

the Eyes, which forms the bulk of the book, is the translation of the portion on Genesis of a collection of homilies on the Pentateuch which bears the same title. Neither text is of the same genre as the *Tanya*, a doctrinal treatise, or Shneur Zalman's *Shuham Arukh*, an *halakhic* (religious-legal) rule of Jewish life. Both of Menahem Nahum's texts nevertheless demonstrate a close and intelligent acquaintance with Rabbinic literature and its canons of discourse. They are introduced and translated by Arthur Green, the author of a seminal biography of Rabbi Nahum of Bratslav (1772 - 1810), the founder of Bratslav Hasidism (*Tormented Master: A Life of Rabbi Nahman of Bratslav* by A. Green, N.Y. Schocken, 1981), and is co-editor with Barry Holtz of an anthology of Hasidic contemplative texts, *Your Word is Fire*, Paulist Press, N. Y. 1977.

The main burden of Menahem Nahum's teaching in the two translated works is that the whole world, which includes all our actions, is filled with the presence of God. All that we think or do can and must be lifted up to God, and even those things which we despise and fear are to be seen as God's gift. Illicit love, for instance, has that in it which ought to be transformed into the love of God, its proper object. Menahem Nahum draws on the entire range of Rabbinic exegetical tools to convey this message. Kabbalistic imagery, *pilpul* – the "peppery" casuistry so loved by Rabbinical scholars, Midrashic, Talmudic and Zoharic allusions, plays on words and on their numerical values, are all used consummately. His arguments are always complex, and are sometimes tortuous, but Green's general introduction to the vol-

ume, his introductions to the individual homilies, and his notes in the body of the text, make it possible for the general reader to follow its flow.

The translation and notes, while scholarly, are geared to the needs of the general reader and not specialists. Green has no hesitation in occasionally paraphrasing where a literal translation would be obscure. His translation nevertheless retains nearly all the flavour of Rabbinic homilies in their native context. Those readers who care to look up the numerous Rabbinic allusions in the homilies can do so with the aid of a list of sources appended to each section of the homilies.

Each bloc of homilies bears the Hebrew name for the weekly portion of the Pentateuch recited in the synagogue. It is odd that Green does not explain this in his introduction, since it is essential to a grasp of the liturgical setting of the homilies. Nor does Green explain anywhere that the Kabbalah teaches a doctrine of the transmigration of souls, which plays a significant part in the Hasidic doctrine of the *zaddiq*. There are certainly other omissions, but they are not necessary to the general reader's appreciation of the book, and their inclusion would have made the introduction over-technical. This is a competent and readable translation of two texts which are the most important for being representative of a genre as yet unavailable to the general English reader. I would strongly recommend it to anyone interested in Judaism in general, and in Rabbinical biblical exegesis and Hasidism in particular.

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PUSEY REDISCOVERED, Perry Butler (editor), *SPCK*, 1983.
pp xii + 402. £19.50 (£23.50 from January 1984).

This important collection of essays, marking the centenary of Pusey's death and the 150th anniversary of the Oxford Movement, goes some way towards placing Pusey in proper perspective. Without the benefit of an *Apologia* detailing a classic spiritual journey, and lacking the obviously attractive qualities of the saintly poet priest, Pusey has always been less

accessible and more difficult to appreciate than either Keble or Newman. Liddon's great work of *pietas* in his four volume biography both left the impression that everything had been said and in its very massiveness hid as much as it revealed about its subject.

For Newman Pusey was *ho megas*, 'a host in himself'. Brilioth characterised him

as the *doctor mysticus* of the Oxford Movement. Owen Chadwick observed that Pusey was the only Tractarian of whom the word 'ecstatic' might at times be appropriate. Others have seen him in his lifelong roles as defender of the faith – and some would say, of lost causes – as 'this miserable little man', one of the 'fighters against the light', as Dr Butler reminds us in his introduction to these essays. Complex, tortured at times in his personal relationships and in the sorrow of bereavement, Pusey nonetheless emerges from these essays as a considerable figure worthy of greater attention than he has so far received in comparison with Newman and even with John Keble.

The fifteen contributions, varying somewhat in both length and significance, incorporate the results of recent scholarship. One of the longest essays, by Alan Livesley, reminds us of the significance of Pusey's work in the field of Hebrew studies, which continued throughout his life and has often gone unnoticed. Livesley's essay, based on painstaking research, is likely to be of most interest to Hebrew and Old Testament scholars. Leighton Frappell's opening essay on the other hand is of more general interest, and investigates the important area of Pusey's early intellectual development. He makes out a cogent case for viewing Pusey's early response to German theology in controversy with Hugh James Rose as one which was in continuity with his later espousal of Tractarianism. As Frappell comments: 'his liberalism had always been at the service of his orthodoxy, employed against the original enemy, "orthodoxism", which was the parent of rationalism'. Essays by Martin Roberts and David Jasper examine Pusey's relationship to the Romantic tradition and to typological understanding of Scripture, looking in particular at comparisons with Coleridge and at Pusey's important (unpublished) *Lectures on Types and Prophecies* (1836). Ecumenical concerns are to the fore in the pieces contributed by R H Greenfield and Roderick Strange, which investigate Pusey's continuing attempt to build bridges between Anglicanism and Roman Catholicism, manifested in a par-

ticular way in his *Eirenicons* of the decade immediately before Vatican I, but maintained above all in his continuing friendship with Newman.

More personal aspects are considered in David Forrester's exploration of Pusey's marriage, and in Keith Denison's assessment of Pusey as a confessor and spiritual director. University Reform, the Church Overseas, and Pusey's views on Church and State and on Cathedrals are topics which are also treated with appropriate thoroughness. But at the heart of Pusey was his intense spirituality, which drew so much from the Fathers, the great writers on prayer of the Middle Ages, and from Post-Reformation Catholic writers like Surin and Avrillon. It was this which made him so powerful in his role as the reluctant leader of the Anglo-Catholics from his Christ Church hermitage and in his support both financial and personal of many of the slum priests whose ritualism he suspected but whose doctrine he defended. Gabriel O'Donnell and A. M. Allchin in different ways indicate the character of this inner life, O'Donnell pointing to Pusey's over-defensive concern for orthodoxy and the influence on him of his times of darkness, and Allchin reminding us of Pusey's stress on the mystery of the indwelling Christ and the life of the Spirit issuing ultimately in deification, the corollary of the doctrine of incarnation. On any showing Pusey's sermons are one of the great expressions of Christian spirituality, and particularly of the assimilation of the temper and theology of the Greek Fathers within the Anglican tradition.

To read this symposium is to be left in little doubt about Pusey's real stature. Contributors, editor and publisher are to be congratulated on enabling the rediscovery of Pusey to be such a significant part of the celebrations commemorating the Oxford Movement. It is to be hoped that the high standard of scholarship of this book will encourage others to take Pusey's contribution to the Oxford Movement with proper seriousness, and to set the genius of Newman in a fuller context.

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