

always before our eyes, but we rarely see the tongues of flame at Pentecost—only the flames of destruction around the doomed cities. Twice we are told of the 'tyranny' of the Christian choice. Christ is said to be among young boys 'tyrannically present' demanding a choice (p. 62). We are told 'Christ remains just as we know him in the gospels with his *inordinate* demands, separating man from woman and woman from man' (p. 61). Here we are back over old ground; here is no peace, and here surely no anguish has been stilled. Yes, we are not meant to be lulled; the cross is not comfortable, but are we never to know that the burden can be light, and the yoke sweet?

All of us who are in the evening of life will follow Mauriac along the road to Emmaus, for on this road he can help us to regret more than anyone else that we never recognized our Saviour on the way. I would gratefully allow Mauriac to carry my humble request that the Lord should stay and eat with us. I know he would persuade him better than I could, but I think I would choose another emissary to carry my gift to the cave at Bethlehem.

G. T. GRISEWOOD

PRAYERS FROM THE PSALMS. Arranged by Hubert McEvoy, S.J. (Burns Oates; 6s.)

A little treasure of a book. It is like one of those lovely Chinese boxes holding innumerable tinier boxes, but in reverse. It is small and compact, but opens out wider and wider vistas of thought and spiritual enlightenment to the reader.

With the increasing emphasis on the significance of the liturgy, the popularity of manuals of devotion is on the wane. The psalms, we know, are a source of prayer as well as an ideal prayer in themselves. They cover all walks of life and every human need, but not everyone has the time or ability to search out suitable extracts, to fit the necessities and desperations, or the exhilarations and perplexities of the moment.

Father McEvoy has done this so invitingly that, instead of finding ourselves bogged down by our lack of receptivity to the inspired word, we are actually encouraged to study the psalms more deeply and make their praise, petition and intercession our own.

Specially to religious who wish to unite themselves more intimately with the *opus Dei*, but are perhaps hampered by inadequate knowledge of Latin or lack of time to ponder the true meaning of a translation, this little book will be valuable.

P.C.C.

THE BAPTISMAL SACRIFICE. By George Every, S.S.M. (S.C.M. 'Studies in Ministry and Worship' 14; 9s. 6d.)

This is an absorbing and informative book, but in the last resort rather disappointing. The theme is outlined in the preface: what light

can the close link between baptism and eucharist in the early Church throw on our contemporary problem of 'indiscriminate baptism'—parents offering their children for baptism when their own faith and motives are at best doubtful. The author rightly rejects a rigorist attitude, but finds the problem a real one, perhaps even more pressing to his fellow Anglicans and to continental Catholics than to Catholics in this country. His concrete suggestions are, very briefly, that if baptisms were performed in an eucharistic setting, the link between the two sacraments would be far more clearly emphasized, and the responsibilities of Christian life and parenthood less easily forgotten. He also meets some of the practical difficulties which his suggestion raises in the context of the Anglican rite.

So far, so good. There is a genuine apostolic concern for the problem, and the solution is clearly along the right lines. The disappointment arises first because much of the book seems only loosely attached to this main theme. Indeed, one gets the impression that several chapters were originally written as independent liturgical essays and have not been properly integrated into the book. Moreover, to solve satisfactorily a practical pastoral problem of this sort, not only the liturgical but also the strictly theological aspects must be dealt with—for example, the theological connection between baptism and eucharist, the notions of baptism *in fide parentum* and *in utero matris ecclesiae*, and the theological treatment of the difference between the priest's and the people's offering in the mass. Such considerations are not entirely absent, but they do not receive enough attention.

Overcrowding is another cause for disappointment. All the subjects touched on are important, there are valuable gatherings of material, especially in the chapter on the eucharist, and Br Every's comments are often illuminating. But to pack so much into 111 pages inevitably leads to sketchiness and questionable generalizations. It will not do, for instance, to say that 'the western theology of the atonement was built up to justify and interpret the accepted ways of worship' (p. 91), despite the appendix on pages 107-111 to support the statement. And the two forms of the *orate fratres* from Syrian rites quoted on page 90 quite patently do not display that contrast with western forms which Br Every claims for them. But perhaps one's final thought is not criticisms such as these, but the hope that Br Every will write further and in detail on these themes. For he has said much that is valuable, and clearly could say a great deal more.