

blind him to the fact that we worship Christ in the Eucharist, and we also believe that it is the Christ who reigns in heaven whose final triumph it foreshadows, and who gives the present rite its power and efficacy.

Might I also suggest that there is a corresponding inability to understand the Catholic doctrine of the grace given by the sacraments? This is not a sort of magic fluid, but a sharing of the Christ-life so that 'I live now not I, but Christ liveth in me'. I cannot be certain from Mr Wakefield's book whether any such new life or new creation is admitted by himself and the Puritans. Some passages suggest the contrary. He seems to say that our oneness with Christ is no more than a common possession of human flesh, together with a right to the glory Christ has won for us.

This book fills a gap in the history of Protestant spirituality. It seems, moreover, to show that the principles of Puritan spirituality, apart from their Calvinist views on the Sacraments and the Church, are sufficiently Catholic to be easily harmonizable with our own.

H. F. DAVIS

WHAT IS LITURGICAL PREACHING? By Reginald H. Fuller. *Studies in Ministry and Worship*. (S.C.M. Press, Ltd.; 6s)

The re-discovery of the riches of the liturgy in our own time has brought with it a re-discovery of the importance of the word in Christian worship, and so of the sermon. The sermon, with the pulpit, has wandered a long way from home and in the process has lost much of its value. 'When the sermon is divorced from its proper context in the liturgical action it . . . becomes intellectualism, moralism or emotionalism.' That is true and the same disease is to be found among us as among members of the Church of England for whom Dr Fuller writes.

Rejecting various kinds of sermon—and his descriptions of them are both true and witty (the gospel of the deaf-dumb man being used to boost support for deaf and dumb societies)—he answers his own question thus: 'The purpose of the sermon is to extract from the scripture readings the essential core and content of the gospel, to penetrate behind the day's pericope to the proclamation of the central act of God in Christ which it contains, in order that the central act of God can be made the material for recital in the prayer of thanksgiving.' With this statement the author has penetrated to the very heart of liturgical preaching and it is in fact the principle upon which his whole book is based. He proves to be his own best expositor, as he shows by his sample sermon-plans (worked out according to the lectionary of

the Book of Common Prayer) with which the second part of the book is filled.

We believe that Dr Fuller has expressed an important truth which can be accepted as a principle but he has a fondness for absolute categories with which one cannot entirely agree. He seems to want to bring back the sermon *always* to the *magnalia Dei*. It would seem that if this were carried out rigorously it would lead to a certain monotony. Again, he does not distinguish between the more solemn seasons of the year, e.g. Paschaltide and Christmas when the Church is proclaiming and re-presenting the great mysteries of salvation, and the 'ordinary' seasons and the non-mystery feasts (such as those of the saints), when it would seem that the preacher should be allowed a greater freedom. For there *is* a need to instruct the people on doctrines that do not fall readily within the liturgical scheme, there *is* a need to expound the scriptures to them, and moral exhortation may very well have its place. Dr Fuller would I think agree with much of this and would argue that if the essential liturgical preaching is being done, then these things fall into their right perspective. As he rightly insists, Christian morality is the outflow of Baptism and it is with that in mind that we should expound many passages of the epistles which have Baptism in mind. Incidentally, he makes the necessary distinction between the epistles and gospels and suggests the appropriate treatment for both.

There are several other matters in this short book of considerable interest and although Dr Fuller does not always write elegantly (there is a very clumsy phrase at the top of page 29), he is always worth reading. Although he writes within the context of the Anglican liturgy and has a few statements that Catholics cannot endorse, any Catholic priest will profit from a reading of his book.

J. D. CRICHTON

PRAYER IN PRACTICE. By Romano Guardini. (Burns Oates; 10s.)

Few Catholic writers of modern Germany are more influential than Mgr Guardini, and several of his works are fortunately now available in English. This introductory book on prayer, written in simple and direct language while avoiding trivialities, is a most welcome addition to books on this subject. Prayer is presented as a life, whose development is necessary for true spiritual growth. It must be prepared by recollection (ch. I); it can be understood only in relation to God, One and Three (ch. II and III). Subsequent chapters treat of oral prayer and contemplative prayer, prayer to the saints and in time of need, liturgical prayer and private prayer. Although the terminology used