

a dense volume. After treating of Antipas' youth, we are given a full account of his territories, their inhabitants and the economics of Antipas' realm. Then the early years are surveyed, how Antipas, Herod-like, built Sepphoris, Livias, and Tiberias, how he came to his kingdom without ever being styled 'king'. Unlike his father he negotiated peaceably to secure his hold on the territories allotted to him by Rome. Then come the main studies on Antipas and John Baptist, Antipas and Pilate, Antipas and Jesus. This last is no doubt the heart of this book, even if there is relative paucity of matter. There is a full discussion of certain key texts (Mark 6, 14-16; 8, 15; Luke 13, 31-33), and copious notes.

A final section tells of Antipas' last years ending in exile in Gaul or Spain. Nothing is said about his death—just that he passes out of history, which perhaps is a form of death for

some people.

There are some simplicities. Thus on page 85 Joseph 'the carpenter' (yet tekton is not certainly carpenter) may have helped in the construction of the Sepphoris, and, we are told, 'it may be that Jesus himself helped in the later stages'. A nice idea: but guess-work. On page 192 is a geographical puzzle which is insoluble ('Capernaum which is only ten miles from the coast of the Sea of Galilee', *sic*). As for John Baptist being executed at Tiberias, the Gospel texts do not demand this, and for once we can go with Josephus who speaks of Machaerus. On pages 169, and 206, note 6, we are told of green grass pointing to Passover time or spring but green grass depends on the rain which can obtain some time before.

Yet these are small blemishes in a work of lasting value.

ROLAND POTTER, O.P.

THE GO-BETWEEN GOD, by John V. Taylor. S.C.M. 1972. 246 pp. £1.95.

This is a heart-warming indeed, heart-expanding book by the General Secretary of the (Anglican) Church Missionary Society, on the Holy Spirit, the 'lovable go-between'. It is really a collection of meditations, rather than a straightforward thesis, and the over-all impression that I, at any rate, have at the end of the book, is not so much that something has been said, as that I have been introduced to someone afresh. For Taylor the Spirit is the eye-opener, the one who discloses people to each other, who turns It's into Thou's; and in this, surely most authentic, sense, this book is real 'spiritual reading'.

And the person we meet is one who is limitlessly free; indeed, one who cannot help but burst out of bonds, in a sheer ecstasy of being alive. For he is Life. And the vision he brings to us, once and for all, but also day by day, is total. Taylor points to the activity of the Holy Spirit in all manner of different human situations: boy meets girl, to Christian meets Hindu, to Protestant meets Pentecostal. The setting is intensely human, even humanistic; yet there is no reduction of the gospel to the merely human (what Taylor rather nicely calls 'spiritual flat-earthism'). However obscurely, it is always Jesus to whom the Spirit points; and however much the Spirit of Jesus is also the universal Spirit, yet the actual confrontation with Jesus is always a crisis, always a judgment, always a death and resurrection. The succeeding chapters lead us through the various

different human situations, always sympathetically, often with brilliant flashes of illuminating wisdom, until finally we come out to pure adoration. 'And charity comes from adoration.'

There is an ease of diction, throwing up repeated *bons mots* (such as this: 'our need is not for more wonders but for more wonder'), yet there is also a sureness and ruthlessness of argument. We are never allowed to forget for long that the Spirit is the Spirit of prophecy, showing us simultaneously what is and what might be, with all the pain and terror that entails. Taylor explodes an amazing number of easy evasions, ancient and modern, determined, with the determination of the Spirit himself, to drive us out into freedom if we will only open our eyes and see. We are not to be complacent about the Church; fair enough, but then comes a marvellous section explaining how mistaken was our disillusion with the Church, how far it rested on entirely spurious expectations, and how easy it is, a *propos* of the Church, to fall into the old attitude: 'Can anything good come out of Nazareth?'. But we must not stop there either! Granted that the Church *must* be a failure, yet we can never accept the failure of the Church. . . .

