

*The mention of a book here does not preclude future review. All are published in Britain unless otherwise stated.*

The long-awaited revision French Jerusalem Bible, *La Nouvelle Bible de Jérusalem* (Cerf, Paris, 74F.) is more consistently translated, much better printed and has radically overhauled introductions and notes, drawings on recent scriptural research. It is excellent. Darton Longman & Todd are preparing a revision of the English J.B., planned for publication in 1978.

F. F. Bruce's *Jesus and Christian Origins Outside the New Testament* (Hodder & Stoughton, £1.60) conveniently brings together widely scattered sources. The commentary is concise and readable. Burns & Oates (now restored to life) have published a limp-cloth edition of Rudolf Schnackenburg's conservative but scholarly *The Church in the New Testament* (£1.95), long out of print.

Two noteworthy Sheed & Ward paperback reprints are Piet Schoonenberg's *The Christ* (£1.45), the second half of which is one of the most serious contributions to Christology by a Catholic theologian since the Council, and Nicholas Lash's *His Presence in the World* (£1.50), a study in eucharistic worship and theology reviewed in *New Blackfriars* in July 1969.

David Power's *The Christian Priest: Elder and Prophet* (Sheed & Ward, £3) valiantly tries to provide the parish priest and the man contemplating the priesthood with a simple compact and reassuring presentation of recent theological reflection on the priesthood—but it will not reassure those who exaggerate the distinction between clergy and laity.

Joseph Crehan's pamphlet *Exorcism* (C.T.S., 5p) is basically for those bewildered by the film 'The Exorcist'. It is clear and simple, but a more comprehensive popular treatment is needed which situates demonic possession in the context of the whole of the Church's battle against spiritual evil.

Bernard Basset's *Let's Start Praying Again* (Sheed & Ward, 95p) is now in paperback. Lightweight, but (says Simon Tugwell) 'enjoyable and helpful'. Una Kröll's *TM: A Signpost for the World* (Darton Longman & Todd, 95p), so called because the author sees Trans-

cendental Meditation (the system developed by Maharishi Mahesh Yogi of Beatles fame) as a bridgehead for reunion between science and religion, in fact shows how remote are the affinities between TM and Christian prayer. A brief but competent survey, it reveals that one of the major future tasks for priests *should* be spiritual guidance. Geoffrey Parrinder, in his *The Bhagavad Gita: a verse translation* (Sheldon Press, 95p) sets out to give us an accurate rendering of the Gita in an easily memorisable form. But is this doggerel worth memorising?

Walter Ullmann's admirable *Short History of the Papacy* (Methuen, £2.25) is now in paperback. E. E. Reynolds' portrait of the remarkable eighteenth-century bishop who played a crucial role in English Catholicism in the last penal days, *Richard Challoner* (C.T.S., 5p), has the strengths and weaknesses of the author's church history (see *New Blackfriars* September 1973). Meriol Trevor's *Newman's Journey* (Collins Fontana, 75p) is a highly skilful abridgement of her celebrated two-volume biography of 1962, now out of print. Its latter half makes better reading than the original through being briefer. Complaints made of the big biography—insufficient attention given to Newman's intellectual life and a rather one-sided presentation of his disputes with Manning and Faber—could apply to this one too, but it is a good buy.

A. Allan MacLaren's *Religion and Social Class* (Routledge & Kegan Paul, £4.95), a careful and detailed study of the Disruption in the Presbyterian Church in mid-nineteenth century Aberdeen, avoids cosmic generalisations. It shows how social class and origins were reflected in religious belief and observance, how these in turn functioned as a catalyst for social change, and why the new Free Church was unable to embrace the spiritually destitute working class which had contributed to its creation.

Jan Morris's heavily publicised, interminably debated *Conundrum* (Faber, £2.25) has been written in such a way as to evade all the really important questions. The author's account of a search for self-identity only resolved in a sex-change raises real and profound ethical questions which, regrettably, the Church at present is not equipped adequately to discuss.

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