

in the relative clause in the line above. On p. 138, *caelestis* should presumably be *caelesti*.

Both of these volumes may be recommended as making a serious contribution not only to the history of Scriptural exegesis but to the spiritual understanding of Scripture itself. St Hilary, it may be added, has one very interesting Petrine reference (p. 96 of this edition).

In *Like as the Hart* we have in printed form for the first time a 16th-century English translation of St Augustine's *Enarratio super Psalmum XLI*. The MS. in question is preserved at Quarr Abbey and has been carefully edited by Dom G. D. Schlegel. The Latin original is notable among St Augustine's sermons; Abbot Butler indeed held it to contain 'the most considerable and complete of Augustine's descriptions of the process and nature of the mystic experience'. The translator is not at the level of the original, which he follows section by section (with some freedom and amplification) without giving the impression that he has a confident grasp of the whole. But this version was certainly worth rescuing from obscurity, and its writer sometimes seems to look back to a medieval freshness and homeliness. 'I am not as yet there where the sweet delight is, with the which I was ravished for some little time, having had but a very snatch of it'. 'Oh, what a profound depth of infirmity and weakness lay there hid in Peter which he knew not of, when he knew not what there was all to do within, in his own heart; for he promised rashly to die with our Lord, or rather to die for him, when alas, alas, when he came to the pinch he denied him utterly again and again'.

WALTER SHEWRING

ATHANASE D'ALEXANDRIE: *Lettres a Sérapion*. (Collection 'Sources Chrétiennes'). Introduction et traduction de M. le Chanoine Lebon. (Editions du Cerf: Blackfriars Publications; 12s. 6d.)

One of the minor puzzles of the history of dogma is the slow development of the doctrine of the Holy Spirit. Even so late as St Basil, the Greek Fathers were reluctant to say right out 'The Holy Spirit is God', although they believed and wrote treatises to prove it. St Athanasius's four letters to Serapion, the famous but little-known compiler of the Euchology or Prayer Book that bears his name, is such a treatise. Informal, bearing the marks of hasty composition and at first giving an impression of St Athanasius's obsession with the Arian controversy, then at its height, these letters are a valuable introduction to his thought and method. A careful reading soon shows that they are a not unimportant contribution to theology. Canon Lebon in his introduction which deals more than adequately with the historical circumstances, chronology and authenticity of the letters, underlines their theological importance and gives us two or three

pages of first-rate exegesis of St Athanasius's teaching on the Trinity.

The translation is workmanlike and succeeds in its purpose of making St Athanasius's teaching clear—not always an easy task. A little time in Canon Lebon's company is sufficient to inspire complete confidence in his scholarship and sane judgment. Priests and theological students will welcome this work and profit much from reading it. Our only regret is that the Greek text was not printed as well.

J. D. CRIGHTON

LA PROPHETIE (Somme Theologique de St Thomas d'Aquin), traduction, notes et appendices par le R.P.P. Synave, O.P. (+) et Pierre Benoit, O.P. (Desclée; 115fr.)

The latest volume of the *Summa* in the edition of the 'Revue des Jeunes' comprises IIa IIae, questions 171-178. The Latin text is given immediately below the French translation, together with over 40 pages of 'notes explicatives' and more than 100 of 'renseignements techniques'; in addition there are a bibliography and adequate indexes. The subject-matter is St Thomas's detailed treatment of the 'charismes', as inspired by I Corinthians 12, 4 ff., and in particular, the gift of Prophecy. In an informative preface Père Pierre Benoit brings out the relevance of St Thomas's teaching in this part of the *Summa* to modern biblical studies; he pays tribute to the late Père Synave, whose premature death cut short his work, and indicates the portions of the book for which each has been responsible.

The importance to the Scripture student of the doctrine here expounded can hardly be exaggerated. It is the *locus classicus* for St Thomas's teaching on Inspiration and Revelation, teaching which has recently been officially commended by Pope Pius XII in his Encyclical *Divino afflante Spiritu*. But what makes this volume especially noteworthy is the long Appendix II written by Père Pierre Benoit. Having made it clear that the 'gift of prophecy' and 'scriptural inspiration' are two distinct 'charismes', not therefore to be confused with one another, Père Benoit then goes on to expound in a masterly manner the Thomist account of biblical inspiration. What results is a clear, though in places extremely subtle, piece of argumentation. While upholding to the full the traditional Catholic teaching on the extent of the Holy Spirit's authorship of the Bible, his emphasis on the psychological factors affecting the no less real human authorship enables him to propose a theory of Biblical inerrancy satisfying alike to devotion and common sense. The Catholic rule of faith and the directives of the ecclesiastical Magisterium are accorded their all-important place, while they are shown in no way to interfere with the use of methods proper to scientific exegesis. No work can be more warmly recommended to those in search of an accurate account, in compendious form, of the Church's attitude to Holy Scripture.

AELRED GRAHAM, O.S.B.