

her book: he meant that the ultramontanist belief in separate, personal, absolute papal infallibility had not prevailed in the decree. Whether he was right or not depends largely on the force given to the concluding statement of the decree that 'such definitions of the Roman pontiff are irreformable of themselves, and not from the consent (*consensus*) of the Church'. O'Gara quotes authorities like Roger Aubert who believe that the phrase was innocent, but she hardly gives enough weight to the comment, which she also quotes, by Gustave Thils (1968), that 'the anti-gallicanism of the majority was unfortunate in this regard'. It is not surprising that Gadille thought that the failure of the Gallicans was what really mattered.

Perhaps, as Professor O'Gara clearly hopes, the view that infallibility was originally given to the Church as a whole (the core position of the French minority) may at some time in the future provide the basis for reconciliation between the Anglican and Roman ideas of final authority in the Church. For the moment, however, the time for that reconciliation has probably passed. The two institutions are drawing apart. Global Anglicanism, for example, is moving in a 'Gallican', decentralised direction, with innovations undreamed-of in 1870—like women bishops. *Pace* Professor O'Gara, Gallicanism cannot come to terms with an institutionalised papal form of infallibility. The French minority submitted to the loss of their Gallican identity: Anglican bishops will be in no hurry to do the same.

JOHN KENT

**THE GOSPELS AND RABBINIC JUDAISM by Rabbi Michael Hilton with Fr. Gordian Marshall O.P. S.C.M., 1988. ££6.95.**

This book is designed as an aid to Jewish-Christian dialogue today. It selects, translates and elucidates comparable texts from Jewish and Christian traditions, which reflect the interests of Jews and Christians in the first and second century, after the destruction of the Temple in 70 C.E., and which throw light on each other both by their similarities and differences, in the hope that knowledge will stimulate greater understanding. The material is set out in seven units, each illustrating types of comparison, theological, ethical, historical, literary or legal, and different subject matter, the great commandment, the synagogue, the parable and the mashal, the ox in the pit, sabbath, divorce, and forgiveness. There is a glossary of terms and a short bibliography. It is a pity that the articles in *Jewish and Christian Self-Definition*, volumes I and II, edited by E.P. Sanders, are never mentioned, since they are so pertinent to the study.

The aim of the work is commendable and it succeeds in providing illuminating examples. No doubt, some readers will quibble over some of the suggested interpretations. For example, this reader thinks that later Christian doctrine about the divinity of Christ is imposed on statements in the gospels (e.g. p. 114). Others may wish that additional material had been included. For example, the Pauline discussion of divorce would have provided useful points of comparison in the unit on that issue. The writers also recognize that a great many other subjects, like salvation, resurrection or Messiah, invite this kind of study. Nevertheless, the book is an important resource for anyone interested in Jewish-Christian relations.

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