

is no escape. The exodus of which we dreamed earlier has miscarried. Instead we now find ourselves in a situation of exile and captivity." The ultimate question now is "how to survive as a human being in a cold world that has sent our values into exile." Fifteen years of Liberation Theology and a brutal military government in every Latin American country but two, together with the triumph of consumer capitalism, have presumably forced these bitter reflections upon him. It is noticeable how the old favourite theme of the exodus is virtually absent from the book as a whole.

A theology of captivity has replaced the theology of escape. It almost reads like an epitaph for the movement. A rejection of both religious and political fundamentalisms has stripped Alves of false hopes and false certainties. All that is left is a faith in the God "who summons things that do not exist into existence and makes the barren fruitful". It is no time for European theologians to say, from the security of their libraries, 'we told you so'. We would do better to watch and learn with humility.

ROGER RUSTON O P

CULTURE AND VALUE by Ludwig Wittgenstein, trans. by Peter Winch. *Basil Blackwell*, 1980. pp 94. £9.50.

This is a German-English text of an amended edition of *Vermischte Bemerkungen* (Miscellaneous Remarks), a series of Wittgenstein's manuscript notes (dating from 1914 to 1951) arranged for publication by G H von Wright and first printed in German in 1977. It ranges over a large number of topics, including music, art, mathematics, language, literature, religion, causation and science. Almost all of its entries are fairly short, but, though some of them seem rather inconsequential, most of them are very illuminating, full of engaging similes, and philosophically sug-

gestive. They cannot be usefully discussed in a brief review, but those who do not already know them should read them as soon as possible. Those who have read them already will not need to be told that they certainly bear reading again. Apart from its price, the only serious drawback with the present edition of them lies in the fact that its entries are not numbered, which they easily could have been, and which would have been very helpful for purposes of reference and quotation.

BRIAN DAVIES O P

JEWS, GREEKS AND BARBARIANS by Martin Hengel. *SCM Press* 1980 pp x + 174 £4.50.

Biblical scholars have sometimes argued over the relative extent of Jewish and of Greek thought on the writings of the New Testament. This argument has not always been motivated simply by a desire to establish the historical truth; behind it have lain judgments as to the relative value of the Jewish and Greek traditions – of the intellectual superiority of the Greeks, or of the greater purity of Hebrew religion. But it is a natural suspicion that a simple distinction between Greek and Jewish thought cannot be maintained. After all, Jews and Greeks did not live in isolation from each other. By the time of Christ, the Jews had been subject for over three hundred years to rulers whose civilisation

can broadly be called 'hellenistic': first the Ptolemaic and Seleucid successors of Alexander, and then the Romans. It is hardly to be supposed that the Jews could, over such a long period, have been entirely immune to the Hellenistic influences of their masters. Is it not natural to suspect that the Judaism of the first century AD, although standing in opposition to some aspects of Hellenistic culture, was to some extent a Hellenised Judaism? Even a casual reading of the later wisdom books of the Greek canon – Sirach and the Wisdom of Solomon – seems to confirm this.

Martin Hengel's *Judaism and Hellenism* (SCM Press 1974) showed in considerable detail just how deep and widespread

the hellenistic influence on judaism was. His *Jews, Greeks and Barbarians* covers much the same ground, but is very much shorter and more accessible, and can be regarded to a large extent as a summary of the earlier work, though it does contain some new material. It is divided into three parts. The first part reviews the history of Palestine from the beginning of Alexander's campaign in 333 BC to the death of Antiochus III in 187 BC, the second explores the notion of hellenisation and the processes by which it came about in the lands of the east mediterranean, while the third examines the encounter between judaism and hellenism in the diaspora and in Palestine.

It is the first, purely historical, part that is the least satisfactory. To an extent, this is none of Hengel's fault. During this period the internal social, cultural and religious life of Palestine was of no significance to anybody except those who lived there, and they didn't count. So historical records of life in the area are scant, and large speculations have to be based on slight evidence if any picture at all is to be formed of local conditions. In a way, though, this very lack of evidence supports Hengel's view that the only interest of Alexander's successors in the region was economic. Such evidence as there is suggests that the Ptolemies and Seleucids tended to look upon Palestine as they did upon the rest of their empires: as their personal possession and as a source of revenue. Under the Ptolemies in particular, Palestine seems to have been tightly organised, down to village level, with a view to extracting as much money as possible. Such conditions Hengel sees reflected in the words of Ecclesiastes: 'If you see in a province the poor oppressed and justice and right violently taken away, do not be amazed at the matter; for the high official is watched by a higher, and there are yet higher ones over them' (5:8). Apart from such exploitation, the people had to suffer a seemingly endless series of wars. According to one estimate, some two hundred campaigns were fought in or across Palestine between the death of Alexander in 323 and Pompey's conquest in 63. It is in his presentation of the many wars between

the Ptolemies and Seleucids that Hengel is most unkind to the reader. He presents his account as a summary, but though it is very short, it contains a great deal of information presented in such a compressed form as to be indigestible. This book will be most useful to theology students without a specialist background in ancient history, and it seems to be aimed at them, yet kings, generals, officials and towns appear and disappear at a rate surely bewildering to the average reader.

