

ponderable evidence offered by the liturgists, the archaeologists and the philologists, one is not without an uneasy sense as one reads that there is a yet finer essence, the spirit of devotion as it manifests itself outside of organized religious life and above it, which has not yielded itself even to this superb survey of the Latin, Dutch and French sources of the Middle Ages.

ERIC COLLEDGE

INITIATION THÉOLOGIQUE. Tome IV: *L'Economie du Salut*. (Editions du Cerf; 2100 francs.)

With the appearance of the fourth volume, this courageous attempt to provide a contemporary introduction to Catholic theology is completed, and it will long remain a monument to French Dominican scholarship and zeal. In particular, Père Henry, the editor and principal contributor, deserves congratulation for so intelligent a response to a pressing need: the re-statement of traditional teaching in terms that can command the interest and respect of educated Catholics. This does not mean an 'economy' of truth, an evasion of the awkward, but rather a realistic understanding of the true function of language and the discipline of argument—both alike concerned to serve the perennial truth but not themselves intended to be a mere repetition of what has been said before, in other times to men with very different training and preoccupations.

The present volume is a brilliant example of how the need has been realized. 'The economy of salvation'—Christ, Mary and the Church, the Sacraments, the Second Coming of Christ—is, so to speak, the existent fact of religion. This is what it means to be a Christian: these are the ways in which the salvific work of Christ is made present and operative in his members. And such a treatise as Père Liégé's on the Church reflects a sympathetic understanding of the primary place of a theology of the Church in any living spirituality. Here, stated with authority, are the fundamental theological principles which should be nurturing the piety of Catholics which can otherwise so easily slide away into the sentimental and the subjective. Throughout the whole work indeed one is aware of this realization of the pastoral responsibility of the theologian, who is not simply a manipulator of abstract ideas but rather the mediator of the truths of religion to the people of God.

It is plainly impossible to indicate the wealth of material contained in the thousand pages of this final volume, but one specially welcomes the consistent biblical and liturgical emphasis which gives such strength to the treatment of the sacraments and releases them from the legalistic

and apologetic sphere that has in the past been theirs in 'popular' books for the laity. In fact, *L'Initiation Théologique* is a definitive summary of the achievement of the French Catholic revival: doctrinally authentic, using the resources of modern scholarship with assurance, but always having in mind the actual needs of the Catholic who is prepared to ally his head to his heart in the understanding of his faith.

As in the earlier volumes, there are excellently chosen illustrations, bibliographies, charts and a lexicon of technical terms. No work could be more providential, and certainly none more triumphantly successful in achieving its purpose.

ILLTUD EVANS, O.P.

NATURE AND GRACE. Selections from the *Summa Theologica* of Thomas Aquinas. Translated and edited by A. M. Fairweather. (S.C.M. Press; 30s.)

For this ninth volume of the *Library of Christian Classics*, the Rev. A. M. Fairweather has selected a number of treatises from St Thomas's *Summa Theologica* and presented them in English translation under the promising title *Nature and Grace*. It is easy to quarrel with any selection since selection inevitably involves omission; but it remains important to point out that St Thomas's treatment of grace, even in the *Summa Theologica*, is not restricted to the treatise on grace, together with the treatises on predestination and the theological virtues, which are here translated, but is to be found also in the questions on the missions of the Divine Persons (Ia, q. 43), on the grace of the angels (Ia, q. 62), on the grace of the first man (Ia, q. 95), on the infused virtues (Ia-IIae, qq. 62-65), on the New Law (Ia-IIae, q. 106), on the grace of Christ (IIIa, q. 8) and on his predestination (IIIa, q. 24), and on sacramental grace (IIIa, qq. 62, 69, 79). The *ex professo* study of grace (Ia-IIae, qq. 109-114) is technically described as being on grace *ut auxilium*; and it would be quite false to suppose that this represents even the most important part of St Thomas's and the Catholic teaching on grace, although it is certainly true that it is the most controverted part.

The translation is in general successful in making smooth reading of St Thomas's scholastic economy. Unfortunately it suffers from a number of deficiencies, as any careful comparison with the original will make apparent. These deficiencies, noticed in an examination of certain selected articles, may be classed under four heads. (1) Slips. Thus for *actuales* of the original (Ia-IIae, q. 82, a. 2, ad 1m) we find 'natural' (p. 122); for *lumen gratiae* (Ia-IIae, q. 109, *in corp.*) we have 'the light of