

## *in brief...*

**ALBA PATRISTIC LIBRARY.** Edited By André Hamman, O.F.M. I. **The Mass: Ancient Liturgies and Patristic Texts.** 256 pp. \$4.95. II. **Baptism: Ancient Liturgies and Patristic Texts.** 240 pp. \$4.95. Alba House, 1968.

Students of the liturgy will hail this new series from Alba House (forthcoming volumes on the Paschal Mystery and the writings of the Apostolic Fathers.) The rich theological and liturgical insights of the Fathers remain a heritage eminently profitable to the Church in a time of renewal and reform. The liturgical practices of the early Church in both the East and the West gain a richness of meaning against the background of the patristic commentary on their significance and usage. Significant scriptural pericopes related to liturgical and sacramental practice are explained through the exegesis of the Fathers. The Christian tradition is seen in broad perspective, and many "innovations" in the "changing" Church are clearly focused in these volumes.

**THE CHURCH.** Hans Kung. Sheed & Ward, 1968. 515 pp. \$6.95.

Hans Kung's systematic approach through history to the Church's origins, in which he notes the various forms that it has taken since, uncovers for both Protestant and Roman Catholic some vital lessons about the community to which he belongs and about how Christian theologies might view and approach its future as a visible institution. Fundamentally he is concerned with the credibility of the Church in the modern world, and to this end he shows what is permanent and essential in it and what

is historically conditioned. The four signs of the Church, unity, catholicity, sanctity and apostolicity, and its significance and structure, especially with regard to ecclesiastical office, are examined in relation to the present, and in relation to the need for the reconciliation of the Christian Churches. As such *The Church* is an important contribution to the encounter between Christian theologies.

**THE POPES OF THE TWENTIETH CENTURY.** Carlo Falconi. Little, Brown and Company, 1968. 400 pp. \$10.00

Falconi's work is a provocative picture of the Popes who have guided the Catholic Church through the twentieth century. History of a proximate age is always difficult and often not particularly objective, especially when it deals with personalities. Falconi's study suffers from this lack of distance. He does provide a highly controversial view, interesting in particular for the insight it affords into the mind of a liberal Catholic as he casts a critical gaze over the Church's recent past.

**VATICAN COUNCIL II. THE NEW DIRECTION.** Oscar Cullmann. Harper & Row, 1968. 116 pp. \$6.00.

Although the price of this small volume may be prohibitive for many private libraries, the reflections of Cullmann are valuable contributions to ecumenical understanding. He has been a consistent, friendly observer of Catholic trends, especially in Scripture studies. Cullmann notes that the personal encounters at the Council where he was an observer are perhaps more important

than even the documents for the future of ecumenism. Furthermore, he calls for a metanoia, a conversion, renewal of all Churches. The major caution expressed by Cullmann about Catholic reform is that it can lose its roots in the Bible and its universality can tend to be syncretistic, purely external universality without a renewed grounding in Sacred Scripture. He also warns about a kind of "ecumenical sentimentalism" which cannot truly foster the future of the Church. He calls on the Protestants to help Catholic reform by reminding us constantly of the kernel of the Gospel which he considers is often lost in Catholic adaptation to culture.

**SUNDAY.** Willy Rordorf. Westminster, 1968. 335 pp. \$8.50.

The day of the resurrection has always held a revered place in Christian worship. Is the significance of Sunday inviolable or is it open to adaptation in our contemporary world? The response to such a problem cannot be properly considered divorced from its historical and liturgical development. Willy Rordorf presents this necessary and informative background in his book *Sunday*. Considering Sunday from a dual axis of "day of rest" and "day of worship," the significance of the day against a Judaic and pre-Christian background. The day's historical development is traced and complemented in its theological aspects. For an informative, readable, and relevant approach to a fuller understanding of the significance and evolution of the privileged place of Sunday as we now have come to know it, we have in this volume a rich and facile aid.

**BULTMANN AND CHRISTIAN FAITH.** René Marlé, S.J. Newman, 1968, 106 pp. \$3.95.

If you are looking for a good, brief introduction into the thought of R. Bultmann and his importance for contemporary theology, then this volume will be attractive. The author, who has also written on the important problem

of hermeneutics, first places Bultmann in his historical perspective between liberal German theology of the 19th Century and the reaction of K. Barth; secondly he takes up the notion of demythologizing the Gospel which Bultmann introduced; thirdly the type of theology of the Word created by Bultmann is discussed. Finally, the author shows the relation of the Old to New Testaments, an area in which Bultmann is often criticized for ignoring. A good brief introductory study.

