bus.

From Çiftahan at the northern end of the pass there is a good road (route no. 80) across the Anatolian plateau to Konya. Wide, flat and straight as a die, its surface of compressed mud is hard enough to allow the 135 miles to be done in two and a half hours. The Seljuk Hotel at Konya, inexplicably recommended by more than one guide book, is a dismal and neglected place, and the traveller would do well to choose instead the more recent Şahin, which has a connecting door with the Memet restaurant where reasonably good food may be had. It lies rather uncomfortably close to a minaret from which a muezzin announces his existence at 4.30 every morning, but since his voice is electronically amplified there is no house in the town which can remain oblivious to his invitation to prayer. Of St Paul's Iconium (Ac. 14) there is no trace left, and of Christianity very little. About 5 miles to the north-west there is the village of Sille where a badly disfigured Byzantine church (a plaque claims that it was founded in 327 by St Helena) and a few frescoed caves are a sad reminder of happier days. Its Greek community has long been massacred and the church is now merely a deserted curiosity. Konya itself possesses only an Italianate church, where a handful of Armenian Catholics are served by a priest once a month, and where it is possible to say Mass. There are no other links with the Christian past in this strangely Victorian town of hansom cabs and evening curfew.

Anyone anxious to find English spoken (or a tolerable imitation of it) would be well advised to get in touch either with Mr Adil Gücüyener, the editor of the Yeni Konya newspaper, or with Mr Barber, an Australian teacher at the High School. Both of them would be happy to assist the traveller in finding the remains of Lystra and Derbe (Ac. 14:6ff.). Lystra has been identified with a *tell* which lies just short of the farm village of Hatunsaray, 25 miles south-west of Konya, along a road whose surface (in dry weather) is composed of several inches of fine dust. The *tell* is known locally as Zoldura, and pending further excavations has nothing to show except the nearby

Roman bridge which spans the dry river bed and which is still in use. Derbe has not been identified with any certainty, although Roman masonry discovered at GÜdellissin (*alias* Zostra) and at Kerti Hüyük give grounds for supposing that either of these may cover its remains. Both are difficult of access. The former lies 63 miles south-west, and the latter 12 miles north-east of Karaman, whose road link with Konya has recently been metalled (route no. 35) but whose other exits all quickly degenerate into cart tracks.

Pisidian Antioch, the important centre chosen by Paul in Acts 13, is more rewarding in what it has to show. It lies near Yalvaç, which is reached from Konya by a 120-mile mountain road (the longer route no. 80 via Akşehir should be taken, even though its surface and bridgework leave much to be desired). Yalvaç has a hotel, a restaurant, a small museum, a mosque which has rather unexpectedly incorporated a number of Greek and Latin inscriptions found in the district, and a welcome English-speaking guide in the person of Mr Avni Adam, who was Sir William Ramsay's assistant in the 1924 season of excavations. The ruins, which lie about a mile outside the village and to which Mr Adam is most happy to conduct (as he puts it) 'any servant of Jesus Christ,' include the marble pavement of the *Plateia Augustou* (here Paul certainly walked), the semicircular enclosure of an Augustan temple, the remains of an acropolis and a Christian basilica, and the aqueduct which used to bring water from the slopes of the Sultan Daj. This last is Antioch's most extensive landmark, and for some unexplained military reason the only one which may be photographed. Enthusiastic drivers might be warned that the path leading to it is a precarious one and is more safely traversed on foot.

Attalia (which can of course be reached by sea from Cyprus to allow Paul's first missionary journey to be followed chronologically instead of in reverse order as above) is best approached from Yalvaç by the roundabout route through Burdur (the Ipek Palas in the main street is cheap and clean), and the two mountain passes by which route no. 25 traverses some of Turkey's finest scenery. The town itself, now called Antalya (the Yayla would seem to be the best hotel it has to offer), has no trace of anything older than the arch built by Hadrian in the second century A.D., but the small and charming harbour cannot have changed much since it first served Paul as a gateway to the west. And 14 miles east, by an excellent road, the agora, theatre, stadium, basilica and colonnaded streets of Perge are in a sufficient state of preservation to allow an easy mental reconstruction of this magnificent town, the first on the mainland to be evangelised. Warning should be given that the coast road no. 6 from here back to Mersin and Tarsus is impracticable, even for a jeep.

