

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 MINE!, 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.