

christology and ecclesiology has its roots.

Furthermore, because the *Reader* is an anthology texts are further removed than ever from the historical situation in which they were written, and no room has been found for what may now seem rather dated articles appearing in the *Theological Investigations*—those, for example, on indulgences, the Assumption and monogenism. Therefore it is easy to be unaware here of Rahner's courageous insistence, in a church still nervous about opening its windows, that 'within Christianity as a whole there is nothing unworthy of intellectually honest belief' (to quote Louis Roberts). He demonstrated that it is possible to be both a 20th-century man and a good theologian, and many with opinions different from his found this liberating.

Now, just because, in this swiftly changing world, Rahner's thought is likely eventually to be seen as significant for the influence it has wielded prior to this present time rather than after it, I personally find it hard not to feel slightly ambiguous about his own attempts to present his basic ideas in popular form, admirable although his stress on the pastoral obligations of the theologian undoubtedly is. *Opportunities for Faith* is the first assortment of his more general writ-

ings to appear in English. More welcome, though, are the first three chapters in another collection, *Christianity at the Crossroads*. The rest of the book is a hotch-potch, but in these chapters ('What is Man?', 'Why am I a Christian?' and 'The Core of the Faith') Rahner is writing primarily for the bewildered half-believer, and he does so with extraordinary breadth and sensitivity, and lucidity too. While his basic ideas have not changed, here (on, e.g., pp. 18f., 22f.) we see him facing up to the fundamental problem he first confronted when he was a young man, but now in a spirit of gentle acceptance, including self-acceptance. In other words, in hope. Whatever may be the final verdict on Rahner's epistemology, these relatively slight chapters are the testimony of one of the great Christians of our time, standing in confidence before 'the incomprehensible mystery' (p. 23). They remind us of something which the sheer quantity of metaphysics in compilations like the *Encyclopedia* and the *Reader* can obscure: that one of the reasons why Rahner has been able to bring more intellectual breathing-space into the Church is because he has had a profound enough faith to be able to say, with Anselm, 'I believe in order that I may understand'.

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ST. THOMAS AQUINAS: *Summa Theologiae*. Vol. XX: Pleasure (Ia IIae xxxi-xxxix), by Eric D'Arcy. xxviii + 172 pp. 1975. £2.75. Vol. XXXIV: Charity (IIa IIae xxiii-xxxiii), by R. J. Batten, OP. xviii + 326 pp. 1975. £4.25. *Blackfriars*; London, *Eyre and Spottiswoode*; New York, *McGraw-Hill*.

The treatise on the particular passions of pleasure and sorrow (*delectatio* and *tristitia*) is so closely connected with the general account of the passions which immediately precedes it that the decision to entrust it to the same translator and editor was a wise one, and indeed Dr D'Arcy has found it advisable to repeat in his introduction to the later volume a large part of his introduction to the former. He has in fact been faced with two special difficulties, of linguistic and conceptual nature respectively. The first is that it is extremely hard to find adequate English equivalents for the large variety of Latin terms which St Thomas used to expound the Aristotelian psychology, even harder, we may surmise, than St Thomas and the other Western scholastics must

have found it to find adequate Latin equivalents for Aristotle's original Greek. The second difficulty is that, even when the linguistic problems have been surmounted, the whole conceptual scheme of Aristotelian psychology is vastly different from that of any or all of the psychological schools of the modern world. It is one of Dr D'Arcy's strong points that his acquaintance with modern psychology and philosophy is both extensive and profound; it is therefore a pity that his own contribution to this volume consists of little more than a fairly brief introduction; the footnotes, while numerous and helpful, are brief and there are no appendices. But, in any case, for most readers, this will be one of the less exciting volumes of the *Summa*, for all Dr D'Arcy's competence and diligence, though it

contains some brilliant flashes of Thomist insight, such as the distinction between two senses of 'natural' on p. 23 and the justification of the term *ens rationis* on p. 110.

The volume on Charity appears to contain more of the actual text of the *Summa* than any other volume so far published (and here we may note that only nine of the sixty are still to come). This may account for the fact that the ancillary matter in it is minimal; the two appendices occupy three pages, the glossary and indices fifteen and the introduction, contributed by Fr Thomas Gilby, four. Nevertheless, they are skilfully constructed, and some of their deficiencies are made up by the footnotes, though I cannot help regretting that questions 28 to 33, which deal with the effects of charity, were not given a volume to themselves, so that charity itself could have had a treatment befitting its central importance in the history and theory of Christian spirituality and comparable with that allotted to the other two theological virtues.

It must be admitted that a glance down the list of titles of the articles of this treatise has an initially somewhat chilling effect, though this impression will hardly survive the reading of even a few of the articles themselves. For they embody that combination of sound doctrine, common sense, clear thought and burning love that is

characteristic of their author. A man's charity should include himself, because he belongs to God, and among the things that he should love is his own body (xxv, 4, 5). Nevertheless, charity consists more in loving than in being loved, as is shown by the fact that—and here is a delightful touch—mothers love more intensely than anyone and they are certainly more concerned to love than to be loved (xxvii, 1); readers of Bertrand Russell's autobiography may reflect how much happier he would have been if he had recognised this simple fact. Knowledge starts from creatures and through them we come to know God, but charity, even in our present state, starts from God and flows out from him to other things (xxvii, 4); sound Thomist epistemology this! Gems like these spring out from the text repeatedly, and Fr Batten renders St Thomas's Latin with elegance and accuracy, though there is an unfortunate lapse on p. 253, where the omission of a negative makes it possible to claim the authority of an *imprimatur* for the proposition that no one is ever punished eternally for omitting to do something that falls under a precept! In comparison the provision of Fr Ernst with the wrong initial on p. 2 is a minor matter, as is the misplacement of a full stop in footnote c on p. 82 and the failure to close the quotation.

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ENCOUNTERING NEW TESTAMENT MANUSCRIPTS: A Working Introduction to Textual Criticism, Jack Finegan. S.P.C.K., London, 1975. 203 pp. £5.95.

This is a very well conceived book which should prove invaluable to anyone responsible for introducing students to the textual criticism of the New Testament.

In the course of the short but clear account of ancient writing materials and their use, with which the book begins, the main technical terms connected with textual criticism—quire, recto and verso, uncials, canons, colophons, stichometry and the like—are introduced, each at the appropriate point, in a way which makes their meaning readily intelligible. The brief history of New Testament textual criticism since Wettstein, which follows, ends with a *catalogue raisonné* of the main source materials for establishing the text of the New Testament which provides just about the right type and amount of information for a beginner to appreciate and assimilate.

It is, however, the third section, entitled *Encounter with Manuscripts*, which may be said to break new ground and give the book its peculiar excellence. Professor Finegan has chosen three passages of textual interest from the Fourth Gospel and he provides a photographic reproduction (usually actual size) of the main sources for establishing the true text of each. The accompanying letterpress explains how these should be read, what are the important points in each to note, and how these points should be interpreted. As he goes along, the author builds up a skeleton *apparatus criticus* for each passage, and he does it in such a way that the reader not only gets a sense of what an *apparatus criticus* really is, but is encouraged to do the work for himself and so get some experience of the interest and excitement of the detective work in-