

which are its continual celebration and a reality of Christian life.

This view of the Church's celebration of the paschal mystery shows clearly how central it is not only in our religion (that hardly needs saying) but also in worship. One of the merits of the book is that it demonstrates conclusively this unity of faith and worship. Everything, almost, from the Matins of Maundy Thursday to the first Mass of Easter is explained: each office, each scriptural pericope, all the great biblical themes and symbols are commented on with a depth of learning and sensitive perception that are quite uncommon and refreshing indeed to read. It is not, of course, a book for popular reading but it is to be hoped that it will be studied and digested by those whose duty it is to teach religion, to preach or write articles about Christian religion.

The translator has rendered a great service to her English-speaking co-religionists. Not all the renderings will meet with general agreement but on the whole the book reads well, though occasional glimpses of the French peep through. She does well to substitute the titles of English translations (where such exist) of books quoted in the text, though for a future edition it may be worthwhile to point out that de Lubac's *Catholicism* has been translated into English and that some of the books which are given French titles were originally written in another language (works, for example, by Dom Casel, Nicholas Cabasilas), and this fact should be indicated. It is a pity, too, that the publisher has seen fit to advertise two works of Loisy's at the end of the book.

LANCELOT C. SHEPPARD

ISAIAH 40-55: Introduction and Commentary. By Christopher R. North. (In the series *Torch Bible Commentaries*: S.C.M. Press; 8s. 6d.)

This series of slender volumes is intended 'to provide the general reader with the soundest possible assistance in understanding the message of each book considered as a whole and as a part of the Bible. The findings and views of modern critical scholarship . . . have been taken fully into account' (from the Foreword to the series). The scholarship of the present volume is fully guaranteed by the name of the author, who, a Baptist, is Professor of Hebrew at Bangor and one of the leaders of Old Testament studies in the country.

The commentary deals with the middle section of the Book of Isaiah, frequently called 'Deutero-Isaiah' as distinct from the original Isaiah (Is. 1-39) of the eighth century in Jerusalem, and from 'Trito-Isaiah' (Is. 56-66). The notion that the chapters after 39 are not by the same author as the preceding dates from Doederlein in 1775 and Eichhorn in 1780, when II Isaiah was placed in the Babylonian Exile in the sixth century. The idea of distinguishing III Isaiah dates from Duhm in 1892, who dated

chapters 56-66 after the rebuilding of the Temple and the coming of Nehemiah (516-444). This view of the three distinct works included in the Book of Isaiah is, though not completely proven, generally held by non-Catholics, and it will be remembered that the Catholic scholar Mgr Kissane in his commentary (1941-3) presents the second part of the Book as an exilic 'write-up' of material belonging to the original Isaiah, thus still maintaining the traditional unity of the Book, while also explaining very obvious differences. Professor North accepts, and expounds very clearly, the threefold theory. But he also reminds us (p. 13) that the Book of Isaiah was already accepted as a whole as early as the second century B.C., a fact which has had striking corroboration in the discovery in 1947 of a single scroll of Isaiah among the 'Dead Sea Scrolls' which probably go back to that period.

Professor North's commentary is brief and to the point, it is mainly textual and historical (on the background of Babylon).

The essay on interpretation (pp. 26-36) is valuable, as explaining the 'mythological interpretation': 'if there is anything more in the prophecy than pure vapourings, such an interpretation seems absolutely necessary. . . . A myth is not just any fanciful or untrue story. Myths are related in all seriousness. They may relate to the past, or they may relate to the future. . . . A myth may be told about something that happened before the dawn of history, in order to explain a situation with which we are confronted and which must have come about somehow. Such a myth is the story of the Fall. . . . A myth may also refer to the future. It is then a description of something which lies beyond the horizons of any future that we can envisage. . . . When we say of Christ that "he sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead", we are speaking the language of mythology. . . . The Second Isaiah lived at a crisis in the history of his people. Something was about to happen. What he depicted was . . . transcended by what did happen six centuries later. . . .' (pp. 26-27.) This is really helpful, and it leads on to the question of the interpretation of the 'Servant' passages. Professor North summarises very concisely the various methods of interpretation, concluding with the Christian Messianic interpretation, in which the vocation of Israel symbolised in the Servant comes to a head in Christ, and through Christ is inherited by the Church.

SEBASTIAN BULLOUGH, O.P.

ST BERNARD 'ON THE SONG OF SONGS'. Translated and edited by a Religious of C.S.M.V. (Mowbrays; 12s. 6d.)

If one could, in itself a foolish wish, have chosen to live in some other place and period, the opportunity of being present in