

of the struggles and teaching of the early Fathers to our present situation. Miss Ward has succeeded in giving us a most stimulating study of the character and development of the early Church through the lives of these men. In so doing she challenges us, in our passivity, to reflect that, as they were once the Church militant, so we are now.

JOYCE WHALE

MAN, THE SAINT. By J. Urteaga Loidi. (Scepter; 15s.)

Fr Urteaga is a Doctor of Law and a Doctor in Theology. He is also a spiritual director of wide experience. He wrote, *Man, the Saint*, his first book, five years ago, and it was highly praised in such eminent journals as *L'Osservatore Romano* and *Libri D'Oggi*. The original Spanish version is in its seventh edition.

*Man, the Saint* is no ordinary book. It was not written for theologians or moralists, but for the man in the street. Though it bristles with sound doctrine, it is a cry from the heart, an appeal to the 'restless and the rebels, to those who are dissatisfied with their own lives and the lives of others'. The author admits that his pages are written in 'spasmodic outbursts, without any attempt at style or rhetoric, without any external or formal unity'. But a unifying principle is there throughout. It is the concept of holiness. 'What I want to do is to help you to see and understand the enormous importance of the human factor in the Christian and in the saint. So we will speak . . . of what every man has in him, and what he must sanctify.' For nowadays, when everything is examined and criticized, supernatural virtues must be grounded more than ever before on genuine natural virtues, practised supernaturally.

'The Whip', 'You too can be a soldier', 'Into the deep', 'An age on fire', are some of the provocative titles in the page of contents. And every section, based on an appropriate text, is crammed with salutary comment, keen observation, and practical application. Nor is the author afraid to be caustic or uncomfortably personal. Every weapon in his armoury must be used to force home a point.

*Man, the Saint* is a book to be taken in small doses. As a last-thing-at-night book, it could serve as an acute examination of conscience. But not every soul will be able to appreciate the author's downright, often kaleidoscopic, approach to things as they are. He has no use at all for smugness or pietism. He might be described as the iconoclast of sham spirituality.

Fr Urteaga's name has been linked with those of Péguy, Blois, and Papini, presumably because he has had the courage to emphasize the importance of every natural attribute in the plan of human perfection, and to demonstrate that religion and life were never intended to be kept in separate compartments. But his theology and profound, if often

fiery, faith are a sufficient guarantee against any suggestion of mere humanism or literary dilettantism.

On the whole the English translation reads well enough, though in places the staccato style is oppressive, though probably inevitable. And surely the long and unsightly litany of references could have been avoided.

E.E.

SAID OR SUNG: An Arrangement of Homily and Verse. By Austin Farrer. (The Faith Press; 16s.)

Dr Farrer is a Fellow and the Chaplain of Trinity College, Oxford. He lectures in the university in divinity and philosophy, and has written, in a style generally admired, several books on philosophy and scripture. The latter are often said to be 'out of the main stream', which seems to mean that he spares the footnotes (acknowledged on the cover of this book) and uses the space to raise some very pertinent and acute questions on the Bible, and supply the sort of solutions which, we suspect, tend to be outside the range of the general traffic in the main stream, for the present at any rate.

Anglican biblical scholars have never strayed far from the Catholic view that the scriptures are a unity, both in themselves and as a centre from which theology and the life of the individual Christian must grow. While some of their attempts have sometimes appeared a bit artificial, with Dr Farrer the fissure never appears. His studies in the gospels are a Christian's exploration into the inspired minds of the evangelists: his biblical theology is the way in: it is his sympathy with that mind, not, as with some, an attempt to tidy up the loose ends of a purely scientific scholarship. This integrity is one of the exciting things about this book. Here is a devout Christian peering into the mysteries of scripture and preaching about what he sees to his congregation. We want to call it good scientific exegesis, and we want to say it is spiritual guidance of a high order, and we want to say that both are one and the same thing for him. And we marvel at this, for so many of us find it hard to make our meditations and our studies in scripture one.

The book cover holds out these sermons as an example to preachers. We all, preachers and congregations alike, are agreed that many sermons are ugly artificial things that stick out of the liturgy like a sore thumb. Dr Farrer has already suggested (in *The Crown of the Year*) that for early masses on Sunday the priest might compose a paragraph, out of clear thinking and a little charm, to be read out as a sermon to last no more than a minute and a half. I think this preacher must always write his sermons out. A previous chaplain of Trinity—the late Mgr Knox—would have approved of his method and certainly his style.