

size of *Baptism in the Holy Spirit?* Or—since *Jesus and the Spirit* now exists—could Dr Dunn now give us a simpler and more readable sum-

mary of his personal reading of the New Testament on this vital subject?

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ST THOMAS AQUINAS: Summa Theologiae. Vol. XXXVII: Justice (II IIae lvii-lxii), by Thomas Gilby OP. xvi + 138 pp. 1975. £3.15. Vol. LIX: Holy Communion (III lxxix-lxxxiii), by Thomas Gilby OP. viiv + 198 pp. 1975. £4.50. Blackfriars: London: Eyre and Spottiswoode; New York: McGraw-Hill.

Both these volumes are translated and edited by the General Editor of the series, to whose diligence and persistence in a time of unparalleled economic difficulty its completion is, together with the courage of the publishers, most honourably to be ascribed, and whose sudden death last December will be regretted both inside and outside his Order. Both of them consist almost entirely of text, translation and footnotes, with only the briefest of introductions and no appendices, but to allay suspicions of skimping due to either haste or parsimony it should be pointed out that each of them is really a section of a larger treatise and needs to be read in conjunction with the adjoining volumes.

This is specially true of the volume on Justice, which, in spite of its references to Scripture and Christian writers might seem to be concerned with purely natural morality and virtues and to be little more than a rehash of Aristotle. But, as Fr Gilby remarks, 'the theological character of the treatise will be more explicit in the later stages, especially when dealing with religion, or the due worship of God. Here in the opening stages the concern is to lay the material foundations' (p. xiv). And even there 'the sovereign authority is the word of God declared through the Scriptures and the Church, seemingly remote from his [St Thomas's] speech sometimes, but not from his thought' (p. xv). (There is only one minor printer's error that needs noting—on page 98 a misspelling of *antipascho*.)

The limitations of medieval Eucharistic theology, even at its best, are

universally recognised today and St Thomas inevitably shared in them. Nevertheless it is striking how, for example, in spite of his ignorance of the structure of a Jewish *berakah*, he is able, in arguing that the sacramental prayers are well framed, to avoid any serious aberrations of doctrine (III, lxxxiii, 4). In Fr Gilby's words:

The theological principles stand out clear, strong, and lasting. The sacrament-sacrifice is a sign wholly derivative from and relative to Christ, who is not changed by it and whose offering is not added to or repeated in himself, but presented and continued in those who join in it. Yet it differs from the other sacraments in that it holds Christ himself in person [p. xiii].

Fr Gilby's common-sense breeziness stands him in good stead, as when he remarks, with reference to the multiplication of masses, that 'statistics here have little bearing on theology' (p. 136). But it sometimes leads him into imprecision, as when he writes 'under the sacramental species we receive the increase of grace we need for laying hold of the reality' (p. 91, lines 2f) instead of 'we receive the increase of grace, and need the sacramental signs in order to perceive the truth'. And in III, lxxxiii, 1, the translation of *immolo* by 'sacrifice' has the effect of smuggling into the definition part of what it is the purpose of the article to prove.

On p. 55, last line, delete 'mortal' *secundo*. P. 96, note *a*, reference missing in text.

E. L. MASCALL

THE BIBLE IN ORDER, edited by Joseph Rhymer. *Darton, Longman and Todd*, London, 1975. 1,917 pp. £15.

Is this merely an expensive game, an invaluable teaching instrument, or a positively dangerous hybrid? Anyone who teaches the Bible must be

aware of the misconceptions in the minds of students caused by the conventional order in which the Bible is printed. The modern student assumes

that it is given in chronological order of writing, and it requires quite an effort of thought to remember that the gospels were written after Paul's letters, and that these letters themselves are given not in chronological order but simply in decreasing order of length. Dr Rhymer has cut up the Bible and pasted it together again in what he considers to be chronological order of writing. He recognises of course that total rigidity in this must be avoided, or the result would be so disjointed as to be wholly unreadable. He recognises also that not everyone will agree with his judgements about dates, and so the volume is inevitably the product of compromise, in two ways; no one would hold this against him, for no one to whom this project has ever seemed attractive can be blind to the problems involved.

This way of printing the Bible has undoubted advantages, and brings out forcefully some important historical and theological facts. To start bluntly with the call of Abraham brings out how the story started, and emphasises the importance of the nomadic beginnings. Similarly, in the New Testament to begin with the little confessions of faith and early hymns, which are normally found embedded in Paul's letters, does give the feel of the earliest Christian communities. The

ends of the two Testaments are also instructive: it is informative and exciting to have the apocalyptic prophets printed just before the New Testament begins, and also useful to be given the little historical novelettes like Ruth and Esther as a sort of appendix (especially with the frank statement in the introduction that they are in some sense fictitious). It is useful also to find the Johannine writings at the end of the New Testament, for it helps to appreciate their developed and prophetic qualities. But there are undoubted disadvantages, too, in this way of printing the Bible. Unhistorical though the first eleven chapters of Genesis are, it was certainly an inspired decision to put them at the beginning of the Bible, for without these great lapidary statements of man's relationship to God and of his sinfulness and hope of redemption there can seem to be a trivialisation of the whole story. However, my basic criticism of *The Bible in Order* is that, in spite of the generous tables of contents, it is so hard to find one's way about it that it is extremely difficult to use. This is why I fear that what looks at first glance like a useful teaching aid may be found in practice to be an expensive white elephant.

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THE SAYINGS OF THE DESERT FATHERS: The Alphabetical Collection, translated by Benedicta Ward. *A. R. Mowbray*, London, 1975. 228 + xviii pp. £7.50 hardback, £4.50 paper.

THE WISDOM OF THE DESERT FATHERS (The Anonymous Series), translated by Sister Benedicta Ward. *SLG Press*, Oxford, 1975. 66 + xix pp. 90p.

In the deserts around us lie a number of notable ecclesiastical ruins, and shortly there will probably be more before the bulldozer tidies them up. Explain to the curious the thoughts of those who constructed and lived in some of these places let him who may. Never since Constantine can the entire scenery of organised Christian life have seemed more likely to be rolled up between the acts.

Yet there have always been a few for whom these things hardly existed, like the priest of Scetis who went to see the Archbishop of Alexandria and, on his return, was unable to answer the question: What is going on in the city? (*Alphabetical Collection* under Isidore the Priest no. 8, *Anonymous Series*, p. 7). These people about

whom in one way so little is known, and yet in other ways perhaps all they would have thought worth knowing is known, have a strange power of surviving all the changes. Christians in almost every century, but particularly in those of profound transformations, have come across them anew and been reminded of things of which they needed a living reminder. There is nothing archaic, for instance, about the story of the repentant anchorite who prepared his lamp on Easter Eve and prayed until he found it alight, as anyone can discover who reads it with the eyes of the heart (*Anonymous Series*, pp. 11-13). It will be likely to persuade them of the truth of the saying of a rare bishop who found a place in the *Alphabetical Series* that 'the acquisi-