

puted questions, and even gives a mention to a whole string of the titles which aroused such passion. The compromise was by no means sterile, and it was probably fortunate that the council turned away from a preoccupation with titles and formulae to an outline of the scriptural and patristic basis of Roman teaching on Mary. Here Laurentin's position as a *peritus* and his knowledge of Marian theology enable him to pick out features of the text which might otherwise have gone unnoticed. He remarks on the delicacy with which the scriptural data are handled in this area of subtle and unobvious exegesis, and on the council's refusal to enlist the Greek Fathers in support of modern Roman formulations.

The dominant theme of the chapter is the motherhood of Mary, in which the council refers 'any saving influence of the blessed Virgin on men' to the gospel narrative of her part in the life of Christ. It insists that Mary's participation in the saving work of Christ is grounded in 'her obedience, faith, hope and burning love' and in a bold paragraph suggests that her 'mediation' is to be understood on the lines of the participation which all Christians have in the priesthood of Christ (§62, para 2). Laurentin points out how the council has taken up the patristic emphasis on Mary's faith and so avoided the oversimplification of the subtle patristic doctrine which places exclusive em-

phasis on Mary's physical maternity ('Mother of Christ, therefore our mother') and alienates other Christians. Other notable features of this excellent theological exposition are the author's brief remarks on the definition of the assumption (pp. 109-10), his analysis of the concept of mediation in its applicability to Mary (pp. 115-24), and the whole of his last chapter on the motherhood of Mary.

The limitations one feels in Laurentin's work are also the inevitable limitations of the council's achievement. The fine statement that devotion to the blessed Virgin 'in no way detracts from or adds to the dignity and efficacy of Christ's sole Mediation' sounds less impressive at Lourdes or at the normal May procession. The council wisely limited its remarks on devotion to our Lady to a few general principles. The assimilation of its teaching into the lives of Christian people is inevitably bound up with the implementations of its recommendations on the reform of the liturgy and the training of the clergy, and in all this the council could only provide the initial impulse. Canon Laurentin has however given us a valuable theological foundation for further study or pastoral work, and it is hardly his fault that the usefulness of his book is lessened by the absence of an index. Perhaps a future English publisher will make good the omission.

FRANCIS MCDONAGH

ST. THOMAS AQUINAS: *SUMMA THEOLOGIAE*. Vol. XXVIII: Law and Political Theory (IaIIae xc-xcvii), Thomas Gilby, O.P., pp. xxiv + 206, 42s.; Vol. XXXIII: Hope (IaIIae xvii-xxii), William J. Hill, O.P., pp. xx + 206, 42s.; Vol. XLVI: Action and Contemplation (IaIIae clxxix-clxxxii), Jordan Aumann, O.P., 35s. *Blackfriars*; London: *Eyre and Spottiswoode*; New York: *McGraw-Hill*.

All these three volumes of the *Summa* deal with questions of contemporary interest and the translators have skilfully brought out their relevance in their Introductions and Appendices. Fr Gilby, whose rendering has the raciness that would be expected of him, luminously situates the treatise on Law in the political and legal context of the thirteenth century, while showing its bearing on the problems of our own time; specially valuable is his appendix on Natural Law. Fr Hill, in the nine appendices which he contributes to the treatise on the theological virtue of Hope, writes in a thoroughly modern and ecumenical spirit; his quotation from John Baillie, his references to Gabriel Marcel, Schnackenburg and Vorgrimler, his charitable

interpretation of Luther and his remarks about the 'Theatre of the Absurd' shows his sensitivity to present-day thought and attitudes. His historical discussion, which ranges from second-century Millenarianism via Origen, Augustine, Benedict XII to Luther, Jansenism and Quietism, is specially deserving of mention. Fr Aumann's volume, which is concerned not with the various forms of the religious life, but with the parts played by action and contemplation in the life of the Christian man or woman as such, contains much that bears on the problem of twentieth-century lay spirituality. In his appendices he deals with the general question of the relation of action to contemplation, the historical background of St Thomas's own

exposition (this begins with Plato, Aristotle, Philo and Plotinus and goes on to the Christian Alexandrians, Augustine and Gregory the Great), the controversies about acquired contemplation, the theological aspect of contemplation, the relation between the Christian life *in via* and *in patria*, and the nature of the apostolate.

