

5-1-1966

Book Review. - Literatur

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Recommended Citation

Scharlemann, Martin H. (1966) "Book Review. - Literatur," *Concordia Theological Monthly*. Vol. 37, Article 26.

Available at: <https://scholar.csl.edu/ctm/vol37/iss1/26>

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BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, Missouri 63118.

THE THEORY OF COMMUNISM. By George H. Hampsch. New York: Philosophical Library, 1965. 231 pages plus indexes. Cloth. \$5.00.

WORLD COMMUNISM. By Richard Lowenthal. New York: Oxford University Press, 1964. 267 pages plus notes. Cloth. \$6.00.

COMMUNISM, CHRISTIANITY, DEMOCRACY. By Surjit Singh. Richmond, Va.: John Knox Press, 1965. 128 pages. Cloth, \$3.00; paper, \$1.95.

A CHRISTIAN'S HANDBOOK ON COMMUNISM. By the Committee on World Literacy and Christian Literature. Richmond, Va.: John Knox Press, 1964. 86 pages. Paper. \$1.00.

THE RUSSIAN RELIGIOUS RENAISSANCE OF THE TWENTIETH CENTURY. By Nicolas Zernov. New York: Harper & Row, 1963. 330 pages plus appendixes. Cloth. \$6.50.

The author of *The Theory of Communism* is a member of the Institute for Soviet and East European Studies at John Carroll University, Cleveland. He has set himself the task of presenting an objective study of the theory of communism for people who recognize their need of securing a deeper and more systematic knowledge of the subject. Any detailed analysis of communist ideology tends to become rather dull. Hampsch's work is no exception. However, that is less his fault than that of Marx, Lenin, and Stalin, all of whom were dreary philosophers. A careful study of the "sacred scriptures" of the communist movement reveals that the chief architects of this world-

wide conspiracy were as dogmatic and arrogant in their views as the very people whom they accuse of religious bigotry. This book succeeds admirably in depicting Marxism as the product of German philosophy, British economic theory, and French revolutionary thought.

Lowenthal is professor of international relations at the Free University in West Berlin. The subtitle of *World Communism* describes its contents, namely, "The Disintegration of a Secular Faith." Here is the story of the communist revolution from the time it comprised a loose alliance of rather heterogeneous revolutionary groups, formalized eventually under Bolshevik leadership, through the centralistic stage (chiefly under Stalin), on toward Khrushchev's moves to establish a new type of leadership, based on ideology rather than political control, and ending in the final stage of attempting to maintain unity by compromise.

It is Lowenthal's conviction that it is no longer possible to maintain unity in world communism. Ideological fragmentation is bound to follow the growth of political pluralism. The schism between Moscow and Peking is irreparable. This political fact of life may augur well for the emerging continent of Africa, where African leaders have learned to use the quarrel between Russian and Chinese communism to preserve their own ideological and practical independence. The consequences of "polycentric decay" are everywhere evident in communism as a faith contending for the allegiance of men.

In Communism, Christianity, Democracy, Singh depicts three potentially universal

creeds. Communism has chosen to retain the structure of Christian doctrine but perverted its content. Liberal democracy early discarded the form but chose to construct a new philosophy on some of the humane impulses of the church's thought. In the competition among these three, Christianity is coming off a poor third. Yet it has a significant contribution to make with its accents on redemption and reconciliation.

America provides the test case today. If the citizens of this great nation can consummate the present social revolution with the help of the church's involvement, there is nothing, Singh believes, that the American people have to fear from the communists or from any other quarter. "The nations of Asia, Africa, and Latin America will see the truth and will not have to be convinced." (P. 127)

The author is professor of Christian philosophy at San Francisco Theological Seminary. It would appear that in this volume he has underestimated the dimension of the demonic. He suffers from the optimism which characterizes so much of what he calls liberal democracy.

Recommending *A Christian's Handbook on Communism* as the resource for Christians in their evaluation of and contest with communism would resemble equipping an American marine in South Vietnam with no more than a carbine. The thesis of this book is that Christian social action is the answer to the communist threat. It holds that the "great appeal of Communism to people of high ideals is that it proposes a prompt and vigorous remedy for some of the worst evils in modern society" (p. 84). While this may be one source of attraction, it is not the chief one. In point of fact, communist ideology is a faith, an *Ersatzreligion*. It appeals to intellectuals and idealists because it proclaims that it has the answers to the riddles of life.

In a way, the title of the Zernov volume

is misleading. It refers, in fact, to the renaissance that began in Russia during the first two decades and was then transferred to the West when Lenin in 1922, rather unexpectedly, chose to expel from the Soviet Union a large group of Russian intellectuals, including such members of the religious renaissance as Piotr Struve, Sergei Bulgakov, Nicolai Berdyaev, and Simeon Frank. Instead of disappearing in the wastelands of Siberia, these stalwart converts from materialism brought to Western Europe a convincing exposition of traditional Orthodoxy, formulated in terms intelligible to modern man. They preserved the continuity of Russian Christian culture and enriched the ecumenical movement with insights that help to combat dialectical materialism at its heart.

At the moment, of course, their ideas are not heard in Russia. Zernov, however, is persuaded that the time will come when they will speak posthumously to their own people in accents that will be understood. This moment will come when the most blatant rebellion of men against their Creator, as represented by communism, will have run its course. The giants in exile described in this book understood Marxism for what it really is: a Judaeo-Christian apocalyptic sect, born among people familiar with the Bible. As Zernov points out, the intimate inside knowledge of the working of the mentality of Karl Marx's followers is one of the most powerful weapons of attack which these Orthodox thinkers possessed.

Here is a volume that works in depth and breathes the quiet confidence of a faith founded on the victory achieved in the resurrection of our Lord Jesus Christ. An extra bonus in this case is an extended appendix which contains the basic biographical and literary data on the individuals who created the Russian religious renaissance of this century. MARTIN H. SCHARLEMANN

THEOLOGISCHES BEGRIFFSLEXIKON ZUM NEUEN TESTAMENT. By Lothar Coenen, Erich Beyreuther, and Hans Bietenhard. Fascicle I: *Abraham—Bewachen*. Wuppertal: R. Brockhaus Verlag, 1965. 112 pages, with indexes to German and Greek words. Paper. DM 16.80.

Paul admonished his Corinthians not to speak in tongues unless there was someone to interpret. The editors of this lexicon of New Testament terms which have theological significance take the admonition seriously and aim to provide the nonspecialist with an interpretive tool which makes accessible much that is buried in the vast caverns of Kittel-Friedrich, *Theologisches Wörterbuch zum Neuen Testament* (hereafter *TWNT*), with the additional benefit of practical suggestions for application of the philological data to contemporary spiritual inquiry ("Zur Verkündigung," as the caption in the articles reads).

No time should be lost in translating this work (hereafter *TBNT*), especially for the benefit of laymen, who cannot keep up with a multitude of books but could with great profit use a work like this which embodies the sober results of scholarship with a grave sense of responsibility for the ongoing task of proclamation.

