

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

an unjust world, and that at last the time is at hand for Israel to be instrumental in bringing material peace and prosperity to mankind. Some, more spiritually minded, believe that the new state will actually lead the nations to 'know' the God of Israel, as scripture foretold. And yet, even while these earnest aspirations are being raised, temple and priests remain as far as ever from reinstatement at the centre of Judaism; their detailed ordinances would in any case be almost impossible to observe in the modern world.

For Christians, the 'mystery of Israel' is the mystery of the salvation of the Israelites. Will the people originally chosen by God to receive his self-revelation, who rejected his long-awaited Messiah and who have suffered so much—will they one day return to the Church? In short, the author argues from the New Testament that the coming of the Messiah divided Israel into two parts: one comprised those who recognised him and accepted his teaching, and the other, the majority of the Jewish people, who rejected him. Therefore it is false to say that all Israel rejected the Messiah. All the first members of the Church were Jewish. Certainly, the nature of God's people was transformed on Calvary, as each Christian is transformed by baptism. But they are at once the Israel of the Old Testament and the new Israel: always they are the 'true Israel'. On this view, it is misleading to lay stress on Israel's infidelity, while losing sight of the Jewish origins of the early Church. It is untrue to say that a Church of the Gentiles has replaced Israel. 'Spiritually we are Semites'. From this point, the author argues convincingly that St Paul, in Rom. II, was not predicting the wholesale conversion of all Jewry into the Church, any more than he expected all pagans to be saved. What he meant, positively, was that the *fullness of those predestined* would be saved from both groups. Such understanding as we have of the mercy of God gives us hope that one day a large proportion of the Jewish people will return to the Church; but this is far from certain. The mystery of Israel's final destiny remains.

ROBERT SHARP, O.P.

SECULAR INSTITUTES, by J. M. Perrin O.P.; translated by Roger Capel; Geoffrey Chapman, 10s. 6d.

At a time when we are all becoming more aware of the vital role of the laity in the Church, this book of Fr Perrin's on secular institutes has a most important contribution to make, for here he sets before us the full flowering of the Christian lay life. His book is all the more welcome as there is as yet in this country but a tiny trickle of literature on the subject. It is now fourteen years since the Apostolic Constituion *Provida Mater Ecclesia* (1947) declared this new way of consecration to God in the world to be a 'state of perfection'. Yet how few among the clergy, religious or laity are aware of this 'truly providential' growth in the life of the Church. Though designed principally for those already interested in secular institutes, it should be read by all who have at