

secondary education and the public schools, and for the public control of educational policy, combine a clear sense of what is needed to create greater equality in education with an equally clear sense of how to avoid infringing individual and sectional liberties in creating it.

Neither of the other two essays is either Radical or helpful – Professor Ian Bush's on governmental policy for science is too much concerned with a kind of detail that cannot come within the province of government, and in parts is badly confused, while Mr H. S. Deighton's on international affairs is too general and too unexceptionable to contribute much. The other four essays, though, more than justify the book, though one cannot help feeling that they would have benefited by being briefer, more fully documented, and more (for want of a better word) virile – for all of which reasons it must be added that Anthony Crosland's recent book, *The Conservative Enemy: a Programme of Radical Reform for the 1960s*, remains the best statement to date of the New Radicalism.

MARTIN REDFERN

L'ANNONCE DEL'EVANGILE AUJOURD'HUI (Collection 'Parole et Mission'); Editions du Cerf; 9.90 NF.

EVANGELIZATION ET CATECHESE AUX DEUX PREMIERS SIECLES, par André Turck (Collection 'Parole et Mission'); Editions du Cerf; 9.00 NF.

THE MINISTRY OF THE WORD, by R. E. C. Browne (Studies in Ministry and Worship); S.C.M. Press; 8s. 6d.

PREACHING AND CONGREGATION, by J.-J. von Allmen (Ecumenical Studies in Worship); Lutterworth Press; 7s. 6d.

*Parole et Mission* is a French Dominican review which seeks to bring the resources of an enlarged theology to bear on the Church's mission today. Its title reflects a special concern with the Word of God, which it is the Church's primary duty to proclaim. Its emphasis is, then, essentially kerygmatic, directed to that rendering present of God's word and work which is the prerequisite of conversion, of beginning to believe. This impact inaugurates the life of faith which is to go on developing. It presupposes therefore the whole process of catechetical instruction, and the kerygmatic impulse of a living theology must go on being renewed.

A series of conferences complements, in the usual French way, the work of the review itself, and *L'Annonce de l'Evangile Aujourd'hui* brings together, under the editorship of Père A. M. Henry, O.P., the founder and animator of *Parole et Vie*, the proceedings of the fourth of these gatherings, devoted to the subject of 'The Kerygma Today'. Père Henry remarks on the fondness of French Catholics for labels – *témoignage, engagement, communauté, parole* which have accom-

panied the various phases of religious revival in recent years. And now it is the turn of *kerygma*, echoing as it does the biblical renewal which has so profoundly affected the Church's understanding of her mission today.

Faithful to the design of the review, this symposium is both speculative and practical, in the sense that its approach to contemporary problems is always illuminated by a sound theological understanding. The first section analyses the notion and history of the *kerygma*: its place in the apostolic preaching and in the early Christian centuries (the latter subject is dealt with by Père Daniélou, S.J., with his customary synthesis of patristic learning and apostolic zeal). Père Henry gives a valuable survey of the rôle of the *kerygma* in the ministry of the Word, emphasizing the actuality it confers, the sense of reality that can be so lacking in a merely scholastic account of the mysteries of faith. A second section deals with the complexities of the world as it is – its miseries and unbeliefs, the true roots of its atheism, the effect of the scientific temper, the hopes men have for the future. Père Liégé sums up with a magnificent re-statement of the whole theme, and the discussion that followed his paper is proof of its force.

M. Turck's study, in the same series, analyses the Church's earliest practice in transmitting the faith, and, faithful to the missionary purpose of *Parole et Vie*, he is not concerned with a purely historical treatment (though his book shows every sign of an exact erudition) so much as with the evidence that primitive Christianity provides of roots that developed into the catechetical methods of later centuries. He finds two types of catechesis in apostolic times and in the first two centuries: a moral teaching, in terms of darkness and light, death and life, and equally a doctrinal teaching centred on the resurrected Christ and expanding the original *kerygma*. These two types of teaching soon merged in a single declaration: Christ is himself Justice and Light, and it is in adhering to him that darkness and death are defeated. It would be hard to exaggerate the value of these two books, providing as they do the true bases for a religious instruction that is grounded in the Word of God and in a confrontation with Christ.

