

theses of this kind is not necessarily unscholarly: it is indeed often the means to open the way to new perspectives on old questions. But sometimes, even at the outset, the price paid in the abandonment of other valuable approaches seems too high. In the present case, there remains too strong a case for both the uniformity of texture in the Fourth Gospel and for its theology fitting best in a late first-century setting for the detection of substantial sources ever to be a very promising business. What is more, the evidence of the Johannine Epistles about the thought, institutions, and affairs of this group of early Christians must always be before the eyes of the student of the Gospel, to corroborate or to check. Professor

Temple's index lists only one reference to them. Moreover, if the Johannine Jesus is so close to Jesus as he was, what are we to say of the very different Jesus of the other Gospels? Finally, discussion needs to be rather delicate when passages, long taken by many to be full of Johannine motifs and symbolic elements binding them to other parts of the book, are simply asserted to bear all the marks of plain reporting by an eye-witness. Once more: so it may be, but equally, so it may not be. Hypotheses should not be so hypothetical that they escape their moorings and go beyond the reach of those who might wish to co-operate in handling them.

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ST THOMAS AQUINAS: SUMMA THEOLOGIAE. Vol. XIV: Divine Government (I ciii-cix), by T. C. O'Brien xxii + 222 pp. 1975 £4. Vol. XXXII: Consequences of Faith (IIae viii-xvi), by Thomas Gilby, OP. xiv + 166. 1975. £2.90. *Blackfriars*; London, *Eyre and Spottiswoode*; New York, *McGraw-Hill*.

It is somewhat surprising that in the final questions of the *Pars Prima* St Thomas deals over again with two topics that he has already discussed very thoroughly, namely God's conservation and government of the universe and the life and mutual communication of the angels. Perhaps, as Dr O'Brien hints, he was providing a revision course for the 'beginners' for whom he wrote; certainly, as Dr O'Brien remarks, he gives us the opportunity of facing the problem of the Angelic Doctor's use and interpretation of his sources. It is no derogation of the editors of other volumes if we add that it is useful to have another scholar's comments on the matters with which these questions are concerned.

Dr O'Brien's Introduction is brief but illuminating; its brevity is made up for by the footnotes, which are voluminous and detailed. It is good to see attention paid to the possible ambiguity of the dangerous verb *moveri*, which can have either the neutral sense of 'to be in motion' or the definitely passive sense of 'to be moved by something else'. How many pseudo-Thomists have reduced the *Omne autem quod movetur ab alio movetur* of the *Prima Via* to a purely logical and analytic proof of the existence of God? Dr O'Brien does not of course accuse St Thomas of this crime, though he does suggest that he 'overdoes the use of the passive voice' (p.

58, note *g*); and he carefully distinguishes *motus* ('movement') from *motio* ('motion') (p. 7, note *m*). I am less happy with his translation of *mutatio* by 'betterment', in spite of his appeal to Cajetan (p. 56, note *a*).

The Three Appendices are admirable. The first, on 'Esse, the proper effect of God alone', contains the astringent recommendation that 'rather than rhapsodise about the primacy of *esse* in St Thomas's thought, we should acknowledge that his metaphysical vision fixes on *ens*, on that which is', since *esse* does not exist but a being does (p. 170). The second Appendix illustrates St Thomas's attitude to Aristotle by a detailed analysis and assessment of a specially difficult case (I, cv, 2 *ad* 3). The conclusion is that 'the interpretation that goes on is not a case of first finding philosophical conclusions then claiming that our God matches them. Rather it is the acceptance of God, the God that guides the shaping of philosophical terms inasmuch as they are suitable to bringing out some of the truth that we have about the God of the Creed' (p. 181). The third Appendix is on the Dionysian Corpus, which of course deeply influenced St Thomas's classification, if not so much his description, of the angels. Dr O'Brien stresses how St Thomas, although the false identification of Dionysius with St Paul's convert imposed his acceptance as an *auctoritas*, 'brings the

vocabulary and the thought around to his own personal meaning' (p. 191). Two examples are given: the restriction of angelic enlightenment to the communication of *knowledge* (not being, grace or glory) and the inversion of the sense of *epistrophe, conversio*, from upward to downward. I am inclined to suggest also that St Thomas subtly and very significantly transforms the Dionysian meaning of the prefix *hyper-* or *super-*; whereas for Dionysius, to say that God is superessential is to mean that God is *above* being, for St Thomas it is to mean that God is *supreme* Being, *ipsum esse subsistens*. To follow this up would take us to the later Byzantine hesychasm and the distinction between the divine essence and energies; I will only say here that, while I believe we have a real theological pluralism between East and West, I do not believe this amounts to a difference of faith. Dr O'Brien tantalisingly concludes:

The lavish eloquence of Dionysius is strained out by the flat plainness of the *Summa*. There is in that, perhaps, the contrast between East and West. Dionysius himself and the *Denys universalisé* of the *Summa* are not the same. But he is called as witness to the same vision as St Thomas's own, the vision of the active, communicative presence of God in the heights of heaven and the depths of earth (p. 193).

To come down from the heights, on p. 45, l. 2, 'does not keep' should be 'keeps'.

Volume XXXII concludes the treatise on Faith, with which the *Secunda Secundae* opens, and it must be read with volume XXXI, for which Dr T. C. O'Brien was responsible. Fr

Gilby has wisely limited himself to translating the text and providing the minimum of additional material. Since it covers not only the Gifts of Understanding and Science but also Disbelief, Heresy, Apostasy and Blasphemy, the word 'Consequences' in the title of the volume is presumably meant to have a technical, rather than a modern colloquial sense, and the publishers indeed suggest that title might well have been *Understanding and Unbelief*. The discussion of the two Gifts of the Spirit is valuable, as Fr Gilby observes, for showing how St Thomas's thought continued to progress even during the writing of the *Summa*: 'For instance', he writes, 'the Gifts of Wisdom, Understanding and Science are re-interpreted in terms of the distinction between divine and creaturely reality, not that between contemplative and practical knowledge, which he had adopted a year or so earlier in the *Prima Secundae*' (p. xiii). (This does not prevent the suggestion on p. 42 that in one difficult passage the Angelic Doctor may have slipped into a Homeric nutation! In the later questions there is, of course, much that is relative to the social and political conditions of the thirteenth century and that seems remote from our own time; it is none the less instructive to see how conscious St Thomas was of the distinction between these relative factors and the eternal principles of faith and morals. And he shows what to many will be a surprising sympathy and understanding of conscientious and sincere error and unbelief.

On p. 9, something has gone wrong with lines 6 and 7, and in the last line of p. 131, about 'slipping step by step', the semicolon has suffered the fate described.

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SUNG RESPONSES AT MASS. *Catholic Truth Society*, London, 1976. 15p.

For some time now we have, in principle, had in our missals the wherewithal for a sung English Mass; only there was no sign of anybody printing the necessary parts for the congregation to respond, so it looked as if yet another essential element in the new liturgy was going to be stillborn. (It is worth reading the introduction to the new Mass, incidentally, to see just how integral a part of the reform singing is meant to be.) Now the Catholic Truth Society have come to the rescue, with

a rather large, but clearly printed, mass card with all the music the people need for all the responses. One can only say 'Thank you', and hope that churches will now start using more music, and using it in the right places—the time has surely come to stop treating as normal a said Mass decorated with hymns.

Further to encourage both priests and people, the CTS have also issued a cassette, with almost all the basic chants demonstrated. This should be a