

Westermann, Augustine and opponents, the Reformers, Chesterton, Pius XII. On grace and glory: Pelagius, Palamas, the 'divine energies', Luther, Trent, Le Goff on purgatory, the *apokatastasis*. It is a pity then, that they do not include an excursus on indulgences. But they do not shy away from awkward matters, such as usury, torture and slavery, or contested areas such as contraception and women priests.

The authors' conviction is that Catholicism is catholic – like an enormous loving family, with its problems no doubt, but still a family. Doctrine and morals are all connected, and expressions of faith are found in art, literature, music, architecture. God's covenantal closeness to us is compared to Thompson's *Hound of Heaven* (p. 129). The Church as *casta meretrix* finds illustration in Botticelli (p. 329). Contrast and complementarity are everywhere: Patrick and Brigid, the apostolic Fathers and the Fathers of Vatican II, Scandinavia and Ethiopia. The book's great strength is its frequent turning towards Vatican II and its endorsement of *ressourcement* of the apostolic heritage. This is not the spectre of 'the spirit of Vatican II' which has wreaked so much havoc in the Western churches, but the genuine spirit and words of that great council. The book is meaty and needs slow digestion, but if you have an open and enquiring mind, you will probably come away thinking how marvellous the real Vatican II is, and longing for it to be implemented properly.

LEON PEREIRA OP

RITUALS AND RITUAL THEORY IN ANCIENT ISRAEL by Ithamar Gruenwald, *E.J. Brill, Leiden, 2003, Pp. xiii + 278, € 89.00.*

Tel Aviv University Professor of Religious Studies, Ithamar Gruenwald, here contributes to the theory of ritual a variety of cases and problems deriving from the data of Judaism, with emphasis on antiquity. He focuses on rituals 'as behavioral expressions of the human mind, regardless of any ideology or pre-existing symbolism . . . rituals in their own performative content'. He sidesteps 'the usual textual, historical, or theological perspective'. He argues that rituals are autonomous expressions of the mind, focusing attention on what is done.

He distinguishes rituals from theology: the rite is in the doing (Chapter One). He proceeds to take up the 'ethos as a way of life' with emphasis on economic systems; what brings economics and religious ethos together is rituals (Chapter Two). He proceeds to address the relevance of myth in understanding ancient Judaic ritual (Chapter Three). The climax of the exposition comes with his 'in quest of new perspectives in religious studies: Halakhah and the study of rituals: what do Halakhic rituals do? Intention and intentionality in

the doing of Halakhic rituals', regarding rituals as a form of language (Chapter Four). The concluding chapters address 'sacrifices in biblical literature and ritual theory', with special attention to Hubert and Mauss, Jacob Milgrom on *Leviticus*, and 'the 'Lord's supper and ritual theory', the study of the Pauline letters in light of the study of rituals. Here he addresses van Gennep, Stanley Tambiah, and other theorists of ritual (Chapter Five). He ends with an analysis of 1 *Corinthians* 10–11 and concludes with remarks on Bruce Kapferer's views on sacrificial rituals (Chapter Six). The bibliography is comprehensive, the notes economical and instructive.

Gruenwald has now integrated the academic study of Judaism into the academic study of religion, treating Judaism as a source of illuminating cases and problems of general interest and intelligibility. Few have attempted what he has succeeded in doing, and in these pages the academic study of Judaism has come of age. He here joins the principal theorists of religion of our times.

JACOB NEUSNER

THE NAVARRE BIBLE: THE PSALMS AND THE SONG OF SOLOMON with a commentary by members of the Faculty of Theology of the University of Navarre, *Four Courts Press, Dublin, 2003, Pp. 528, £30.00, hbk.*

Marie-Joseph Lagrange, during the ceremony of the inauguration of the Ecole Biblique in 1890, said: 'In the Bible, God gave human intellect a never-ending task to perform, and opened up an unlimited field of progress towards the truth'. Numerous biblical translations and commentaries which have seen the light of day up until now give evidence that the French scholar was right. The same conviction must have been shared by the members of the theological faculty at the University of Navarre, who have prepared a new Spanish translation and commentary to the Bible. In 2003 the English reader was given the fourth volume of *The Navarre Bible: Old Testament*, containing the text and extensive notes to the Psalms and the Song of Solomon.

The first impression the book gives is very encouraging. Every page has a well-planned layout which helps to find quickly and easily a suitable biblical passage and its corresponding commentary. The cross references in the marginal notes allow the reader to find other biblical texts which concern the same or similar topic. Yet it is surprising that the parallel text of the New Vulgate, which is found at the bottom of every page, does not match the text of the English translation: thus we find the Latin counterpart of Ps 135:13 two pages before the English text (pp. 436 and 438). This certainly does not make work with the text easy. The same problem occurs with the