Asia

The Asian towns visited by Paul in his third journey (Ac. 19) are best approached by returning on route no. 25 to Burdur, and making for Denizli via Dinar (again the tempting shortcut through Karamanli is inadvisable). At Colossae there is nothing to be seen except a deserted *tell* 3 miles north of Honaz, the fortress on the slopes of Mount Cadmus which replaced Colossae when it was destroyed by the Saracens in the eighth century. Unfortunately the track from Honaz is a bad one and completely unmarked, and the visitor anxious to visit the *tell* would do best to stop on the main road about 12 miles short of Denizli, and approach it on foot. The sister towns of Laodicea and Hierapolis on the other side of the valley (Col. 4:13) are more easily accessible by a new and well-signposted road which hopes to attract tourists to the petrified waterfalls on the hillside, a landmark for miles around. Laodicea, halfway up this road, is a strangely lonely ruin where the curse of Apoc. 3:18 is still almost tangible. The red sandstone ruins of Hierapolis at the end of the road are more extensive and more welcoming, and an attractive new motel has been built there, with a swimming pool where its clients may bathe amid submerged Roman columns in the warm (but sulphurous) water whose calcium content forms the strange 'Cottonwool Falls' known as Pamukkale. A tradition associates the martyrdom of the Apostle Philip with the theatre of Hierapolis.

Ephesus (Efes) lies near the modern town of Akinjilar, a name which is slowly beginning to replace the 'Seljuk' with which Ataturk had already obliterated its former Greek name of Ayasoluk or 'The Holy Theologian (St John).' The American Protestant Society of Ohio has successfully completed its limited restoration of the Byzantine basilica of St John, and the Turkish Government in emulation (though not without an eye on tourist possibilities) is now employing several dozen eager workmen on the slopes of Mount Prion, where the marble streets, houses and temples of Roman Ephesus are again rising out of the dust in all their breathtaking beauty. The vast 24,000-seat theatre (Ac. 19:29ff.) has not yet been tackled, and the Temple of Diana, ransacked already by Justinian, will never rise again (though its marshy site has been drained since H. V. Morton wrote his moving description of it). But Ephesus gives good promise of soon becoming one of Turkey's principal tourist attractions.

Curiously enough, Government money has also been lavishly spent (£1,000,000 has been mentioned) on improving the 5-mile mountain road from Ephesus to Panaya Kapula or 'All Holy's House' (signposts 'Meryemana') associated by long tradition with the last years of our Lady. The arguments for the shrine's authenticity do not bear

a great deal of investigation, and its meticulous correspondence with Catherine Emmerich's visions does not make it the less suspect. But cures have been recorded there, and under the care of the Petits Frères it is quickly becoming an important pilgrimage centre, not least for Turkish Moslems. There is a restaurant attached. Warning is given that the new road has disturbed the geography of previous plans of the Ephesus ruins, and visitors looking for the Tomb of St Luke (?) will now find it on the east of the road, not on the west as in the Blue Guide.

The coast road north to Troy (route no. 6) has also recently been improved to accommodate the hoped-for tourist traffic from Smyrna (Izmir), whose International Fair attracts a polygot crowd every mid-September (and, in passing, makes hotel rooms virtually unobtainable). The port of Edremit, north of Izmir, marks the Adramyttium of Ac. 27:2, and 30 miles farther on, at Ayvacik, it is possible to take a motorable track to the ruined site of Assos (Ac. 20:13). Twenty miles north of Ayvacik, at Ezine, there is a reasonably good road via Geykili to the sea at Odun Isk, the small port of embarkation for the island of Bozcaada. Technically the area is a military one, but the authorities seem to be willing to detail a soldier to accompany one to Eski Stambul, two or three miles south, where the massive ruins of Roman baths mark what remains of the Troas where Paul first heard the call to evangelise Europe (Ac. 16:8ff.). The site of Troy (Truva) lies off the main road only a few miles north of Ezine, and its helpful notices (in English!) clearly mark out the level (IX) which would have been familiar to Paul, if only from his ship. Route no. 6 finally ends at the sleazy port of Çanakkale, where the Dogan Palas is the only reputable hotel among a wide variety of questionable boarding houses, but where the profusion of seamen ensures a permanent supply of an eminently drinkable draught beer. It is at Çanakkale that police permission may be obtained to visit Troy and to take the car-ferry across the Dardanelles, now functioning normally and giving on to a new road along the northern coast of the Sea of Marmara which saves up to 100 miles on the detour that previously had to be made to reach Istanbul.

Macedonia

Paul did well to enter Greece by sea. The land route by Edirne (the only frontier from the East) is rutted so badly that for long stretches it is dangerous, if not completely impossible, to travel at more than 10 m.p.h. This introduction to the famous *Via Egnatia* which once linked Istanbul with Rome is rather daunting, but the well-appointed and reasonably priced motel at Alexandropolis (100

miles from the border) will do much to reassure the battered traveller that Greece has its attractions.

