

passage solely because they are the reach-me-down translations of the Latin words which a theologian would use in this context: *cognitio, obscuritas, motivum, Prima Veritas, intellectus, inclinatio, visio*. Not one of them is the natural English word to express the author's meaning; and several of them are actually misleading. It is an odd use of the English word 'motive' according to which the sight of the cat on the mat is my motive for thinking 'the cat is on the mat'. These defects are not simply defects in style: if the passage were rewritten in genuine English it would become clear that on the view here adopted by the author it is difficult to distinguish between faith and wishful thinking. But it is unfair to blame Fr Davis for something which is the result of a whole system of teaching and learning theology. None the less, it gives an interesting insight into that system to observe its effects on the writing even of a man who is particularly sensitive to the difficulties of translation and unusually concerned to render his thought accessible to the general reader.

Despite these reservations, *The Study of Theology* must be recommended to every English reader who is interested in serious thought about religion. Most of all, perhaps, it will be useful to priests who have been ordained for more than ten years and who wish to know in what ways theology has developed since they left the seminary. Finally, the book most certainly deserves an index.

ANTHONY KENNY

A CATHOLIC DICTIONARY OF THEOLOGY, Volume One: Abandonment to Casuistry; Edited by Mgr H. Francis Davis, Abbot Aidan Williams, Fr Ivo Thomas, O.P. and Fr Joseph Crehan, S.J.; Nelson, 42s.

This Dictionary of Theology is less ambitious and more austere than the *Catholic Encyclopaedia*. The reader will look in vain for biographies of Beethoven and Belisarius, or photogravure plates of Aachen and Alaska. But before he has read a word he will notice that he has received a very substantial bulk of letter-press for his money. And if he is dispirited to see how little of the alphabet is covered by the first volume, he will be reassured to read in the preface that three more volumes will suffice to bring him to Zwingly.

The first volume contains 121 articles by 51 contributors which add up to a total of 664 columns. An article of average length, as the reader will by now have calculated, contains about five and a half columns. The longest article is that on *Augustine* by Fr Trapp (26 columns); the next longest is Miss Toynbee's on *Art and the Church* to c. 500 (23 columns and four plates). After these, in length, is an article by Mgr Davis on *The Mystical Body* (21 columns). For fourth place, by my reckoning, there is a tie between three articles of 20 columns by Fr Crehan: *Baptism, Analogy of Being* and *Bishops*. The shortest article too is by Fr Crehan: 300 words on *The Chalice of Antioch*.

Indeed the whole volume is in a special way the fruit of Fr Crehan's labour. He is not only the secretary of the editorial board: he has also contributed articles

totalling 249 columns, or more than a third of the whole. No other contributor has written nearly so much. The next most prolific writer appears to be Mgr Davis, with 68 columns to his credit.

Twenty-two of the contributors are Jesuits; eighteen are secular priests. Five are Benedictines, and five Dominicans. In these pages one may perhaps be permitted to lament that the Order of Preachers should have contributed to a volume of this kind no more than fifteen columns altogether.

Among the contributors are five laypeople. Miss J. M. C. Toynbee, as already remarked, contributes a long article of predictable excellence on Christian art in the first five centuries. Miss Hilda Graef writes on the *Acacian Schism*, on *Agapetae*, and on Pope *Agatho*. There is a brief but informative piece by Dr Minio-Paluello on the reception of *Aristotle* in the Latin Middle Ages. Two anthropologists, Professor Evans Pritchard and Mrs Margaret Douglas, write on *Animism* and *Ancestor Worship* respectively.

Many people will buy the volume mainly to read the longer monographs on the central topics of dogmatic theology. Such are Mgr Davis's magisterial summaries of Christian teaching on *Angels*, on the *Assumption* of our Lady, on the *Atonement* and on the *Mystical Body*. Such too are Fr Crehan's erudite essays on *Apologetics*, *Baptism*, and *Bishops*, and Dr McDonald's shorter pieces on topics of sacramental theology such as *Attrition* and *Absolution*. When the four volumes are complete, the value of the Dictionary will be largely determined by the worth of the major contributions of this kind.

