

at least a much fuller treatment can be found in his earlier work. Even here, though, he does succeed in putting a case,

even if only in outline, for speaking of the judaism of this period as 'hellenised judaism'.

GARETH MOORE O P

PAR DEVOIR or PAR PLAISIR by Albert Plé O P. *Les Editions du Cerf, 1980.*

No price given.

It is certainly not a *devoir* but a *plaisir* to read this book, the fourth in a series of *Recherches Morales*. Its aim is to fill a gap both in the history of morality and in the study of the relationship between theology and science. It is particularly concerned with the works of Freud, a special interest of Father Plé judging from his earlier contributions to the series *Avenir de la Théologie* (the series to which the present book belongs).

The author starts from the story of Adam in Genesis. He does not shrink from the term 'myth', but he recognizes the richness of the Genesis teaching on original sin. He also believes that the great sufferings caused by the plagues of the 14th and 15th centuries led to a distortion of Christian morality. According to Father Plé, it became afflicted with a form of schizophrenia. The rich relationship between reality and symbolism was ignored, and a cleavage within man was discerned – one between intellect and will, rationality and affectivity. As a consequence of this the affective life of man was denigrated and effectively came to be seen as something to be controlled and dominated by law and authority. The result of this in turn was that the affective life sought its expression in piety and mystical experience.

It became divorced from its roots in the scriptures and the mysteries of the faith. Only in the world of unbelievers was there a continued belief in the goodness of man and nature (J J Rousseau), in Humanity, Science and Progress. Morality became based on law promulgated by an absolute divine power and thought of with reference to that which is allowed and forbidden. The result was a moral juridicism, an obsessional casuistry, and a confusion between religious authority and the political powers. Security was thus found in a fixed moral order the existence of which was deduced from an essentialist conception of human nature and which was itself expressed in universal and unchanging moral laws.

'I want', says Father Plé, 'to stress my indignation when I hear this "traditional morality" described as Christian and Catholic. It seems to me nearer to the leaven of the Pharisees and of Herod (Mk. 8:15), not that of the Gospel'. According to Father Plé, then, moral theology's true task is to humanize and evangelize. Evangelical morality, he says, is truly joyful. And it can usefully be promulgated with reference to the work of St Augustine and Aquinas.

ROLAND POTTER O P

COMMUNITY AND GROWTH by Jean Vanier. *Darton, Longman & Todd, 1979.*
pp 248 £3.40.

In 1964 Jean Vanier took Rafael and Philippe out of a mental institution in France and began living in community with them. This was the first L'Arche – a community with a message of hope to offer and love to communicate. This message is being accepted and the hope spreading with already over 40 L'Arche communities throughout the world. Jean Vanier's latest book *Community and Growth* distils the experience of sixteen

years living with the weak and handicapped, preaching retreats, founding and visiting his communities. This wisdom is loosely gathered under such headings as 'Growth', 'Nourishment', 'Welcome', 'Living with every day'. It is a *Vade Mecum* for those who make the pilgrimage of community life, "people who have left their milieu to live with others under the same roof and work from a new vision of human beings and their relationships with