

CONCORDIA THEOLOGICAL MONTHLY

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Book Review

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BOOK REVIEW

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THE TARGUMS AND RABBINIC LITERATURE: AN INTRODUCTION TO JEWISH INTERPRETATIONS OF SCRIPTURE. By John Bowker. New York: Cambridge University Press, 1969. xxi and 379 pages. Cloth. \$12.50.

Bowker admirably carries out his two purposes of introducing the Aramaic Targums and rabbinic literature in general. Although presupposing in part H. L. Strack's *Introduction to the Talmud and Midrash*, Bowker brings the discussion up to date. There is little doubt that his book will now be the standard introduction to the field.

The book begins with a clear, well-documented discussion of Jewish and rabbinic literature, including references to available English translations. Halakah, Haggadah, and Mishnah are incisively distinguished with the finest in critical understanding. Lesser known categories like Tosefta, Mekilta, Sifra, Sifre, Pesiqta, and Tanhuma are so illuminated that a neophyte can now have a reasonable chance of finding his way through this often loosely organized material.

The major portion of the book consists of a translation of Targum Pseudo-Jonathan for certain chapters of Genesis, together with a translation from other Targums on the same passages. The notes which follow each section are made up of quotations from other Jewish works, where the exegesis and the arguments leading up to the Targum interpretations are given in greater detail.

The Targums are, of course, interpretations as well. Note the rendering of Gen. 15:6: "And he had faith in the word of the Lord and it was reckoned to him for merit because he did not argue before him with words." The notes that follow this particular passage explain Judaism's "doctrine of merits," including a doctrine of imputed merits, by which the deeds of just men would

assist others even in the final judgment.

As W. D. Davies and C. H. Dodd have so impressively demonstrated, knowledge of the Jewish background material is often indispensable for understanding Jesus and the New Testament. This well-indexed book will be of special interest therefore to students of the New Testament and should equip them for the impending publication of Neofiti I, the only complete Palestinian Targum on the whole Pentateuch (third century?).

RALPH W. KLEIN

LUTHER AND THE OLD TESTAMENT.

By Heinrich Bornkamm. Philadelphia: Fortress Press, 1969. 307 pages. Cloth. \$9.75.

This is a translation by Eric W. and Ruth C. Gritsch of *Luther und das Alte Testament*, published in 1948 by J. C. B. Mohr (Paul Siebeck) in Tübingen, Germany. The author explains that although the German original had been finished for years, it could not be published until after World War II, because its printing was not allowed by the *Reichsschrifttumskammer*, a Nazi agency of censorship. In the meantime Gerhard Ebeling's book, *Evangelical Interpretation of the Gospels*, had appeared. This the author regards as the most thorough study of Luther's hermeneutics to date. He hopes, however, that his and Ebeling's studies complement each other to produce a more comprehensive picture of Luther's interpretation of the Scriptures.

The Heidelberg theologian describes both Luther's understanding of the Old Testament and the principles of interpretation that account for the Reformer's understanding of it. He shows how Luther thoroughly Christianized the Old Testament, but thinks that in view of modern historical research we cannot with a clear conscience much longer

use it as Luther did, if we cannot give clear and new reasons to justify such an interpretation. However, the necessity for departing from Luther's interpretation is not obvious from the author's presentation.

LEWIS W. SPITZ SR.

DIE LEHRE VON DER TAUFGE. By Edmund Schlink. Kassel: Johannes Stauda Verlag, 1969. 174 pages. Paper. DM 15.00.

A scholarly discussion of Baptism is always welcome, but particularly now, when the doctrine of this sacrament is again at the very center of theological concern. The author does not disappoint the reader. Doing the obvious, he shows precisely what Baptism is and what it achieves. But he does more than this. He points up the fact that Baptism is fundamental to the unity of Christendom. As a fringe benefit his presentation may also be regarded as an answer to Karl Barth's rejection of infant baptism. This book deserves to be translated into English.

LEWIS W. SPITZ SR.

AN INTRODUCTION TO MEDIEVAL INSTITUTIONS. By Norman Zacour. New York: St. Martin's Press, 1969. 243 pages. Paper. \$2.95.