Clarity in the arrangement and presentation of the data is far superior to that in *TWNT*. Unlike *TWNT*, which presents the Greek words alphabetically, *TBNT* alphabetizes key German equivalents and then discusses the relevant Greek in three stages, each of which is clearly indicated in the margin, namely, (1) philological history, (2) the Septuagint and Judaica, and (3) New Testament usage. The entry "Auferstehung" is illustrative. Two groups of Greek words are discussed under two key words, ἀνάστασις and ἐγείρω. Each of these is boxed in in the margin for rapid discovery. The treatment of ἀνάστασις begins with a list of related words in Greek font, each of

which is also transliterated. Then follow the three stages of discussion. The same procedure is followed for ἐγείρω, and then the practical application, "Zur Verkündigung," followed by a selected bibliography (German titles only), concludes the discussion. Unfortunately the "Zur Verkündigung" section is occasionally not included, particularly in the case of words whose point of application is not so obvious as with *Auferstehung* or *Antichrist*. Yet words like *Alt*, *Anfang*, *Angesicht*, and *Babylon*, and certainly *Abraham*, *Adam* and *Apostel* should have been examined in terms of contemporary communication.

One-quarter of the New Testament vocabulary will be treated in this work. If this fascicle is fairly representative of those to follow, the resources of this publication will be welcomed indeed by all who have neither the background nor the funds to exploit *TWNT*. Indexes to both German and Greek words help the reader find the discussions quickly.

FREDERICK W. DANKER

THE TROUBLE WITH THE CHURCH (LEIDEN AN DER KIRCHE, EIN PERSÖNLICHES WORT). By Helmut Thielicke, translated by John W. Doberstein. New York: Harper & Row, 1965. xvi and 136 pages, notes, and index. \$3.50.

This monograph of the noted German scholar who is also Europe's most popular preacher presents in 31 tiny essays a running critique of the shortcomings of the organized church that hamper its spiritual life and impede the significance of its preaching. Thielicke wants Christians to hear this critique, and non-Christians to note what Christians are disturbed about as they seek for renewal. Thielicke feels that sermons in churches are too academic, spoken from no conviction, caught up in the web of the material, colorless, unaware of people and refusing to enter into dialog, lazy alike to-

ward scholarship and toward the people, ridden with meaningless clichés, trying to say too much, abstract. He heatedly attacks "the flight into busywork and liturgical art-craft"—"This does not mean that I am against the liturgy itself, but rather against a particular pathologically hypertrophic emphasis upon it" (p. 83). With most critics of the liturgy Thielicke finds himself on the thin ice of criticism of taste; but he does say words of warning against withdrawing from the spoken word. He takes up technical questions: the importance of textual-thematic preaching of developing parent groups as the target of proclamation, of confirmation some time after reception of first Holy Communion, of the witness of the suffering church.

This is a useful book about preaching, and many a pastor will do well to feel himself addressed in its vivid pages.

Evidently this is the last volume to be translated by the late John W. Doberstein. Readers in Europe and America are in his debt for his many translations—chiefly of Thielicke and Bonhoeffer—which bear the mark of his skill and his Christian devotion.

RICHARD R. CAEMMERER

GAMES PEOPLE PLAY: THE PSYCHOLOGY OF HUMAN RELATIONSHIPS.

By Eric Berne. New York: Grove Press, 1964. Cloth. 192 pages. \$5.00.

Berne is a San Francisco psychiatrist who holds that man can be understood through the "games" he plays. He defines a "game" as "an ongoing series of complementary ulterior transactions progressing to a well-defined, predictable outcome."

Chapter headings include life games, marital games, party games, sexual games, underworld games, consulting room games, and good games. The prototypes in which one can often know himself include: "Kick me," "See what you made me do," "Look how hard I've tried," "I'm only trying to help you," and so on.

The book is not light reading, but it is well worth your time in plumbing the *real* motives of persons, including yourself, in one-to-one relationships. DONALD L. DEFFNER

PREDIGERFIBEL. By Emanuel Hirsch. Berlin: Walter de Gruyter und Co., 1964. xii and 415 pages. Cloth. DM 24.00.

This "preacher's primer" is not a run-of-the-mill homiletical how-to-do-it. The author, writing with 20 years of experience as university pastor at Göttingen and a decade as professor of homiletics, does not describe the homiletical method but reveals it through demonstration. Hirsch is concerned with the basic understanding of the act of preaching and how the word of the text gets contemporized through the preacher's translating activity. He takes seriously the factor of past and present history and he earnestly attempts to put historical-critical research in the service of present proclamation.

The opening section discusses (1) the relations between what is human and what is Christian, between preaching and the personal thinking and life of the preacher, and between the sermon and its hearers; and (2) the main directives for the process of "meditation," which extends from the analysis of the text to the outline of the sermon.

The remaining two-thirds of the book offers 40 "meditations" arranged in 9 related groups: (1) New Testament illumination of Old Testament words and stories; (2) Old Testament texts received and maintained in Christian piety; (3) New Testament miracles and stories; (4) editorialized later forms of the words and parables of Jesus in the first three gospels; (5) Jesus' word and history as bearer of the Gospel; (6) Faith and Spirit according to Paul; (7) New Testament theologoumena; (8) Christmas, Easter, Pentecost; (9) New Year, Good Friday, Day of Repentance, Commemoration of the Faithful Departed.

The choice of texts is appropriate and the classifications thought-provoking. Hirsch of-

fers critical observations about textual, redaction, literary, and historical criticism. He tackles difficult texts with confidence and insight. Here the homiletician can learn much about the unity of the testaments and the value of comparative synoptic analysis.

Hirsch's language is often involved, frequently opaque. His intended audience is mainly German theological students, and where his meditations involve the historical, philosophical, and cultural circumstances of the hearers, they of course speak less directly to the American reader. Nevertheless, on the whole this work is a handy and instructive primer for any group of present as well as prospective preachers. Its translation would be a distinct service. JOHN H. ELLIOTT

BILDZEICHEN DER KATAKOMBEN. By Walter Käch. Freiburg im Breisgau: Walter Verlag, 1965. [17], 96 plates, [12 pages of tables]. Cloth in slipcase. Price not given.

This excellent volume aims to let the symbolism and art of the Roman catacombs speak directly to modern viewers. The bare amount of information necessary is given in a short introduction. It describes the catacombs as normal Roman burial places outside the city walls; while some larger galleries were used for worship, especially on days of commemoration of martyrs, the catacombs were not places of refuge in persecutions.

The art and symbolism was partly borrowed from pagan thought (olive tree, dolphin, ship) and partly created to express the Christians' faith (cross, fish, orans). Five Biblical scenes that represented the afterlife, salvation, or the sacraments were frequently used: Noah in the ark; Moses striking the rock; Jonah and the sea monster; the feeding of the 5,000; and the raising of Lazarus. Later the Good Shepherd also appears. This art was impersonal, it is only in the fourth century that some representation of the profession of the deceased appeared, and even more rarely portraits of the deceased.