This is but one instance. From one point of view, this is a kind of one-man Council of Trent, offering us a whole view of new Christian vitality, which cannot but show up, and must tell us that it shows up, all the shoddy trendy substitutes for hard thinking and

realistic appraisal that the various modern theologies give us.

In fact, like the best dogmatic pronouncements of the Church, what we get is not so much positive pronouncements as a steady refusal to accept as final any answer that anybody cares to propose: the gospel is always *more*. God is not bound. Taylor quotes approvingly from Dan Berrigan: the genius of the gospel is in the name of man to refuse an answer.

I have only one serious criticism to make; a criticism which would perhaps demolish a lesser book, but is only a blot on this one. The author's ecclesiology seems strangely inadequate; almost naïvely Protestant, in fact. The author expresses beautifully the wild and even exotic reaches of man's experience of the Spirit, and certainly knows about the importance of ritual, and positively stresses the importance of giving people something definite to do in response to their sudden coming face to face with Christ. Yet he curiously overlooks the rôle of the institutional church in providing just such a ritual of *transitus*. Taylor laments the vagueness of so much modern preaching; yet surely the 'little congregations', the local groups, that he looks to as the normal church structure of the future, cannot help being vague, and I wonder whether the kitchen table eucharist really has much staying power, or capacity to reach the depths of the human soul. Surely the givenness of the Church is one of the great guarantees of openness, constantly preventing us, in spite of our worst endeavours, to turn our religion into a merely sectarian

enterprise. And this is related to a tendency perhaps to stress the ordinariness of the Christian life just a little bit too much. Of course the Holy Spirit opens our eyes to boiled potatoes as much as to Jesus Christ, because his Lordship is all-embracing; but the Christian life is not simply boiled potatoes, but also miracles, of which Taylor seems just a little chary (not nearly as chary as many others, though). And perhaps it is going a little too far to say that once the Cross of Christ has opened our eyes to it, we can see how the pattern of self-sacrificial love repeats itself throughout the universe, and especially in evolution. Taylor certainly does not try to eliminate the novelty from the Christian faith, but perhaps he has not quite managed to do it justice. There is a sense in which the Christian is one who has gone somewhere else, who has *passed over* from death to life, from darkness to light, from Hell to Paradise and even to Heaven. And all this is celebrated, however peculiarly, the institution of the Church, which, for all its faults, and for all its attempts to tie down God and man, nevertheless always testifies also to his sovereign freedom, in which we too are free.

But in spite of this, the book is a wonderful inspiration and invitation to a very authentic Christian freedom, and I am sure that the author himself would recommend us to launch out without timidity, trusting that God himself, by his Spirit, will lead us into all that is really true, and deliver us from falsehood.

SIMON TUGWELL, O.P.

CHRISTENDOM DIVIDED, by Hans J. Hillerbrand. *Hutchinson*, London, 1971. xxiii + 344 pp. £4.00.

This is a valuable addition to Hutchinson's series 'Theological Resources'. This series is designed to present basic works on areas central to any theological renewal, and this volume is a reconsideration of the religious and theological impulses behind the Reformation. Dr Hillerbrand is a Lutheran layman who has specialized in Reformation studies and now teaches in the United States. The author's approach is to take Kohl's distinction between the 'evangelical movement' and the 'political Reformation', and to view the evangelical movement in terms of both the theological controversy and the general spiritual desire for a renewal of Christianity throughout Europe in the early part of the sixteenth century. Dr Hillerbrand makes the fairly obvious but still indispensable

remark that the Reformation must not be seen simply as a religious movement, nor simply as a theological crusade, nor simply as a set of political events, but that it must be seen as the interconnection of all three. Actually Dr Hillerbrand thinks that these three strands must be distinguished and separated, whereas in fact they were inextricably bound together; Luther's theological opinions, for example, around 1520 were political opinions whether he liked it or not. This is confirmed by the various reactions to Luther after the Peasants' Rebellion had been put down—of the Catholics who held Luther responsible for the revolt and of the peasants who insisted that Luther had betrayed them.

Hillerbrand deals with the Reformation in