Institutional history is probably the most difficult kind of history for the instructor to teach and the student to comprehend. In these pages the author has succeeded in describing the major social, political, and ecclesiastical forms of medieval society, their growth and change, and their interaction. A problem facing today's student of the medieval church is the tendency to assimilate the strange to the familiar and to force medieval institutions into molds fashioned as late as the 18th century. This is especially true when speaking of church and state, king and nation, peasant and lord, capitalism and feudalism. The institutional approach adopted in these pages provides a useful framework for today's student to fit the facts gleaned from narrative histories. Readers of this journal can profit especially from the analysis of the church (office of bishop, bishopric as property, cathedral canons, parish, and mon-

asteries) and the papacy (bishop of Rome, popes and secular authority, Gregorian reform, papal court, and councils).

CARL VOLZ

LIFE AND THOUGHT IN THE EARLY MIDDLE AGES. Edited by Robert S. Hoyt. Minneapolis: University of Minnesota Press, 1968. 159 pages. Paper. \$1.95.

The eight chapters of this volume originated as public lectures given by the authors in the spring lecture series of 1963. The contributors are all well-known authorities in their specialization, including Robert Lopez, "Of Towns and Trade"; Lynn White Jr., "The Life of the Silent Majority"; and Joseph Strayer, "The Two Levels of Feudalism." Readers of this journal will be especially interested in Karl Morrison's contribution, "The Church, Reform, and Renaissance in the Early Middle Ages." If the early Middle Ages seem dark or barbaric, it is only so to students of classical learning who apply standards and goals to this period which the age itself did not acknowledge or strive after. Morrison sees remarkable contributions to Western civilization in legal institutions and ecclesiology. Specifically, he traces the roots of popular sovereignty and representative government to the period of Gregory VII, when cardinals and clergy resisted the papal trend toward monarchy. When the pope himself appealed to the faithful to resist evil clerics, he was tacitly acknowledging that the church consisted of all believers. The theory of papal monarchy, representative theories of conciliarists, and the nascent doctrine of popular sovereignty were later incorporated by civil governments. One of the most significant results of the struggle between papacy and empire in the Middle Ages is democracy as we know it today.

CARL VOLZ

ROMANS. By Martin H. Franzmann. Saint Louis: Concordia Publishing House, 1968. 290 pages. Cloth. \$4.00.

Franzmann's work is part of the *Concordia Commentary* series. Yet few of the other volumes at present available show such felicity of expression and incisiveness of inter-

pretation as are found in the present instance. The major portion of the epistle, for example, is titled, "The Gospel That Goes Westward," echoing the immortal exhortation attributed to Horace Greeley, "Go west, young man, go west!" Only a master of the literary art is capable of such associations.

This is not a scientific commentary but a "running narrative interpretation," as the editors (Bartling and Glock) put it in their preface. Yet Franzmann's work is more than narration. He has extended notes at appropriate junctures on such subjects as "The Old Testament and the New Revelation," "Redemption," and "Expiation—Propitiation."

A good place to check any commentary on Romans is chapter 3:25, to see what has been done with the Greek term *hilastērion*. Franzmann's conclusion is that in some way the word means averting God's wrath. Hence he opts for "propitiation," provided this rendering of the King James Version is kept "clear of false associations" (p. 70). The present reviewer must at this point express his disagreement with this interpretation. He does so on the simple observation that the Greek root of the word *hilastērion*, as it occurs in the Septuagint, does not suggest the thought of averting God's wrath. Instead, it signifies the offer of God's mercy. Such an interpretation would fit into the context of Paul's statement to the effect that God's purpose was to exhibit His forbearance, patience, and righteousness.

Since Rom. 16:17-18 has been much misused in the Missouri Synod—our church body's constitution to the contrary notwithstanding—it seems profitable to have a look at Franzmann's treatment of this passage. He has discerned correctly that the central thrust is directed against persons who cause divisions. Creating dissensions in the church is contrary to the doctrine whose core is peace. People engaged in disrupting activities do not "pursue what makes for peace and upbuilding." Their devotion is to themselves and their own interests.

The "prophetic Scriptures" of 16:26 constitute a difficult concept. Does the expression refer to the writings of the New Testament

prophets? Or does Paul have in mind books of the Old Testament in their character as anticipatory witnesses to the mystery to be revealed in Christ? Franzmann decides that the apostle had in mind the "writings" which Paul knew as the Scriptures. "They are the interpretive witnesses to what the eternal God has revealed in Christ" (p. 282). All of this is a strong reminder that the Old Testament was the Bible of the primitive church. The formation of the New Testament did not begin until Paul's own letters were assembled into a corpus, possibly around A. D. 100.