The 96 reproductions were made from chalk rubbings of the original stones, since these photograph more clearly than the originals. The reproductions seem to be taken entirely from slabs that covered the *loculi*, that is, grave niches of the average Christian. No reproductions are given of the sarcophagi of the rich, such as the *Dominus dat legem* scene from the catacomb of San Callisto. The reproductions are clear, pleasing, and accurately described as to size, present location, and so on.

One need not know German to use this volume; this reviewer's children enjoy the plates very much. This does not mean that the book is juvenile, but rather that good symbolism speaks directly over the barriers of time and language. It would be good if an edition with English text could be published. EDGAR KRENTZ

A HANDBOOK OF CHRISTIAN THEOLOGICALS. Edited by Martin E. Marty and Dean G. Peerman. Cleveland: The World Publishing Company, 1965. 500 pages. Cloth. \$6.00.

Twenty-six contemporary experts describe a like number of influential theologians of the past and present in this companion volume to the hard-cover edition of *A Handbook of Christian Theology*. (On the latter see this journal, 31 [1960], 326—327; 37 [1966], 59). They cover three periods: 19th-century traditions from Schleiermacher to Peter Taylor Forsyth; "between the times," from Rudolf Otto to Karl Heim; and "recent theological work" from Anders Nygren to Paul Tillich. In each we are to descry three motifs: "Experience," "empirics," and "existence." The essays average around 17 pages apiece. Bibliographies are deliberately limited to one book by and one book about each subject. As the editors realize, every reader will probably cavil at the omission of one or several theologians from the roster, quite apart from the fact that no Roman Catholic theologians and only one Eastern

Orthodox theologian (Berdyayev) receive attention. Again, in spite of the expertise of the authors in their respective subjects, not every reader will expect to concur in every interpretation of every subject's theology and significance. For the many excellencies of the book let the reader be grateful. Let him especially avoid the supreme ingratitude, that of allowing the reading of the book to be a substitute for (rather than a helpful prelude to) a reading of the works of the subjects themselves. ARTHUR CARL PIEPKORN

THE KINGDOM IN ACTION. By Frederick W. Danker. St. Louis: Concordia Publishing House, 1965. 112 pages. Paper. \$1.75.

Danker's work is part of *The Witnessing Church Series*, edited by his brother, William Danker. In every respect it lives up to the expectations created by previous volumes. Here is theology at its best—vibrant, vital, earthy, direct. This book constitutes a stinging rebuke to any who think of theology as abstract and of theologians as aloof. There is nothing in this volume which has not been put to practical use by the Metropolitan Service Association of St. Louis, an agency devoted to the rehabilitation of prisoners before and after their release. The author calls the association "the best midwife this book could have."

To read this book is a dangerous undertaking for the complacent Christian; that is, for each one of us! It should be "must" reading for persons entrusted with church office and so exposed to the temptation to use their position in terms of power rather than of service. No one will find here a single sentence to encourage the notion that the church is some Platonic ideal community. Without entering into an abstract discussion of the concept of the "kingdom of God," this volume, as the title indicates, is a description of God's people at work incarnationally until that moment when "the Kingdom will be in full possession of the church."

To any one who may feel frustrated in his ministry (and who of us does not?), to any one on the verge of believing that his ministry is irrelevant (and who of us is not?), to any one inclined to be overwhelmed by the forces of secularism and nihilism (and who of us is not?), in short, to any one who loves the church as the Lord's redemptive instrument, this volume is recommended for thorough reading. No one will leave it without having been shaken and strengthened.

MARTIN H. SCHARLEMANN

THE CHURCH OF THE CATACOMBS. By Walter W. Oetting. St. Louis: Concordia Publishing House, 1964. 131 pages. Paper. \$1.95.

This paperback monograph, which is apparently the first in a new series called *Church in History*, tells the absorbing story of how the Lord of the church guided His chosen people through the first 250 years of their history. The book treats six major themes: Mission, worship, organization, teaching, church and society, church and state. Each theme is developed logically, and then the book jumps back to the earliest years to trace through the next theme. Oetting has taken his proofs and illustrative materials exclusively from the writings of the men who shaped the church's early history. An appendix of 30 pages contains larger selections from carefully chosen key documents. The author's views on every issue are sober and are supported both by documents and competent scholars.

The book is a wonderful eye-opener to the story of the church. It offers dynamic evidence of the truth that God continued to watch over and guide the affairs of His church long after the last New Testament books were written. The book is ideal for Bible class discussion. This reviewer understands that a study guide may shortly be available, particularly geared to Sunday school teachers.

One can only hope that this book, which

could do so much to give God's people a sense of continuity with their past and an awareness of the ongoing grace and guidance of God, will shortly be joined by others. The preface to the book informs the reader that the author delivered the manuscript to the publisher four days before his sudden death on Feb. 25, 1964, at the age of 34. This book evidences the noteworthy competence of this young man in the field of patristics. While the entire church must mourn the passing of a promising scholar, it can also rejoice in the knowledge that he is with the Savior whose praise the noble army of martyrs so movingly described by the author continually sings.

HERBERT T. MAYER

LUTHER AND THE REFORMATION. By V. H. H. Green. New York: G. P. Putnam's Sons (London: B. T. Batsford), 1964. 208 pages. Cloth. \$5.95.

As a biographer of Martin Luther Oxford's Green sets himself up as a psychologist and a historian. As a historian he surveys the wider setting of the Reformation with an emphasis on the political events. His treatment of economic developments is less complete. He skillfully weaves the life story of his subject into the political-economic background. He shows, for instance, a fine understanding of Luther's often misunderstood stance toward the peasants' revolt. Green de-emphasizes Luther's theological concerns. Instead he emphasizes Luther's personality, which he finds baffling, inconsistent, paradoxical, and defying solution. His hypothesis that Luther's *Anfechtungen* were stimulated "by sexual difficulties" in the monastery, "very probably by masturbation" (p. 139), is very difficult to support by reliable evidence. If this had been the case, Luther would have said so. That Luther's marriage deserves to be emphasized in a biography must be granted. That it is the background against which Luther "became a human, at-

tractive character" (p. 165), is making quite a magician out of Katie and almost a monster out of the man who defied both pope and emperor. T. G. Tappert, listed in the bibliography, will appreciate having his name spelled correctly in future editions. The work is nicely illustrated.

To write a biography of Luther is a tremendous task. Luther is such a genius, as Green admits, that any biography can easily be called inadequate. A good biography must bring some insights which are new to the reader. We believe that a great number of Green's readers will obtain such insights.

CARL S. MEYER

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT (*Theologisches Wörterbuch zum Neuen Testament*). Edited by Gerhard Kittel and Gerhard Friedrich; translated by Geoffrey Bromiley. Volume II: A—H. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1964. vii and 955 pages. Cloth. \$20.50.

