during World War I, when there was no opportunity to declare conscientious objection until after military induction, so that C.O.s were at the mercy of military justice. In administering the CPS they became a more integral part of the system than they had bargained for. Some peace agencies, such as the Fellowship of Reconciliation, pulled out of the program before the war's end.

Now that plans for resuming military conscription are under way in Washington, with legislation pending in the House that mandates registration of eighteen to twenty-six-year-old males, it is important to take a fresh look at the history of C.O. protection in the U.S. Clearly the CPS was a fraud and an injustice, thus a very bad precedent. Any attempts to refurbish such a program should be headed off as swiftly as possible.

The links between the World War II experience of the CPS and the "Great Catholic Peace Conspiracy" of the 1960's are not made clear in this book. The most obvious is the Catholic Worker movement, with its demonstrations against civil defense in the 1950's and against the Vietnam war beginning in 1963. The Catholic Peace Fellowship was organized through the C.W. in 1964. Thomas Merton's writings on peace and those of the Berigan brothers were first published in The Catholic Worker. Many of the early draft card burners were C.W. men. Another link is Zahn himself. His profuse lectures and writings have stimulated the growth of the Catholic pacifist movement, grounded it in a clear perception of contemporary reality, and kept it in continuity with Catholic orthodoxy and social teaching. As an activist Zahn has been a strong voice in the movement's councils. He is a founder of both the Catholic Peace Fellowship and Pax Christi, USA.

By reason of price and specific focus this book will not appear to a wide readership. But those who are interested in a scholarly and extraordinarily well-written study of a minuscule but important element of World War II history will find it invaluable.

Israelis, Jews and Jesus
by Pinchas Lapide
(Doubleday; x + 156 pp.; $7.95)

John Koenig

With this small book, translated from the 1976 German original, Israeli religious scholar Lapide makes a significant contribution to Jewish-Christian dialogue among English-speaking peoples. This is first of all a source book, containing numerous direct quotations from Jews who have written about Jesus, from rabbis of the Mishnaic period to twentieth-century Israeli novelists, poets, and scholars. Many of these writings were composed in Hebrew and appear here in English for the first time. New to me were several medieval documents in which rabbinic authors make strong cases for Jesus' Jewishness, over against the anti-Semitic Christologies of their Christian opponents. These documents are remarkably ironic, some of them containing scholarly insights that would stand the test of modern critical historiography. Equally arresting is Dr. Lapide's survey of writings on Jesus by nineteenth and twentieth-century rabbis from Europe and the U.S. These are characterized by an astounding diversity (Jesus was the most Jewish of the Jews—Jesus was not a Jew at all; Jesus taught nothing new—Jesus was rejected by his contemporaries because of his un-Jewish doctrines), although their general tendency is to separate the man, Jesus of Nazareth, from the heavenly Lord of Christian theology.

The real diamonds in Dr. Lapide's work begin to emerge when he summarizes and reflects upon contemporary Hebrew writing about Jesus. Indeed, he argues with some plausibility that Jews in post-Holocaust Israel may be in a position to recover aspects of Jesus' life that Anglo-European scholarship has thus far missed—or refused to see! Lapide writes:

"Could it be, they ask in Jerusalem, that the rediscovery of Jesus, thanks to modern biblical sciences, is actually altogether possible, but since the earthly Galilean might turn out to be thoroughly and uniquely Jewish, it seems better to call off all search parties as quickly as possible?"

The target here seems to be a double one: first, Bultmannian scholars who, on methodological grounds, reject the validity of any search for the historical Jesus; and second, evangelical Christians who take the works of the gospels (including those that presume a fully developed messianic self-consciousness on Jesus' part) to be literally true.

Israeli scholars are at one with Bultmannian and post-Bultmannian form critics in supposing the gospels to be "layered" documents that contain some material from Jesus himself but far more material from the post-resurrection church. The historical accuracy of the latter must necessarily be questioned because it arose within a community whose memory was shaped by faith in Jesus' messiahship and heavenly reign. On the other hand most Israelis part company with the radical form critics over the issue of how much we can actually know about Jesus' person and mission. For them it is clear that we can know a great deal, above all that Jesus was a Jew faithful to the Torah who never intended to found a Gentile-dominated church.

This almost unanimous leitmotiv rings out at numerous levels within current Hebrew literature. Among poets and novelists (Schwarz-Bart, Schneur, Greenberg, Agnon, Hasas) it takes the form of reclaiming Jesus for Judaism and setting him against the Gentiles, who have misunderstood his message. Some of these extraordinary portraits disclose a quasi-mystical attachment to the Jewish Jesus. If he is not the exalted Lord of Christianity, he is nevertheless alive and active in a kind of angelic sphere.

