

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?
ROBERT MURRAY SJ

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