

build his own imitation world out of Catholic material and take refuge in it, he must manifest the kind of adult concern for the quality of life

that is characteristic of the intelligent humanist' (p. 71).

NICHOLAS LASH

SWEETER THAN HONEY, by Peter Schneider, *SCM Press Ltd.* 18s.

STUDIES IN RATIONALISM, JUDAISM AND UNIVERSALISM. Ed. Raphael Loewe, *Routledge & Kegan Paul Ltd.* 50s.

To resolve a crisis in the life of an individual it is necessary to make a reassessment of the past, to acknowledge one's mistakes and to refashion one's entire outlook. The same attitude obtains in the crisis of a community such as the Church is facing today. Of the many problems that have to be met the relationship of Christians and Jews is by no means the least urgent since it involves not only guilt, reparation and reassessment, but strikes at the very roots of most contemporary questions, be they religious, philosophical, sociological or educational. It is only, as is the argument of a book recently reviewed in these pages (*Christians and Jews – Encounter and Mission* by Jakob Jocz), when the Church faces the Synagogue that her true nature and mission can be revealed. The general ignorance of Christians regarding the Synagogue and the *Torah* as the God-ordained Jewish way of life is dispelled by Peter Schneider in his book published in the Christian Presence Series. The author is known as the leader in the studies of Judaism sponsored by the Anglican Diocese of Jerusalem. The first three chapters which deal with the deplorable facts of past persecutions clear the ground for the message of Judaism itself. It is essential, as James Parkes has pointed out before, 'to recognize that the whole pattern of rabbinic religion is not only a true development of an essential aspect of Old Testament religion (which insists, in the words of Claude Montefiore, that 'feeling alone will not suffice; we need also will; and will alone will not suffice, it must be translated into deed'), but that in its totality it is a massive demonstration of a whole people's experience and commitment to God' (p. 140). On both sides a task must be faced: Christians must rid themselves of misconceptions about Judaism, while Jews are bound to reassess their evaluation of Jesus. Both tasks are complicated after the establishment of the State of Israel, whose problems the author with his first-hand knowledge describes with much insight and sympathy. The lesson of this valuable contribution to Jewish-Christian understanding lies in its appeal for a 'humble listening to Judaism'.

For such 'humble listening' the reader has more than ample opportunity in the volume edited by Raphael Loewe in memory of Leon Roth. The three themes: rationalism, Judaism, universalism, various aspects of which are treated by distinguished scholars from England, U.S.A., France and Israel, are essential to the thought of one who not only made notable contributions to the study of Descartes and Spinoza, but was the first Ahad Ha'am Professor of philosophy and later rector of the University of Jerusalem and a stimulating lecturer to wider audiences. The subjects of the fifteen essays, which cannot all be quoted though they deserve it, for lack of space, include philosophical ones such as Maimonides on Modes and Universals (Harry A. Wolfson), Rationalism in Hobbes's Political Philosophy (David D. Raphael) and strictly Jewish ones such as Knowest Thou . . . ? Notes on the Book of Job (Nahum N. Glatzer) and Rabbinic Adumbrations of Non-Violence: Israel and Canaan (André Neher), the latter already pointing to the universal implications of the Jewish theme. Titles such as Israel and the Oikoumene (Samuel Hugo Bergman), Torah and Nomos in Medieval Jewish philosophy (Erwin I. J. Rosenthal), and The Idea of Humanity in Judaism (The late Kurt Wilhelm) show that problems are being tackled which are ours as well and in the solution of which the Jewish contribution dare not be neglected. Peter Schneider points out in the former book, that any Christian theologian concerned with the problem of the Unity and Trinity of God might well consult the people who are essentially monotheistic.

