

Israel's trodden but deserted path. In the pages of the New Testament there is not, indeed, a single quotation from the Cantic (though John's 'Abide in me and I in you' suggests 'I to my beloved and my beloved to me': Jn. 15, 4; Cant. 6, 2), nevertheless our Lord comes to his people as a 'bridegroom' for the wedding-feast of the Son of God, the marriage of the Lamb (cf. Jn. 3, 29; Mt. 22, 2ff and 2 Cor. 11, 2; Apoc. 19, 6). His glorious spouse is the Church, made glorious by himself (Eph. 5, 25-33; cf. Ezech. c. 16). The Israel of old gives place to 'the Israel of God'. But the New Testament is still not content: not only a nation nor the Church as a whole but the single soul is the spouse of Christ. St Paul echoes the Cantic's phrase: 'Love is as strong as death' with 'Who shall separate us from the love of Christ? Not death. . . .' (Rom. 8, 35f.). Thenceforward the saints of Christendom have found in the Cantic the highest expression of God's personal love for them and of theirs for him.

It will be many years before we have an adequate book of biblical theology, but, when it comes, the debt to works like this of Fr Feuillet will be considerable. For the convenience of those to whom this volume is not available we note that Feuillet's own summary may be found in the *Nouvelle Revue Théologique*, 1952, 706-733.

ALEC JONES

THE LORD'S SUPPER IN THE NEW TESTAMENT. By A. J. B. Higgins. S.C.M. Press; 7s.)

In these 'Studies in Biblical Theology', of which this is No. 6, the publishers are doing something that Catholic publishers could usefully imitate. They provide a platform for the Scripture scholar to make known his researches and investigation into specialised aspects of the Bible that can be of great use to others, not merely to the learned but also to the average Christian who ought to be deepening his understanding of the word of God. In this study the author approaches one of the central themes of Christian life from a textual point of view; and though some of his assumptions will be unacceptable to Catholics, his conclusions, which he leaves to others to apply to eucharistic practice, bear reproduction here and meditation by the reader: '(a) The problem of the "dominical institution" of the Eucharist cannot be handled in isolation from the question whether Jesus "founded" the Church; (b) The Church and the Eucharist are the historical counterparts of what Jesus envisaged—a new Israel, the Messianic community, and its Passover centred upon his own death; (c) The earliest churches, in remembering the death of Christ, at the same rejoiced in his living, risen presence at the breaking of bread. . . .' It shows how little the author understands the true Catholic teaching about the 'real presence' that he should with such a magnificent background then conclude that this presence was not found in the eucharistic elements.

C.P.