A few traces of the Roman pavement of the *Via Egnatia* still exist at various points on the way to Paul's disembarkation port of Neapolis (Ac. 16:11). The town is now called Kavalla, and has a tobacco trade which makes it one of the largest towns in Greece. From here it is easy to reach the ruins of Philippi, which lie a few miles up the Drama road just past Krinides. Its theatre and acropolis may be seen to the right of the main road, and the spacious agora where Paul and Silas were arraigned before the magistrates (Ac. 16:19) farther on to the left. The Kephalaria stream, where Paul made his first European converts, flows to the west of the old city limits, but it can be reached with less effort by car at the point where the road bridges it, 2 miles farther north. The main road continues towards Thessalonica by way of Drama and Serrai, but anyone wishing to follow Paul's route more closely will have to return to within two miles of Kavalla, and there turn west along the coast. At Amphipolis (Ac. 17:1), where this route crosses the Strymon, an ancient lion dug from the river bed now guards the bridge. Apollonia, merely mentioned by Paul's diarist may be as quickly passed: it has no remains.

Thessalonica (Saloniki), a strikingly modern town since its rebuilding after the 1917 fire, has nothing to remind one of the church to which Paul wrote his first two troubled letters. But anyone who is willing to enter the maze of narrow streets that thread their way up the unscathed old city (the *Tourismos* in any Greek town will provide a free town-plan) will reach at its highest point the Greek monastery of Vlatodon, which a tradition claims marks the spot where Paul once preached, and which provides an exceptionally fine view of the bay. The only Catholic church, run by Italian Vincentians, lies in the new town, as also do the half-dozen Byzantine churches which escaped the fire and which are well worth seeing. Those who intend to stay in the town should disregard the class B hotels recommended by the Blue Guide and make straight for the best class A that their purses can afford. Those who are only passing through should certainly not miss the famous Olympos Naoussa restaurant on the sea front. Its menu is not cheap, but its business-like atmosphere and absence of fripperies are enough assurance that one is only paying for the excellent food, not for the *décor*.

Beroea (Verria) lies about 40 miles inland, and has preserved closer connections with St Paul in the shape of some Roman marble steps from which it is claimed he preached (they are to be found in the playground of a school adjoining the mosque), and a synagogue in the colourful Jewish quarter. All Jews from this area were expelled

during the Nazi occupation, but the building may well stand on the site of the synagogue which welcomed Paul so warmly in Ac. 17:10-12.

Achaia

Paul probably completed the rest of his 400-mile journey south by sea. And indeed until 1960 the sea route provided the most comfortable link between Thessalonica and Athens. But a newly completed motorway along the coast now makes this unnecessary, and since the road makes its way past the immortal names of Olympus, Ossa, Pelion, Pydna, Tempe, and later Pharsala and Thermopylae, it would seem a pity not to take advantage of it. By a detour west from Thermopylae (but by a bad and mountainous road) it is even possible to include a visit to the awe-inspiring site of Delphi, and rejoin the main road at Levadeia.

Athens cannot fail to give the Pauline scholar something of the same sort of thrill it gave to Paul himself. Whether he ever visited the sanctuary on the Acropolis or not, he certainly could not remain oblivious to the magnificent mass of limestone and marble which rises 200 feet from the plain, and which was so admirably restored by the French archaeologists of the last century. And certainly the modern visitor should not miss seeing it by means of the *Son et Lumière* (here known—reasonably enough—as the *Echos kai Phōs*) which is performed in faultless English every evening at 9.30 from the slopes of the Pnyx, though it stops short of New Testament times. Warning may be given that the incurably romantic Greeks cancel the performance for three days every month, at full moon. The Areopagus, a mere outcrop among the Acropolis foothills, is less impressive. A plaque containing the Greek text of Paul's sermon (Ac. 17:22ff.) has been erected to mark the place, but it is not certain that he delivered it on this hill. The Agora Paul certainly knew, and what remains of it has been carefully excavated and labelled so that it may be seen to the best advantage. The Stoa of Attalus in particular has been completely restored by American scholars, and its upper floor contains two fine models of the Agora and Acropolis that existed in Paul's time.