All the volumes follow the prescribed pattern of Introduction, Latin text with English translation *en face*, footnotes, appendices, glossary and index, and they maintain the high standard set by their predecessors.

E. L. MASCALL

THE DESERT A CITY. An introduction to the study of Egyptian and Palestinian Monasticism. by Derwas J. Chitty. *Blackwells*. 42s. pp. 181.

Father Chitty writes with love and understanding of Eastern Monasticism between the fourth and the sixth centuries. It is a subject that he has studied for forty years. His book consists of nine lectures beginning with one entitled 'The Call' which deals with monastic origins and ending with one 'A High Mountain Apart' on the Abbey at Sinai. The last chapter is particularly perceptive and appealing. The book is only intended as an introductory sketch and there are many problems that Father Chitty has left untouched. Granted that some forms of monasticism were already rooted in first century Judaism why is there no evidence for it in the Judaeo-Christian Church of the second century? How far was there continuity between the ideals of the Christian solitary and of the pagan ascetic? Granted that Monachism in Cappadocia took an essentially Hellenic form and that in the pilgrimage centres round Jerusalem it was in some fashion international, how rapidly did it become Coptic in Egypt? and Syriac in Syria? How far did such cultural differentiations affect the organization of monastic life as well as its ideals?

These should be central themes for some other book. Father Chitty is primarily concerned with the highest common factors of early eastern monasticism. He writes that 'one thread alone can give our story its true meaning - the search for personal holiness, the following of the Lord Jesus whether in the solitary cell or on the

abbot's seat or in all the menial works of the monastery'. He illustrates this admirably through anecdotes and sayings. There was, of course, another side to this monastic history, to which he only refers as he passes; Monks racked by unceasing lusts, that were perhaps the sequel to their asceticism, a sporadic obsession with homosexuality, an emphasis on the recitation of the Divine Office which turned easily into deadening formalism. Yet it is true that some of the early eastern monks remain among the most appealing of all Christian saints. Perhaps this was due primarily to two ideals; that of the naked following of a naked Christ and that of the love of God and of men as a single virtue.

Generations of students have utilized the 'Documents illustrative of the History of the Church' published by the late Dr B. J. Kidd in 1923. This¹ will replace its second volume. Though based on it, the extracts are longer, more numerous and better annotated. Once again it would be a good introduction to the use of original sources and could be a dangerous substitute. There seems to be an undue predominance of extracts dealing with the West and in spite of the title the subject seems to be Church history rather than the history of doctrine. Still the documents dealing with the development of the Christological controversy seem admirably selected. And essentially this book is an anthology and every anthology can be criticized.

GERVASE MATHEW, O.P.

¹CREEDS, COUNCILS AND CONTROVERSY, edit. J. Stevenson, *S.P.C.K.* 45s.

ROMAN STATE AND CHRISTIAN CHURCH. 3 Volumes, by P. R. Coleman-Norton. *SPCK*, London, 1966. 9½ guineas the set.

These three volumes, published by the S.P.C.K. but the work of an American scholar from Princeton University, pose one immediate problem: it is difficult to know for what sort of reader they are intended, in what category they fall. On the one hand, their content is specialised, consisting exclusively of ordinances emanating from the emperor (6 documents dating from before the Edict of Galerius in 311, stopping the

persecution of Christians, the Edict of Galerius itself, 4 transitional documents before Constantine's ordinance of 313 declaring general freedom of conscience and applying this to the practice of the Christian faith, 155 documents from the period between 311 until the edict *Cunctos Populos* of 380 making the Church in the empire the Church of the empire, and the rest of the 652 documents from between 380 A.D. and