The literature on Romans is vast. The individual volumes in the *Concordia Commentary* have the added value of suggesting some "further reading." Before doing any further reading, may the reviewer suggest "doing" this particular commentary on Romans first and fully? It is concise, rich in content, and rewarding in effect.

MARTIN H. SCHARLEMANN

DIE ZUKUNFT DES GEKOMMENEN: GRUNDPROBLEME DER ESCHATOLOGIE. By Walter Kreck. 2d ed. Munich: Chr. Kaiser Verlag, 1966. 288 pages. Cloth, DM 18.00; paper, DM 15.00.

The first edition of Kreck's helpful and useful work came out in 1961. The new edition leaves the text of the old practically unaltered. But it expands the first edition by adding an appendix of "theses and demarcations" in which Kreck discusses the relationship between eschatology and Christology (vis-à-vis Wolfhart Pannenberg and his school) and the theology of hope (vis-à-vis Jürgen Moltmann), between eschatology and salvation-history (vis-à-vis Oscar Cullmann), and between Biblical eschatology and dogmatic eschatology (vis-à-vis Peter Stuhlmacher). What Kreck's understanding of the doctrine of the last things implies for the preacher he illustrates at the hand of a sermon that he preached at the University of Bonn in November 1965. A noteworthy improvement over the first edition is the series of indexes (subjects, persons, and Bible passages).

ARTHUR CARL PIEPKORN

EARTH WITH HEAVEN: AN ESSAY IN THE SAYINGS OF JESUS. By Richard R. Caemmerer Sr. St. Louis: Concordia Publishing House, 1969. 124 pages. Paper. \$2.75.

These 37 charmingly written, thoroughly relevant, and deeply probing reflections are designed for contemporary laypeople and for that reason are very properly dedicated to a distinguished lay couple, Dr. and Mrs. William Heyne of Luther Memorial Church, Richmond Heights, Mo. They focus on Christ's teaching "that He is for men the connecting link between heaven and earth" (p. 11). The seven chapters that deal directly with this theme illustrate the author's continuing concerns: "Heaven and Earth," "God's Rule and Realm," "Life and Subsistence," "Eternity and Time," "The Chosen and the World," "The Father and Prayer," and "The Word and Words." The pastor who is looking for a book that he can put into the hands of participants in a two-month-long adult Bible class course will find this volume stimulating and constructive. Conscientiously used, it can make avid Bible students out of erstwhile languid and intermittent Bible readers.

ARTHUR CARL PIEPKORN

DER ERSTE BRIEF AN DIE KORINTHER. By Hans Conzelmann. Göttingen: Vandenhoeck & Ruprecht, 1969. 362 pages. Cloth. DM 24.00.

Meyer's Commentary on First Corinthians was first published in 1838. After four revisions by Meyer, the sixth edition was written by C. F. G. Heinrici (1881), who revised his work twice. In 1910 Johannes Weiss produced a completely new work for the series and revised it in 1925. Conzelmann's work replaces this one a generation later.

The industry of the Göttingen professor is almost unbelievable. In 1967 he published an outline of New Testament theology, only four years after the appearance of a major commentary on Acts (1963). In this same period came the commentaries on Colossians and Ephesians in *Das Neue Testament Deutsch* (1962) and an outline of early Christian history (1969).

One might well anticipate that an author working this rapidly would produce material that showed traces of haste and superficiality. In this case he would be mistaken. The commentary meets all the requirements that one might set: it is comprehensive, takes a position in matters of debate, reflects knowledge of the most recent work on the letter, makes use of the relevant ancient texts, and yet does not become verbose and prolix.

Conzelmann presents a number of the theories that divide 1 Corinthians into two or more letters, but comes out strongly for the unity of the letter. While he does not accept Deissmann's distinction between letter and epistle, he argues that Paul wrote as an apostle, not as a private individual. This gives his letter a theological basis and cast. Paul's authorities are the Old Testament, the model of action given by the Lord, and general common sense. But these are all brought under his major theological starting point, the eschatology expressed in 1 Corinthians 15. Such an understanding makes clear that the answers Paul gives to the Corinthian questions are not miscellaneous, unrelated remarks, but the expression of a consistent theological position based on a credo expressed finally in 1 Corinthians 15 and articulated in terms and thought forms relevant to the situation addressed. Pauline theology is thus not the statement of abstract theological propositions, but the application of the Gospel to problem situations.

