

Judaism in which Rowland shows, among other things, how the chariot-visions of Johanan Ben Zakkai offered to this theologian a direct experience of God which helped to support his religious conviction in a bewildering historical period. Such visions, nevertheless were regarded as dangerous.

Having provided a wider historical context, Rowland shows how early Christianity can fit into it. His purpose is not to discuss the familiar eschatological passages of the New Testament. How does Jesus fit into the other apocalyptic interests? Should he be protected from them? We like to think of the founders of Christianity as being wild-eyed visionaries, to lock them up and finally to dispose of them. Jesus must be protected from these people. Rowland shows, however, that Jesus, Peter and Paul each saw the heavens open and each received visions at the crucial moments of their lives. They too were locked up and finally silenced. But how do these visions relate to this world? Is there not a danger that this desire for an immediate knowledge of God's will, will turn away from history and end up in gnosticism? In the final chapter on the Book of Revelation, he tries to answer this question by pointing out the paradox of this book: that despite its

visionary character it is the document which emphasises most clearly the working out of the divine will on the historical plain. I wish he could have said more here about the way Jesus, as the revelation in human form of the mystery, has influenced apocalyptic form and content. He does admit that John's own understanding of the social implications of what he was writing may have been rather tenuous. Rowland's own understanding seems a good deal clearer as he ends his chapter on Revelation with these words: 'There can be no question of superficial reform which does not affect the underlying problem. Anything short of that is nothing but the attempt of man to tinker with a system which bears the marks of ultimate destruction and must, therefore, be rejected.'

The weird imagery, and the strange cosmology remains as he recognises, to challenge the exegete to face the hermeneutical task. It is to be hoped that he himself will try to respond to this challenge. But he has done the preliminary work of giving an account of apocalyptic at length and in all its dimensions. Anyone who wishes to talk about apocalyptic now will be obliged to read this fine study.

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**ROME AND ANGLICANS** by J. C. H. Aveling, D. M. Loades and H. R. McAdoo.  
*Walter de Gruyter & Co, 1982. pp 301. DM 138 (approx. £37).*

The subtitle is 'Historical and Doctrinal Aspects of Anglican/Roman Catholic Relations', edited with a postscript by Wolfgang Haase. Investigation suggests that this book is an accretion to a series begun in 1972 by Temporini and Haase and covering 'Late antiquity and heritage', with a category begun by Haase in 1978 on religion, which allows of some volumes beyond the set period of antiquity or the broad canvas of Church, the ancient traditions of Rome being kept alive in the Churches of the Latin west and Greek east. The series emanates from Tübingen, but we are unlikely to see another volume of this kind again.

It consists of three disconnected essays by British scholars, 50 pages by Dr David

Loades of Bangor on 'Relations between the Anglican and Roman Catholic Churches in the 16th and 17th Centuries'; 85 pages by John Aveling of Bracknell on 'The English Clergy, Catholic and Protestant, in the 16th and 17th Centuries'; and 140 pages including four appendices by Archbishop Henry McAdoo of Dublin, Anglican Co-Chairman of the recently terminated Anglican/Roman Catholic International Commission, on 'Anglican/Roman Catholic Relations, 1717-1980: a detection of themes'; with a short editor's postscript, setting the whole – as German practice allows – in the context of middle European history. Page 287 is composed of nine lines of text and a single footnote of forty lines, and the opposite page is little

different! But grumble not, we are lucky to have this book, judging from my investigations: the series began as a Festschrift to a long dead German classicist, it has suffered a change of editor and monstrous delays that account for postscripts being added, and then appeared Haase with his idea of producing this volume wildly separate from the rest, because 'it is so interesting' at least to Tübingen's dons.

Dr Loades sets out to examine the political and diplomatic relationship between the two Churches as represented by their respective heads, the successive Popes of Rome and monarchs of England, 'not a popular subject for research in recent years'. In his review of studies upon the subject, he manages to be comprehensive while singularly avoiding any citation of the work of John Aveling. He has some pungent judgments such as this: 'Successive Popes strove to foster and support the English Catholics by propaganda and missionary activity of a purely spiritual nature, while at the same time entertaining with scanty concealment schemes for the forcible reconversion of the country by a mixture of political assassination and foreign invasion'. His argument is that the papacy lived out a double illusion, that the monarch could be coaxed into conversion and the people persuaded to a Catholic rising; while on the ground Englishmen, torn two ways, tried to hold to both their Church and their sovereign, thereby winning little from either. It is a pretty essay in the space, written in fifteen sections with titles such as 'Urban VIII and the failure of the "conversion policy"', covering the rise of Henry VIII's claims through to the demise of the Catholic James II; and in so doing it reflects the history of the Church in France, the Netherlands, Spain and the Holy Roman Empire.

John Aveling's longer essay is altogether different; asking 'How far was clerical life modernised' in his period? He concentrates on the clergy's educational formation, professional methods and intellectual activity; and he takes both Catholics and Protestants together, showing how they faced similar problems in the same way and with inspiration one from the other. He asks when clerical life as we

know it came into being: that is, a self-organising Church separate from both State and society, with a clergy as *bourgeois* members of the professional class. When the medieval tenet of the unity of religion as a prime base of social order and morality faded, and when society became urbanised and more carefully organised, then there had to emerge, perhaps most clearly in the seminary movement of 1540-1640 amongst both Catholics and Protestants, a professionalised corps of clergy. The tale is told in four sections: 1500-1534 dealing with the twilight of the static and uncreative medieval clergy; 1634-59 dealing with the impact of the Reformation on the clergy; 1559-1600 dealing with the eclipse of the episcopate and the change in the economic and social status of the clergy; and finally 1600-1700 dealing with the professionalisation of the clergy and development of clearer thought on both sides about the Ministry. The editor calls the whole piece 'an important contribution to the research into élites or leadership strata and groups and their mentalities, an area which stands so prominently in the fore of current historical interest.... The clergy as a whole has so far never been dealt with so thoroughly across the confessional divides, nor chronologically so extensively'. It is a record of an institutional and confessional division which still dominates our lives: the journey back – or forward – has equally to be twofold, cultural and confessional.

That aptly takes us to Henry McAdoo's essay covering the journey back, the last part of which he has partially led himself. His own cure has taken him from Holy Trinity Cathedral, Waterford to the Primacy of the Church of Ireland; and his writings have taken him from *The Structure of Caroline Moral Theology* (1949) through *The Spirit of Anglicanism: a Survey of Anglican Theological Method in the 17th Century* (1956) on to his ARCIC and related writings. Here he chooses to connect up his early and late writings with a most valuable essay that begins in 1717 with Archbishop Wake of Canterbury, Gallican theologians and the emergence of unity theology. He has the power to relate the 17th Century areas of ecumenical

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