

fiery, faith are a sufficient guarantee against any suggestion of mere humanism or literary dilettantism.

On the whole the English translation reads well enough, though in places the staccato style is oppressive, though probably inevitable. And surely the long and unsightly litany of references could have been avoided.

E.E.

SAID OR SUNG: An Arrangement of Homily and Verse. By Austin Farrer. (The Faith Press; 16s.)

Dr Farrer is a Fellow and the Chaplain of Trinity College, Oxford. He lectures in the university in divinity and philosophy, and has written, in a style generally admired, several books on philosophy and scripture. The latter are often said to be 'out of the main stream', which seems to mean that he spares the footnotes (acknowledged on the cover of this book) and uses the space to raise some very pertinent and acute questions on the Bible, and supply the sort of solutions which, we suspect, tend to be outside the range of the general traffic in the main stream, for the present at any rate.

Anglican biblical scholars have never strayed far from the Catholic view that the scriptures are a unity, both in themselves and as a centre from which theology and the life of the individual Christian must grow. While some of their attempts have sometimes appeared a bit artificial, with Dr Farrer the fissure never appears. His studies in the gospels are a Christian's exploration into the inspired minds of the evangelists: his biblical theology is the way in: it is his sympathy with that mind, not, as with some, an attempt to tidy up the loose ends of a purely scientific scholarship. This integrity is one of the exciting things about this book. Here is a devout Christian peering into the mysteries of scripture and preaching about what he sees to his congregation. We want to call it good scientific exegesis, and we want to say it is spiritual guidance of a high order, and we want to say that both are one and the same thing for him. And we marvel at this, for so many of us find it hard to make our meditations and our studies in scripture one.

The book cover holds out these sermons as an example to preachers. We all, preachers and congregations alike, are agreed that many sermons are ugly artificial things that stick out of the liturgy like a sore thumb. Dr Farrer has already suggested (in *The Crown of the Year*) that for early masses on Sunday the priest might compose a paragraph, out of clear thinking and a little charm, to be read out as a sermon to last no more than a minute and a half. I think this preacher must always write his sermons out. A previous chaplain of Trinity—the late Mgr Knox—would have approved of his method and certainly his style.

Does the read sermon lose in sincerity? Not in these sermons. Dr Farrer would have the preacher so puzzle and pray about the word that he is preaching that it becomes quite part of himself. It is the sympathy of this preacher that makes these sermons such a delight. He is so involved in the gospel, its imagery and rhythms are so much his own. He has such a tender gracious sympathy for his flock—he seems to worry their problems with them. C.B.

NOTICES

CHRISTIANITY IN CONFLICT, by John A. Hardon, S.J. (Newman Press, Maryland; pp. xiii + 300; \$4.50), is described by the author as an evaluation of Protestant faith and practice from an ecumenical rather than a polemical point of view. Perhaps it is inevitable that an 'evaluation' should emphasize the ways in which Protestant beliefs and practices differ from those of the Catholic Church, but the book is carefully documented (mainly from American Protestant sources) and written in a charitable spirit.

CREDO, by Peter Lippert, S.J. (tome 2, Cerf; pp. 314; 9.90 NF), is an adaptation from the German, published in the *Foi vivante* series. Father Lippert's aim is to present *une théologie du coeur*; that is, he shows how man's deepest needs are met, not by 'the faith' (as a system of doctrines), but by personal contact with the living God. There are three main sections: *le Sauveur, les grâces de Dieu, les sacrements du Christ*. The first volume (*Dieu, la Trinité, la création*) appeared a few years ago in the same series and is still available (8.10 NF).

DEVOTIONS FOR HOLY COMMUNION, revised and rearranged by Hubert McEvoy, S.J. (Burns and Oates; pp. 334; 15s.). These prayers and readings are drawn from the best of sources (the psalms, ancient liturgies, the Fathers, and a few modern writers), and the book is beautifully printed and bound. But some of the translations might have been revised more thoroughly, so as to eliminate phrases like *thou thyself hast vouchsafed*.

The Paulist Press (New York) is publishing a *Pamphlet Bible Series*, in monthly numbers. The third in the series is *Genesis*, part 2, with a commentary by Ignatius Hunt, O.S.B. (pp. 96, 76 c.); and the fourth is *Exodus*, part 1, commented by Roland Murphy, O.C.A.R.M. The text is that of the Confraternity version, printed clearly and spaciouly in paragraphs, with sub-headings. The twenty-page commentary is up-to-date, helpful, and written in simple language. There is also a useful sketch-map and an ingenious 'self-teaching quiz'. This series should help many more people to read the Bible with understanding. We hope later to print a more extended review of the first two productions of the series.