This second volume of Bromiley's translation of "Kittel" displays the same careful attention to detail given to the first volume, reviewed in this journal, 36 (1965), 440 to 442. The student must be reminded, however, that *TWNT* is primarily a resource, not a solution, and he must himself evaluate the data submitted. Thus in the article *διαθήκη* he will find that Johannes Behm defines the usage in the LXX as characterizing "the divine will self-revealed in history and establishing religion" (p. 127). It is difficult to square this with "two different and mutually exclusive *διαθήκαι*" in Hebrews (p. 131). It is not certain that this is what the writer of the epistle wishes to say. Likewise in the article on *εὐκὼν*, it is questionable if Paul had Gen. 5:3 in mind when he wrote 1 Cor. 15:49. But evaluations such as these are the responsibility of the original writers, and Bromiley has no option but to reproduce

them. In most cases he does this exceedingly well. In a work of such magnitude it is rather easy to find, as well as ungenerous to mention, an occasional infelicity. However, since the article on Ἡλ(ε)ίας is of rather major importance for understanding the synoptists, the student should be alerted to the fact that Jeremiah does not say that "difficulties arise" if two forerunners of the Messiah are posited (p. 938) but that they are removed ("In Wahrheit beheben sich die Schwierigkeiten," *TWNT*, II, 941). In general very little of the original is omitted by Bromiley, but on p. 879 the third line omits the useful concession that the phenomenon in point occurs only in the Old Testament. On p. 698 Bromiley in some cases renders the German "ua" properly with "etc." but twice in line 2 omits this important signal of further data. The arrows in the English edition pointing to previous details will too often lead the student to frustration. This defect should be corrected in the remaining volumes. It is not clear to this reviewer why Bromiley has altered some of the Psalm references (e. g., p. 757, n. 7, ψ66:2 to ψ66:1). It would be wise to alert the student to a standard edition according to which the references are given. Also the reader may wonder what "1 βαρ. 17:9" refers to (p. 266). The abbreviation is not listed at the beginning of the first volume. In this connection it might be observed that in reference works of this type it is desirable that the list of abbreviations be repeated in each volume, as *Die Religion in Geschichte und Gegenwart*, to mention but one, does. Besides, since *TWNT* is not yet completed, subsequent volumes will require abbreviations not found in the first. In making such requests one feels something like Abraham when he made his last plea. But in a work of such deluxe quality, a few more "extras" like this will earn even more gratitude from an already grateful and, we hope, growing circle of users.

FREDERICK W. DANKER

THEOLOGISCHE STUDIEN: EINE SCHRIFTENREIHE. Edited by Karl Barth and Max Geiger. Heft 78; 1965; 55 pages; Sw. Fr. 6.20. Heft 81; 1964; 30 pages; Sw. Fr. 3.50. Zurich: EVZ-Verlag. Paper.

Heft 78 contains three inaugural addresses delivered by new members of the Evangelical Theological Faculty of the University of Vienna. Kurt Lüthi, teacher of Reformed systematic theology, spoke on the future of Karl Barth's theology with regard to the dialog between faith and world. Ernst Kutsch, an Old Testament exegete, spoke on Old Testament customs of mourning and self-humiliation. Wilhelm Dantine, Lutheran systematician, gave a word study on terms in the New Testament denoting "patience."

Heft 81 contains Gottfried W. Locher's address on the theme "*Testimonium internum*, Calvin's Doctrine of the Holy Spirit and the Hermeneutical Problem," delivered at the University of Basel in commemoration of the fourth centennial of Calvin's death.

LEWIS W. SPITZ

THE ENGLISH CHURCH AND THE PAPACY IN THE MIDDLE AGES. Edited by C. H. Lawrence. New York: Fordham University Press, 1965. 265 pages. Cloth. \$6.00.

This collection of six essays by English scholars traces Anglo-Papal relations from the mission of Augustine to the death of Henry VII. In the introduction David Knowles points to the fact that this topic has never before been treated in isolation or in such detail. Regarded from one aspect, the history of the papacy in this 900-year survey is the struggle with the problem of church and state at a time when the two were notionally coincident. The contributors to this volume offer an authoritative and judicious account of the struggle. If nothing else, scholars who point to English insularity and alleged aloofness from Rome as a contribut-

ing factor to the English Reformation will be forced to qualify or abandon this presupposition. The great body of canon law developing in the 12th and 13th centuries was largely of English creation, and the thousands of cases of litigation passing from Canterbury to Rome indicate strong ties between the two sees. Even the Statutes of Provisors and Praemunire under Edward III testify not so much to tension as amity between pope and prince, as subsequent events proved.

In addition to presenting the obvious controversies surrounding Anselm, Becket, Langton, Winchelsey, and the rest, the authors offer hundreds of cases of lesser known clerics to support the thesis of a flourishing and generally amicable relationship between the medieval papacy and the English church. This book forces us to reevaluate some cherished but untested presuppositions in pre-Reformation history. **CARL VOLZ**

HANDBOOK OF BIBLICAL CHRONOLOGY: PRINCIPLES OF TIME RECKONING IN THE ANCIENT WORLD AND PROBLEMS OF CHRONOLOGY IN THE BIBLE. By Jack Finegan. Princeton, N. J.: Princeton University Press, 1964. xxvi and 338 pages. Cloth. \$8.50.

The author, professor of New Testament History and Archeology and director of the Palestine Institute of Archeology at Pacific School of Religion in Berkeley, Calif., presents in this handbook the results of his intensive and prolonged study of the chronological data of the Bible (see, for example, his *Light from the Ancient Past*, first published in 1946). He approaches the many problems of his topic with the assumption that the Biblical references make sense and fit into consistent patterns, once the basis of their computation is understood. The first 190 pages therefore deal with "Principles of Chronology," in which various systems and methods of reckoning time in the past are explained and set forth in tables. Against this

background Finegan then proceeds to take up the "Problems of Chronology in the Bible," such as the date of the battle of Carchemish, the fall of Jerusalem, the exile of Jehoiachin, the birth and death of Christ, and the work of Peter and Paul.

The reader is alerted to the fact it is impossible to take up all problems of this complex and wide area of research. Nor will he always be satisfied with the suggested solutions of those which are discussed. Nevertheless, this "handbook" offers such a compact and handy compilation of pertinent data as to make it an invaluable aid to anyone seeking information on the perennial questions of Biblical chronology.

WALTER R. ROEHRIS

KARL BARTH: EINE EINFÜHRUNG IN SEIN DENKEN (*Karl Barth—Een inleiding in zijn denken*). By B. A. Willems, translated by Marcel Pfändler. Zurich: EVZ-Verlag, 1964. 120 pages. Paper. Price not given.

