

the original Hebrew of the famous commandment reads: 'Thou shalt love thy neighbour, for he is as thou'. Which Christian theologian, one is tempted to ask, has reached anywhere near the region, where a treatise like the one on the 'Duties of the Heart' (Bahya ibn Paquda, a medieval Jewish thinker) can be envisaged? The present writer was most struck by Ignaz Maybaum's contribution: Jew, Christian and Muslim in the secular age. Here a comprehensive view of the three 'religions of the book', as they have been called, is given. Though, as a Catholic, one cannot subscribe to the dictum that 'the world will be shaped anew through three types, the Christian, the Muslim and the Jew. In Christianity the sacrificial love of sons offering themselves for others, in Islam obedient submission to the authority of the fathers, and in

Judaism the bliss in which fathers and sons are united – here is a trinity in which Christian, Muslim and Jew can cooperate, and can, collectively enter into a dialogue with a party that has never, hitherto, belonged to their own family: the Bhuddist (p. 159) – one can well see the points where Catholicism can be enriched by a deeper knowledge of Islam as well as Judaism. Only glimpses of this most fascinating memorial volume can be given. The editor is to be congratulated not only on his own most instructive contribution on Potentialities and Limitations of Universalism in the Halakhah, but on his fluent translations from German, French and Hebrew. We are indebted to him for a book which is not only intellectually stimulating but spiritually revealing.

IRENE MARINOFF

INVITATION TO THE NEW TESTAMENT, a guide to its main witnesses, by W. D. Davies, *Darton, Longman & Todd*. Pp. xii — 540, 50s.

In this book the distinguished author of *Paul and Rabbinic Judaism* and *Christian Origins and Judaism* appears as a populariser essaying to present in one volume an introduction to the New Testament readily intelligible to 'those in schools, colleges, churches, adult classes, and every walk of life, who have neither the time nor the guidance for detailed study of the New Testament'. In particular, Professor Davies had his teenage daughter in mind as he wrote, and the book is dedicated to her. Despite its title, and despite its length, the book does not in fact embrace within its scope all the NT writings, but just the Gospels and the Pauline epistles.

It is a long book, but Professor Davies's material is in every way excellent. The teenage girl who settles down with this book will rise a wiser and more informed woman, quite able to keep her head when conversation turns on the classical and Jewish background of the NT, Form Criticism, Bultmann, or the resemblances

to the Fourth Gospel in the *Corpus Hermeticum*. Moreover, thanks to Professor Davies's fair-mindedness, she will realise that on many questions more points of view than one are tenable, and if she turns to more technical works on the NT she will find that much of the terminology will be the clearer through her having read this book.

The only weakness of the book is stylistic. The author finds his subject-matter so enthralling, and is so anxious to communicate his excitement, that at times he just lets himself go, and writes such sentences as: 'the aim is to take inquirers behind the dust of scholarship to the faith that pulsates in the New Testament' ('pulsates' is a favourite word with Professor Davies; so is 'thrust'). It is a pity that lapses into journalese should have been allowed to mar an otherwise admirable work.

BERNARD ROBINSON

INTERPRETING THE RESURRECTION, by Neville Clark. Pp. 128, *S.C.M. Press* (1967). 9s. 6d.

'Tomorrow is now'. This is the great eschatological theme of Neville Clark's new book. *Interpreting the Resurrection* is an exploration of the Christ Event: the resurrection, with Calvary on one side, and the ascension and Pentecost on the other; and it shows how this complex Event dominates the whole Christian life.

It is an unashamedly theological book, modern, but without any of that unbalanced humanising secularisation, to which we are so prone today. (As Bonhoeffer observed, the

radical defect of modernism is its failure to think theologically). In part, it is precisely a critique of such secularising, as in the challenging suggestion that the Eucharist is 'the most truly secular action this world affords', in that here the whole world is exposed to its own deepest reality.

This theological commitment permeates the whole book uncompromisingly. The author insists that the Gospel is 'offensive', a stumbling block, to the modern mind. And 'the task of the interpreter is not to remove the stumbling block,

but to ensure that it is rightly located'.

