

THOMAS D'AQUIN: SOMME THÉOLOGIQUE. Tomes 1 and 2. Paris, Cerf, 1984. pp. 966 and 827. Price not given.

There cannot be any real knowledge of the theological (and philosophical) thought of the Middle Ages without study of the *Summa Theologiae* of St. Thomas Aquinas. But there are obviously people who would like to acquire such knowledge but who are unable to cope easily with medieval Latin, or with the Latin language at all. In this country there is the fine multi-volume translation, with the original Latin text, edited by the Dominican Fathers and furnished with valuable introductions, notes and appendices. In France the needs of would-be students of medieval theology are being met by the publication of a four-volume French translation (without the Latin text), the translation being accompanied not only by explanatory footnotes but also by introductions both to the *Summa Theologiae* in general and to each of the main treatises. To secure consistency there is only one translator, Father A.-M. Roguet, and one overall coordinator, Father A. Raulin. The introductions, however, are by a variety of authors. The two volumes which appeared in 1984 cover between them the first part and the first part of the second part (*Prima Secundae*) of St. Thomas's work. The other two volumes, scheduled to appear in 1985, will cover the second part of the second part and the third part. For reasons explained in the text the so-called 'Supplement' is omitted.

At the beginning of the first volume Father M. -J. Nicolas provides an account of the life and work of St. Thomas, an extended treatment of his characteristic theses, valuable 'vocabulary' (explanations of technical terms employed by St. Thomas), and other introductory material. Short accounts of writers mentioned by St. Thomas in his *Summa* are supplied by Edith Neyrand. The authors of the introductions and notes have in mind explanation, elucidation, rather than argument on behalf of this or that theological or philosophical position.

The volumes are handsomely produced, a credit to the publishers. The text of the translation is printed in two columns on each page and is easy to read. As for the footnotes, the print is inevitably small, and as the lines go across the whole page, it is not so easy for the eye to follow. At the same time, the convenience of having the footnotes on the relevant pages, rather than grouped together at the ends of volumes, far outweighs any disadvantage.

This French edition of the *Summa Theologiae* is undoubtedly a valuable instrument for students of medieval thought in general and of St. Thomas's thought in particular. It is a labour of love, and one wishes it lasting success.

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JESUS: WHO HE IS—AND HOW WE KNOW HIM by E.L. Mascall. Darton, Longman and Todd, 1986, pp. 56. £1.95.

This is a very brief book dealing with a vast and complex problem. The sense of its brevity is enhanced by the fact that so much of it is a reiteration in small compass of things that have already come from Dr Mascall's pen in the course of the last thirty years. Thus Chapter 2 (in praise of Professor Moule) covers the same ground in much the same form as *Whatever Happened to the Human Mind?* pp. 55ff. Chapter 3 attacks the methodology of New Testament scholars (cf. *Theology and the Gospel of Christ* Ch. 1), Braithwaite (cf. *Words and Images* Ch. 3), van Buren (cf. *The Secularisation of Christianity* Ch. 2) and Lampe (cf. *Whatever Happened to the Human Mind?* pp. 97 ff.). The same quotations and the same arguments are brought together here *in nuce*.

For anyone who has read Dr Mascall's earlier works, nothing new is forthcoming. But the more significant question is: Is the point that Dr Mascall wants to make so important and so valid that we should welcome its repetition in this way? The basic conviction on which he wants to insist is that Christian faith is belief in the Jesus who

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