At every turn the careful reader meets, as it were, with new light shed on a beloved face with each trait of which he has believed himself to be familiar. It is true, that light may at times be blinding, when we read that even Maimonides was preoccupied with the elimination of 'gentile idolatry'; but it is more often illuminating, when Professor Bergman defines 'ecumenism' as 'the realm in which the expectation of God obtains' (*Aufbruch dem Herrn entgegen*), or when we are assured by Professor Edward Ullendorff that

the original Hebrew of the famous commandment reads: 'Thou shalt love thy neighbour, for he is as thou'. Which Christian theologian, one is tempted to ask, has reached anywhere near the region, where a treatise like the one on the 'Duties of the Heart' (Bahya ibn Paquda, a medieval Jewish thinker) can be envisaged? The present writer was most struck by Ignaz Maybaum's contribution: Jew, Christian and Muslim in the secular age. Here a comprehensive view of the three 'religions of the book', as they have been called, is given. Though, as a Catholic, one cannot subscribe to the dictum that 'the world will be shaped anew through three types, the Christian, the Muslim and the Jew. In Christianity the sacrificial love of sons offering themselves for others, in Islam obedient submission to the authority of the fathers, and in

Judaism the bliss in which fathers and sons are united – here is a trinity in which Christian, Muslim and Jew can cooperate, and can, collectively enter into a dialogue with a party that has never, hitherto, belonged to their own family: the Bhuddist (p. 159)' – one can well see the points where Catholicism can be enriched by a deeper knowledge of Islam as well as Judaism. Only glimpses of this most fascinating memorial volume can be given. The editor is to be congratulated not only on his own most instructive contribution on Potentialities and Limitations of Universalism in the Halakhah, but on his fluent translations from German, French and Hebrew. We are indebted to him for a book which is not only intellectually stimulating but spiritually revealing.

IRENE MARINOFF

INVITATION TO THE NEW TESTAMENT, a guide to its main witnesses, by W. D. Davies, *Darton, Longman & Todd*. Pp. xii — 540, 50s.

In this book the distinguished author of *Paul and Rabbinic Judaism* and *Christian Origins and Judaism* appears as a populariser essaying to present in one volume an introduction to the New Testament readily intelligible to 'those in schools, colleges, churches, adult classes, and every walk of life, who have neither the time nor the guidance for detailed study of the New Testament'. In particular, Professor Davies had his teenage daughter in mind as he wrote, and the book is dedicated to her. Despite its title, and despite its length, the book does not in fact embrace within its scope all the NT writings, but just the Gospels and the Pauline epistles.

It is a long book, but Professor Davies's material is in every way excellent. The teenage girl who settles down with this book will rise a wiser and more informed woman, quite able to keep her head when conversation turns on the classical and Jewish background of the NT, Form Criticism, Bultmann, or the resemblances

to the Fourth Gospel in the *Corpus Hermeticum*. Moreover, thanks to Professor Davies's fair-mindedness, she will realise that on many questions more points of view than one are tenable, and if she turns to more technical works on the NT she will find that much of the terminology will be the clearer through her having read this book.

The only weakness of the book is stylistic. The author finds his subject-matter so enthralling, and is so anxious to communicate his excitement, that at times he just lets himself go, and writes such sentences as: 'the aim is to take inquirers behind the dust of scholarship to the faith that pulsates in the New Testament' ('pulsates' is a favourite word with Professor Davies; so is 'thrust'). It is a pity that lapses into journalese should have been allowed to mar an otherwise admirable work.

BERNARD ROBINSON

INTERPRETING THE RESURRECTION, by Neville Clark. Pp. 128, *S.C.M. Press* (1967). 9s. 6d.

'Tomorrow is now'. This is the great eschatological theme of Neville Clark's new book. *Interpreting the Resurrection* is an exploration of the Christ Event: the resurrection, with Calvary on one side, and the ascension and Pentecost on the other; and it shows how this complex Event dominates the whole Christian life.

It is an unashamedly theological book, modern, but without any of that unbalanced humanising secularisation, to which we are so prone today. (As Bonhoeffer observed, the

radical defect of modernism is its failure to think theologically). In part, it is precisely a critique of such secularising, as in the challenging suggestion that the Eucharist is 'the most truly secular action this world affords', in that here the whole world is exposed to its own deepest reality.

This theological commitment permeates the whole book uncompromisingly. The author insists that the Gospel is 'offensive', a stumbling block, to the modern mind. And 'the task of the interpreter is not to remove the stumbling block,