St Paul's Corinth, the prosperous and frivolous town which cost him so much effort and pain, has also been brought to light by American archaeology. The ruins, which reveal only a fraction (though the most important fraction) of the 6-mile-long Roman city, lie about 3 miles south-west of the dingy modern town on the coast, and are entered from a well-displayed little museum. The site itself may disappoint the hasty traveller, who will at first be able to distinguish only the six standing columns of the Temple of Apollo. He should be warned that, in spite of the detailed plan in the Blue

Guide and the occasional markers which have been set up, he will need the help of a trained guide to find his way to the judgment seat where Paul defended himself before Gallio (Ac. 18:12ff.). The visit to the 2,000-foot Acrocorinth, which still dominates the site, can be made by car. The ruins of its Frankish castle afford a unique panorama, and on a clear day Athens can be seen 40 miles away. The Tourist Pavilion near the museum entrance can be recommended for its cleanliness, cheerful service and excellent food and drink.

Cenchreae is connected to ancient Corinth by a country road, and can be reached fairly easily by car. The old port itself has recently been cut off by the installation of a military camp on the coast, but it is possible to skirt this on the south and return along the beach for a closer view of the site of Paul's haircut (Ac. 18:18). The completion of the Corinth Canal has emptied this once important harbour of all its shipping, and the enthusiastic photographer must be content with a rather lonely bay.

Italy

A variety of shipping lines plying from Athens (Piraeus) or Patras make it possible to travel to Italy on almost any day of the week. Their second- and tourist-class accommodation is no more salubrious than their Turkish equivalents, and the pilgrim who can afford it is advised to travel by first-class. Unfortunately none of these lines take in Crete, Malta or Sicily (Ac. 27-8), and anyone who insists on completing his Pauline dossier must be prepared to visit these by private charter. The Greek boats dock at Brindisi, from where an excellent road leads to Naples and Rome.

Puteoli (Pozzuoli), where Paul finished his perilous sea journey, continues to be a busy port today. The old harbour lies a little to the north of the present one, and the vagaries of modern politics have made this Pauline site also a military area, where a too obvious use of the camera renders one liable to prosecution. The Forum of Appius and Three Taverns (Ac. 28:15) lie on the Via Appia at 43 and 33 miles from Rome respectively, the latter at the junction of the road from Anzio. At neither site is there anything to be seen. Just beyond Albano the main road to Rome has mercifully taken a diversion to the east, leaving the Via Appia Anica undisturbed with its original surface of basalt blocks, and not unlike the road Paul knew as he journeyed his last few miles to Rome.

About Rome there is no need to add anything to the excellent guide books that already exist in abundance. They provide more than adequate coverage for the sites which St Paul must have seen (Forum, Palatine, Domus Aurea, Pyramid of Cestius), and those which a later

and not always reliable tradition has associated with his name (S. Pudenziana, S. Prisca, S. Paolo alla Regola, Mamertine Prison, Tre Fontane, St Sebastian's Catacombs). At St Paul's Basilica at least the pilgrim may rest assured that he has finally caught up with the giant figure in whose footsteps he has been treading, and end his pilgrimage before the tomb with the laconic but dignified inscription : PAVLO APOSTOLO MART.

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BOOK REVIEWS

Louis Bouyer, *The Meaning of Sacred Scripture*. Tr. Mary Perkins Ryan. Darton, Longman and Todd, London 1960. pp. 258, 355.

The key to understanding this book is provided by the author on page 224. He declares that the theme of the Bible is the development of the sense of unity between a divine person and a divine plan. To be precise this divine plan is the effecting of unity between God and mankind, and the reunion of men who have been divided by sin.

In expounding this theme, Père Bouyer presents the reader with the fundamental meaning of a comprehensive selection of biblical books. He then shows the contribution which each of them makes to the overall teaching of Scripture, and demonstrates thereby the homogeneous continuity of the whole of the Bible. The English title of the book is no exaggeration. This comprehensive approach has two particular advantages. In the first place he makes clear a matter which is little understood outside the ranks of professional Scripture scholars, namely the organic unity of Old and New Testaments. A considerable amount has been done in this realm already. Few people would now dispute that the notions of *logos* and *mysterion* come from the Old Testament and not from Hellenic sources. Mgr Cerfaux has demonstrated, in his study *La Théologie de l'Église suivant Saint Paul*,¹ how the Pauline concept of the Church is derived from the Old Testament notion of the 'people of God.' Père Bouyer shows that organic continuity between Old and New Testaments holds good for practically every major theme of the Bible, be it redemptive suffering, the Divine Presence or creative and redemptive Wisdom.

The task of uniting the themes of the Bible is of particular value since a variety of causes has tended to fragment the Scriptures. Protestantism and the Catholic reaction to it have tended to drive a