

agreement with the hindsight of the *Malta Report* and ARCIC *Final Report* of our own time. It is not a continuous history, but a set of studies: of Halifax and Portal in the 1890s, leading to the condemnation of Anglican Orders; of Halifax and Portal again during the 1921-25 Malines Conversations with Cardinal Mercier, so hopeful yet so abortive; the recent work of the Joint Preparatory Commission, on which the author served; and the very recent work of the Anglican/Roman Catholic International Commission (ARCIC), of which he was Co-Chairman. He generously draws attention at the outset to the one book that must be put beside this curious collection, embracing its themes – Bernard and Margaret Pawley's *Rome and Canterbury through four centuries* (1974, revised 1982), Bernard having been head of the Anglican Centre in Rome and then Archdeacon of Canterbury. Archbishop McAdoo puts his finger on what always seems the most exciting factor of Church history: 'Because we are not solely recording what is past but also examining living elements and continuing factors which bear now on the Churches in their separation, there must be a constant theological assessment by means of which the themes in their historical settings are evaluated and related to the present state of dialogue be-

tween Rome and Canterbury: it is in this area that divergence began and ultimately it is in this area of themes that reconciliation must be sought'. In other words, the life of the Church carries its own history everywhere and always; and this essay seeks out its themes and how they fared, whether developing or crystallizing as they found themselves in different ecclesiastical and theological climates over two and a half centuries (Cf. p 217f).

ARCIC reached its climax in the first week of September 1981, when it published and promulgated *Authority in the Church II* together with an *Elucidation upon Authority I*, issuing the corporate *Final Report* (published on 30 March 1982 cum permissio postremo superiorum), dissolving itself before it might face its critics or go through an *Elucidation* process for *Authority II*. The initiative must surely now pass from the theologians to the office-holders. It is interesting that one of these, Joseph Cardinal Ratzinger of Munich was chosen to write the preface to this little collection, but was too busy moving to Rome as head of the Sacred Congregation pro *Doctrina Fidei* which produced the *Observations* so critical of ARCIC's *Final Report*. 'Tis a strange world.

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ISRAEL'S PROPHETIC TRADITION: Essays in Honour of Peter Ackroyd, edited by R Coggins, A Phillips, and M Knibb. C U P. 1982. pp xxi + 272 £21.00.

Most of the essays in this volume provide valuable critical introductions to research during the last decade into various aspects of prophecy. J R Porter emphasizes the great diversity of early forms of prophecy. A S van der Woude makes many lively observations about Amos, Hosea and Micah and shows that a fundamental re-examination of redaction-criticism is necessary. R Coggins argues that Nahum and Habakkuk represent an alternative tradition to the 'main stream' because these books were not edited by Deuteronomists, but that they have much in common with other collections of oracles against foreign nations. We are given a convincing demonstration that prophetic literature is not the product of an indiscriminate elaboration of original oracles, but

that each book or collection was edited at a particular time for a particular purpose, in the essay by R E Clements. In the case of Ezekiel, all the material is from the 6th century BC but not all from the prophet Ezekiel, and it has been shaped into a charter for the rebuilding of the Jerusalem Temple. Haggai, Zechariah and Malachi are said to have succeeded in their primary aim of inspiring the rebuilding of the Temple, without succumbing to nationalist exclusivism, according to R Mason, M A Knibb advocates dropping 'apocalyptic' as a noun, but distinguishing between 'apocalypses' and 'apocalyptic eschatology'. He suggests that apocalypses exhibit wisdom features in their concern with nature and the cosmos, but that prophecy was the dominating influence, in spite of uncertainty over

details. R N Whybray concurs with Clement's judgment that the broader the picture of wisdom's setting, the vaguer and less meaningful traces of wisdom in prophecy become. In discussing prophecy and the cult, R Murray makes some useful distinctions. Some Psalms seem to echo prophetic oracles which formed part of the cult, but 'the oracle on foreign notions' and 'the divine lawsuit' should not be identified as cultic forms. Pre-exilic classical prophets were independent of the cult, and ascertaining their dependence on cultic forms is difficult because pre-exilic

liturgy has to be reconstructed from hints left by reformers. Isaiah 33 is treated in detail: it reflects a ritual for the control of hostile forces, supernatural and political.

In addition, there are essays on prophecy in the Ancient Near East (H Ringgren), on the Isaiah tradition (J Eaton), on visionary experience in Jeremiah (W Zimmerli) and on prophecy and law (A Phillips). A bibliography is appended to each essay. The preface provides a brief biographical note about Peter Ackroyd and a list of his published works. This is a very useful collection and a suitable tribute to Professor Ackroyd.

MARGARET PAMMENT

ON THE BEGINNINGS OF THE ORDER OF PREACHERS by Jordan of Saxony, edited and translated by Simon Tugwell, O P. *Dominican Sources: New Editions in English.* pp xvi + 35. Oak Park, Illinois: Parable; Dublin: *Dominican Publications*, 1982.

It is a pleasure to welcome this new series, which will make available a rich store of Dominican literature, both historical and spiritual, and in particular the first volume, which hides under a modest exterior shrewd and careful scholarship, and comprises the most important single source for the life of St Dominic and the foundation of the Order. Jordan's is a puzzling book, since it appears to confuse two different genres and melt a history of the Order with a life of the Saint; and at the same time the account of Dominic is curiously flat – less vivid, for example, than the marvellous portrait which emerges from the evidence of the best witnesses in the canonisation process. It has been suggested that Jordan of Saxony deliberately subdued the hagiographical element in homage to the Saint's own humility, and to what he, as Master General, reckoned to be the true interests of the Order, with the consequence that Dominic never became the centre of strife and division that was sometimes the fate of St Francis among the Minors. This suggestion Father Tugwell

takes up and develops in interesting and perceptive ways, making the theme very much his own, expounding it in a manner helpful to the scholar and the novice alike. Of special interest is the discussion of the manuscript tradition, in which he has, with the help of Father Paul Parvis O P, broken new ground. He bases his translation on a lost MS. used by the Bollandists and corrects the use made of it in the standard edition by Scheeben; and he argues convincingly that later MSS. and their additions are probably not the work of Jordan – thus shaving away some of the more unlikely segments of the older edition. This makes the present work essential for scholars. Jordan has been made available to a wider public in recent years, in part by Dr Rosalind Brooke in *The Coming of the Friars* (1975), as a whole by F. C. Lehner, *St Dominic: Biographical Documents* (1964). But this is the first presentation of the complete text shorn of accretion, and it deserves a very warm welcome.

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