That basic problem situation in Corinth of about A.D. 51 is not to be called Gnosticism. The Corinthians do not appear to support a dualistic Christology or to use a form of Gnostic myth. Rather, the Corinthians orient their theology to an emphatic acceptance of the glory of the exalted Christ understood in enthusiastic terms. Such ideas would be supported by the character of the ancient world as known in Corinth. At best this is "*Gnosis in statu nascendi*." (P. 30)

The commentary as such emphasizes the theology of Paul in the light of a tradition-historical analysis of the material. This analysis is aided by the special treatment of a number of topics in a valuable series of excursuses.

There are many places in the commentary where details might be debated. But a short review is no place to list them. Rather it should be emphasized that Conzelmann's commentary is a worthy successor to its predecessors in this German series that set the tone and standard for New Testament scientific exposition for almost a century and a half.

EDGAR KRENTZ

POWER STRUCTURES AND THE CHURCH. By David S. Schuller. Saint Louis: Concordia Publishing House. 1969. 85 pages and notes. Paper. \$1.75.

These lectures were delivered in 1968 to the Association of Council Secretaries. They merge the disciplines of the sociologist and the theologian. The theories of power systems are analyzed: power in the highest class, power arising out of competition between groups, power of the economic or political elite. The approach of churches to the power structures is likewise analyzed. Some observers feel that the church is not in a position to change them. Others recommend integration of church people with the structure, and still others hope to find more sophisticated ways of working with the structures. The theological section of the book properly indicates the divergent interpretations which have arisen out of the term "world." Schuller criticizes the churches of our time as having themselves tried to be structures using their power irresponsibly, and stresses the role of the servant church. As case studies Schuller uses the activity of the United Clergymen's Committee of Mount Vernon, N.Y., in connection with problems of race in that community, and black political power in a series of communities. To this reviewer the "Concluding Observations" sensibly avoid exaggeration, but they do needle the church's leaders to reflection and action.

RICHARD R. CAEMMERER SR.

I'M O.K.—YOU'RE O.K.: A PRACTICAL GUIDE TO TRANSACTIONAL ANALYSIS. By Thomas A. Harris. New York: Harper & Row, 1969. xix and 278 pages. Cloth. \$5.95.

This book is an excellent example of some

of the creative thinking that is going on in psychiatric circles today. In this volume the author, a psychiatrist, undertakes to define in fresh and sensible language how the mind operates, why people do what they do, and how change is possible through counseling. Harris is a colleague of Eric Berne of *Games People Play* fame. He is also president of the Institute for Transactional Analysis in Sacramento, Calif.

Transactional analysis is a system of therapy or counseling designed to help people change rather than merely to adjust. It takes into account the past but also says that each person is responsible for what happens in the future. The personality is defined into its simple components called Parent, Adult, and Child (PAC). Transactions or relationships between people are then analyzed in terms of which of these three components is at work. This method can be used to analyze and help the marriage relationship, relationships between parents and children, and almost any other type of social situation.

Because of the author's interest in Christianity, this book should also provide food for creative thought on the relationship of theology and counseling. One section of the book, for instance, is entitled "The Original Game Is the Original Sin."

In this reviewer's opinion this book could very well be the one book on counseling that a pastor ought to read.

HAROLD T. KRIESEL
Los Angeles, Calif.

THE BISHOP-ELECT, A STUDY IN MEDIEVAL ECCLESIASTICAL OFFICE. Edited by Robert L. Benson. Princeton, N.J.: Princeton University Press, 1968. 440 pages. Cloth. \$11.50.

During the High Middle Ages the episcopate was, like monarchy, a universal governing institution throughout Latin Christendom. Every bishop belonged simultaneously to two governmental hierarchies, deriving a portion of his powers from the monarch while another portion was inherent in his ecclesiastical office. In this work Benson has thoroughly combed the canons of the 12th and 13th centuries to answer questions such

as: How was a bishop chosen? By whom? What ceremonies signalized his accession? Which powers were sanctioned by the church, which by the monarchy? What were the various constitutive acts in the making of a bishop, and what was their significance? It is a study in the changing constitutional status of the bishop in the 12th and 13th centuries.

