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ARCHIVES

BOOK REVIEW

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SYSTEMATIC THEOLOGY, Vol. I, by Paul Tillich, University of Chicago Press. XI and 300 pages, 6×9. \$5.00.

THE THEOLOGY OF PAUL TILLICH, Vol. I., edited by Charles W. Kegley and Robert W. Bretall, Macmillan Company, XIV and 370 pages. \$5.50.

The titles indicate that these two books can most profitably be reviewed together. Paul Tillich's first volume of his *Systematic Theology* has caused a considerable stir in certain sections of the theological world (cp. the weekly magazine, *Time*, October 20, 1952). Some reviews speak in most glowing terms of Tillich's attempt to present a systematic theology. Brunner, one reviewer states, has given the Church a reformulation in modern terms of the classical tradition of Reformed Theology; Barth has undertaken the monumental task of writing a *kirchliche Dogmatik* which includes and evaluates all data of Christian experience; but Tillich has undertaken the most difficult task: to write a systematic theology which by design is at the same time an apologetics, since his theology shows that the Christian message actually answers the questions which modern man asks about his existence, salvation, and destiny. George F. Thomas in Ch. IV of the second book listed above states that as Barth is the greatest living representative of kerygmatic theology, Tillich is probably the outstanding representative of apologetic theology at the present time.

Tillich, until recently professor at Union Theological Seminary, is now in retirement (at Union he will be succeeded by Wilhelm Pauck of the Federated Theological Faculty of the University of Chicago, where Pauck in turn will be succeeded by Jaroslav J. Pelikan). Tillich started his teaching career in 1919 as *Privatdozent* at the University of Berlin, spent three semesters as theological professor at Marburg, a short time at Dresden and Leipzig, and in 1929 joined the philosophical faculty at the University of Frankfurt am Main (this university has no theological faculty). To escape Nazism he came to America in 1933, and through the efforts of Reinhold Niebuhr became professor at Union.—This sketch indicates that Tillich's interests are more philosophical than theological as the terms are used in orthodox circles.

Tillich attempts to maintain a proper relation between theology and philosophy by explaining the Christian message as an answer which emerges from each succeeding culture. The modern man seeks an answer to the question which the threatening destruction in our society and the apparent

uselessness of life constrain him to ask. Tillich holds that the Gospel of "reconciliation" proclaims the true existence, the only reality, in pointing to Jesus as the Revelation of the new being and as the Conqueror of the threat to human life. Probably the most important phase in Tillich's "Systematic Theology" is his method. He has broken with Barth's pseudo-dialectical method and has developed his method of "correlation," discussed by him in his Introduction, especially pp. 34—66; cp. George F. Thomas, "The Method and Structure of Tillich's Theology," Ch. IV, in the second volume under review. The basic premise is that "man cannot receive answers to questions which he has never asked" and that man "has asked in his very existence questions which Christianity answers." Thus Tillich presents each topic with a philosophic analysis of a given aspect in man's existence and ends by giving the "Christian" answer to the question. Using this method Tillich offers five chief correlations: (1) reason and revelation, as the answer to the question where the source of religious truth lies; (2) being and God, where the Christian answer to man's question about his own essential being is God Himself as the Ground of being; (3) existence and Christ, the answer to man's query concerning his "ultimate concern"; (4) life and the Spirit, the true nature of life; (5) history and the Kingdom of God, the answer to the question, "What is the nature and goal of history?" The first volume deals only with the first two correlations. — A sample may indicate the essence of his method. The modern philosopher asks: What are the sources of religious knowledge? The modern theologian must answer: The Bible is not the only source, because there is a universal revelation; but it is the basic source because it is "the original document on which the Christian Church is founded." In addition to the Bible, church history, history of dogma, and the history of religion and culture are the sources of systematic theology and of the Christian answer to the modern inquirer. Religious experience is said to be the medium through which the sources come to us; and the need of man in each culture is viewed as the norm of the source. Today the norm of theology is the Christian answer to the apparent uselessness of our existence, that "the New Being in Jesus as the Christ is our ultimate concern" (p. 50).

