

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—