

the definition of prophet in the Concise Oxford Dictionary, 'which is an infallible guide in determining the meaning of a word'. Well, maybe; but it is no place to inaugurate a study of prophetism in the Old Testament. This is, in fact, precisely the error of interpreting the Bible in unbiblical categories which Dr Jocz earlier attacks and now so crudely falls into. His approach is far too semantic, and never comes near to exhibiting, from the Bible itself, either how the role of the prophet emerged and developed in actual historical situations or what distinctive aspect of the divine mystery each of the prophets was privileged to bring out. The book is full of questionable assertions. Is it so sure, for instance, that the anthropomorphism of the creation-story in Genesis 2 is a sign of its primitive character? Many exegetes would take it as a sign of its sophistication.

An earlier book by Dr Jocz, on the theology of election, with special reference to the function of Israel, is, as it happens, reviewed—fairly severely—in the new issue of *The Bridge*, which is the yearbook of Judaeo-Christian studies edited by Mgr Oesterreicher. It is interesting to note that he and Fr Gregory Baum, two of the leading ecumenists in North America and both consultants to the Secretariat for Christian Unity, are also deeply concerned in promoting better relations between Christians and Jews. It is perhaps America's destiny to bring out the role of the Jews in ecumenism. At least it is now being seen that the most original schism of all, that which occurred between the Church and Israel, has its significance in this century of striving to reunite divided Christendom. There is, here, a report of a meeting of Catholics, Protestants, and Jews, held at Basel in 1958, by Fr Herbert Haag of Tübingen who was one of the chief speakers. The others included Fr Paul Démann, Oscar Cullmann, and André Neher. But this number of *The Bridge* is really dedicated to a series of complementary studies on the love of God in the Christian and Jewish traditions. Perhaps the finest of these—and they are all very interesting—are the essay by Fr Stanislas Lyonnet on St Paul and the one by Dame Mirjam Prager on the parables. There are also essays, related to the central theme, on the Spanish Inquisition and its treatment of the Jews, the veneration of the Torah by the medieval popes, the Jewish marriage rite, Franz Werfel (of *The Song of Bernadette*), and Boris Pasternak. Altogether it is a most varied and stimulating collection, calling for a certain initiation on the part of the reader into Judaeo-Christian concerns, but certainly offering such a reader much to deepen his sympathy and quicken his prayer for our brothers in the faith of Abraham.

FERGUS KERR, O.P.

APPROACH TO THE CRUCIFIED, by Dom Hubert van Zeller; Sheed and Ward, 6s.

The fourth Station of the Cross with its double aspect, 'Jesus meets his mother'—'Mary meets Jesus carrying his cross', is central to the theme of Dom Hubert van Zeller's *Approach to the Crucified*, and it is the source of his inspiration.

Compassion has moved him to wrestle with many aspects of our approach to the suffering Christ, and each attitude we take under the weight of the cross. The book is cast in the form of the fourteen Stations of the Via Crucis, each chapter dealing with a particular suffering of that Way as it is mirrored in us.

Which of us can rise to the supernatural love with which our Lady met her Son carrying his cross? Having studied in her the depths of true compassion the author explores the role of the Simons, the Veronicas, the mourning women, and above all, those whose testing, denudation and dereliction reflect the agony of the Son of Man.

But has Dom Hubert allowed his own sympathy for those who are capable of tasting discouragement and spiritual exhaustion to the dregs, to veil the great reality of our faith—Christ's victory? and the restorative power that his uplifting has given to the cross? Each chapter has penetrating and often original reflections on our part in the Passion, but too often the author dwells on an immersion in suffering that a Christian may not allow himself. As with the individual so with the Church; she bears in her body Christ's wounds only for her at-one-ing with him risen in glory. If 'Calvary is the peak of the Christian landscape' it is also true that the horizon is bright with the Resurrection. Its impact here and now might have been more in evidence if Dom Hubert had made use of his own observation in the Preface . . . 'When the Via Crucis was first introduced, the faithful began with the Resurrection and worked backwards towards the Condemnation . . . the whole business of suffering was seen to take its cue from the mystery that frees from suffering'.

SR ANNE, O.D.C.

THE STATES OF PERFECTION, by Abbé Gaston Courtois; Gill, 42s.

In the introduction to his book the author explains that in affixing the title he is accommodating himself to current usage. The "state of perfection" is so called because, through the medium of the three evangelical counsels, it removes the principal obstacles to the effort to achieve personal sanctity and facilitates the progress of souls towards charity in the unreserved and complete giving of themselves to God and others. While the term "religious state" seems reserved to the Orders and Congregations, "state of perfection" embraces likewise societies of the common life without public vows, and above all the Secular Institutes whose development is one of the characteristic features of recent times'.

The chief merit of this work is that it brings together in a single volume the pontifical documents that have appeared up to 1 January 1958 dealing with states of perfection, from Leo XIII to Pius XII. Here is displayed the official teaching of the Church on the subject, which the reader will not easily find elsewhere, and not so assembled. In a preface the work is commended by Cardinal Valerio Valeri, Prefect of the Sacred Congregation of Religious. The