

pages of first-rate exegesis of St Athanasius's teaching on the Trinity.

The translation is workmanlike and succeeds in its purpose of making St Athanasius's teaching clear—not always an easy task. A little time in Canon Lebon's company is sufficient to inspire complete confidence in his scholarship and sane judgment. Priests and theological students will welcome this work and profit much from reading it. Our only regret is that the Greek text was not printed as well.

J. D. CRIGHTON

LA PROPHETIE (Somme Theologique de St Thomas d'Aquin), traduction, notes et appendices par le R.P.P. Synave, O.P. (+) et Pierre Benoit, O.P. (Desclée; 115fr.)

The latest volume of the *Summa* in the edition of the 'Revue des Jeunes' comprises IIa IIae, questions 171-178. The Latin text is given immediately below the French translation, together with over 40 pages of 'notes explicatives' and more than 100 of 'renseignements techniques'; in addition there are a bibliography and adequate indexes. The subject-matter is St Thomas's detailed treatment of the 'charismes', as inspired by I Corinthians 12, 4 ff., and in particular, the gift of Prophecy. In an informative preface Père Pierre Benoit brings out the relevance of St Thomas's teaching in this part of the *Summa* to modern biblical studies; he pays tribute to the late Père Synave, whose premature death cut short his work, and indicates the portions of the book for which each has been responsible.

The importance to the Scripture student of the doctrine here expounded can hardly be exaggerated. It is the *locus classicus* for St Thomas's teaching on Inspiration and Revelation, teaching which has recently been officially commended by Pope Pius XII in his Encyclical *Divino afflante Spiritu*. But what makes this volume especially noteworthy is the long Appendix II written by Père Pierre Benoit. Having made it clear that the 'gift of prophecy' and 'scriptural inspiration' are two distinct 'charismes', not therefore to be confused with one another, Père Benoit then goes on to expound in a masterly manner the Thomist account of biblical inspiration. What results is a clear, though in places extremely subtle, piece of argumentation. While upholding to the full the traditional Catholic teaching on the extent of the Holy Spirit's authorship of the Bible, his emphasis on the psychological factors affecting the no less real human authorship enables him to propose a theory of Biblical inerrancy satisfying alike to devotion and common sense. The Catholic rule of faith and the directives of the ecclesiastical Magisterium are accorded their all-important place, while they are shown in no way to interfere with the use of methods proper to scientific exegesis. No work can be more warmly recommended to those in search of an accurate account, in compendious form, of the Church's attitude to Holy Scripture.

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