

and in an appendix. On the *virginitas in partu* it is remarked that 'an increasing number of theologians hold today that this doctrine is not *de fide*'. Other appendices contain a historical survey of the writings of St Thomas on our Lady and an account of recent studies on our Lady in the New Testament; both of these will be really useful to students.

This is an inspiring volume by an inspiring scholar. On the principle that Mary cannot be studied in isolation, Fr Heath asserts that St Thomas's 'insistence on that principle may very well be his contribution to our age of ecumenical dialogue and search for unity among all Christians' and that 'the opportunity this book gives for seeing him work out that principle in his Marian studies might be the best justification for this book today'. The remarkable success of the Ecumenical Society

of the Blessed Virgin Mary would seem to confirm this judgment, and we may recall that Vatican II, albeit by a small margin, decided not to expound its Mariology in isolation but to place it firmly in the context of the Church. Two small points of dispute. On page 11, line 17, *non potest intelligi* should surely be rendered by 'must not be understood as', not as 'is unintelligible'. And on page 39, lines 28ff, is not the argument that the Hebrew equivalent of *mulier* includes, but is not simply interchangeable with, 'virgin'? But here is a lovely passage to end with: 'The "doubt of discussion" is behind every article of the *Summa*; the "doubt of wonder" is, of course, behind the whole vast enterprise of theology. Theology, as well as philosophy, begins in wonder' (p. 24, n. 22).

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ST THOMAS AQUINAS: SUMMA THEOLOGIAE. Latin Text and English Translation. Introduction, Text, Appendices and Glossaries. Vol. XVI: Purpose and Happiness (I-II, i-v), Thomas Gilby, O.P. xvi + 170 pp. 42s. Vol. XXIII: Virtue (I-II, iv-lxvii), W. D. Hughes, O.P. xxii + 258 pp. 50s. Vol. XXV: Sin (I-II, lxxi-lxxx), John Fearon, O.P. xviii + 268 pp. 32s. *Blackfriars*. London: *Eyre and Spottiswoode*. New York *McGraw-Hill*.

These are three key volumes of the *Prima Secundae* and it is good to have them together. The treatise on the end of man (happily and contemporarily rendered by Fr Gilby as 'purpose in life'), with which the Second Part of the *Summa* opens, sets the key for everything that follows, and indeed it is only if its overarching assumption is kept in mind that the fully Christian character of St Thomas's moral theory can be clearly discerned and its contrast with the purely secularist Aristotelianism be appreciated. The problem which has exercised so many subsequent theologians and on which in recent years Fr de Lubac has thrown so much light, of reconciling the truth that only in the vision of God can man find perfect bliss with the truth that the vision of God is a gift of pure

grace which man's nature can, of itself, neither demand nor attain, is not discussed in detail, but a very useful appendix is devoted to its statement. Fr Gilby's notes to this volume are as sprightly and illuminating as we should expect them to be. From this starting-point the other two volumes appropriately follow, for virtue is the means by which man's end is to be achieved and sin is the obstacle which impedes it. The plodding and somewhat complacent exposition of the Stagyrite receives at the hands of the Angelic Doctor flashes of theological illumination and of psychological insight which altogether transform it, and to these the translators and commentators of the present edition have given full expression.

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THE CHURCH AT PRAYER: Introduction to the Liturgy, ed. A. G. Martimort; ed. of the English edition, Austin Flannery, O.P., and Vincent Ryan, O.S.B. *Irish University Press*, 1968. Vol. I, xvi-246 pp. 42s.

Many Eastern Orthodox Christians and even some not-too-high Anglican friends—not to mention a sizable number of those Roman Catholics who do bother to reflect on what they are about on Sunday mornings or evenings—are shocked at the speed and direction of liturgical reforms and experimentation in the Catholic Church today. Some tend to see the entire movement as a massive sell-out to the spirit of the age. Nor does this criticism arise from peevish conservatism but from a concern

for theology and faith. They feel safer with revitalizing traditional forms of worship while relegating experimentation with new forms to the harmless tinkering with accidentals. Even a Dutch Protestant renewal-theologian such as Albert H. van den Heuvel, in writing on worship in a secularized world, says: 'We whose minds work differently, should never try to walk with our heavy Western shoes through the rosebeds of the Eastern tradition. Maybe it is there that the tree, the leaves of