

gloomier productions of the worthies in the modern literary pantheon, from Dostoevsky to Beckett, but survived intact.

All in all, the book should be a fine stimulus for people embarking on courses

of religious studies; which is the purpose for which this series of 'Issues in Religious Studies' is designed.

HUGO MEYNELL

A HIDDEN REVOLUTION. The Pharisees' Search for the Kingdom Within
by Ellis Rivkin, SPCK, 1979 pp. 336 £12.50

The Pharisees are very important both for Jewish and Christian scholarship, and yet current research has not reached any consensus about who they were. The amount published is really quite small, and for that reason alone any new book has value and attracts comment.

That is perhaps the most that can be said in defence of the present publication. It is a badly edited work written in an odd, indeed I hope unique, form of American English.

Above all it is important to point out that the position it adopts is idiosyncratic. Someone working on the New Testament might not be aware of this, and could be misled into thinking that here was the agreed position of contemporary Jewish scholarship. In fact, there is no such agreed position, rather a polarisation of opposing views, which some might connect with the names of Professors Mantel and Neusner. Dr Rivkin's book (and this is the meaning of the title) is concerned to prove that the Pharisees were "the most ardent advocates of the kingdom of God *within*. They were the grand *internalizers*" (p. 297, my italics). I put this thesis to a learned colleague at the Oxford Centre for Postgraduate Hebrew Studies, who reacted

with some vigour that if this was the hidden revolution of the Pharisees, it was very hidden indeed.

The publication of this work does not represent an advance in Jewish scholarship. I was alarmed to read on page 15 that it was "thirty-nine years aborning". It seems to me to mark a deterioration from Dr Rivkin's work of ten years ago. I would unhesitatingly recommend anyone to read his article in the *Hebrew Union College Annual* of 1969-1970 rather than buy this book, which in any case is in part a vulgarisation of the article. As a production it is aesthetically outrageous, and an ominous footnote declares that "to facilitate reading, diacritical marks for transliterated Hebrew have been omitted". This sentence is an absurdity because the purpose of diacritical marks is precisely to facilitate reading; and the same holds true of transliterated Greek because one can only distinguish *omicron* and *omega* here from the context. To lodge a couple of copies of this book in the copyright libraries would be quite adequate, and then the SPCK could ship the rest of the consignment back across the Atlantic.

RICHARD JUDD

CE QUE CROYAIT DOMINIQUE by P. R. Régamey *Mame, Paris. 1979 pp. 178 28F*

Père Régamey, a venerable French Dominican, is clearly one of those French theologians, like Danielous, Bouyer, Le Guillou, who are profoundly unhappy with the general drift of modern French Catholicism. His book is deliberately set on a collision course, and it is accordingly 'reactionary' and angry. But it would be a big mistake just to dismiss it as unthinking conservatism or refusal of Vatican II. What Régamey refuses is what he sees as a pre-

dominantly negative modern stance which is itself a refusal of essential values contained in Catholic tradition, especially those associated with the supernatural life of faith. He invites us to "refuse the refusal".

But he sees St Dominic as representing a very particular kind of refusal of the refusal. In his view, it is necessary for the would-be apostle of orthodoxy to know within himself why heresy is attractive,