

The final chapter is more reflective. There, Professor Kamphaus insists on the necessity of historico-critical exegesis for the preparation of sermons but highlights the difference between exegesis and preaching and reminds us of the limits of exegesis. He goes on to encourage us to think of preaching as above all kerygmatic, an affirming of the Eastern message, and he concludes with some reflections on the importance of stressing the historicity of Jesus but also of preaching in a way which will measure up to the realities of the present.

It is obvious, then, that by far the greater part of the book is practical analysis of the preacher's raw material, followed by specific criticism of the sort of vaguely edifying uplift

and pious waffling to which the preacher resorts when the sense of the gospel text which the lectionary imposes on him eludes his understanding. Unfortunately, the Roman lectionary has been completely revised since the original edition of this book, and the gospel texts studied are in some cases no longer read on Sundays. But the book was never meant to save the preacher work by boning the Sunday lectionary for easier digestion. On the contrary, it is intended to disseminate a method by confronting the sermon which wanders away from the given text with the current exegetical material on that text. It would be in the shock of perceiving the gap that the preacher could begin to learn.

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**MORAL EDUCATION**, by Norman J. Bull. *Routledge & Kegan Paul*, London. Paperback 1973. 183 pp. 95p.

In the past few years there has been a great surge of books about moral education. *A Journal of Moral Education* was started in 1971. This book was first published in hardback in 1969. Those expert in education may position it within the field of recent discussion sustained by Wilson, McPhail, Wright, etc. They would probably assess Norman Bull's stages of child development, the place he gives to reason, emotion and attitude in morals, his appreciation of the relationship between moral education and religious education, and so on. Those non-expert, but involved in education, as are so many priest managers and governors, could well learn from the pattern of this book. Despite our clerical study of Moral Theology and our vast support of a school system directed professedly to moral education, the majority of our clerical school governors have probably never seriously considered the evidence for stages of child development in morality, development of conscience, the place of authority in teaching. Catechetically, we

were trained on the penny catechism and our Moral Theology helped us not at all. Our late start in life is reflected in Part Five of the General Catechetical Directory on 'Catechetics according to Age Levels'.

Norman Bull's *Moral Education* is mainly analysis. He does not give precise material for use with each specific age-group. The book is based upon his own research project into moral judgement. He uses a general Piagetan development scheme, but feels that Piaget is wrong about heteronomy, the external morality derived from various adult authority systems. Norman Bull sees internal morality, autonomous morality, deriving and developing from benign heteronomy and not only from reciprocity. This thesis should please the traditionalists. As one entry to this important field, here in a book which should help parents and priests, as well as teachers, to understand what they are trying to do.

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