Mr Browne's essay is greatly concerned with the modern problem of communicating religious ideas in terms that can be acceptable to hearers who are ignorant of, or at least are out of sympathy with, the inherited categories and vocabulary of the preacher. He has much that is valuable to say on the question of language and illustration, the use of images, the demands of a modern apologetic. Professor von Allmen, writing from within the Reformed tradition, calls his book *Preaching and Congregation*: the significant emphasis is on the conjunction. A chapter on 'The Sermon in Worship' emphasizes the 'regular combination of sermon and sacrament in the service', for 'the service is a reflection of the ministry of Jesus'. It is interesting to notice, in the ecumenical context of the series in which this book appears, how Professor von Allmen again and again sees the revival of preaching in a liturgical setting as a specific contribution by the Reformed Church to the Ecumenical Movement. He remarks that many ecumenical problems 'would have everything to gain by

not despising homiletics and recognizing the cardinal role of preaching in the life of the Church . . . even that of mariology, for what better example could we have as preachers of Jesus Christ than her who in the lowliness of her humanity received the Word and carried it within her to give to the world?’

There is scarcely need to insist on the recovery of the authentic roots of Christian preaching as an essential element in the ecumenical advance that is so providential a sign of our times, and these four books are all inspired by the sense of evangelical urgency that Pope John has in so short a time transmitted to all who call themselves Christians.

ILLTUD EVANS, O. P.

LEXICON DER CHRISTLICHEN KIRCHEN UND SEKTEN, by J. Gründler; Herder; DM 78.

This monumental work in two volumes, providing information in 2659 articles on the Christian Churches and Sects of the world, undertaken by a Catholic compiler, with a foreword by Cardinal König of Vienna, is intended to promote understanding especially by Catholics of the ‘separated brethren’, in these days of ‘Indifferentismus’ on the one hand and a new religious ‘Aktivität’ on the other.

There is an enormous amount of accurate and up-to-date information. Each article follows a similar plan: 1, an address from which information may be gained, 2, the history of the group, 3, its ‘type’ of doctrine, 4, its system of organization (e.g. ‘episcopal’, ‘congregational’ etc., with qualifications), 5, its relationship with any world organizations (e.g. WCC). Many entries under 2, 3 and 4, consist mainly of cross-references to parent groups.

Articles 0001-0019 are concerned with the Catholic Church and each of its Rites or ‘Churches’. Article 0020 begins the vast alphabetical series of non-Catholic groups. No two readers would expect the same arrangement, and in fact the present author usually takes the German title for the entry, e.g., ‘Altkatholiken’, though there is an entry under ‘Old Catholic’, but only of the ‘Old Catholic Church in America’: yet the cross-references to parent bodies usually guide the reader further. Thus the article ‘Arians’ does lead us also to ‘Puritans’ and so to ‘Unitarians’, if we are wishing to follow that line. And the index of over 11,000 names will also trace for us, e.g., Theophilus Lindsey.

The alphabetical system tends to scatter materials, though the cross-references hold them together: 2018-2036 bring material under ‘Orthodox’ in alphabetical order, and 2093-2010 represent different groups of ‘Plymouth-Brüder’; yet 0182-0188 are about ‘Altkatholiken’, while 2151, rather ungenerously, represents under ‘Pseudo-Altkatholiken’ many groups: the ‘Old Roman Catholic Church’ does not appear at all.

Under ‘type of doctrine’ a key-word is often used, e.g., ‘Pfungstsekt’ (Pentecostal), ‘Äthiopisch’ for the ‘Ethiopic’ movement among Protestant sects in S.