

THE RESURRECTION OF THE BODY, by M. E. Dahl; S.C.M. Press, 12s. 6d.

This, the latest in S.C.M.'s *Studies in Biblical Theology*, is a study of I Corinthians 15 and is a piece of expert theological writing. The subject is that chapter of I Corinthians in which St Paul argues against certain Christians who found it difficult to believe in the resurrection of the body and from which most of our theology on the subject is derived. The author divides the exegesis of this chapter into two main streams: first, the 'accepted' exegesis, i.e. the more recent and largely Protestant one, in which the risen body is conceived as a successor to and not identical with the our earthly one: then the 'traditional' exegesis, that of the fathers, the schoolmen and largely the Catholic one, in which the identity is insisted upon. Against each of these difficulties can be raised. I think perhaps his understanding of the scholastic teaching is somewhat superficial, but this is more than counterbalanced by his own positive solution which is based on recent research, particularly that of Pedersen, into Semitic ways of thought and which results in a position in fact quite close to that of the 'traditional' exegesis. His principal objection to this is to the scholastic notion of a 'natural' immortality (*Summa Supp.* 75. 3) and this is on the grounds chiefly that it is not in St Paul. His own solution depends on the Semitic notion of the universe as a series of interlocking totalities whose modes of existence define their 'time', called into being and onward by the living God, so that finally the whole man and all men are called into the risen existence with its 'eternity' by him too. As the author says (p. 76, footnote 3), 'It is this "universalism" of St Paul's that has given the impression of an argument from a "natural" immortality.' How far the medieval theologian thought his natural immortality was in St Paul and how far he realized he was explicating the thought of St Paul in terms of a philosophy alien to him might well be discussed. What cannot be doubted is that Mr Dahl's exegesis will be found a great deal more sympathetic today and in general perfectly consistent with Catholic belief.

BENET WEATHERHEAD, O.P.

LITURGICAL HANDBOOK FOR HOLY MASS, by Johannes Baur; Robert Hale, 12s. 6d.

The first twenty-eight pages of this book are devoted to the history and main forms of the mass, and the remainder principally to the Roman rite. It is divided into paragraphs, giving the history, rubrics and meaning of each of the topics or parts of the mass which are discussed, and reads very much like lecture notes; sometimes too brief to be sufficiently clear: the sections on the different names given to the mass (p. 22) or on the construction of the holy sacrifice (p. 30) are cases in point.

We are told that the book is suitable for the seminarist, the priest engaged in the active ministry, the educated layman, and the general Catholic public—

for most of us, in fact. Modifying another publicist's cliché, one could say that it should find a place on the shelves of some educated laymen. The historical information and rubrics contained in it are accurately set down, clearly arranged and easily referred to. Anyone who can use his missal and has a good theological understanding of the mass, and who now wants to improve his knowledge of the historical and ceremonial detail would find it most useful. The section on the mass of the faithful is particularly valuable.

It is difficult, however, to recommend it to the other classes of people mentioned in the Foreword. There are so many excellent books on the liturgy these days that he is a bold man indeed who hopes to compete with them in satisfying the needs of all these people.

If seminarists or ordained priests are to buy a handbook, it should refer them to more complete and authoritative works and to means by which they may keep their rubrics and pastoral theology up to date; this one does not do so. Its theology is much too sketchy for anyone preparing to teach others about the mass. As for the general Catholic public, I am afraid this book does not meet their needs. They want help above all with their missals and with the different ways of sharing in public worship. They also need clear and simple theology, not the external details with which this book is principally concerned.

Certain statements need to be questioned. On p. 24 the quotation 'daily they were persevering of one mind in the Temple' is used to show that in the early Church the readings of the divine service took place in the synagogue. On p. 57 we read that in our present-day liturgy a 'public confession' (followed by absolution) precedes the sermon. This may, of course, refer to German practice; if so, it is one of a number of details which could usefully have been omitted or adapted in this presentation of the work to the English public. But the English public needs even more a book written directly for themselves, to forward the liturgical revival in the context of their own tradition.

MICHAEL RICHARDS

THE PASCHAL MYSTERY IN THE CHRISTIAN YEAR, by Henry Jenny;  
Challoner Publications.

THE MEANING OF EASTER, by A. M. Avril, O.P.: Aquin Press.

LE DIMANCHE A LA RADIO; tome III, LE TEMPS PASCAL, by A. M. Avril,  
O.P.; Les Editions du Cerf.

The term 'paschal mystery' is now a commonplace of theological and spiritual writing in English and this is as it should be, as it expresses the very heart of the Christian faith; for many, however, it remains a technical neologism devoid of precise content. For this reason the English translation of Mgr Jenny's *Le mystère pascal dans l'année chrétienne* is very welcome. Not only is it a lucid explanation of all this term conveys, but in showing how the whole of the Christian year brings, one after another, the aspects of the mystery before