

which were published in 1974, but "the present volume incorporated much, although not everything of the original German edition, and includes material not presented at the Freiburg conference; some of it was written especially for this volume". (p. vii.)

Be this as it may, we find before us a collection of 14 essays by both Jewish and Christian writers who analyse the Lord's Prayer and its spirit in accordance with Jewish and Christian liturgical traditions. I suppose the idea of an inter-denominational conference, followed by publication of what was said there, was originally a good idea. It doesn't seem to have worked very well because the contributions are ludicrously uneven, and repeat and contradict one another too often. Jakob J. Petuchowski gives an astonishingly vivid translation of some Rabbinic prayer texts, and his essay on the Liturgy of the Synagogue is a masterly introduction to the subject. An essay by the late Professor Heinemann of Jerusalem on "The Background of Jesus' Prayer in the Jewish Liturgical Tradition", though short, is well worth reading. Would that the lamentable contributions that follow were of the same

quality. They exemplify the worst kind of Roman Catholic writing: ill-informed and overweening, and also in an execrable style. At all costs, avoid the papers "The Lord's Prayer in Pastoral Usage" and (actually worse) "Teaching the Lord's Prayer". In particular, I have taken several runs at p. 185, but it must be total nonsense. The translator is not to blame here, for it is simply that the whole *Weltanschauung* is too narrowly German for English readers. Transparent everywhere too is the desire to form a new and better opinion of the Jews, *de rigueur* in Germany but sounding over-apologetic in its English garb.

The final chapter is an "Introduction to the Literature", a very competent survey by Michael Brocke. If you like reading book reviews, this has its moments. It says on p. 207: "Anyone interested in Jewish liturgy should study it in its own sources, and not primarily through quotations appearing in secondary literature. Those sources are easily accessible". Unlike some statements in the book, this is actually correct, and (with reservations) is an apt condemnation of the book itself.

RICHARD JUDD

**FACE TO FACE WITH THE TURIN SHROUD** edited by Peter Jennings. *Mowbrays/Mayhew McCrimmon*, 1978. pp. 85. £1.50.

**MIRACLES** by Geoffrey Ashe. *Routledge & Kegan Paul*, 1978. pp. 206. £4.75.

The appearance of another book on the Shroud might well provoke a sigh of dismay, but the present volume is nothing to grumble at. It comprises six concise essays (plus photographs), four of them on historical and scientific matters, two of them (by John Robinson and Alberic Stacpoole) on exegesis and iconography. These essays are briefly and solidly informative and their authors manage to steer a more or less steady course between extravagant enthusiasm and dogmatic apathy. Considering the fact that these attitudes to the Shroud are still the most common, the achievement is a notable one. Excessive preoccupation with purported relics is probably suspicious, but

the Shroud clearly raises questions of interest and importance. Because it is a serious introduction to the issues involved in its study, Jennings's collection is surely to be welcomed.

The same cannot be said about *Miracles*. At one level the book has its merits. Ashe writes well and here he has submitted a racy account of numerous, wondrous places and persons. Fatima, Lourdes, Mary and the Dalai Lama; all these get lively and entertaining coverage. There is also quite a lot about E.S.P. and U.F.O.'s. But Ashe fails even to get started on the philosophical issues raised by the mention of miracle. The problems that vexed Hume get no real airing; there is no

serious discussion of the nature and implications of God-talk; nothing of significance is said about the terms 'evidence', 'agency', 'intention', 'inference', 'causation', 'fact' and 'interpretation'. In the last chapter of the book Ashe suggests that "The source of all exceptions in nature is a hierarchy of Mind above our limited brains: not physically above, but in the structure of what is sometimes called Inner Space . . . perhaps a more miracul-

ous life implies humans in better sexual balance with the feminine enjoying its proper freedom. Conversely, if society progresses in that direction, we may hope to see the miraculous quietly expanding and flourishing." (pp. 190, 198) What is one to say to this? Only, perhaps, that if anyone can make sense of it the age of miracles is not yet dead.

BRIAN DAVIES O.P.

**MIRACLE** by Des Hickey and Gus Smith. *Hodder & Stoughton, 1978. pp. 172 £4.50.*

I fully expected to find this book annoying and generally unsatisfactory, another example of the journalistic, anecdotal piety that is currently so popular. By and large, my expectations were justified, except that I enjoyed most of the book though it is hardly an exceptional piece of writing and I cannot imagine it going into more than one paperback edition.

*Miracle* is an account of events leading to the canonization of John Ogilvie in 1976. Naturally, it concentrates on the family history of John Fagan, whose recovery from what seems to have been cancer led to the process of canonization. The authors write in a novelistic style, but, in spite of occasional hints of commitment on their part, they appear to present their record in a suitably impartial manner. The reader is certainly not badgered into accepting any particular theological view, and hostile opinions about the canonization, opinions like those of Robert Kernohan and William Barclay, are duly reported.

Taking the book merely as a record of

events, and passing over the fact that its character presentation is extremely colourless, I would offer only two major criticisms. First, the account is too long and by Chapter 20 or thereabouts has become rather stale. It is interesting to read about the background of the Fagans and the problems of the Postulator General, but do we need to know about the luncheon arrangements at the Scots College on the day of the canonization? Secondly, like so many of its kind, the book is marred by a complete absence of source references. There are general acknowledgements at the end, and there is also a meagre bibliography; but that is not enough. Presumably, source references would be hard to provide for many of the events and statements recorded in the book; but they could surely have been supplied in Chapters 3 and 4 where we are given an account of Ogilvie himself, together with reports of his trial and execution.

BRIAN DAVIES O.P.

**CHURCH, PAPACY, AND SCHISM** by Philip Sherrard. *SPCK, London, 1978. pp. 1 £2.95 paperback.*

With the official commission now established, which is to explore the theological differences between the Orthodox Church and the Catholic Church that continue to keep us apart, a book like this must be taken as a contribution to settling the agenda. The author, formerly of the British School at Athens, writes from an intransigent Greek Orthodox point of view. He contrasts 'the patristic conception of the Church' and 'the official Roman doctrine of the Church'. The former is

beautifully portrayed and assumed to be alive and well in the Orthodox Church except for "certain untoward actions and utterances of the Constantinopolitan patriarch in recent years". A footnote specifies the creation of titular bishops but the ecumenical spirit of Athenagoras is more likely to be the real target. The Roman doctrine of the Church, on the other hand, turns out to be an eloquent if not altogether accurate, presentation of neo-ultramontanist ecclesiology. Mr Sher-