

world, but what is important and normal about them is surely the way they behave at home, in a human setting. Dr Farrer never attempts this sort of discussion; the chapter called 'Man redeemed' follows on the heels of 'Animal pain'. Something important seems to have been left out. There are, after all, no such things as bare evil facts; evil is something that we grow to realise. It is properly a human experience, something that becomes more explicit as we grow in goodness. Our response to this growth is one of critical realisation—a heightened response to what is good, a clearer understanding of what is evil. As we grow morally we become articulate about evil. To fail to make this growth in criticism is to sink into the sub-human state of apathy. The apathetic, for example, can tell neither the good nor bad in art; the concerned critic while growing in his appreciation of what is good, delights in his confident appraisal of what is bad. 'Bad' is an essential word in the critic's vocabulary. It is this sense of growth from apathy into moral discernment, this type of human analysis, which has slipped Dr Farrer's attention and leaves some of the later theological arguing rather lopsided. At times he seems to be giving theological overtones to an analysis which is simply human.

Dr Farrer has always been an elusive writer. There is something about the style and rhythm of his thinking and the level of his persuasiveness that sidesteps systematic criticism. Many will find this book helpful in answering their questions, but I feel that its real value lies in his study of the Church in the context of judgment, and what he has to say about the contemporary Christian view of the world, the economy of salvation, and the mystery of iniquity. In pastoral response to some very English questioning, Dr Farrer has produced an original essay in theological thinking that is full of a suggestiveness of what English theological writing might be like.

CHARLES BOXER, O.P.

THE SPIRITUAL HISTORY OF ISRAEL, by J. Jocz; Eyre and Spottiswoode, 25s.

THE BRIDGE IV, edited by John M. Oesterreicher; Pantheon, \$4.50.

Born in Lithuania of Jewish Christian parents, Dr Jocz is an Anglican who teaches theology in Canada. His theological outlook, uncharacteristic of Anglicanism, owes a good deal to Karl Barth. His style of writing is also out of the best Anglican tradition in being disconcertingly full of irrelevant, rather splenetic outbursts, such as that there is a 'conspicuous lack of mystics' and that there are 'no hermits' in the Bible. Indeed the whole book is most untraditional and most unCatholic. 'The immorality (sic) of the soul', we are assured, 'as a doctrine is of special danger to our modern age in which man asserts his autonomy with demonic ruthlessness'. The title is misleading. Basically the book is about prophetism as the key to understanding the biblical conception of revelation—and the first chapter on the prophets themselves starts by citing

the definition of prophet in the Concise Oxford Dictionary, 'which is an infallible guide in determining the meaning of a word'. Well, maybe; but it is no place to inaugurate a study of prophetism in the Old Testament. This is, in fact, precisely the error of interpreting the Bible in unbiblical categories which Dr Jocz earlier attacks and now so crudely falls into. His approach is far too semantic, and never comes near to exhibiting, from the Bible itself, either how the role of the prophet emerged and developed in actual historical situations or what distinctive aspect of the divine mystery each of the prophets was privileged to bring out. The book is full of questionable assertions. Is it so sure, for instance, that the anthropomorphism of the creation-story in Genesis 2 is a sign of its primitive character? Many exegetes would take it as a sign of its sophistication.

An earlier book by Dr Jocz, on the theology of election, with special reference to the function of Israel, is, as it happens, reviewed—fairly severely—in the new issue of *The Bridge*, which is the yearbook of Judaeo-Christian studies edited by Mgr Oesterreicher. It is interesting to note that he and Fr Gregory Baum, two of the leading ecumenists in North America and both consultants to the Secretariat for Christian Unity, are also deeply concerned in promoting better relations between Christians and Jews. It is perhaps America's destiny to bring out the role of the Jews in ecumenism. At least it is now being seen that the most original schism of all, that which occurred between the Church and Israel, has its significance in this century of striving to reunite divided Christendom. There is, here, a report of a meeting of Catholics, Protestants, and Jews, held at Basel in 1958, by Fr Herbert Haag of Tübingen who was one of the chief speakers. The others included Fr Paul Démann, Oscar Cullmann, and André Neher. But this number of *The Bridge* is really dedicated to a series of complementary studies on the love of God in the Christian and Jewish traditions. Perhaps the finest of these—and they are all very interesting—are the essay by Fr Stanislas Lyonnet on St Paul and the one by Dame Mirjam Prager on the parables. There are also essays, related to the central theme, on the Spanish Inquisition and its treatment of the Jews, the veneration of the Torah by the medieval popes, the Jewish marriage rite, Franz Werfel (of *The Song of Bernadette*), and Boris Pasternak. Altogether it is a most varied and stimulating collection, calling for a certain initiation on the part of the reader into Judaeo-Christian concerns, but certainly offering such a reader much to deepen his sympathy and quicken his prayer for our brothers in the faith of Abraham.

FERGUS KERR, O.P.

APPROACH TO THE CRUCIFIED, by Dom Hubert van Zeller; Sheed and Ward, 6s.

The fourth Station of the Cross with its double aspect, 'Jesus meets his mother'—'Mary meets Jesus carrying his cross', is central to the theme of Dom Hubert van Zeller's *Approach to the Crucified*, and it is the source of his inspiration.