

EXTRACTS

LUMIÈRE ET VIE (Saint Alban-Leyesse; Savoie; 250 francs a copy) devotes its twenty-seventh issue to 'Baptism in the New Testament'. The major part of its 144 pages is taken up by Père Duplacy's article on Salvation by Faith and Baptism in the New Testament. His introductory remarks show the immediate relevance of the question for our own times.

On May 7th, 1943 . . . Karl Barth gave a lecture on: The doctrine of the Church on Baptism. This lecture had considerable repercussions in Protestant circles. In opposition to the general tradition of the reformed Churches, the eminent theologian rejected the custom of child baptism in the name of Holy Writ. Baptism being for the New Testament the sacrament of faith, the Church ought not to baptize human beings incapable of having faith. Essays and controversies were multiplied in the heart of Protestantism; the stir aroused by this vigorous assertion has not yet died down.

In Catholic circles, from a different angle, the problem of the relation between baptism and faith is also an actual question. Enriched by her experience of the world, the Church has condensed in the Code of Canon Law the essentials of her rules concerning the baptism of children. But pastoral experience in dechristianized or worldly circles such as that of the Finaly children has posed the question of baptism and faith in a special manner for christian opinion. From both sides theology is invited to take up once more the examination of a problem which is certainly not unknown but which has never before been treated fundamentally.

The author considers tentatively the main texts in the New Testament and he is followed by Père Giblet on baptism as the sacrament of incorporation into the Church, and Père Tremel, O.P., on incorporation into Christ.

LA VIE SPIRITUELLE for August-September also contains a baptismal article. Père Bonduelle, O.P., this time is concerned with the name given at baptism. Is one obliged to give the name of a saint to the newly baptized? The Ritual demands a 'christian name' and this appears to mean the name of 'a saint'. But 'saint' is not to be taken in its strict sense of an officially canonized person. For, as Père Bonduelle points out, the Roman Martyrology contains the names of many who were not even regarded as particularly holy but the anniversary of whose death was thought to be important. And the Martyrology appears to be the mine for Christian names. Incidentally he has some trenchant remarks about the possible reform of the Martyrology.

Some speak of a revision of the liturgical martyrology. We do not complain of that. But we think it rather a tall order! What will be the principles of the undertaking? Will it only attempt to correct the innumerable errors that the better historians have pointed out? Or will it opt for a reconsideration of the principles by which the venerable lists have been established?

SURSUM CORDA, the Australian review for priests and religious, is a useful and 'down to earth' spiritual journal. In the July issue Fr Herring, C.P., deals with the question of the gifts and mental prayer for the priests and religious who by their very mission are destined to be overwhelmed by cares and weariness.

Priests and religious find their time for formal prayer lessened because the number requiring their ministrations have increased, as also have their needs. Even when free to attend to prayer, spiritual reading, conferences and such like, frequently neither priest nor religious is in 'the mood' for these things. Their most earnest efforts at meditation and mental prayer are hindered by a tired mind and a fatigued body. Even morning prayer and morning Mass become almost a signal to continue one's sleep.

The problem is a common one to almost all clergy and religious. And the first answer given by Fr Herring is basic.

It is to this life of activity in the apostolate that we are called. We are called by God. God has chosen our work for us.

And the practical answer is to be found in the gifts of the Holy Ghost who comes to strengthen our Faith and our Charity in the work of the apostolate to the degree to which the demands of the divinely appointed work require.



BOOK REVIEW SUPPLEMENT

THE EUCHARIST AND THE CONFESSIONAL. By F. D. Joret, O.P. (Blackfriars; 12s. 6d.).

The governing idea of this book is that grace in one form or another flows through our lives and we shall best understand the sacraments by first understanding the manner of God's communion with his creation. Therefore the first chapter is entitled *The Sacrament of God*. 'The gift of God is himself, and it is grace which flows from him into our soul.' Father Joret is blunt and direct and this is most welcome: 'We must beware of underrating these symbolic utterances on the plea that they are just figures of speech. They are the actual expressions our Saviour