In the second part, Hengel discusses the process of hellenisation. As the historical summary indicates, the hellenistic kings were not interested in the project of spreading greek civilisation; they just wanted to get rich. It was the Romans who first consciously promoted the hellenisation of their subjects. Under the Ptolemies and Seleucids all the impetus came from below. The ruling families though Macedonians, regarded themselves as true hellenes, and mostly had little thought of mixing with their 'barbarian' subjects. Those subjects, in order to gain preferment, sought to become as much like their masters as possible, and Hengel gives a short but clear account of the factors that helped promote hellenisation. The third part looks at this process and the reaction to it among the Jews in particular. Though it appears most Jews saw clearly the conflict between their own religious views and those associated with the greek gods, and though they greatly resented the harsh conditions to which they were subjected, they, like anybody else, saw the advantages of adopting the culture of their rulers. Though they were conscious of the antiquity of their own tradition, they affirmed its importance not by rejecting greek claims, but by emulating them: Abraham, it was claimed, was related to the Spartans, while 'Jerusalem' was rendered into greek as 'Hierosolyma', the holy place of the lost homeric tribe of Solymians. More importantly, Hengel shows how common hellenistic ways of thought penetrated jewish religious writings, influencing not only the wisdom tradition but also apocalyptic. It is here that the main theological interest of the book lies, and it is a pity that Hengel's remarks are so brief; but

at least a much fuller treatment can be found in his earlier work. Even here, though, he does succeed in putting a case,

even if only in outline, for speaking of the judaism of this period as 'hellenised judaism'.

GARETH MOORE O P

PAR DEVOIR or PAR PLAISIR by Albert Plé O P. *Les Editions du Cerf, 1980.*

No price given.

It is certainly not a *devoir* but a *plaisir* to read this book, the fourth in a series of *Recherches Morales*. Its aim is to fill a gap both in the history of morality and in the study of the relationship between theology and science. It is particularly concerned with the works of Freud, a special interest of Father Plé judging from his earlier contributions to the series *Avenir de la Théologie* (the series to which the present book belongs).

The author starts from the story of Adam in Genesis. He does not shrink from the term 'myth', but he recognizes the richness of the Genesis teaching on original sin. He also believes that the great sufferings caused by the plagues of the 14th and 15th centuries led to a distortion of Christian morality. According to Father Plé, it became afflicted with a form of schizophrenia. The rich relationship between reality and symbolism was ignored, and a cleavage within man was discerned – one between intellect and will, rationality and affectivity. As a consequence of this the affective life of man was denigrated and effectively came to be seen as something to be controlled and dominated by law and authority. The result of this in turn was that the affective life sought its expression in piety and mystical experience.

It became divorced from its roots in the scriptures and the mysteries of the faith. Only in the world of unbelievers was there a continued belief in the goodness of man and nature (J J Rousseau), in Humanity, Science and Progress. Morality became based on law promulgated by an absolute divine power and thought of with reference to that which is allowed and forbidden. The result was a moral juridicism, an obsessional casuistry, and a confusion between religious authority and the political powers. Security was thus found in a fixed moral order the existence of which was deduced from an essentialist conception of human nature and which was itself expressed in universal and unchanging moral laws.

'I want', says Father Plé, 'to stress my indignation when I hear this "traditional morality" described as Christian and Catholic. It seems to me nearer to the leaven of the Pharisees and of Herod (Mk. 8:15), not that of the Gospel'. According to Father Plé, then, moral theology's true task is to humanize and evangelize. Evangelical morality, he says, is truly joyful. And it can usefully be promulgated with reference to the work of St Augustine and Aquinas.

ROLAND POTTER O P

COMMUNITY AND GROWTH by Jean Vanier. *Darton, Longman & Todd, 1979.*

pp 248 £3.40.

In 1964 Jean Vanier took Rafael and Philippe out of a mental institution in France and began living in community with them. This was the first L'Arche – a community with a message of hope to offer and love to communicate. This message is being accepted and the hope spreading with already over 40 L'Arche communities throughout the world. Jean Vanier's latest book *Community and Growth* distils the experience of sixteen

years living with the weak and handicapped, preaching retreats, founding and visiting his communities. This wisdom is loosely gathered under such headings as 'Growth', 'Nourishment', 'Welcome', 'Living with every day'. It is a *Vade Mecum* for those who make the pilgrimage of community life, "people who have left their milieu to live with others under the same roof and work from a new vision of human beings and their relationships with