

deliberately perverse are to be the beneficiaries of the widened range of his sympathetic understanding (p. 124). An elucidation of the manner in which this widening affected Anselm's output forces one to see the details of Anselm's doctrine in a new light, freed from anachronistic preoccupations with construals foreign to the saint's concerns, e.g. those centred on worries about the respective roles of faith and reason in *Cur Deus Homo* (cf. pp. 137-8, for example).

A final section "Forces of Change" deals with the new atmosphere of later writings such as *De Concordia*. This puts an end to the possibility of any further recounting of the intellectual autobiography provided in Anselm's previous treatises, the fruitful exploration of which has been the book's main preoccupation hitherto. The twelfth-century schoolroom is taking over (p. 195).

A work of this scope cannot but invite questions and cavils concerning details of its interpretations and comments. Thus although the tracing of the *unum argumentum* of which Anselm speaks in his preface to *Proslogion* is most usefully suggestive (pp. 44-9) we still have the question: what role remains to be performed by the "ontological" argument once its alleged dependence on prior acceptance of God's existence has been conceded by the thesis of the divine origin and function of language (pp. 48-9)? The *necessity* of God's existence seems to be the answer given herein, in which case *Proslogion 3* becomes the key chapter, with the func-

tion of *Proslogion 2* becoming rather more problematical. On p. 92 the statement that for Anselm God's "will in itself sets the standard for righteousness" attributes to him a voluntarism which, if consistently followed through, could be inconsistent with the point made in *Proslogion 7* (against Peter Damian?) that God cannot make what has been the case not to have been the case. The suggestion, on p. 95, that the philosopher's task is "to provide a consistent and systematic explanation for the phenomena of mind" sounds like some Hegelian backwash from the history of modern philosophy, and can scarcely apply to the early medieval period. Finally, "that correctness which for Anselm is also truth" (p. 59), used in respect of language, should not make one forget that Anselm, on occasion distinguishes the two (*De Veritate* 2 and 13). To prolong such cavils would be tedious and ungrateful since the work's central value on two salient counts cannot but abide. It is firstly a reminder of Anselm's tremendously impressive and polished simplicity of style, the secret of which is explored in some detail. Secondly it is frequently fogged, between that which is truly Anselmian and that which bounds away from an odd Anselmian cue into distant epicycles quite remote from his concerns. In these respects, as in so much else, it is a worthy product of the school of Sir Richard W. Southern, to whom it is dedicated.

DESMOND PAUL HENRY

THE LORD'S PRAYER AND JEWISH LITURGY edited by J. J. Patuchowski and M. Brocke. *Burns & Oates*, London, 1978. £7.00.

Even in the University of Oxford, you cannot fail to notice the growing interest in the Jewish background to Christianity. And of course this is entirely logical, since it is an absurdity to study a religious movement without reference to its historical context. For different reasons, there is another trend in the air, which seeks to replace a supercilious and patronising view of Judaism with one both more open and

historically honest. When writing of this genre appears in German, it will be the more urgent because here there is more lost time to redeem.

This book is the child of both these tendencies, and most of the very varied contributions in it are influenced by one or the other. Bibliographically, it is rather curious. It grew out of a conference in Germany in 1973, the proceedings of

which were published in 1974, but "the present volume incorporated much, although not everything of the original German edition, and includes material not presented at the Freiburg conference; some of it was written especially for this volume". (p. vii.)

Be this as it may, we find before us a collection of 14 essays by both Jewish and Christian writers who analyse the Lord's Prayer and its spirit in accordance with Jewish and Christian liturgical traditions. I suppose the idea of an inter-denominational conference, followed by publication of what was said there, was originally a good idea. It doesn't seem to have worked very well because the contributions are ludicrously uneven, and repeat and contradict one another too often. Jakob J. Petuchowski gives an astonishingly vivid translation of some Rabbinic prayer texts, and his essay on the Liturgy of the Synagogue is a masterly introduction to the subject. An essay by the late Professor Heinemann of Jerusalem on "The Background of Jesus' Prayer in the Jewish Liturgical Tradition", though short, is well worth reading. Would that the lamentable contributions that follow were of the same

quality. They exemplify the worst kind of Roman Catholic writing: ill-informed and overweening, and also in an execrable style. At all costs, avoid the papers "The Lord's Prayer in Pastoral Usage" and (actually worse) "Teaching the Lord's Prayer". In particular, I have taken several runs at p. 185, but it must be total nonsense. The translator is not to blame here, for it is simply that the whole *Weltanschauung* is too narrowly German for English readers. Transparent everywhere too is the desire to form a new and better opinion of the Jews, *de rigueur* in Germany but sounding over-apologetic in its English garb.

The final chapter is an "Introduction to the Literature", a very competent survey by Michael Brocke. If you like reading book reviews, this has its moments. It says on p. 207: "Anyone interested in Jewish liturgy should study it in its own sources, and not primarily through quotations appearing in secondary literature. Those sources are easily accessible". Unlike some statements in the book, this is actually correct, and (with reservations) is an apt condemnation of the book itself.

RICHARD JUDD

FACE TO FACE WITH THE TURIN SHROUD edited by Peter Jennings. *Mowbrays/Mayhew McCrimmon*, 1978. pp. 85. £1.50.

MIRACLES by Geoffrey Ashe. *Routledge & Kegan Paul*, 1978. pp. 206. £4.75.

The appearance of another book on the Shroud might well provoke a sigh of dismay, but the present volume is nothing to grumble at. It comprises six concise essays (plus photographs), four of them on historical and scientific matters, two of them (by John Robinson and Alberic Stacpoole) on exegesis and iconography. These essays are briefly and solidly informative and their authors manage to steer a more or less steady course between extravagant enthusiasm and dogmatic apathy. Considering the fact that these attitudes to the Shroud are still the most common, the achievement is a notable one. Excessive preoccupation with purported relics is probably suspicious, but

the Shroud clearly raises questions of interest and importance. Because it is a serious introduction to the issues involved in its study, Jennings's collection is surely to be welcomed.

The same cannot be said about *Miracles*. At one level the book has its merits. Ashe writes well and here he has submitted a racy account of numerous, wondrous places and persons. Fatima, Lourdes, Mary and the Dalai Lama; all these get lively and entertaining coverage. There is also quite a lot about E.S.P. and U.F.O.'s. But Ashe fails even to get started on the philosophical issues raised by the mention of miracle. The problems that vexed Hume get no real airing; there is no