Barth's uncompromising rejection of the analogy of being and his biting words about the Roman Catholic Church at Amsterdam in 1948 have seemed to many Roman Catholics to warrant the suspicions that as a whole their theologians have entertained toward Barth's theology. Nevertheless, an impressive number of eminent Roman Catholic theologians — von Balthasar, Bouillard, Hamer, Küng, and Hermann Volk among them — have felt that Barth deserves a second look. To their number 40-year-old Dominican Willems joins himself with this brief but sympathetic introduction to Barth's theology. It illuminates both the position of Barth and the type of Roman Catholic ecumenical thought that Willems represents. Besides tracing the course of Barth's spiritual development, Willems gives special attention to Barth's political utterances, his Christocentrism, his ecumenical significance, and his ecclesiology. **ARTHUR CARL PIEPKORN**

A PATRISTIC GREEK LEXICON. Edited by G. W. H. Lampe. Fascicle 2: pages 289 to 576; Fascicle 3: pages 577—864. Oxford: Clarendon Press, 1962—1964. 288 pages each. Paper. \$13.45 each.

The publication of these two additional fascicles of *A Patristic Greek Lexicon* affords readers a fresh opportunity to sample some of its fine wares.

Readers with special interest in the history of dogma will appreciate the extensive documentation included in the articles θεοτόκος and Μαρία. The treatment of λόγος spans almost eight columns. Citations listed under βασιλεία reveal how seldom the fathers equate the kingdom of God with the empirical church. Under διακονία, ιερέυς, and λαός is vividly charted the loss of Biblical accents on the differentiae in the functions of God's people rather than on their official status. For example, the fathers apply the word ιερέυς only rarely to Christians who are not clergymen. Substantial patristic support for Luther's *sola gratia* can be carried off from the entries under δικαιοώ. And then there are the inevitable but little known Gnosimachoi, whose slogan was "not creeds but deeds." The Apostolic Constitutions, cited under θῆλυς, suggest an interesting reason for emphasizing woman's subordinate status to an extent not anticipated even by St. Paul. Under μάρτυς are gathered many important data for considering the development of the intercessory function of the saints.

Interpreters of Biblical texts have at their disposal most of the patristic data usually stacked away in hard-to-get commentaries or monographs.

Under ἐπιούσιος the student will find most of the patristic comments which matter, although St. Jerome's citation of a Gospel according to the Hebrews in the sense of "the morrow" might have been incorporated, since comparative references to Latin fathers are made elsewhere in these fascicles. Before deciding on the interpretation of John 7:35 at

least consult Chrysostom's interpretation of διασπορά. The comments of Chrysostom, Cyril, and Basilios of Seleucia on Ἡλίας bear careful scrutiny. Isagogical data are summarized in such articles as εὐαγγέλιον, Ἰούδας, and Ἰωάννης, but no cognizance is taken of Matthew, Mark, or Luke.

Purchasers of this lexicon require no guarantee that they will be more than repaid for their initial monetary investment and the subsequent expenditure of time. Serious and painstaking scholarship is evident in every column. At the same time the history of words is rarely dull, and the charm of a lexicon is unpredictable. Somehow the memory of two political parties projecting their "images" through the television screen came to my mind as this reviewer read Theophanes the Confessor's interpretation of "democracy" as a "change of power among circus factions."

FREDERICK W. DANKER

BENEDICTINE MONASTICISM: ITS FORMATION AND DEVELOPMENT THROUGH THE TWELFTH CENTURY. By Lowrie J. Daly. New York: Sheed and Ward, 1965. xv and 375 pages. \$7.50.

This book is a reliable guide to the Benedictine order through the 12th century. It is intended for students and teachers who require a fuller treatment of monastic history than that usually offered in college courses in Western civilization. With this purpose in mind, the author has largely dispensed with the arsenal of footnotes which sometimes merely clutter scholarly tomes, and he has presented a narrative history in a straightforward, almost simple, style. It is transparently clear to the student of monastic history, however, that many of Daly's "simple" statements can be made only from a background of competent scholarship. The chapter on internal government and life of a monastery is especially well suited to clear away much of the fog and fable which still surrounds the

modern conception of a medieval cloister. At present there seems to be a revival of interest in medieval monasticism. This book will serve as an excellent introduction to monastic theory and practice.

CARL VOLZ

GERMAN CATHOLICS AND HITLER'S WARS: A Study in Social Control. By Gordon C. Zahn. New York: Sheed and Ward, 1962. 232 pages. Cloth. \$4.75.

GERMAN RESISTANCE TO HITLER: Religious and Ethical Factors. By Mary Alice Gallin. Washington, D.C.: The Catholic University of America Press, 1961. ix and 259 pages. Cloth. \$4.95.

ZUR JÜNGSTEN KIRCHENGESCHICHTE: Anmerkungen und Folgerungen. By Hans Asmussen. Stuttgart: Evangelisches Verlagswerk, 1961. 162 pages. Paper. Price not given.

DIE ERSTE BEKENNTNISSYNODE DER DEUTSCHEN EVANGELISCHEN KIRCHE ZU BARMEN. Vol. I: Geschichte, Kritik und bedeutung der Synode und ihrer Theologischen Erklärung. By Gerhard Niemöller. Göttingen: Vandenhoeck und Ruprecht, 1959. 269 pages. Paper. DM 16.70.

DIE ERSTE BEKENNTNISSYNODE DER DEUTSCHEN EVANGELISCHEN KIRCHE ZU BARMEN. Vol. II: Texte — Dokumente — Berichte. By Gerhard Niemöller. Göttingen: Vandenhoeck und Ruprecht, 1959. 209 pages. Paper. DM 12.80.

Niemöller's two volumes are numbers 5 and 6 of *Arbeiten zur Geschichte des Kirchenkampfs*. The second volume supplies the basic source documents. The stenographic report of the meetings on 30 and 31 May 1934 are here, more than 150 printed pages.

In his first volume Niemöller tells about the critics of Barmen. He speaks of the "Erlanger Front," the opposition of Elert, Althaus, Sasse, and others. He devotes separate sections to the criticisms of Gerhard

Kittel, Paul Althaus, Hermann Sasse, and Erich Stange. They did not make common cause with the German Christians, nor did they deny the need for a vigorous support of the Gospel. That they could not go along with the DEK (German Evangelical Church) does not invalidate their testimony. The opposition of the Lutheran Conference and the Lutheran Council is recounted by Niemöller.

Asmussen's account has the virtues of an autobiography that eschews personal, petty details and concentrates on larger happenings. It is interpretative and highly illuminating. Every generation, he agrees, ultimately exists *coram Deo*, adopting the dictum of Von Ranke. The period between 1910 and 1960 he calls "an episode"; it was not a *Heldenzeit*, he says. Yet, the period is important and one in which the banners of the King went forward. To him the period was a demonstration of the New Testament truth that the tares grow amid the wheat. The most significant feature, however, he finds in the progress toward unity, the most important movement of the first half of the 20th century.

Persecutions and times of stress will draw the churches together in opposition to a common foe. That the church struggle in Germany had this result cannot be denied. It also heightened confessionality and made for a more ready acceptance of the "theology of crisis." Karl Barth played a prominent part in the *Kirchenkampf*. That the Barmen Declaration failed to reconcile the theological differences between the Reformed and the Lutherans is a measure of its weakness.

