

converted is only too common among men and women of good will, and the public in greatest need of re-education regarding 'faith-tensions today' is only too rarely reached, being a public with little thirst for knowledge of abstract realities, little incentive to search for truths that cannot be reified. Fr Bullen's book will, I fear, prove to be of only marginal value to precisely the very public it most desires to address—the Christian, and particularly the Catholic, parents who are in fact those least likely to purchase religious literature unfamiliar to their taste and uncongenial to their very concrete method of thinking. It is the parish priest, to whom just possibly these parents may turn when they are puzzled by the faith-problems burgeoning in their families, who is likely to find Fr Bullen's book most useful. He will find it eminently suitable for use in discussion groups.

In chapter seventeen, 'Understanding Sexuality', the author tries to help parents to con-

vey the meaning of sexuality to growing children. He misses the point, however. In my experience, it is not only wrong but even harmful to imply to either a child or an adolescent that sexuality is a physical activity, based on a love relationship, which is aimed wilfully at future parenthood—in other words, is an *entirely* procreative act of two people in love with each other. It must be stressed that sexual relationship should have lovemaking, literally the 'making of love', as its aim, not only the making of children. In fact, the 'making of love' should be emphasised as being its highest aim, I deeply believe.

The rest of the book I see as a lucid restatement of what should be common knowledge . . . which will be prevented by its format from having the impact it aims for. Weekly leaflets, handed out with the parish news bulletin, might realize its objectives more satisfactorily.

CATHERINE ECKERSLEY

**SO YOUR WIFE CAME HOME SPEAKING IN TONGUES? SO DID MINEI**, by Robert Branch. *Hodder and Stoughton*, 1974. 123 pp. 45p.

In its unpretentious way, I think this may be one of the most important books so far written on the 'charismatic movement', if only because it abounds in honesty and humility, two qualities strangely lacking in most of the literature. It is a straightforward account of the agony undergone by a devout man whose wife became involved in a 'charismatic' group. Their marriage very nearly broke down under the strain. But, in the outcome, both learned a new depth of love and generosity, which enhanced both of them immensely, leading both of them beyond the prejudices with which they started, one for and the other against the 'charismatic movement'.

The message of the book is loud, clear and necessary: the 'charismatic movement' is a fact. It is too late to ask whether it should

have happened, it *has* happened. We have got to learn to live with it, whether we like it or not—just as one has to learn to live with earthquakes and falling in love and other such hazards of life. Even if (*per impossibile*) the movement were wholly good, its adherents would still need to learn how to grow in love; even if it were (equally *per impossibile*) wholly bad, its opponents would still have to seek out with regard to it how in the particular case 'all things work together for good for those who love God'.

Of course the work of spiritual and doctrinal discernment remains as urgent as ever; but there is more chance of its being done fruitfully if we can prevent the church simply splitting into charismatics and anti-charismatics. There is more to the christian life than that!

SIMON TUGWELL, O.P.

**THE GOSPELS FOR PREACHERS AND TEACHERS**, by Franz Kamphaus. *Sheed & Ward*, London, 1974. 386 pp. £8.

Finely translated by David Bourke, this book could do a great deal for those who are perplexed about how to make the transition (to quote the German title) *from exegesis to preaching*. The author, who is a priest, now lecturing in pastoral theology at Münster University, wrote it as a result of his own difficulties in relating modern biblical research to his weekly Sunday sermons.

He begins by presenting a very middle-of-the-road Catholic account of modern exegetical assessment of the Easter stories, citing standard

authorities but wearing his learning lightly. In a second phase he demonstrates how little most Easter preaching has to do with the Easter stories thus properly interpreted—he draws upon German anthologies of sermons and preachers' handbooks, but the predominantly apologetic and moralistic rhetoric is familiar; and he suggests, without giving sermons, the lines along which a preacher who has meditated the exegesis might proceed. He repeats this process with the miracle stories and then with the infancy narratives.

The final chapter is more reflective. There, Professor Kamphaus insists on the necessity of historico-critical exegesis for the preparation of sermons but highlights the difference between exegesis and preaching and reminds us of the limits of exegesis. He goes on to encourage us to think of preaching as above all kerygmatic, an affirming of the Eastern message, and he concludes with some reflections on the importance of stressing the historicity of Jesus but also of preaching in a way which will measure up to the realities of the present.

It is obvious, then, that by far the greater part of the book is practical analysis of the preacher's raw material, followed by specific criticism of the sort of vaguely edifying uplift

and pious waffling to which the preacher resorts when the sense of the gospel text which the lectionary imposes on him eludes his understanding. Unfortunately, the Roman lectionary has been completely revised since the original edition of this book, and the gospel texts studied are in some cases no longer read on Sundays. But the book was never meant to save the preacher work by boning the Sunday lectionary for easier digestion. On the contrary, it is intended to disseminate a method by confronting the sermon which wanders away from the given text with the current exegetical material on that text. It would be in the shock of perceiving the gap that the preacher could begin to learn.

FERGUS KERR, O.P.

**MORAL EDUCATION**, by Norman J. Bull. *Routledge & Kegan Paul*, London. Paperback 1973. 183 pp. 95p.

In the past few years there has been a great surge of books about moral education. A *Journal of Moral Education* was started in 1971. This book was first published in hardback in 1969. Those expert in education may position it within the field of recent discussion sustained by Wilson, McPhail, Wright, etc. They would probably assess Norman Bull's stages of child development, the place he gives to reason, emotion and attitude in morals, his appreciation of the relationship between moral education and religious education, and so on. Those non-expert, but involved in education, as are so many priest managers and governors, could well learn from the pattern of this book. Despite our clerical study of Moral Theology and our vast support of a school system directed professedly to moral education, the majority of our clerical school governors have probably never seriously considered the evidence for stages of child development in morality, development of conscience, the place of authority in teaching. Catechetically, we

were trained on the penny catechism and our Moral Theology helped us not at all. Our late start in life is reflected in Part Five of the General Catechetical Directory on 'Catechetics according to Age Levels'.

Norman Bull's *Moral Education* is mainly analysis. He does not give precise material for use with each specific age-group. The book is based upon his own research project into moral judgement. He uses a general Piagetan development scheme, but feels that Piaget is wrong about heteronomy, the external morality derived from various adult authority systems. Norman Bull sees internal morality, autonomous morality, deriving and developing from benign heteronomy and not only from reciprocity. This thesis should please the traditionalists. As one entry to this important field, here in a book which should help parents and priests, as well as teachers, to understand what they are trying to do.

JONATHAN FLEETWOOD, O.P.