In this spirit, Clark sets out to investigate the resurrection from various angles. It has sometimes been assumed that the main problem is one of historicity. On this Clark is excellent: as he says, it would matter very much if it could be demonstrated that the resurrection of Jesus did not take place. But simply to show that it did take place is to achieve very little. Other people are also reported to have been raised from the dead, by Jesus himself, and by Elijah and Elisha too. What matters is that Christ's resurrection is *the* Resurrection, the eschatological, definitive resurrection: the new age has come. The scandal is, not that a man has been raised from the dead, but that we are confronted 'by the eschatological deed of God, veiled in the ambiguities of history and challenging our very being in its own historicity'.

Easter is the coming of the new age, and we are incorporated into it by baptism. On this subject Clark, who is a Baptist minister, is very stimulating. After baptism, we live 'in a perpetual season of Easter'. This is the basis of our Christian life, and we must resist the suggestion that 'we are still in our sins', for that is to 'deny the work of Christ', to 'empty the Gospel of significance'. Catholics have tended to overstress the moral struggle, and can easily forget the decisive difference made by baptism. 'Anyone who lives in God does not sin' (I Jn. 3.6); this is

probably where we should start any discussion of sin, at least mortal sin: mortal sin may be seen as a rejection of our own baptismal status, a return to the condition of being still in our sins, as if we had never been incorporated into the resurrection Body of Christ.

This is but a small sample of the riches to be found in this little book. As a whole, it is thoroughly successful, and important in its way. But it is marred by a quantity of highly dubious exegesis, and doubtful points of scholarship. Fortunately these do not affect the general sweep of the author's thought, and it is noticeable that where he is speaking with most depth and conviction, he has profoundly assimilated his sources. But, to take but two instances, one can no longer make the simple dichotomy between the historical synoptic gospels, and the theological fourth gospel. The synoptics are now seen to be highly theological writers, and St John has been shown to be significant as an historical source. And then it is entertaining to find Mk. 8.29-33 (the confession of St Peter and his subsequent rebuke) cited as evidence, together with the Temptation of our Lord, that Jesus rejected the attribution of Messiahship! But these aberrations in detail, although fairly numerous, do not affect the development of the main theme, and the book as a whole is an inspiring and lively work.

SIMON TUGWELL O.P.

JOSEPH CARDIJN, by Edmund Arbutnott. *Darton, Longman and Todd, 2s. 6d. paper, 8s. 6d. cased.*

LENT AND EASTER, by Edmund Flood, C.S.B. *Darton, Longman and Todd, 4s. paper, 13s. cased.*

THE GOOD NEWS, by Joseph Rhymer. *Darton, Longman and Todd, 2s. 6d. paper, 8s. 6d. cased.*

THE MODERN READER'S GUIDE TO THE GOSPELS, by Hugh Melinksy and William Hamilton. *Darton, Longman and Todd, 42s.*

The work of Joseph Cardijn could be a starting point for any Catholic schoolmaster, and it is a schoolmaster that I write. Arising in the foulness of industry seventy years ago, concerned with making Christians think as Christians and in consequence involve themselves in the social and political action necessary to right wrongs, it was a work of education for living and loving based on gospel and worship. Its impact has been felt round the earth in individual lives, in trade union action, in political parties such as the M.R.P. Perhaps now it needs widening and rethinking – it was concerned, rightly in those days, with improving the details of what some think a system essentially bad, a system which we ought now not to rethink but to replace. The problem for the schoolmaster is signposted by this group of books. The Y.C.W. gospel enquiry

was based on bringing particular small bits of the gospels to those who did not know the gospels at all for particular, scripturally isolated, consideration and particular concrete action. If we are to see the roots of our problem, if we are to replace the old with a new based on a total Christian view, we must bring to our pupils and ourselves a full view of the Word. For this the Epistles and Gospels of the Sundays could be a starting point, the fear is that they might be a finishing point, too. Dom Edmund Flood's *Lent and Easter*, properly supported in the upper school studies, could well make these readings a springboard to a knowledge of the context of the Scriptures. So too Joseph Rhymer's *The Good News* is a working through of St Mark which should help both Sixth formers and teachers to see the events as a