The *Kirchenkampf* as an important aspect of the ages-old struggle between church and state has significance in a world in which the omniscience of the state poses a constant threat to the churches. It reminds us that ultimately the church is the church under the cross. How far dare opposition against the state proceed? In a doctoral dissertation at

the Catholic University of America Mary Alice Gallin tells about the political opposition to the Nazi leader. The ideas and motives of key figures in the various circles of the resistance movement are analyzed: Colonel General Ludwig Beck, Carl Gördele, Colonel Count Schenk von Stauffenberg, Count Helmuth von Moltke, Ernst von Weizsäcker. These men were convinced of the unlawful character of the Nazi state. They had no clarity, in the opinion of the author, as to the extent to which their resistance might go because of the neglect of the teaching of natural law and a fuzziness in theological teachings that left them undirected. She points, for instance, to the examinations going on by the *Europäische Publikation* group in Munich, which is reexamining Luther's view and finding that Luther allows resistance under circumstances such as existed in Hitler's Germany. Loyalty to country and passive acceptance of domestic tyranny and aggressive wars ought not go hand in hand, she says. In a final chapter she examines the pronouncements of Roman Catholic bishops and priests against the regime in Germany from 1933 to 1945. The attempted murder of Hitler on July 20, 1944, is an important aspect of her investigation.

Not a historical but a sociological study, the work by Zahn penetrates the theological. Operating with the social-control dimension and the value-selection dimension, he shows how both the formal and the informal controls in church, society, and state made the acceptance of a faithful performance of duty apropos the state a moral matter. It obligated the Roman Catholics as it did most Protestants and Lutherans in Germany, to support the Nazi war effort. The 1941 pastoral letter of eight Bavarian bishops encouraged the faithful to devote full efforts "to the service of the *Vaterland* and the precious *Heimat*." The records of Clement August von Galen, Bishop of Münster, of Michael Cardinal Faulhaber, of Archbishop Conrad Gröber of

Freiburg-im-Breisgau, "the most heroic, bitter-end opponents of the Nazi Third Reich," as uncovered by Zahn, show little opposition to Hitler's wars. All-out support was given by Franz Josef Rarkowski, the Roman Catholic military bishop. The possibility that certain regimes may be intrinsically evil and the desirability to revive the *contemptus mundi* of earlier Christian thought are among the questions which Zahn raises. His work is a corrective or a counterbalance to works which speak largely of resistance to Hitler by Protestants and/or Roman Catholics. The behavioral patterns of conformity were general.

Complacency with religious freedom enjoyed in the United States, indifference to the struggles of others in other countries, a shudder at unpleasant happenings in our own generation ought not blind religious leaders of today. The ideological conflicts today are essentially theological. Demonic forces are intent on the struggle for men's souls. Do the 1930s and 1940s have lessons for the 1960s? Niemöller's researches and collection of documents, Asmussen's brilliant account of the period of church history in which he lived, Gallin's erudition, and Zahn's penetrating sociological analysis will all be helpful in coming to grips with the problems. Barmen may not have been the most important event in modern church history; it is, however, one of the more important events.

CARL S. MEYER

PAUL AND SENECA. By J. N. Sevenster. Vol. IV. Leiden: E. J. Brill, 1961. 251 pages. Cloth. 28.00 Dutch guilders.

In this fourth volume of *Supplements to Novum Testamentum* the professor of New Testament in the University of Amsterdam treats an old subject freshly. Relationships between Paul and Seneca have, rightly or wrongly, been recognized since the *Passio Petri et Pauli*. In reviewing the evidence Sevenster considers the following points: the

apocryphal correspondence of Paul and Seneca, their idea of God, of man, ethics, social life, and eschatology. Almost nowhere does he find even Stoic influence on Paul (the one exception may be the use of ἀρετή in Phil. 4:8). Basically, and correctly, he points to the anthropocentric, optimistic views of Seneca's Stoicism and the nonanthropocentric views of Paul, who is pessimistic about man apart from Christ. Hope for Seneca lies in becoming what one is potentially; hope for Paul rests upon the work of Christ.

Sevenster's book will be a standard work of reference for some years to come. It is unfortunate that it is marked by a few inaccuracies. Stoicism is not pantheistic, nor does it make God and the world ultimately identical (p. 35). Stoicism did recognize the existence of evil and therefore taught pantheism. On p. 117 Sevenster misunderstands the relation of suicide to evil in life; suicide was not given to escape the slings and arrows of outrageous fortune in Stoic thought. Does labeling sin an error on p. 133 really comprehend the doctrine of Stoa and Seneca? It is a sin against the god within. In general the book is good, but its representation of Seneca's thought in many areas must always be checked against the texts.

EDGAR KRENTZ

DER EVANGELISCHE GLAUBE UND DIE KIRCHE. By Ernst Kinder. Berlin: Lutherisches Verlagshaus, 1958. 229 pages. Cloth. DM 18.80.

In this work, Kinder endeavors to understand the church from the evangelical viewpoint. The church is defined as the new community life which, originating in the mission and work of Christ, continues its saving activity in humanity. The "theology of the church" finds its form in the "Christology and pneumatology of the church." In the church Christ gives and shares His life and yet remains Lord. This life is mediated by the Spirit.

The "problem of the church" is the question of the relationship between "theology of the church" and "morphology of the church," namely, the tension between the eschatological church and the historical church. What apostolic forms of the church belong not only to the *bene esse* but to its *esse*? This question leads to a discussion of the marks of the church.

The second part of the book studies the Reformation conception of the church and emphasizes that the church of God is the church of the Gospel, stresses the antipapal element in the doctrine of the church, underlines the fact that the church is the congregation of believers, and sees both Word and sacrament as means in the creation and preservation of the church.

The third part deals with the structure of the church and the ministry. Administration of Word and sacraments and the building of congregations thereby are the elementary and essential manifestations of the church. Thus the sacred ministry is anchored in the means of grace.

The last sections deal with the unity of the church from the viewpoint of the Reformation and of the ecumenical movement.

This is a book which is basic to any Lutheran discussion of the church and the ministry.

ERWIN L. LUEKER

THE HERETICS (DAS BUCH DER KETZER). By Walter Nigg, edited and translated by Richard and Clara Winston. New York: Alfred A. Knopf, 1962. vii, 412, and xiii pages. Cloth. \$6.95.

KIRCHENVÄTER, KETZER UND KONZILIEN. By Helmut Echter. Göttingen: Vandenhoeck & Ruprecht, 1962. 232 pages. Paper, DM 12.80; cloth, DM 16.80.

Both of these volumes are the work of trained church historians. A major difference is that Nigg, the Reformed chronicler of offbeat Christian movements, sees more

virtue in heretics than does Echternach, Lutheran defender of orthodoxy.