Schoolbooks now in use among Israeli students at the secondary level also exhibit the "Jesus within Judaism" theme. Extensive quotations from the various texts show that the Ministry of Education intends to encourage a quite positive view of Jesus among Jewish
young people. "Yeshu" or "Yesu" is seen as a prophet loyal to the Torah who must be distinguished from the Christology laid upon him by Christian believers. "Paul is without exception characterized as the founder of the Church and the cause of its breaking away from Judaism," Dr. Lapide does not tell us much about how Israeli textbooks handle the gospel accounts of Jesus' resurrection.

At yet another level of discourse Israeli scholars like Joseph Klausner and David Flusser are also seen to stress Jesus' Jewishness. The latter holds that Jesus' commandment to love one's enemy is new in Judaism but represents an appropriate expansion of the tradition. Abraham Isaac Kook, the first chief rabbi of Palestine, laid out what he took to be the dangers inherent in Jesus' emphasis on the spiritual life. Nevertheless, he pronounced that spirituality authentic and even recommended it as a "necessary protest against any form of Judaism which is too one-sidedly dependent on the study of texts...and the practical observance of religious laws." Dr. Lapide sees the lighted fuse in this statement and aptly observes that "thus far no rabbinical writer in Israel has undertaken to develop Rabbi Kook's ideas...."

The author obviously supports current Israeli approaches to Jesus, especially those that underline Jesus' kinship with Judaism. While he makes no exalted claims for the ability of this Jesus, "newly evaluated and demythologized," to bridge the gap between Jews and Christians, he nevertheless hopes that "new insights...forthcoming from the land of the Bible" will yet produce ecumenical amity. For Dr. Lapide there is something uniquely promising about the contemporary Hebrew fascination with Jesus. He may be right.

In the interest of honest dialogue, however, one must register some difficulties in this generally splendid work. First, the widespread tendency among Israeli writers, shared by Dr. Lapide, to blame Paul for the delification of Jesus and the split between Judaism and Christianity must be challenged. According to many exegetes today, the acclamation of Jesus as heavenly Lord happened before Paul's conversion, while the church-synagogue split occurred decades after his death. Second, neither Dr. Lapide nor the people he refers to give adequate attention to the resurrection-ascension of Jesus and the descent of the Holy Spirit, teachings altogether characteristic of the earliest Jewish Christian community in Jerusalem. Finally, only three scholars cited by Dr. Lapide (two of them American rabbis) take serious note of the deeply apocalyptic strain in Jesus' teaching. Yet Christian scholarship has struggled with this since the publication of Albert Schweitzer's *Quest for the Historical Jesus* early in the twentieth century. What if Jesus actually did think of himself as the final messenger of God's imminent, world-transforming kingdom? What if his little band of twelve was meant to be the vanguard of a renewed Israel?

The Jewish study of Jesus, particularly that now being carried on in Israel, has much to teach Christians. But it cannot simply leap over the mysteries of the New Testament text, mysteries that continue to perplex even those of us who call that text Scripture.

**In Search of History: A Personal Adventure by Theodore H. White**

*Harper & Row; 561 pp.; $12.95*

James A. Nuechterlein

*In Search of History* is Theodore White's substitute offering for what would have been the fifth quadrennial version of *The Making of the President*. Some readers, understandably addicted to White's explanations of how the man currently in the White House found his way there, may regret the substitution, but most will find it more than a fair exchange.

The making of the president series revolutionized the reporting of American politics and it will surely remain White's most notable achievement. By now, however, the approach has exhausted its capacity to engage or instruct; after four tours over the same landscape, even so shrewd and perceptive a guide as White would have a difficult time finding new ways to hold our attention. But he still has things to show us, and this memoir, by expanding and altering his field of vision, affords him new opportunities and us new pleasures. In giving us, this time, the making of the author, White tells us almost as much about the nation he has so diligently chronicled as about himself. The one story is more unambiguously a success tale than the other, but they are both affectingly and intelligently told.

White's is indeed a classic American success story. Born in the Jewish ghetto of Boston in 1915, he grew up in a stimulating but divided family. His father, an impoverished lawyer, tried to teach him atheism and socialism, but upstairs, where his mother's parents lived (it was their house), orthodox Judaism and a desire for respectability prevailed. White's father kept his son up in an all-night vigil for Sacco and Vanzetti in 1927, but his mother, one of the very few people in the neighborhood who voted Republican, taught him to value money, security, and the American Dream. Both sets of influences left their mark.

His father died when White was sixteen, and the family was forced onto home relief. While the Depression necessitated some interruptions along the way, White managed, by dint of high intelligence and prodigious energy, to work his way through Boston Latin School and Harvard. His record at both institutions was brilliant, and on his graduation from Harvard in 1938 he was awarded a traveling fellowship that took him to China, where he hoped to supplement his undergraduate specialization in Chinese history with direct observation.

China fascinated White, and before long he had forsaken his dreams of a career of detached scholarship in favor of reporting—mainly for *Time*—the