One of the significant contributions of this work is that it points to a dramatic shift in ecclesiology between the early and late Middle Ages. In former times the sacramental character of the office was stressed, but as a result of papal-imperial tensions and the heightened importance of canon law, the later period conceived the episcopate (indeed, the hierarchy) in terms of jurisdiction. That is to say, in earlier times "church" included the totality of the faithful, but by the end of the investiture struggle the term came to be associated primarily with the episcopate. The author also shows that the changing position of the bishop-elect was part of a process which had its parallel in forces at work upon the secular monarchies.

This book is a monument to scholarship, revealing the author's impressive command of medieval canonical texts. Most of the 1,187 footnotes contain useful commentary, texts, and bibliographical materials. A 10-page bibliography, index, and three appendixes have been included. The work stands as a *caveat* to any easy generalizations concerning papal-episcopal-imperial relations in the late Middle Ages, and should offer further avenues of research for years to come.

CARL VOLZ

NAMING THE WHIRLWIND: THE RE-NEWAL OF GOD-LANGUAGE. By Langdon Gilkey. Indianapolis, Ind.: Bobbs-Merrill, 1969. 470 pages and index. Paper. \$2.75.

This good big book renders a remarkable service. It puts into the contexts of society and theology the startling changes, the "ferment" which current theology demonstrates. With remarkable skill in systematization and analysis it marshals the positions of Christian

thinkers of the past 150 years. The expert may wish to challenge some of Gilkey's assumptions and particularly his own stance. The Christian who has fallen behind in his reading or has become bewildered by magazine summaries will find this volume, difficult as it is, most rewarding. He will see that the current trend of secularity in theology, climaxing in the "God is dead" theology, is really the product of many generations of effort to accommodate the Western mind, deeply impressed with scientific achievement, and to find nonsupernatural equivalents of the Biblical message. At the heart of this procedure, beginning notably with Schleiermacher, is the effort to explore and express Christian truth in terms of man rather than God and to develop an anthropology rather than theology. We need not expect this process to be collapsing. While it had its optimists concerning the capacity of man and faith, it has also been marked with pessimism and a critical scepticism toward the landmarks of Christian belief. Gilkey carefully elucidates a method of describing truths about God. While he tries to do this in philosophical and universal terms, he also does not hesitate to affirm the heritage of the witness of the Christian community and the importance of linking the experience of the Christian faith with God as Creator and Christ as Redeemer. This book is not only worth the money but the effort to read it—and don't take too long at it, don't give up halfway! RICHARD R. CAEMMERER SR.

ALEXANDER III AND THE TWELFTH CENTURY. By Marshall W. Baldwin. New York: Newman Press, 1968. 228 pages. Cloth. \$6.50.

Roland Bandinelli as Pope Alexander III (1159—1181) enjoyed a longer pontificate than any other pope except two. His period was marked by controversies with Frederick Barbarossa, with the Becket affair, a papal schism, and the growing influence of canon law. Alexander III was the first of a series of canon lawyers who wore the tiara and who skillfully used their legal acumen to enhance the authority of the papacy within the church. Baldwin offers a sensitive and balanced ac-

count of this significant churchman, jurist, and administrator. The author's scholarship is evident behind disarmingly simple conclusions, and bibliographies at the end of each chapter suggest further avenues of research.

Students of the medieval papacy will want to complement this account of Alexander III with that of Barraclough, *The Medieval Papacy*, also published in 1968. Barraclough maintains that although Alexander was a competent jurist and administrator, nevertheless his pontificate represented a deterioration of the papacy. His quarrel with Barbarossa was merely a power struggle for control of central Italy, and his curia was riddled with bribery and corruption. The most pungent satires on the avarice of the curia began to be written during the time of Alexander.

Baldwin presents Alexander's policies vis-à-vis Becket, Henry II, and Frederick Barbarossa in a sympathetic manner, and he avoids a critical analysis where Barraclough finds cause for censure. It is nevertheless a very good study of a great pope and the only monograph on Alexander III available in English.

The present volume appears in the series *The Popes Through History*, edited by Raymond H. Schmandt. CARL VOLZ

THE LOGIC OF SELF-INVOLVEMENT.

By Donald D. Evans. New York: Herder and Herder, 1969. 268 pages plus bibliography and index of Biblical references, subjects, and authors. Cloth. \$8.50.

