

Cartledge, Samuel A., *Jesus of Fact and Faith*. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1968. 160 pp. \$ 4.50.

By entitling his book *Jesus of Fact and Faith*, the author puts himself squarely against the view which makes a distinction between the Christ of faith and the Jesus of history. The dividing line between the two differing view-points, he finds in the attitude that scholars take toward the miraculous. This in turn affects their respect for the accuracy of the sources dealing with other matters. Faith, he says, is the key that determines whether one will have a high regard for the historical facts or not.

While cursorily surveying recent scholarship, the author does not grapple with the basic issues current in NT scholarship. His attitude is tolerant, sympathetic, and open-minded toward those who differ from his positions. Nevertheless, it seems a bit simplistic to say that faith determines how one will regard the historical elements in the Gospels. There are scholars of faith who will find it difficult to accept Dr. Cartledge's position on many points.

He deals with only the major aspects of the life of Jesus, such as miracles (only 7 pages), the person of Jesus, the virgin birth (8 pages), the chronology of the life of Jesus, the Kingdom of God, Jesus as Teacher, the death and the resurrection of Jesus. All of this is treated in approximately a hundred pages (the fifty or so pages before are introductory). One can see that such a minuscule effort is inadequate to deal with the topic at hand. Ultimately the book is written simply to assure the saints that nothing significant has changed in regard to the Gospels in spite of form criticism, redaction criticism, existential eschatology, and all the rest. The book is directed primarily to laymen and in spite of its weaknesses is written with clarity and simplicity.

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SAKAE KUBO

Congar, Yves, *Ecumenism and the Future of the Church*. Chicago: The Priory Press, 1967. 181 pp. \$ 3.95.

Pope John, who summoned Vatican II, did not singlehandedly inaugurate the ecumenical dialogue which is one of the characteristics of today's Roman Catholicism. Nor did he initiate it. He released a concern that was represented by a group of Catholic ecumenical pioneers. Several, and pre-eminently among them Fr. Yves Congar, a Dominican, after having been under gravest suspicion, happily lived to see some of their foreshadowed tendencies finally come to fruition in the Roman Catholic Church.

The major portion of the book under review is a translation by John C. Guinness of a series of six essays originally published in French. An additional seventh chapter, which did not appear in the French edition, is translated by Geraldine F. McIntosh. Most of the

essays were written before Vatican II. The last alone, "The Future of the Church," is dated 1963.

The first three chapters set forth the stages of the ecumenical dialogue. The present situation did not drop from heaven. It is the consequence of a long and painful development. If the Catholic Church has not participated officially in the ecumenical movement, it has not been for lack of interest, but rather because she cannot act as though the unity of the Church of Christ were an open question, or something still to be attained. Congar rightly sees that an understanding of the disunity of Christians in the light of history and of differences in thought and outlook is necessary for a fruitful form of confrontation. The main point which underlies his discussion here is that the awareness of the various historical steps through which the Roman Catholic Church has come to her present ecumenical moment is indispensable for a true understanding of her present attitude towards Christian unity.

Chapter four is a penetrating discussion of the need for dialogue in Roman Catholicism. While quite aware that many Catholics think that Christianity exists uniquely within their Church, Congar points out that it is possible to imagine that the same Church might try to include in her thinking the relations of others with her, and her own relations with others. In fact, he states, "the Christian who desires to have an adult faith must be a man who is open to dialogue" (p. 75). Applying this idea to the then forthcoming Council of Vatican II, he suggested what the latter might be, or at least what he hoped it may be.

In chapters five and six Congar's concern for practical implementation comes to expression. In an attempt to help the faithful who sense that they are answerable to the ecumenical effort, the French Dominican proceeds from a study of the spiritual components of the ecumenical conjecture that the Christian world was living through at the eve of Vatican II to setting forth some ground rules for the Christian dialogue. A few practical suggestions for achieving a transformation of climate are given which apply to the formal specialist as well as to lay members of the Catholic Church.

In the concluding essay, written at a time when Vatican II was in session, Congar dares to dream dreams as to the "Future of the Church." He rightly sees that "the real future of the Church is eschatology" (p. 154), towards which history is striving. But he deals here with the historical future of the Church on earth. Far from ignoring the existence of unknown factors that qualify one's expectations, he is convinced that a sound understanding of the past, an awareness of present-day movements, and the direction they are taking enable the Christian historian to anticipate the life of the man of tomorrow. Congar envisions a new form of institutional life and a new kind of individual participation for tomorrow's Church. In this vision, the future of the Church which "is less of the world and more to the world" (p. 159) belongs to a minority who are conscious of having ul-

timate responsibility for all and of having a mission to all mankind. The Church would become once again the People of God made up of Christians.

Congar's hope for the future of the Church and his awareness of the complex background of the present ecumenical epoch are clearly reflected in all seven essays. His historical approach is extremely successful. His remarkable openness is demonstrated in almost every chapter. But it is not to be mistaken for vagueness or uncertainty. He deeply believes in the efficacy and the ever-present reality of the Holy Spirit, but he also stands firmly in the midst of the Roman Catholic Church. This is not a question of pride with him, but of honesty and loyalty to the special vocation his Church has received. Almost every chapter reflects his basic and courageous concern: To what extent will Catholicism be open to ecumenical exploration? How far can it go in surmounting the consciousness of being adequately the Church in order to concede that the Church transcends all ecclesiastical institutions and structures and exists to some degree in all Christian communions?

It is perhaps inevitable that in such a volume as this there should be some overlapping of material, even in citations (see pp. 31, 47-48). The reviewer would like to have found an attempted analysis from so well-qualified a critic of the changed situation *since* the end of Vatican II. He also regrets that we are not told the date and original setting of each of the seven essays here included. Cross references to other articles and books by Congar would have helped the interested reader to have a better opportunity for understanding the author's thinking.

This volume is worth reading. It contains a mixture of old and new. It is an appropriate Roman Catholic introduction to a subject which has become increasingly interesting and important throughout the Christian world.

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RAOUL DEDEREN

Eberhardt, Walter, *Wege und Irrwege der Christenheit von der Urgemeinde bis zur Vorreformation*. Berlin: Gemeinschaft der Siebenten-Tags-Adventisten, 1968. 438 pp.

This book consists of 21 chapters dealing with Christian history from its beginnings to the 15th century (pp. 7-281), followed by extensive notes (pp. 282-391) and other tools of various sorts (pp. 392-438).

All major aspects of church history of the period are touched upon in the main text. The author reveals good mastery of facts, and includes many interesting details and sidelights; he even treats such subjects as "The Bible Among the Germans" (chapter 8) and "The Orthodox Church and Islam" (chapter 13). As implied in the title of the book,