This reviewer does not propose to cope on a philosophical basis with Tillich's method and with the resultant findings in the various areas of Systematic Theology. But as theologians we ask: Where is the place for faith in Tillich's system? What is faith? Where is the dynamic for faith? What does Tillich mean by "ultimate concern"? What does Tillich "think of Christ"? Is He both human and divine? How will his method of correlation answer the question of Christ's person and his theanthropic work? It is essential to await the publication of the second volume before one passes a conclusive opinion on Tillich's "theology."

The publication of an evaluation of Tillich's "theology" before he has issued the second and the more significant volume of his Systematic

Theology is disturbing. Is there a determined effort on the part of "Liberal Theology" to make a last stand? — The second book listed above is the first volume in a projected series: "The Library of Living Theology." This volume contains (1) an autobiographical sketch; (2) fourteen interpretative essays by such men as Reinhold Niebuhr, Elmer T. Greene, Walter Horton, John Randall, Jr., Charles Hartshorne; (3) Tillich's reply to the criticisms directed against him. If this reviewer had the choice of purchasing either one or the other of the two books, he would reach for the interpretative volume, because it is very helpful to understand Tillich's philosophy of religion.

F. E. MAYER

PATROLOGY. By Johannes Quasten Vol. 1, *The Beginnings of Patristic Literature*. The Newman Press, Westminster, Ind., 1952. XVIII and 349 pages, 6×9. \$5.00.

A volume of this sort has been needed for a long time. The histories of ancient Christian literature by Adolf Harnack and Gustav Krueger have been out of print for decades, and the several French works on the subject do not pay enough attention to English and American studies in the field. Professor Quasten, who teaches ancient church history at the Catholic University of America in Washington, D.C., presents herewith the first volume of a projected several-volume work that will cover the development of Christian literature in the ancient Church.

Students of the field who are accustomed to historians like Harnack, Krueger, Lietzmann, and Loofs will miss some of the critical note that dominated their treatments of the same men and movements. On the other hand, they will find frequent references to problems like the relation of this or that Father to the "deposit of faith." The question of the canonicity of Hermas in sections of the ancient Church is not quite so simple as Quasten makes it (p. 103); the occasional references to chiliasm (as, e.g., in connection with Justin, p. 219) do not take account of the diffusion of chiliast ideas in the early Church; and it would seem from the researches of Hilgenfeld, Harnack, and John Knox that Marcion's canon was not merely a perversion of an already existing collection (pp. 270, 271), though the view of these scholars that Marcion was the first to create a canon is equally difficult to substantiate.

But these occasional misgivings that a non-Roman student of Christian beginnings would have to express about this book do not detract from its value. Many of the data that it presents on the biographical and literary background of early Christian documents appear in standard handbooks on church history, but Quasten has collected bibliographical material, with a special accent on studies and editions in English, that would otherwise be hard to assemble. These studies and editions are not only Roman Catholic; indeed, there are more references to Adolf Harnack than there are to any other modern scholar!

During the generation since Harnack, Lutherans have been remiss in

the attention they owed to patristic study, and today Anglican and Roman Catholic scholars dominate the field. This volume illustrates that fact, but it may also provide a handbook for Lutheran scholars who want to orient themselves in this crucial area.

JAROSLAV PELIKAN

REFORMATION WRITINGS OF MARTIN LUTHER. Translated by Bertram Lee Woolf. Vol. I, *The Basis of the Protestant Reformation*. London, Lutterworth Press, 1952. 402 pages, 8½×5½. \$6.00.

LUTHER SPEAKS. Essays for the fourth centenary of Martin Luther's death written by a group of Lutheran ministers from North and Central Europe at present in Great Britain. London, Lutterworth Press, n. d. (first published 1947). 192 pages, 7½×5. \$1.25.

The publication of *Let God Be God* by an English Methodist, Philip Watson, came as a surprise to many readers, especially to American Lutherans and American Methodists. It showed an awareness of Luther outside Lutheranism that has not always been matched inside Lutheranism. That surprise has come repeatedly in recent years through books like Kerr's *Compend of Luther's Theology*, Pauck's *Heritage of the Reformation*, and Bainton's *Here I Stand*, none of them by a member of the Lutheran Church.