The SCM Press first published this book in 1963. Since then it has been widely quoted in discussions of the subject that it treats. The present reissue thus makes a valuable contribution to Biblical exegesis. The author is a Canadian scholar at home in the philosophy of logical analysis and in Biblical studies. The first half of the work is a sophisticated discussion of "self-involving elements in everyday language," and the reader will be astounded at what all he is doing in ordinary assertions. Evans coins his own language, much of it taking the cue of the British philosopher J. L. Austin, and employs the shorthand of the logician. He then turns his method on a sample domain of Biblical

exegesis, the "Biblical conception of creation." He is unperturbed by the scepticism of logical positivism on the one hand or the concessions to secularity by exegetes on the other, but endeavors to employ the categories of his craft as he has set them out. His Biblical study is close and ample. His central thesis is that man's affirmation of God's creating the world "involves" the man. Man has to acknowledge, and respond with feeling, to the glory and holiness of God; unless he does, and that depends "to a great extent on one's active participation in worship" (p. 184), he cannot understand the meaning of "glorious" and "holy." The study of creation undertakes word studies of basic theological terms like "knowledge" and the inclusion of Jesus as the basis of the Christian belief in the creation. The reader who takes the pains to work through the volume will be much cheered by the author's discoveries.

RICHARD R. CAEMMERER SR.

THE FAMILY IN CLASSICAL GREECE.

By W. K. Lacey. Ithaca, N.Y.: Cornell University Press, 1968. 342 pages and 49 illustrations. Cloth. \$8.95.

CHRONOLOGY OF THE ANCIENT

WORLD. By E. J. Bickerman. Ithaca, N.Y.: Cornell University Press, 1968. 253 pages. Cloth. \$8.50.

THE MORAL AND POLITICAL TRADI-

TION OF ROME. By Donald Earl. Ithaca, N.Y.: Cornell University Press, 1967. 167 pages. Cloth. \$4.95.

These three volumes are all part of a new series under the title *Aspects of Greek and Roman Life*, edited by H. H. Scullard. The series presents books written by specialists who present material for both the scholarly world and a more general audience.

The present three volumes are all of interest and value for the understanding of the ancient world. Lacey discusses the structure of the family (the *oikos*) in classical Athens, Sparta, and in selected other ancient cities. He documents well the ancient interest in preservation of the family as a basic means of preservation of the state. Law was tied to the family. The entire volume is character-

ized by an abundance of philological detail (especially in the extensive notes) that nevertheless remains interesting and controlled. The illustrations are used to illuminate ancient sociological customs. The chapter on the position of women in ancient Athens is very valuable (as are his illuminating remarks on the rather limited occurrence of pederasty).

Earl's and Bickerman's volumes are of more direct interest and value to the Biblical student. Earl describes the idea of *virtus* as it relates to *gloria* and service to the state from early Rome to Augustine. (It was a bit surprising to find no treatment of those authors who might be regarded as people who rejected the entire enterprise, for example, Lucretius, perhaps the New Testament, and the Skeptics.) The need of a radical rethinking of the republican ideals after Augustine is well described here. Virgil and Horace receive their due. The political tradition of service to the state as a means of achieving personal glory was one that presented problems to Augustine. The upper classes of Rome could not conceive of virtue in a strictly nonpolitical context.

Bickerman's book on ancient chronology is a gem. All students of ancient history, including the history of Egypt and the Fertile Crescent, will find this book a boon. Its three short chapters present first of all a description of the various calendars in use in the ancient world, then the ancient systems of counting eras, epochs, and relating years of different systems to one another (with all the difficulties these many systems involve), and finally a short chapter on turning ancient dates into their Julian calendar equivalents. These 90 pages ought to be required reading for anyone interested in the ancient world. This short presentation is followed by over a hundred pages of useful tables: lists of rulers as preserved in ancient astronomical lists; the new moons for every month from 605 B.C. to A.D. 308; astronomical tables for the rising and setting of stars; a synchro-nistic table of Julian years with Olympiads and *ab urbe condita* years; a table of the Julian calendar system; extensive ruler lists from Sparta, Macedon, Babylon, Persia, and

so on; Athenian archons from 496 to 293 B.C.; Roman consuls from 509 B.C. to A.D. 337; a list of Roman emperors; and finally a long list of important historical events from 776 B.C. to A.D. 476. The tables alone are worth the price of the volume.