Nigg begins with Simon Magus and traces the history of heresy more or less episodically via the Gnostics, Origen, Marcion, Julian the Apostate, Montanism and Donatism, Arius, Pelagius, Gottschalk, Eriugena, Abélard, the Cathars, the Waldensians, the medieval mystics, Arnold of Brescia, Wiclif, Hus, the witches, Luther, Müntzer, Denck, Servet, Castellio, Franck, Bruno, Spinoza, Pascal, and Tolstoy down to the present, at the threshold of the era of "the heretic's homecoming." As in all his other works, Nigg writes informatively, engagingly, and provocatively. Even the reader who dissents energetically from Nigg's premises and interpretations will probably acquire a better understanding of the etiological factors in heresy from a perusal of this book.

Echternach's scope is more modest, and his motive is the very practical one of providing the parish pastor and the teacher of religion at the secondary level with help in presenting the great issues and the great verities of the early church to contemporary hearers. One third of the book is devoted to the Western tradition—SS. Ignatius and Irenaeus, Tertullian, and SS. Cyprian, Augustine, and Boniface. The rest of the book treats the East down to St. John of Damascus, with a separate chapter devoted to each of the ecumenical councils, plus a prefatory essay on St. Justin Martyr, an intercalated appreciation of St. John of the Golden Mouth, and a postscript on the fall of Constantinople in 1453, from which Echternach draws certain morals for the Europe of today.

Nigg has been fortunate in his translators. Echternach's ably written book deserves translation; it would fill a niche in our theological literature. In the meantime those for whom it was designed and who can read Echternach's lucid German will profit greatly by it.

ARTHUR CARL PIEPKORN

ANNUAL OF THE SWEDISH THEOLOGICAL INSTITUTE. Volume I. Edited by Hans Kosmala. Leiden: E. J. Brill, 1962. 160 pages. Cloth. 24.00 Dutch guilders.

We welcome this first annual of the Swedish Theological Institute and salute its editors for an auspicious beginning. Among the seven articles which comprise this annual the discussion by Peter Ackroyd on "The Vitality of the Word of God in the Old Testament" provides us with a deep insight into the significant repetition of powerful oracles (e. g., 1 Kings 14:11; 16:4; 21:24) as evidence for understanding the process of transmission and interpretation by editors or writers who need not necessarily have had "less spiritual apprehension than the original prophet." Gillis Gerleman has made a major contribution to the appreciation of the nature of the *Beschreibungslieder* (or *wafers*) of the Song of Songs (4:1-7; 5:10-16; 7:2-10) by demonstrating that the portrayal of the woman in these songs is not dependent on a living model but on the various portraits of female characters found in Egyptian art work. The third article by Kosmala on the "So-called Ritual Decalogue" is perhaps the most controversial in the annual. He asserts that Ex. 34:10-16 provides us with a summary of the basic "Sinaitic covenant" written down, as the parallel data of Ex. 23:20-33 (cf. 24:7) suggests, in the Book of the Covenant. He views the decalog of Ex. 20:2-19 in the category of legislation and ignores the relevance of the recent studies of Mendenhall and others on the character of the ancient covenant form. He also proceeds to demonstrate that the ritual legislation of Ex. 34:18-26 was a cultic calendar which was later appended to the covenant of Exodus 34. He concludes that the covenant of Exodus 34 refers to the Book of the Covenant and not to "the Ten Words," an expression which he believes is an editorial gloss in Ex. 34:28. (One might reply, however, that if this expression, "the ten words,"

is understood as a *pars pro toto* for the covenant form as a whole, there is no reason for expunging it in Ex. 34:18. S. Talmon cites a number of passages to illustrate his thesis that the Isaiah (a) manuscript from Qumran is "A Witness to Ancient Exegesis of the Book of Isaiah." Bengt Noack cites considerable evidence, primarily from the Book of Jubilees, to support his contention that "The Day of Pentecost" as celebrated in Acts reflects a tradition, common among the Diaspora Jews but contested by official Judaism, that Pentecost was the major feast day in which the covenant was renewed. Historical investigations of "Die Essenerfrage in Geschichte und Gegenwart" by Gösta Lindeskog and of "Die Herkunft der Familie des Herodes" by Abraham Schalit provide additional contributions for the world of scholarship.

NORMAN C. HABEL

LES TESTIMONIA DANS LE CHRISTIANISME PRIMITIF: L'ÉPÎTRE DE BARNABÉ I—XVI ET SES SOURCES.
By Pierre Prigent. Paris: J. Gabalda, 1961. 240 pages. Paper. Price not given.

Scholars have long discussed the possibility that testimony books, that is, collections of proof passages, existed in the early church. Traces of them have been suggested in Matthew, Paul and Hebrews in the New Testament. The discovery of the testimony fragments at Qumran, the Oxyrhynchus fragments of the *logia* of Jesus discovered by Grenfell and Hunt, and the quotations of Christ's words in the recently discovered Gnostic gospels have revived the question.

Prigent studies the text of Barnabas to determine whether his Old Testament quotations show any filiation with those in other authors and whether such relationships can aid in determining its date and provenance.

Prigent's book rests upon a solid base of scholarship. From his dating of the book in the first half of the second century, we may be able to suggest that Barnabas is the de-

velopment of early Greek Christianity. This book deserves study not only by patristic, but also New Testament scholars.

EDGAR KRENTZ

GESCHENKTE UND UMKÄMPFTE GERECHTIGKEIT: EINE UNTERSUCHUNG ZUR THEOLOGIE UND SOZIALETHIK REINHOLD NIEBUHRS IM BLICK AUF MARTIN LUTHER.
Göttingen: Vandenhoeck & Ruprecht, 1963. 223 pages. Paper. DM 24.00.

Neubauer's critical evaluation of the theology and the social ethics of Reinhold Niebuhr, done under the direction of Edmund Schlink and accepted by the theological faculty of the Ruprecht-Karl University of Heidelberg, is conveniently divided into two parts: a shorter one on Niebuhr's position with regard to Luther and a longer one on his theology and social ethics in view of Luther. Neubauer purposes to show that Niebuhr, though critical of Luther, is nevertheless indebted to him in some ways. He attributes Niebuhr's Lutheran orientation, such as it is, in part to the residual Lutheranism in the old Evangelical Synod of North America, the American version of the Prussian Union, of which Niebuhr was a clergyman, and to the influence of Ernst Troeltsch's somewhat dubious conception of Lutheranism. The reader may conclude that Niebuhr's conception of Lutheranism could be rectified. On the other hand, Niebuhr, according to Neubauer, does not reflect typical American Calvinism either. Indeed, to find a platform broad enough for both Luther, firmly grounded in Scripture, and Niebuhr, rooted in early 20th-century religious liberalism, then known as modernism, to stand on demands a liberal measure of constructive skill. Time and dissertational restrictions prevented Neubauer from investigating the influence of others, such as the early proponents of the Social Gospel, on Niebuhr's theology and ethics. Whatever the various influences on

Niebuhr's thought development may have been, Neubauer has not detected a basic change in it from the earlier to the later period of his literary productivity. The fact that Niebuhr became one of the leaders in the development of neoorthodoxy does not conflict with his leadership in modern religious liberalism.

