

for the topics with which Barth is pre-occupied are the nature of faith, the relationship between our acceptance of the whole extension of the faith objectively and our penetration into the faith in depth—the relationship between *credere* and *intelligere*. To this Barth relates the question of the sense in which Anselm's *Proslogion* and *Monologion* contribute towards proof of the existence of God, for Barth sees such proofs as part of the process of *intelligere* which follows in the wake of a faith which requires no adventitious aids. 'There is absolutely no question at all of a requirement of faith. Anselm wants "proof" and "joy" because he wants *intelligere* and he wants *intelligere* because he believes . . . Thus on no account can the given-ness or non-given-ness of the results of *intelligere* involve for faith the question of its existence'.

English-speaking Catholic theologians will rejoice to see these questions being raised by an evangelical theologian in language which is not strange to them; and they will certainly appreciate how these questions must lie at the heart of Barth's doctrine. It might be expedient for a Catholic theologian to take up Barth's argument point by point. The dialogue would no doubt find some focal points, as in the statement on p. 24; 'To that extent it is not possible to give concrete definition to what Anselm understood by the *verbum praedicantium Christum*. But whatever it may be, Anselm's subjective *credo* has an objective *Credo* of the Church as its unimpeachable point of reference—that is, a number of propositions formulated in human words'; or in that on p. 34: 'Are faith and knowledge of faith matters of the heart? Most certainly; but for that very reason also matters of the will'.

In writing this book, Barth no doubt had in mind first of all the refutation of the type of natural theology associated with the name of Paley, and the liberal Protestantism of the Harnack era. Such a design may have been more important thirty years ago than it is now. Today Barth has touched a more lively and fruitful issue by asking those questions which lie behind all the detailed differences between the Catholic and the Protestant mind: What is the structure of faith, and what is the authentic channel of the Word of God?

RONALD WALLS

THE EVERLASTING PRIEST, by A. M. Carré, O.P.; Geoffrey Chapman, 12s. 6d.
NEW AND ETERNAL TESTAMENT, by P. M. Laferrière; Harvill Press, 18s.

These two books form very fine complements to one another. *The Everlasting Priest* is, apart from its style (French high euphoric), an excellent little book. It is made up of a set of Lenten sermons delivered at Notre Dame in 1959, and forms one of the best introductions to the theology of the priesthood that I have ever read. It is a book that moves one considerably with its excitement and is, I think, the best kind of spiritual reading. It has that felicitous combination of theological insight relying considerably on scriptural authority with an ability to see the kind of situation in which we are meeting the men who form his

subject. The author begins with a brief account of the priesthood of Christ and the distinction between the old and the new sacrifices. He then considers the function of the priest in terms of this sacrifice, and therefore has to a certain extent to consider the nature of the eucharist. This section is marred by the use (on page 33) of the Knox translation of Romans 12. 1, which renders Father Carré's comments rather obscure. It is worth mentioning this because later in the book other versions are used which enable us to see more clearly why Father Carré has chosen the texts he does.

There are so many excellences in this little book that it is difficult to choose among them, but one in particular struck me, a section in the chapter Word and Sacrament on page 65: 'There is a somewhat regrettable phrase that points to what I mean. It is commonly said of the priest that he "dispenses" the sacraments, as if they were so much medicine. Of course there is no question of his dispensing them: he "celebrates" them'. He goes on to say that the beauty of monastic ceremonial or the simplest of offices in the obscurest places are 'the acts of a worship in spirit and not—let us search our consciences, my brother priests!—a piece of mechanical administration accompanied by unintelligible formulas; these are the acts of a worship in truth which rejects soulless conformism no less than eccentricities; each and every time it is a Christian celebration'.

I feel that every priest and teacher faced with the problem of conveying to others the excitement of commitment to Christ should use this book as a possible starting point. I tend to wonder how long it will be before we get preaching of this standard in our cathedrals.

Father Laferrière's book is of a different kind, but no less valuable. Considering the mass as the liturgy of the word and the eucharistic liturgy, he goes through the sacrifice prayer by prayer, showing how it came to be in its present form, and the theological significance of all its parts. Naturally he places considerable reliance on scriptural sources and on the work of the early Fathers. It is the kind of writing about the mass which is essential if we are to understand the importance of the modern liturgical revival.

The New and Eternal Testament is a work of popularisation and all of it will be familiar to the theologically educated; for the rest of us however it provides just the kind of insight we need in order to make our own baptismal priesthood a reality to us. As in Father Carré's book, I find it rather difficult to pick on any one section which impressed me more than another, but I was struck by the section on the commemoration of the dead (from page 183 on). There seems to be a certain amount of thinking being done by theologians on the theology of death and here, for us, is the key to the way in which this development is going.

Father Laferrière's book has much in common with *Public Worship*, by Jungmann, though the latter is more of an historical account than the former. However it seems to me that the more books of this type there are the better. It must sound like carping to produce two slight notes of criticism: I almost feel

guilty about it because the book is just the kind of writing we want, but I am very sad that the publishers felt that the book did not need an index. I for one hope to use the book again and again, and I must now rely on my memory of it to find the passages I want. The translator clearly had a very difficult job, but on the whole has acquitted himself magnificently. There are moments, however, when the work shows signs of having been squeezed from the living sponge of French fine writing—as on page 113, when we find a sentence running for 141 words. It is possible that I had got used to the style in the latter half of the book, but my feeling was that the translation improved considerably as the book went on. Now that the old apologetic is fortunately dying out we can do little better than to base our theological thinking about God and his Church on books like these.

NEIL MIDDLETON

LES DEUX ISRAEL, by D. Judant; Editions du Cerf; 10,80 NF.

A revival of interest in the Christian-Jewish debate has been made inevitable by the world events of the last thirty years, which have seen by far the greatest persecution in all the history of that surprisingly resilient people, and also their re-occupation of the greater part of the Promised Land. Interest in this debate will certainly be intensified by the recent publication of Hans Urs von Balthazar's book *Martin Buber and Christianity*, which gives us the conflicting views of two leading thinkers, representative of the two religions. To this discussion the work under review, *Les Deux Israel*, is a serious and useful contribution. In it the author constantly refers to scripture, to texts of the Fathers and of the magisterium of the Church, as well as to St Thomas; nevertheless, the book is entirely suitable for the general reader.

For members of each religion there is a 'mystery of Israel', but it is not the same mystery. For the Jews it consists in God's still-valid choice of Israel for the end that humanity may be saved; but the means and the time of man's salvation as yet remain God's secret. Ever since Titus sacked Jerusalem in A.D. 70, Judaism has been deprived of the very roots that gave it stability and life as a religion, that is to say, the temple and its priests. For 2,000 years Jewry has been scattered far from the 'land of their inheritance'; since the disappearance of the Sanhedrin there has no longer been a single religious authority for the unified interpretation of the scriptures; nor has there been any prophet sent from God to guide his people. In consequence, the majority of Jews have turned away from religion, either to a thoroughgoing materialism, or else towards an ethical substitute for the old Judaism. Rabbinical tradition has long since identified the awaited Messiah with Israel itself, suffering for the salvation of the nations. The establishment of the state of Israel in 1948 has been interpreted by the more religious Jews as confirmation of God's long-standing love for his people: the original election holds good. Many now hope that the repatriated Jews will be able to fashion their new state into an exemplary embodiment of justice amid