

Reviews

YOU ARE THE CHURCH, by James J. Killgallon; Newman Press, \$2.95

FAITH, REASON AND THE GOSPELS, edited by John J. Heaney, S.J.; Newman Press, \$4.95

The levels at which these two books are designed to engage readers differ considerably but the basic intention of both is the same: to encourage layfolk to bear that witness to Christ in the world which is their own particular right and responsibility. *You are the Church* is aimed at the not very intellectual, fairly conscientious, middle-brow Catholic who lives in the midst of people mostly not of his faith. The author believes that the extraordinary ideas about the Church that those outside still harbour come largely from the ideas of Catholics themselves. The public image of the Church can be corrected only so far as ordinary Catholics bear fair testimony to the faith. *People are the Church*. While allowing that the Church will always be misunderstood and even persecuted, the author thinks that most of the misunderstanding, at least in our society, is avoidable, or anyway not of the kind prophesied in the Bible. He gives a brief outline, then, of what the Church really is, drawing liberally on the encyclical *Mystici Corporis*, and follows this with a series of chapters on what the Church is *not*. Here he deals with such topics as sacramentals, liturgy, scripture, our Lady, church law, confession and sex. He draws our attention to the Ash Wednesday Catholic, the Catholic who comes to church only on Ash Wednesday (is this a species confined to North America?). The only major reservation one has is about the way the author talks of the Church as the *second* body of Christ. What he means, in the context (page 27), is perfectly acceptable, but in a book like this, designed to correct funny ideas among the faithful, it is surely a pity to come out with a phrase which could be very misleading.

Faith, Reason and the Gospels (of which a cheap edition is also available) is a useful collection of essays and extracts from books, all previously published, but now made readily accessible especially for undergraduates and college students. Faith itself is studied in the first four essays and it is in no spirit of theological jingoism that one reports that the British contribution considerably excels that from elsewhere. The essays by Romano Guardini and Jean Levie, S.J., are well worth reading, though perhaps not altogether free from the intellectual posturing that so often spoils what European Catholics write in discussions such as these, but the contributions by Alan Richardson (the contributors are not all Catholics) and Charles Davis are among the best things in the whole book. The latter's essay especially, reprinted from *The Dublin Review* (as it then was), displays the grace, clarity and discretion that one has come to expect from its author.

The second section is a survey of modern New Testament studies. A brief

three pages are conceded to A. M. Hunter to outline what is meant by *kerygma* (the editor should note that AV does not stand for 'Authentic Vulgate'), and H. H. Rowley, dealing with the Dead Sea literature, disposes of the various paperback pundits who may have come the young student's way (Edmund Wilson, J. M. Allegro). Form criticism is introduced by R. W. Catterall in an essay reprinted from *The Clergy Review* and the work of Rudolf Bultmann is examined at greater length by David Stanley, s.J. (who, incidentally, thinks a great deal more highly of Bultmann than many Protestant scholars do, including Dr Hunter). There are also contributions by Hugo Rahner, s.J., Floyd Filson, and Karl Adam. The last essay in this group is a 'digest' of a survey by B. Rigaux which originally appeared in *Revue Biblique* of the present state of scholarly opinion about the historical value of the gospels. The last section of the book contains two fine articles, one by Vincent O'Keefe, s.J., on the literary *genre* of the gospels, and the other by Fr Stanley, on the Gospel as 'salvation history'. There are then some excerpts from Jean Mouroux, which might well mystify more than they enlighten, and the book closes with an appendix on miracles by F. Taymans, s.J.

One has to be fairly athletic to cope with the leaps in approach and tone from one author to the next, but a book like this could be very useful as a basis for discussion of the credentials of faith by a group of undergraduates. One hopes that the publishers will bring out several more collections of the same kind.

FERGUS KERR, O.P.

LE PSAUTIER DE LA BIBLE DE JERUSALEM; Cerf, 3,20 NF.

The psalms have always had an important place in the worship of the Church, but are not much used nowadays by the laity. The importance and effectiveness of the psalms as prayer is just beginning to be appreciated through the new insight derived from the liturgical and biblical revival, and the publication for the French laity of this moderately priced psalter is most welcome. The translations are those of the Bible de Jerusalem but the explanatory footnotes are replaced by an invitational prayer which indicates the spiritual meaning of each psalm and is followed by a concluding prayer which recalls some aspect of the mystery of salvation, asks God's help and puts the theme of the psalm into its eschatological perspective. These prayers are excellent and help one to understand and pray each psalm.

This is primarily a book of prayer so that the commentary of the Jerusalem Bible itself is not missed, especially as there is an interesting introduction which draws attention to the main ideas of the psalms. Père Gelineau points out that the psalms are as relevant to us today as they were when they were composed, since they deal with eternal themes such as suffering, death, fear, hope, trust, anger and peace. Even the curses of the maledictory psalms are not so much a regrettable heritage from a savage age as an expression of the still continuing struggle between Christ and Satan and of the division between salvation and