

the emancipation of slaves before ordination as presbyters, calls for all Christian slaves to be freed (p. 161), and voices urging slaves to stop work (p. 288), and it refers the reader on through a rich bibliography. Its quarrying of literary texts for history may on occasion seem too sure or simple, but it sets out admirably the theological and philosophical ideas at its heart.

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Treasure in heaven. The holy poor in early Christianity. By Peter Brown. Pp. xxvii + 163 incl. 1 map. Charlottesville–London: University of Virginia Press, 2016. £23.50. 978 0 8139 3828 8
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In the same year (2012) that Peter Brown's magisterial study *Through the eye of a needle* was published with its account of how the sudden influx of wealth transformed the Western Church of late antiquity, Brown delivered the Richards lectures at the University of Virginia on the topic of the 'holy poor' in the Eastern Churches from the first to the fifth century CE. He explored in particular the relationship of these monks and other ascetics to the ordinary Christians who supported them by their almsgiving, and to the daily toil and grind which was the lot of so many in the pre-modern world. Now published as *Treasure in heaven*, the lectures form a relatively slim but valuable coda to the earlier book. As elsewhere, Brown has drawn succinctly and astutely on specialist studies to illuminate a wider picture. Scholars may find here much with which they are familiar from the work of Daniel Caner, Ewa Wipszycka, Robert Kitchen, Martin Parmentier and others, but so assembled as to escape older academic bunkers in which 'Syria and Egypt have too long been studied in isolation from each other' (p. xxiii), but which have also distanced one religion from another rather than relating them to the common economic and social settings which they shared.

Chapter i considers briefly the New Testament teachings of Jesus and St Paul on almsgiving, and in particular on support for the 'poor among the saints' (p. 10). Chapter ii examines the desire among some early Christians from the second to the fourth century to channel alms exclusively through the bishops, understood in large part as an attempt to avoid the conventional links between gifts and patronage, and illuminated through attention to pagan critics of Christianity and Jewish rabbis who 'constructed a similar counter-cultural form of gift-giving free from the usual implications of patronage' (p. 23). Chapter iii continues this comparative approach by examining the meaning of freedom from work for the Manichaean elect whose abstention from sex, agricultural labour and unrestrained eating enabled them to participate 'in a form of rest that anticipated the final "cessation" that would finally still the cosmos' (pp. 48–9). Recognition that a 'negative view of work as the most blatant sign of all human bondage was central to the radical traditions of Syria as a whole' (p. 50) then forms the backdrop to chapter iv's study of the Syriac Christian traditions encapsulated in the *Book of steps*. Chapters v and vi turn to Egypt and the meaning of non-agricultural work for many fourth-century monks as a sign of their shared humanity (p. 98). Accessible though thought-

provoking, *Treasure from heaven* may profitably be read in short order by non-specialists and specialists alike.

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Rediscovering the Apocryphal continent. New perspectives on early Christian and late antique Apocryphal texts and traditions. Edited by Pierluigi Piovanelli and Tony Burke. (Wissenschaftliche Untersuchungen zum Neuen Testament, 349.) Pp. xi + 456. Tübingen: Mohr Siebeck, 2015. €134. 978 3 16 151994 9; 0512 1604 JEH (69) 2018; doi:10.1017/S0022046917001440

This volume is a welcome addition to the study of the Christian Apocrypha. It represents the proceedings of a series of conferences in different places, which means that it does not have much cohesion as a collection of studies, although there are some threads which emerge in several places. One of the centres of gravity in Piovanelli's introductory essay is the importance of the Association pour l'Étude de la Littérature Apocryphe Chrétienne (AELAC), which has made a number of contributions to the critical study of the Apocrypha, but is perhaps underappreciated in certain scholarly circles. A distinctive of this group is the dismantling of the boundaries between Jewish Pseudepigrapha and Christian Apocrypha, to which the essay by Davila on the 'Christian' composition of 'Jewish' pseudepigrapha is relevant. A further concern of Piovanelli is to expand the range of literature beyond, in both religious and chronological terms, the confines set by, say, M. R. James's *Apocryphal New Testament*. Hence, this volume includes an article by Pettipiece on the 'Five Limbs' in Manichaean literature, as well as studies by Yoshiko Reed and Piovanelli himself touching upon literature from the fourth and fifth centuries and beyond. This stands alongside less unexpected essays on, for example, the *Gospel of Philip* and the *Gospel of Judas*. Apocryphal Acts and other material about the Apostles is also present. There is an insightful comparison of Luke's Acts with the *Acts of Paul* by Peter Dunn, asking which is most likely to be a second-century work. Bishop Hovhannessian's study of the *Rest of the Blessed John* in Armenian tradition (which corresponds in part with *Acts of John* 106–15) argues that this was originally a composition independent of the *Acts of John* uncontaminated by various aspects of the latter's dubious theology. Five studies on the Pseudo-Clementines (by F. Stanley Jones, K. Coblenz Bautch, G. B. Bazzana, D. Côté and N. Kelley) at the end of the volume represent a focused series of essays on that intriguing *corpus*. One of the most important contributions is the first chapter proper after the introduction, by Tony Chartrand Burke on the current state of study on the Christian Apocrypha, which would repay reading both by those familiar and unfamiliar with the field. If the essays in this collection are united, such a unity lies less in content than in a mood which tries to steer a *via media* between sensationalism on the one hand and a Eusebian traditionalism on the other.

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