In the two volumes at hand we see further evidence of interest in Luther among British Christians. The little book called *Luther Speaks* is a symposium of some sixteen separate items. Several of them present excerpts from Luther himself, others discuss the impact of Luther and the Reformation upon history, still others seek to assess Luther's significance for contemporary theological debate. Of necessity none of these essays could be very long or very thorough. For this reviewer the most illuminating was Wolfgang Buering's discussion of "Luther as Teacher" (pp. 68—88). A number of the items in this volume would be well suited for reference reading in a survey of Lutheranism, for they are not above the comprehension of the average lay reader.

The larger of these two books is the first volume of a proposed several-volume translation of Luther into English; from this volume it is not clear just how many more are contemplated. It offers new translations, with appropriate introductions and notes, of the following: *The Ninety-Five Theses*, pp. 23—65; *The Short Exposition* (1520), pp. 69—99; *An den christlichen Adel* (entitled "An Appeal to the Ruling Class of German Nationality as to the Amelioration of the State of Christendom"), pp. 103—200; *De captivitate Babylonica* (translated as "The Pagan Servitude of the Church: A First Inquiry"), pp. 203—329; *An Open Letter to Pope Leo X* (1520), pp. 333—347; and *The Freedom of the Christian*, pp. 351—379.

Coming as it does from a British scholar, rather than from an American of German extraction, the translation manifests a stylistic freshness that one expects of British theological works. Some of the renderings are especially apt: "A Christian is free and independent in every respect,

a bondservant to none. A Christian is a dutiful servant in every respect, owing a duty to everyone" (p. 357). Or the term *panis* is translated not with "bread," but with "Lord's Supper," for this is exactly what it means (p. 215). While the author treats the Holman edition a little roughly (p. 6) and condescendingly (p. 46), much of his work is something of an improvement on the translations there. Significantly, the German writings generally produce a more idiomatic English rendition than do the Latin texts.

The introductions and notes are quite satisfactory though there are occasional lapses. The Weimar edition is not quite as "definitive" as the editor insists on making it (title page; p. 5; p. 46; p. 70; p. 207). St. Thomas Aquinas did not use a Latin translation of an Arabic translation of Aristotle (as suggested, p. 185, n. 2), but a Latin translation of the original Greek, prepared for him by his friend William of Moerbeke. It is inaccurate to say that "in the Roman communion the wine has been withheld from the laity since the sixth century, but not earlier" (p. 181, n. 1); *communio sub una specie* was long regarded as Manichean heresy. It did not become universal until the high Middle Ages (and then at lay insistence), and in the fifteenth century the Council of Basel granted the chalice to the Czechs. With the many notes on more obvious allusions, Luther's use of the term "moderns" (p. 261) should have been explained as referring to the *via moderna* of William of Occam. There are several typographical errors (e. g., "thesis" for "theses," p. 31).

But Woolf's translation is in many ways the most satisfactory available today. It is a pity that some central clearinghouse could not have coordinated the various Luther-translation projects now under way; but if the Latin Church could not accomplish this and came up with competing translations of the Fathers, we certainly could not hope to do any better.

If the remaining volumes of the series keep up this high standard, Woolf's translation should prove very useful to Lutherans and others who need an English Luther.

JAROSLAV PELIKAN

THE GOSPEL ACCORDING TO ISAIAH. Seven Sermons on Isaiah 53. By John Calvin. Translated by Leroy Nixon. Grand Rapids, Wm. B. Eerdmans Publishing Company, 1953. 133 pages, 8½ × 5½. \$2.00.

Thanks to the efforts of conservative Reformed publication houses in the United States, the English-reading public will soon have access to almost all the writings and sermons of John Calvin. The present slender volume consists of sermons on the Passion history that Calvin preached in 1558. As was to be expected, Calvin finds all the details of Isaiah 53 literally fulfilled in that history, and in these sermons he treats the material of the chapter with the painstaking, albeit somewhat stilted, homiletical techniques that Erwin Muehlhaupt analyzed in his *Die Predigt Calvins* (Berlin and Leipzig, 1931).

JAROSLAV PELIKAN