All three books are well indexed, have useful bibliographies of the most important literature, and will lead the reader to an international bibliography by way of the extensive notes. This reviewer is enthusiastic about the series.

EDGAR KRENTZ

HOPE AND HISTORY. By Josef Pieper. New York: Herder and Herder, 1969. 106 pages. Cloth. \$4.95.

"The coming future is our concern." The quotation from Pascal sets the theme for Pieper's work. He asks three important questions: Can man's hope be understood and realized within the framework of history and conventional historical understanding? Have our contemporary theologians of hope done justice to the question of death? His answer to these two questions is no. He then asks a third question: Can one make credible prophetic statements about the future? To this he answers yes and uses the Biblical Apocalypse as his model.

Pieper's first work on the future appeared almost 40 years ago, and his interest in the subject has led him to a careful analysis of Kant, Teilhard, and Bloch. He also offers trenchant comments in passing on many other contemporary literary and theological figures. The three named are found wanting in his balance. He speaks with moving fervor of the approaching catastrophe within history and speaks of the likelihood of history itself developing an increasingly antagonistic character as the end approaches. He rightly points out that a workable theology of hope must come to grips with the fact that individuals die.

The translation is lively and clear; Pieper's analysis of theologies of hope is very much in order; his own Biblical insights are valuable—even though not always satisfying. This book is well worth reading. The price is justified by content, not by form.

HERBERT T. MAYER

A NEW-STYLE CATECHISM ON THE EASTERN ORTHODOX FAITH FOR ADULTS. By George Mastrantonis. Saint Louis: The OLOGOS Mission, 1969. 274 pages. Cloth. \$3.00.

For reasons of history, geography, politics, language, culture, and theology the Orthodox Church was long isolated from Western Christianity. With few exceptions, what the West knew of Orthodoxy was generally fragmentary and distorted. Recent years have witnessed the removal of many barriers and an increasing rapprochement between East and West. Not only have Orthodox churches been drawn into the World Council of Churches and into closer relations with the Roman Catholic community, but interdenominational dialogs, notably in America, are taking place and books in English on the history and theology of Orthodoxy are appearing in appreciable numbers on the market.

A welcome addition to such titles is the present catechism. Actually it is rather more than a catechism. It qualifies as a thetical compend of Orthodox dogmatics, as a glance at the exhaustive 9-page "Analytical Table of Contents" indicates. The ground plan of the book consists of three major sections labeled Faith, Hope, Love. The section on faith covers the traditional *loci* of the church's dogma as expressed in the Niceno-Constantinopolitan Creed (without the Filioque). The section on hope comprises all aspects of the church's worship, including "Scripture as the Source of Worship." The section on love brings a treatment of Christian ethics (Ten Commandments; Sermon on the Mount).

Lutherans should be particularly interested in the Orthodox Church, since the Lutheran Symbols cite many of the Greek fathers and make uniformly favorable references to Orthodox positions. (See, for example, *Apologetics* X, 2 f.; XXII, 4; and XXIV, 6, 79, 88, 93. The approaches of Andreae and Crusius to Patriarch Jeremiah II via a Greek version of the Augsburg Confession also deserve notice in this connection.)

HERBERT J. A. BOUMAN

STUDIES IN THE APOSTOLIC FATHERS AND THEIR BACKGROUND. By L. W. Barnard. New York: Schocken Books, 1967. 177 pages. Cloth. \$6.00.

The apostolic fathers are interesting in their own right and also for the retrospective light they cast on the New Testament. Both areas of interest are evident in this collection of essays on them. Barnard is convinced that these eight writers do not mark the degeneration of Christianity; rather, they use the Old Testament, Christian tradition of every sort, and some New Testament writings (especially Paul) to meet the major need of the day, the strengthening of the moral, corporate, and devotional life of the churches of their time.

The eleven studies are all interesting. Two discuss early Christian persecution. Barnard finds no evidence for a general persecution of Christians under Domitian; however, 1 Clement makes clear (7:1) that it expected the possibility of martyrdom at most any time.

Barnard finds that Hadrian did not actively prosecute Christian persecution. In fact his age was favorable to the church, as both his Rescript and the Letter to Servianus show (both are accepted as authentic).

In general, the opponent of the church in this era is Judaism. Ignatius combats a form of Judeo-Gnosticism similar to that in the Pastorals. He takes its vocabulary (for example, the famous motif of "silence") and uses it to argue the case for Christianity as known and practiced in Antioch.

