

is not so much the distinction between the material and the real, but that between the typical and the reality which takes place historically at the coming of Jesus.

It seems to the reviewer that the cautions the author belabors on pp. 102, 103 and 109 are not necessary in a work of this nature.

In his excellent final chapter the author discusses some attempts to translate the pre-existence category into modern terms but rejects these as de-historicization or de-transcendentalism. Nevertheless, he feels that "the term 'pre-existence' is not sacrosanct and essential to the gospel." He looks wistfully, though I think vainly, for new terms which will capture the meaning of pre-existence for modern man.

He does not take into account the fact that the functional use of the category of pre-existence with its various emphases in the NT is completely explicable without any real adaptation of its meaning. However, he seeks to alter its functional use in quite a different way than that found in the NT. How this would be is not clearly given, though some suggestions are presented. The question here is whether these alternatives are really alternatives or an entirely different category. It seems highly unlikely that the term is translatable to any other category.

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Cullmann, Oscar, *Vatican Council II, The New Direction; Essays Selected and Arranged by James D. Hester*. "Religious Perspectives," Volume XIX. New York: Harper & Row, 1968. 116 pp. \$ 6.00.

Few NT scholars are as widely respected in Protestant and Roman Catholic circles as Professor Cullmann. Few, either, have accomplished what he has by entering into the ecumenical dialogue with a desire to develop a theological position that is relevant to life. This latest volume is a collection of previously unpublished articles on Vatican II, more evidence of his serious concern for Protestant and Roman Catholic relations. Besides the editor, Faith E. Burgess, Carl Schneider and Robert Holland have acted as translators from the French and German originals.

Some of these essays are quite specific, dealing for instance with questions addressed to the author concerning the Council texts on Revelation and the Virgin Mary. Others, such as "The Role of the Observers at the Vatican Council" and "Have Expectations been Fulfilled?" are Cullmann's reflections on side lights of the Council and his plea for a proper understanding of ecumenism.

As might be anticipated from a collection of Cullmann's writings, one of the most provocative chapters deals with salvation history and its ecumenical implications. Originally presented before an audience of bishops and cardinals during the third session of Vatican II,

this essay outlines Cullmann's theological approach to ecumenism. If properly understood, he argues, salvation history provides one of the basic theological foundations upon which the ecumenical dialogue can take place. If the common ground of God's saving acts in history is used, ecumenical dialogue has a better chance of being fruitful. This time of the Church, the time of the Spirit, which separates Christ's resurrection from his return is, Cullmann believes, the time of the ecumenical dialogue. The common desire manifested by the World Council of Churches and Vatican Council II for renewal and for drawing closer together with mutual respect for each other's diversity is to Cullmann a sign that salvation history is advancing toward its consummation, that God is at work.

Chapter 6, "The Reform of Vatican Council II in the Light of the History of the Catholic Church" (pp. 64-101) is by far Cullmann's most challenging and developed statement on Vatican II. Written some time after the close of the council, it appeared in the January, 1967, issue of *ThLZ*. Here the author develops more fully many of the insights presented in the shorter chapters of the book.

The central thesis of this chapter is that there truly has been a reform of the Roman Catholic Church at Vatican II. Although it is still too early to draw a final historical assessment of the assembly, this Lutheran theologian sees in the final draft of several conciliar texts, and above all in many interventions of the Council fathers, a new appreciation for the Bible that cannot any longer be confused with a mere desire for modernization of external forms. Here, thinks Cullmann, is where an unbiased evaluation of Vatican II is indispensable. He reminds the pessimist, who feels that nothing of any significance has been achieved, and the optimist, who sees more accomplishment than the facts justify, that reforms at Vatican II were possible only within the limitations imposed by Rome's dogmatic decisions and therefore within the limits of a Roman Catholic framework. This renewal, Cullmann thinks, has been achieved by juxtaposing a kind of antithesis alongside the unaltered text of the old dogma, thus leaving room for different and equally correct interpretations. Both judgments—"nothing changed," and "everything changed"—are false. Although the author warns us against facile evaluations implying that a rapprochement is just around the corner, he feels entitled "to conclude with certainty" that the entire Roman Catholic Church and its teaching is undergoing a process of reform with unpredictable consequences.

This form of optimism about the future is precisely what Karl Barth in his recent evaluation of Vatican II, *Ad Limina Apostolorum* (Richmond, Va., 1968), feels compelled to reject, although he thinks that the Roman Catholic effort calls for calm and brotherly love.

This reviewer would have liked to find some introduction to the most important resolutions of the Council, as well as an attempted analysis from so well qualified a critic of the changed situation since Vatican II, as one can find, for instance, in *After the Council* (Philadelphia, 1968),

by Edmund Schlink, another Lutheran theologian. One also wonders why the editor introduced a short chapter of less than four pages by L. Kaufmann, "Ecumenical Encounter at the Edge of the Council." It adds very little to the meaning of the volume. Thanks to cross references to other articles in this compilation of essays as well as to other books by Cullmann, the reader has a better opportunity to understand the author's thinking. The minor typographical errors (as on pp. 23, 44, 50, 108) do not detract from the interest of the volume. Its particular value lies in its genuine contribution to the contemporary Roman Catholic-Protestant dialogue.

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Hatt, Harold E., *Encountering Truth, A New Understanding of How Revelation Yields Doctrine*. Nashville: Abingdon Press, 1966. 208 pp. \$ 4.50.

Until a few decades ago men of varying theological perspectives were agreed that revelation was essentially the transmission of knowledge or the affirmation of truths. Everybody from scholastics to deists, from pietists to rationalists, operated within this so-called "information barrier." Drawing upon the I-Thou encounter as a central category in its comprehension of the Christian faith, encounter theology has introduced a new chapter in the history of the interpretation of revelation. It seeks to elaborate the understanding of revelation as lying beyond the "information barrier." Revelation is now understood to be the personal self-disclosure of God to man, not the impartation of truths about God. Doctrines are described as the result of later rational reflection upon the self-manifestation of God and as distorting the encounter with God, since they belong to the sphere of I-It rather than I-Thou.

Hatt's thesis is that neither encounter theology nor propositional theology provides a clear and satisfactory concept of the relation between doctrine and revelation. Underlining the strengths and weaknesses in both, the author—a professor of theology and philosophy at the Graduate Seminary, Phillips University—seeks an interpretation that preserves the positive values that each has to offer.

Therefore he first investigates encounter theology as represented by Martin Buber and Emil Brunner, and the concept of revelation that emerges from it. His next step is to evaluate conceptual theology as presented by two American fundamentalists, J. Gresham Machen and B. B. Warfield, and one European orthodox theologian, Abraham Kuyper. Their view is rejected as inadequate because Hatt considers its concept of infallibility untenable. He concludes that a more adequate understanding of revelation is achieved by an emendation of encounter theology to include I-It elements in the divine-human encounter.