The Dictionary contains little information on explicitly biblical topics: for this the reader must turn to the companion *Catholic Commentary on Holy Scripture*. There are, however, articles on *The Use of the Bible* (Mgr Barton), on the *Canon of Scripture* (Fr Crehan) and on the *Accommodated Sense* and the *Authenticity of the Vulgate* (Fr Sutcliffe). There is also a fascinating series of articles by Fr Crehan on scriptural types which have figured in the history of theology, such as *Abel*, *Abraham*, *Adam*, *Noah's Ark*, and the *Ark of the Covenant*.

Many articles are on liturgical topics. Fr Crehan informs us about *Ablutions*, *Acclamations*, *Agape*, *Altars*, *Anaphora*, *Asperges* and *Breviaries*. He gives us accounts of the liturgies of *Addai and Mari* and of *St Basil*, and tells us about the rites of *Antioch* and *Byzantium*. Fr Crichton contributes three columns on the *Ambrosian Rite*.

Patristic writers are treated ungenerously in the Dictionary. There are articles on the schools of *Alexandria* and *Antioch*, and a column and a half is devoted to the *Apostolic Fathers*; but the only Father who is treated at suitable length is *St Augustine*. Early Christian writers fare better at the Editor's hands if they were heretical than if they were orthodox: thus, there is no entry for *Athanasius* or *Basil*, but *Aetius* and *Bardesanes* get two columns apiece, and Fr Crehan gives us seventeen columns on *Arianism*. Other heretics who find a place are the *Agnoetes*, the *Albigenses*, the *Alogi*, *Apollinaris* and the *Antinomians*, and the *Bogomils* and the *Capharnaïtes*.

The Scholastics on the whole are better treated than the Fathers. Dr Williams

contributes four columns on *Abelard*, and Fr Sillem eight on *Anselm*. St *Albert* gets four columns (Fr *Callus*), St *Bonaventure* five (Fr *Killian*), and St *Bernard* eight (Fr *Scott-James*). Among later writers we find *Banez*, *Bellarmino*, *Berulle* and *Billot*, and of course St *Alphonsus*. All these deserve their places; but we may have qualms about the five columns devoted to *Boscovich* and the four given to *Orestes Brownson*.

*Baius* is the first modern heretic to appear; but there are eight columns on *Calvinism* by Fr *Quinn*. The late Mgr *Humphrey Johnson* contributed an interesting study of *Anglicanism* in 18 columns which is informative on almost every aspect of the Church of England except its theologians. There are six anonymous columns on *Buddhism*.

Moral theology is barely mentioned. The only entries concerned with it appear to be those on *Abortion*, *Apostasy*, and *Casuistry*. Nothing is said about virtues or vices, and you will look in vain for *accidie*, *anger*, *avarice* or *bloody-mindedness*. Perhaps the whole of morals will appear in the next volume under *Commandments, Ten* (see *Decalogue*).

Ascetical theology, on the other hand, is represented by articles on *Abandonment*, *Abstinence*, *Affective Prayer*, *Asceticism* and *Altruism*.

Commendably few of the articles concern matters of canon law and ecclesiastical machinery. *Beatification*, *Canonization*, *Cardinals*, *Canons* and *Acts of the Holy See* take up between them less than fifteen columns.

Besides the articles mentioned there are many others which it is difficult to sort into any bag however mixed. One of the strangest is an essay entitled *Biology: Impact on Theology*. This discusses such topics as whether our Lord resembled St *Joseph*, whether the Blessed will be sexed after the Resurrection, and what cytology has to teach about the *Mystical Body*.

Throughout, the theology of the volume is at its best when positive and at its weakest when speculative. In this it is an accurate reflection of the state of theological studies in our time. The essays which concern those areas of theology which border most closely on philosophy are particularly disappointing. The average reader will be justly mystified by much that he is here told concerning *Accidents*, the *Analogy of Being*, and the *Attributes of God*.

But even the least successful article of this dictionary is full of interest and information. The layout and headlines catch the eye and tempt the fancy. Many a reader will look up *Alcuin* and learn willy-nilly of the *Alogi* and the *Albigenses*, or forget his quest for *Baius* as he browses through the *Azymes*.

ANTHONY KENNY

LOVE AND CONTROL, by Cardinal Suenens, Burns and Oates Universe Book, 4s.

While it is still fashionable in some quarters to criticize the Church's attitude to sexual matters, this can no longer be easily justified if one takes note of the recent rapid developments both in thought and action. Cardinal Suenens's book,