Niebuhr needs no introduction to the American reader. American students will, however, observe with interest how a German doctoral candidate evaluates Niebuhr's theology and ethics. LEWIS W. SPITZ

TODAY AND TOMORROW. By Charles A. Behnke. St. Louis: Concordia Publishing House, 1965. 120 pages. Cloth. \$2.95.

The author, a veteran pastor and chaplain, publishes—in large type!—47 devotions, prayers for the days of the week and in special trials, and 14 beloved hymns. Therewith he supplies a book of devotions that can be placed in the hands of the Christian aged; his subtitle is "Devotions for People Who are Growing with the Years." The devotions are brief, applied, but always with a note of objective and substantial love of God through Christ. Many a pastor, young or old, will appreciate the volume not merely as one to loan to shut-ins but as a refresher of his own theology, applied in pastoral care or in preaching. At one and the same time Behnke can be optimistic about God's plan for "His people as well as realistic about the trials and burdens that are peculiar to those who are withdrawing from the main arenas of life."

RICHARD R. CAEMMERER

THE MYSTERY OF DEATH. By Ladislaus Boros. Translated from the German by Gregory Bainbridge. New York: Herder and Herder, 1965. x and 201 pages. Cloth. \$4.50.

Boros attempts to answer the question what happens to a man at the moment of

death. In two successive essays, the first philosophical, the second theological, he tries to justify the following hypothesis: "Death gives man the opportunity of posing his first completely personal act; death is, therefore, by reason of its very being, the moment above all others for the awakening of consciousness, for freedom, for the encounter with God, for the final decision about his eternal destiny." These two essays are introduced by one on the methodological postulates for an analysis of death.

The author clearly demonstrates how difficult it is to treat death philosophically. Human reason does not have a solution for its mystery. Unfortunately philosophical presuppositions may even bar the way to a sound theological understanding of it. The author does not depart from such doctrines of the Roman Catholic Church as that concerning the origin of death, but he makes a valiant effort to sublimate the doctrines of indulgences and purgatory. Tetzl would have been most unhappy with his explanation. There is, moreover, no room in the author's hypothesis for a *limbus* for infants who die without Baptism.

The reader of this book will miss the comfort that comes from an evangelical understanding of such passages as John 11:25-26; 14:19; and 1 Cor. 15:55-57, but he will be able to learn how a Roman Catholic theologian operates with a combination of philosophy and theology in treating a matter of ultimate concern to every man.

LEWIS W. SPITZ

GEORGE OF BOHEMIA. By Frederick G. Heymann. Princeton, N. J.: Princeton University Press, 1965. xvi and 671 pages. Cloth. \$15.00.

Perhaps the most impressive constituent of Heymann's monumental work is the 35-page categorized bibliography. Immediately preceding this rich thesaurus is a 9-page historiographical and bibliographical study of the epoch of Bohemia's only native king.

Individuals interested in the so-called "Radical Reformation" of the 16th century will find Heymann's work apropos. For even though the dates of George of Podiebrad—1420 to 1470—put him decades before the "Radical Reformation," there is much in the earlier reform that is analogous to the later one and even anticipates it. Like the "Radical Reformation," the Czech upheaval, in which George was involved as the political leader of the National or "Calixtine" party, was one of a few events "whose significance was extraordinary in that they drew the social fabric of a whole nation into the process of their violent tremors, thereby substantially altering existing power relationships and social structures in that nation, and even spilling over its borders into other regions and to other peoples."

Yet Heymann does not seem to grasp the truly epochal dimension of the Hussite movement. More than sociology and economics was involved. Hussitism ultimately represented an all but total break with the medieval Western tradition and the advocacy of the new spirit of nationalism that finally marked the dissolution of the medieval order.

Interesting, exciting, and complex is the story of King George's acquisition of the power he needed to "bind his nation's wounds and to take her on the way to vigorous reconstruction." Heymann competently clarifies the complexity, discusses the Hussite religious reform ideas symbolized by the chalice (hence the names "Calixtine" and "Utraquist"), sketches the problems presented by the political organization of Bohemia, and evaluates the rumors growing out of the "premature" death of King Ladislav in 1457. Nor has he overlooked one of the major issues of Central Europe's history during this period, the significance of the "Turkish question" for the relations between Pius II and George.

Was George really anti-Utraquist and pro-

Roman? Was he absolutist or democratic? Heymann presents the answers carefully in the concluding chapter.

In addition to a rich index, there are some useful maps pertaining to Bohemian history, a number of significant illustrations, and a helpful roster of place names in various languages.
PHILIP J. SCHROEDER

THE THOUSAND AND TWELVE QUESTIONS: A MANDAEOAN TEXT (ALF TRISAR SUIALA). Edited and translated by E. S. Drower. Berlin: Akademie-Verlag, 1960. 300 pages. DM 96.00.

Though the interest in Mandaean literature and its relation to the New Testament stimulated decades ago by the history-of-religions school has now somewhat subsided, this work of the "sect of St. John the Baptist," as the Mandaeans were once known, bears importance for the study of the movements within the second and third Christian centuries. It is for the study of Gnosticism that this text, a scroll containing the rites and teachings of the Mandaeans transmitted through the priestly succession, represents an important contribution. In the words of the editor, "the peculiar value of this scroll is that its seven books provide a detailed picture, unique in the history of religion, of the rites and beliefs of a Gnostic sect which has not only survived but, thanks to its own form of separatism, has enjoyed complete segregation."

The text, consisting of a transliteration and translation of Books I and II of *Alf Trisar Suiala*, two appendices, a glossary, and the MS D.C. 36 of the Bodleian Library containing the original Mandaean text, has been admirably edited and printed. This is another outstanding production in this outstanding series, and scholars will be both grateful and indebted to the Deutsche Akademie for this significant contribution to Oriental research.
JOHN H. ELLIOTT

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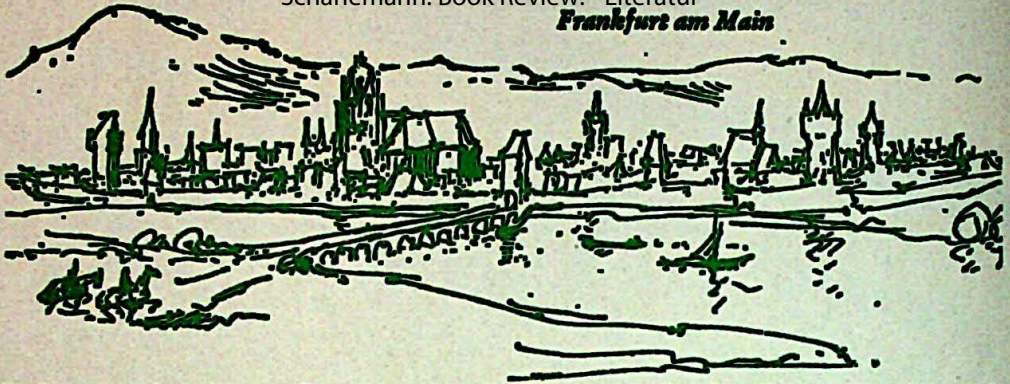
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