The most original contribution in the volume is to be found in the five essays dealing with Barnabas. Barnabas allows one to reconstruct the trend toward Rabbinism in Judaism at Alexandria between A.D. 70 and 135. Barnabas himself is strongly anti-Jewish — and in a manner similar to that of Stephen in Acts 7. In form Barnabas is a paschal homily, dependent on early Christian use of the Old Testament.

Other essays argue that Diognetus and Polycarp are both originally two works and that Hermas is a work of early Christian prophecy. His was a genuine if simple mind. The book was regarded as inspired for many

years, even after it was recognized as non-canonical.

These essays repay careful reading. They shed some light on the history of the church in Alexandria in a period when very little is known of it. They may call some of W. Bauer's views into question.

EDGAR KRENTZ

OECUMENICA: AN ANNUAL SYMPOSIUM OF ECUMENICAL RESEARCH. Vol. II: 1967. Edited by Friedrich Wilhelm Kantzenbach and Vilmos Vajta. Minneapolis, Minn.: Augsburg Publishing House, 1967. 348 pages. Cloth. Price not given.

This the second annual volume published by the staff of the Lutheran Institute for Interconfessional Research in Strasbourg is dedicated to the valiant Danish Lutheran ecumenist Kristen Ejner Skydsgaard of the University of Copenhagen. The 16 essays are all by top-drawer scholars. Four are in English: (1) Anglican historian Stanley Lawrence Greenslade writes on "The English Reformers and the Councils of the Church"; (2) Roman Catholic ecumenist Gregory Baum's paper is a perceptive analysis of the significance of *Unitatis redintegratio* for the postconciliar participation of his denomination in the ecumenical movement; (3) Greek Orthodox theologian Nikos Nissiotis stresses the role of the Holy Spirit in history during the "age of the Paraclete" in "Pneumatological Christology as a Presupposition of Ecclesiology"; and (4) Lutheran historian George Lindbeck contributes an article of the greatest importance for the Roman Catholic/Lutheran encounter, "The Sacramentality of the Ministry: Karl Rahner and a Protestant View." Six essays are in German: (1) The Lutheran expert on scholasticism Ulrich Kühn sees the respective teachings of St. Thomas Aquinas and Luther on justification as different but "legitimate attempt[s] to formulate the meaning of God's redeeming activity"; (2) editor Kantzenbach provides a carefully thought out critique of some of the problematic and promising directions and tenden-

cies in contemporary Roman Catholic theology on the ecclesiological basis for the salvation of non-Christians; (3) Lutheran systematician Regin Prenter contributes to the interdenominational discussion of the doctrine of the sacred ministry an analysis which sees the sacred ministry as simultaneously a royal representation of Christ and a priestly representation of the community; (4) Faith and Order's Lukas Vischer probes the invocation (*epiklēsis*) of the Holy Spirit in the eucharistic rite as a symbol of unity, of renewal, and of forward movement; (5) editor Vajta writes impressively on the common responsibility of the churches for the proclamation of the Gospel in today's post-materialistic world; and (6) Lutheran patrologist Georg Günther Blum reports on the first seminar the institute conducted in 1966 on "The Church and Its Unity." There are also six papers in French: (1) "St. Irenaeus and the Unity of the Church," by the Strasbourg Evangelical faculty's patrologist André Benoît; (2) an exemplary investigation of the famous appeal to unwritten tradition that St. Basil the Great makes in chapter 27 of his treatise on the Holy Spirit by the Benedictine scholar J. Gribomont; (3) a genetic examination of John Henry Newman's changing theologies about the nature of abuses in the church by the distinguished honorary dean of the Roman Catholic theological faculty at Strasbourg, Maurice Gustave Nédoncelle; (4) the appreciative lecture on Archbishop Nathan Söderblom as an ecumenical pioneer that Willem A. Visser 't Hooft delivered at the institute; (5) a penetrating critique by Swiss Reformed theologian Jean-Jacques von Allmen of the implications of the decree on ecumenism of Vatican II for the church bodies that achieved autonomy in the Reformation century; and (6) a candid evaluation by Roman Catholic ecumenist Gustave Thils of the charge of "Romanocentrism" that other Christians level at the Roman Catholic Church. For those whose linguistic abilities are limited, summaries in the other two languages follow each paper. ARTHUR CARL PIEPKORN