**PRINCIPLES OF BIBLICAL INTERPRETATION IN THE LUTHERAN CONFESSIONS.** R. A. Pohlmann. Concordia, 1968. 144 pp. \$4.95.

Contemporary theological discussion can be aided immensely by this book. For its problem is the problem of interpretation of Scripture. How are we sure that we are reading scripture's meaning as it should be read? For Catholics, among the other norms there is always the presence of the Spirit in the Church as an infallible interpreter of the tradition found in Scripture. This volume uncovers the basic Lutheran beliefs, the ground-rules for interpreting Scripture for Lutherans. Without an understanding of these and of the position they represent neither Lutherans nor Catholic can understand one another in discussions about their common faith.

**ACCENTS IN LUTHER'S THEOLOGY. Essays in Commemoration of the 450th Anniversary of the Reformation.** Edited by Heino O. Kadai. Concordia, 1967. 272 pp. \$7.50.

As most collections of essays, this one has highs and not-so-highs, but it generally moves in the area of highs. The seven essays are a call to dialogue (particularly with the Roman Catholic Church), on the classical issues of the Reformation, such as the nature of the Church, the relation of the Scriptures to the Church, and the character of Christian ministry. Authors contributing the volume are such notables as Sasse Pelikan, and Marty, among others.

**THE EMOTIONS,** (Volume 19 of *Summa Theologiae*, IaIIae, 22-30) Translated by Eric D'Arcy. McGraw-Hill, 1968. 142 pp. \$6.00.

This volume considers: the seat of the emotions, the morality of the emotions, the mutual relationships of the emotions, the classification of the emotions, love (its nature, causes, and effects), hatred, and sensory desire. Fr. D'Arcy is obviously conversant with linguistic analysis. This makes him an excellent translator; the reader can be assured that this volume contains the best possible English version of St. Thomas' words and thought. However, this volume of the series is seriously weakened by the lack of explanatory footnotes and appendices. The footnotes deal almost exclusively with cross-references and problems in the translation; there are few footnotes which add to the reader's understanding of the concepts expressed in the text. There is not even one appendix.

**CREATION, VARIETY, AND EVIL.** (Vol. 8 of *Summa Theologiae*, Ia, 44-49) Translated by Thomas Gilby, O.P. McGraw-Hill, 1968. 177 pp. \$6.75.

Fr. Gilby's delightful genius can be found on every page of this volume. His introduction is a compelling *apologia* for St. Thomas' theological method. The generous footnotes constitute a contemporary commentary on these questions from the *Summa*. Finally, there are appendices to explain what is meant by "derived existence," to give the historical background concerning the question of the eternity of the world, and to comment on St. Thomas' approach to the problem of evil. This volume will be of interest to those who are studying evolutionary theory, for those who question God's relationship to the world,

and for all of us who are disturbed by evil in the world.

**MAN: THE NEW HUMANISM.** Roger L. Shinn. (New Directions in Theology Today, vol. 6) Westminster, 1968. 207 pp. \$2.25 (paper).

Roger Shinn of Union Theological Seminary sketches the new interest in man and in human values within Protestant theological circles. There has been a shift from a posture of judgment vis-à-vis man and society to one of dialogue and positive involvement. Part One notes some of the leaders of this change: Bonhoeffer, Niebuhr, and, surprisingly enough, even Barth. Part Two discusses the dialogue between theology and modern secular disciplines. Part Three takes up some traditional theological issues as they have been affected by the new attitudes; the tension between confidence in man and an awareness of human finitude and sin is one of these topics.

**THE DIALOGUE BETWEEN THEOLOGY AND PSYCHOLOGY.** Edited by Peter Homans. University of Chicago Press, 1968. 295 pp. \$7.95.

In a continuing series of excellent studies published under the direction of J. C. Brauer and the University of Chicago Divinity School, this volume deals with the manifold relationships between psychological models of man and theological reflections on man. The many articles included in the volume cover such topics as faith as understanding oneself, counseling, the growth of faith in the dynamics of knowledge, religious awareness, and the importance of the recognition of order for mental health and religious truth. These are top-notch contributions to a new area of dialogue, especially important in the U.S. for the vitality of theology.