

THE GOSPEL IN SLOW MOTION. By Ronald KNOX. (Sheed and Ward; 8s. 6d.)

JESUS IN HIS OWN WORDS. By Harold Roper, S.J. (Longmans; 12s. 6d.)

*The Gospel in Slow Motion* is not a continuous commentary like the two other 'slow-motion' books, it is a more or less haphazard selection of conferences on the Sunday Epistles and Gospels. In every other way it follows the lines of its two predecessors; it was addressed to the same schoolgirl audience and contains the same kind of local colour and topical allusions.

Yet in spite of these limitations what a first-rate example it is of the way to preach to any audience. Monsignor Knox gets into the minds of his hearers and makes them think by thinking with them. No conventional clichés, but language which strikes immediate sparks; no ideas which may once have been freshly thought but have long since become semi-mechanical repetition, but living ideas which bring to birth living thoughts in the listener's mind. He explains abstract things by the concrete, intimate and personal in a most attractive and arresting way. The sermon on *Alive to God*, for instance, makes us see our place and responsibility in God's creation as no tedious explanation of freewill could ever do; 'we alone in a listening universe say "no" to Him'. How moving is his description of the childhood of our Lord and the true humanity of his growth in knowledge under our Lady's loving teaching! When he handles most difficult extracts from St Paul's Epistles, how skilfully he gives just the background of thought which will make the passage intelligible, and then in the light of it analyses the Apostle's words and applies their meaning to the personal situations of his hearers. One small criticism: In I Corinthians 3, 6-10 (p. 88) St Paul does *not* mix his metaphors.

As its name implies, *Jesus in His Own Words* is a chronological arrangement of all the recorded sayings of Christ, connected by just sufficient commentary to explain them and the circumstances in which they were spoken. The chronology followed is that of Père Lagrange's *Harmony* and the text is that of the Westminster version.

The object of this *diatassaron* is to make it easy for Christians and non-Christians alike (the author writing from Bombay evidently has Indian catechumens much in mind) to become acquainted with our Lord's sayings as they were uttered, and in so doing to deepen by prayer and meditation their knowledge of him and of his teaching.

The book is a suitable one to keep at hand for meditation; it will also prove useful to preachers and teachers. The compilation has been done with skill, and the explanatory and interpretative comments are to the point and never over-long.

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