

ST THOMAS AQUINAS: SUMMA THEOLOGIAE. Latin Text and English Translation, Introduction, Notes, Appendices and Glossaries. Vol. XXI: Fear and Anger (Iallae xl–xlviii), John Patrick Reid, O.P., pp. xxv + 194. Vol. L: The One Mediator (IIla, xvi–xxvi), Colman E. O'Neill, O.P., pp. xxvii + 270. Vol. LIV: The Passion of Christ (IIla, xlvi–lii), Richard T. A. Murphy, O.P., pp. xx + 230. *Blackfriars*, London: *Eyre and Spottiswoode*; New York: *McGraw-Hill*. 42s. each.

Superficially, questions xl to xlviii of the *Prima Secundae* might seem to be of little interest to the twentieth-century theologian; it would be easy to dismiss them as mere psychology and out-of-date Aristotelian psychology at that. Nevertheless, as Fr Reid points out in his introduction, St Thomas is thoroughly modern in his recognition of the importance of psychology to the moral theologian and thoroughly Christian in refusing to dissociate the working of grace from that of nature. Nevertheless, the thirteenth century is not the twentieth, and Fr Reid very wisely provides appendices dealing on thoroughly modern lines with such topics as emotional interaction, emotional psychopathology, psychological causality and somatic reactions, as well as with St Thomas's sources. This volume contains only the last part of the treatise on the passions, covering the *passiones irascibiles* ('contending emotions' in Fr Reid's rendering), of hope, despair, fear, daring and anger; 'hope', it need hardly be remarked, is here not the second theological virtue, but the emotion common to man and the brutes and specially abundant in the young and the inebriated (xl, 3 *et* 6). The translation is on the whole close in construction to the original, but wise latitude has been exercised in choosing equivalents for technical terms; thus *passio* becomes 'emotion' throughout, while *bonum* and *malum* are generally rendered as 'agreeable' and 'disagreeable' respectively. Two interesting points made by the translator are (1) that St Thomas has little to say about 'anxiety', that current theme of contemporary psychopathology (p. 34), and (2) that it was not until the end of the Middle Ages that mental disorders came to be regarded as preternatural, and that witchcraft and diabolism were the near-obsession of the fifteenth and sixteenth rather than of the thirteenth century (p. 159).

Questions xvi to xix of the *Pars Tertia* provide a perfect example of linguistic analysis *cum* (and not, as so often today, *sine*) *fundamento in re*, and they form an admirable, and indispensable, prelude to the subsequent discussion, in questions xx to xxvi, of Christ's subjection to the Father, his prayer, his priesthood, his predestination, his adorability, and his mediatorship. Fr O'Neill confessedly, and perhaps

wisely, decided to range, according to need, between literal and very free translation of the original Latin, but at times he provides almost a commentary rather than a translation or even a paraphrase. Thus in xvi, 6 *ad 1m* *Non tamen est idem modus significandi* becomes 'But the concrete term "person" and the abstract term "nature" signify two distinct concepts which we must use when thinking about a divine person.' In xvi, 6 *ad 2* '*albedo aut nigredo*' is twice rendered as 'whiteness or quantity'. In question xxiii but not invariably '*non conveniat*' becomes 'theological reasons forbid'. There is of course no harm in variety of translation when the Latin is opposite for reference, but the reasons for the variety are not always easy to see. The appendices are most useful; they include discussions of such relevant matters as signification and supposition, the unity of *esse* in Christ, the problem of his human autonomy and his human consciousness, merit, priesthood and adoptive sonship. It is unfortunate, but inevitable and understandable, that the two previous volumes, which this volume presupposes, could not be published before it.

St Thomas's outlook on the redemptive work of Christ is noteworthy specially for its breadth and inclusiveness; instead of taking sides, as so many theologians have done, in favour of one of the many models which have been suggested for its interpretation – substitution, satisfaction, liberation and the rest – he takes each as expressing some aspect of Christ's work, applies it analogically and carefully states how much of its normal content does and does not go over to the unique Christological case. The treatise on the Passion (III, xlvi–lii) thus provides a striking example both of analogical discourse and of the method of distinction; like many modern writers, the Angelic Doctor repeatedly states that a particular statement is true in one sense and false in another, but, unlike many modern writers, he is at pains to explain minutely what these senses are. The translation is unspectacular but enlightening, though there are a few strange renderings, such as 'atones' for '*satisfacit*' in xlviii, 2c, and an isolated rendering of '*hostiam*' by 'sacrifice' instead of by 'victim' in an article (xlviii, 3) where 'sacrifice' is repeatedly and naturally used for '*sacrificium*'. These are, however, small points, easily clarified

by a glance at the Latin. More seriously questionable are two definitions in the glossary: in spite of a reference to Fr De Vaux, 'sacrifice' is defined as destruction; and 'hypostatic union' is defined as 'the union between the godhead and man' (which sounds heretical) instead of as the union between manhood and God, or, better, the union of godhead and manhood in the one divine Person of the Word. (Incidentally, it is an interesting task to compare the definitions of the same terms in the glossaries of different

volumes.) There are helpful appendices on the abandonment of Christ, the chronology of the Passion, the descent into hell, and the responsibility for Christ's death (topical, in view of Vatican II *De Judaicis*), and an interesting one, not strictly relevant to St Thomas, on the archaeology and architecture of the basilica of the Resurrection at Jerusalem.

Occasional misprints have been observed but none of much importance.

E. L. MASCALL

LAY PEOPLE IN THE CHURCH by Yves Congar, O.P. *Geoffrey Chapman (Deacon Books) 25s.*

THE LAITY, the People of God by John M. Todd. *Darton, Longman and Todd (Where We Stand series) 2s.*

WHAT ARE WE HERE FOR? by Gerard Burke and Patrick Carey. *St Edmund's College, Ware, 2s.*

The area of Christian doctrine that is most clearly developing in our time is ecclesiology. Our understanding of the Church has deepened by reflection on the life of the Church, and it is those who are most open to the novel epiphanies of that life who have written the best books of ecclesiology. Prince of these is Father Congar whose *Lay People in the Church* now appears in a revised edition with additions by the author. His work was a major tributary to the Council's *De Ecclesia* constitution; and in it many of the Council's themes receive what is still their best elaboration. It is significant that whereas *Lay People*, with its emphasis on ecclesial life rather than structure, is re-issued, the 'structural' first volume of (Cardinal) Charles Journet's *The Church of the Word Incarnate*, which appeared at the same time, is today forgotten.

A deficiency in Congar's book was his discussion of the kingly function of the Church – fifteen years ago apostolic movements had yet to realise the redemptive significance of their commitment to the physical world. A few pages of Mr John M. Todd's *The Laity* help to remedy that deficiency. Mr Todd's account of the priestly-prophetic-royal functions of the people

of God reads like a first draft of a field report, but theologians may well treat these pages as source material and in some ways an advance on anything that has yet appeared. After the early pages on the people of God and the family, it is surprising that his final pages do not bring out the necessity for a communal witness and formation. A section on lay organisation looks like wasted space, until it is realised that here, already set up, are the structures for voicing public opinion within the Church, adumbrated by the Council. Now it remains to be seen whether these public structures can be made to work, while private channels, like the *Catholic Herald* letter pages, remain free.

Another introduction to the Christian vocation is *What are we here for?* A magazine produced with superb, often moving, photographs by students at Ware. The authors have talents that should not be buried. Skill and care are behind the writing of the text, which carries both the excitement and the appeal of God's call to share in his work. Priced at two shillings, the magazine is a bargain.

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