

achieved its immediate purpose and has endured: there is no doubt that by it the confessor of today is amply served, as an assessor of quantitative guilt he now has all he needs. Perhaps it is time to call a halt. It may be that we have reached a stage when so little recourse is made to revealed sources that Moral *Theology* has become a misnomer.

Within the last few years determined efforts have been made to restore the old primacy of the Scriptures and to give the heart back to our Moral Theology. France and Germany are leading the way; in England, oddly enough, the initiative has come from a non-Catholic quarter.¹ Until our own overworked professors find time to do something about it, it may be wise to translate the works of French and German Catholics. We could do worse than begin with Father Spicq's.

The title reveals the book's argument and arrangement. First, the divine initiative from the Father—a loving and effective gesture which makes of moral conduct one long act of gratitude and marks off a Godward and revealed morality from any anthropocentric code of ethics. Next, the posture man must assume before his Father, which is nothing less than the posture of Christ. It is here we meet St Paul's most characteristic doctrine: the extension of Christ's life in his members. The imitation is more, it is a becoming: our love of Father and brothers is not added to Christ's, it is part of it. And lastly the Spirit, the inward principle of this new life. It is a Spirit that brings freedom with it: Paul's insistence upon this was a revolution in the history of morality for it meant the abolition of contemporary Jewish legalism—and indeed of every subsequent moral system that aped it. For there must be law but law cannot be the mainspring of Christian life. And thus the individual conscience, informed by the Spirit, regains its autonomy and its responsibility; it is urged forward, not held in. Through that Spirit our morality is filial and we cry 'Abba'—which, if we may dare translate it adequately—means not 'Father' but 'Daddy'. At the call of the Father, in the likeness of the Son, by the power of the Spirit we are drawn into God's family—that is how Saint Paul taught moral theology.

ALEX. JONES

PRIÈRES EUCHARISTIQUES DES PREMIERS SIÈCLES. Collection 'La Croix de S. Pierre'. By Adalbert Hamman, O.F.M. (Desclée de Brouwer; 96 Fr B.)

This is the second volume of small books of prayers brought out by the monks of La Pierre-qui-vire. Perhaps because these prayers touch the very heart of catholic faith and devotion—the Mass—and because they are all so richly doctrinal, this volume surpasses, even, the high standard of the first. It is a mine of spiritual treasures, the depths of

1 C. H. Dodd, *Gospel and Law*, Cambridge, 1951.

which are best assimilated at prayer. There are two parts competently arranged with scholarly notes. The first section, which is certainly more fascinating, provides us with ancient forms of the order of the Mass in the Eastern and Western rites dating from the third century. Their scope is truly catholic. Familiarity with these lovely old litanies and anaphora makes one appreciate far more the condensed form of the Roman rite as used today, and deepens our understanding of the liturgy at the end of Holy Week. The second section, containing many lovely Prefaces, is a selection of prayers for use in the course of the liturgical cycle or upon such solemn occasions as baptism and marriage. The whole is designed for private, domestic or parochial use and should become as precious a companion as one's daily missal. A further edition could perhaps correct the numbering of the prayers (98 is omitted) and the printer's error in line two of number 67.

ST M. AGNES, O.P.

REFLECTIONS ON THE PASSION. By Charles Hugo Doyle. (Bruce; 14s.)

This is a useful pocket book with simple, practical meditations which can be absorbed while going to work on the train or at almost any odd time of day. It seems to give old examples a fresh entrance into the mind. For instance (on Temptation, first week in Lent): 'Suppose the friend was not victorious, that he failed—failed because no one came to help him.' We are brought at once from the abstractions of exhortation to the concrete realities: we remember that our friend needs the strength of our love at the time of temptation, not afterwards. 'We often allow others', says another meditation (in Holy Week), 'to tell us our duty. If my wife would be more religious, I'd be religious too.' This would be a most practical meditation for the time spent going to the office. On the Wednesday in Holy Week the meditation is on the reed placed in our Lord's hands. The blows from the reed are thought of as reparation for the mockery that men and women today make of marriage: sins such as divorce, abortion, desertion, birth control. These meditations are for all and they carry the reader to the foot of the cross to learn how God's love can be applied to everyday life.

K. J. BARTLETT

THE INNER SEARCH. By Hubert van Zeller. (Sheed and Ward; 15s.)

This is essentially a book for those who have set their wills into the way of perfection. Written, in the first place, perhaps, for the traditional religious, its direction could well be used for people in search of perfection in the world, say in a Secular Institute, where novitiates could receive a stimulus in the way the old 'trade routes'