

NOTES

THE SECOND EDITION OF THE *LEXIKON FÜR THEOLOGIE UND KIRCHE*

The appearance of the first volume of the revised edition of the well-known *Lexikon für Theologie und Kirche*¹ only twenty years after the publication of the last volume of the first edition (1938) calls forth the admiration and appreciation of the Catholic world, especially when we consider the tragic events of the history of the Church in Germany and Austria during the years in which this distinguished work was conceived and planned. Congratulations are due to Msgr. Josef Höfer of Rome and Fr. Karl Rahner S.J., of Innsbruck, the eminent editors, and to the long list of competent scholars who cooperated in this vast scholarly undertaking. But it is especially to Dr. Michael Buchberger, the venerable Archbishop of Regensburg, that the project owes its inspiration, beginning, and success.

It is worth recalling here the memorable meeting between Archbishop Buchberger and Dr. Hermann Herder in which the urgent need of a first-rate encyclopedia for German Catholics was originally discussed. The need for such a scientific restatement of Catholicism on the basis of modern research was evident. That it was possible to accomplish so enormous a work in the dark days of crisis after the First World War was questionable. "But," says Archbishop Buchberger, "the last word of this noble-minded publisher was: 'We need it; let's do it.'" The same ideal of initiative, courage, hard work, and cooperation has inspired the second edition. The world has changed much in the past twenty years. Old ideals have fallen; new ones have arisen. Theology, philosophy, and history have found new solutions to old problems and the field of scholarship has revised its aims and methods to bring the ideals of yesterday into harmony with the realities of today. Archbishop Buchberger presents this second edition of the *Lexikon* as a new pathfinder for a world that in the past two decades has lost much that is old and found much that is new.

The editors plan to bring out an edition that is almost totally new in content, while preserving so far as possible the form of the first. Wherever possible, the titles of the articles which appeared in the first edition have been retained, though the articles themselves have been rewritten in the majority of cases by new authors. It would have been much appreciated, had the editors indicated which articles were taken from the first edition, which re-

¹ *Lexikon für Theologie und Kirche* 1: A—*Baronius*. Founded by Michael Buchberger and edited by J. Höfer and K. Rahner. Freiburg: Herder, 1957. Pp. 48* + 1271. \$18.70.

vised, and which completely rewritten. The revision is so vast and thorough that this first volume is a third larger than the volume it replaces. The general treatment of the subject matter is methodologically correct in terms of the purpose of the editors, which is to publish a scientific reference work for all spheres of Catholic life and thought. Central problems receive full, even detailed treatment, while subsidiary points are handled briefly and schematically. Appended to each article is a bibliography of the more important related works and a list of the principal source material.

Underlying the first edition was a division of the total subject matter into thirty-three basic categories; the new edition has fifty. Among the new disciplines are Judaica, communism, biblical theology, and Church history (ancient, medieval, and modern). Competent direction of the articles in each category has been assured through choice for editors of fifty-one distinguished scholars, such as Hubert Jedin (modern Church history), Johannes Spörl (history of ideas, culture, and literature), Franz Dölger (Byzantina), Michael Schmaus (dogma), Joseph A. Jungmann, S.J. (liturgiology), and Hugo Rahner, S.J. (patrology).

What follows is an attempt to explore the rich theological mine of the first volume of the *Lexikon*. Necessarily, a process of sampling has been adopted; the longer and more significant articles have naturally claimed the closer scrutiny. Each of the major fields here discussed has been examined by a specialist on the staff of the Faculty of Theology of Woodstock College;² the final form and statement is my own responsibility.

SCRIPTURE

The extent of the *Lexikon's* revision can be seen by a quick comparison; there are many new articles, and almost all, even the shortest, have been extended or completely redone. Such revision was particularly necessary in the *OT* field. The contributors are international, though understandably the majority are German, and most are internationally known. It is hard to quarrel with the selection of articles in a dictionary of limited scope, though we may say that the inclusion here is far greater than one might expect to find in a theological dictionary: e.g., Amarna, Amorites, Assyria, Babylonia, etc. Not all the subjects receive the attention they might; e.g., the notice on Amos (447-48) by G. J. Botterweck mentions nothing about the problems of the authenticity of the conclusion, which must be settled before any messianic teaching can be ascribed to him.

² W. J. Burghardt, S.J. (patrology and patristic theology); T. E. Clarke, S.J. (dogmatic theology); J. A. Fitzmyer, S.J. (New Testament); G. S. Glanzman, S.J. (Old Testament); R. E. McNally, S.J. (Church history); V. T. O'Keefe, S.J. (apologetics); G. Weigel, S.J. (apologetics; non-Catholic Christianity).

It may be debated whether it is advisable even in a work such as this, where space is at a premium, simply to give a brief state of the question, and then in short sentences three or four opinions of scholars without any of the necessary nuances or evidence to support them; this is the case with the article on Ai (224–25) by L. Grollenberg. The article on the Exodus (1124–26) by J. Gabriel might better have omitted data from the Bible for the date, and concentrated on the evidence for the lower date now generally accepted. The same contributor, when discussing the route of the Exodus, is certainly too little nuanced: it is hardly likely that Pithom is to be identified with Succoth; the former is now more generally taken to be Tell Retabeh, and the latter Tell Maskhutah (Gk. Herconopolis). It is by no means certain that Baal Zephon is in the area of Pelusium. These examples are simply to illustrate the dangers of oversimplifying for the sake of concentration.

In general, the articles on the *OT* are up-to-date and represent good critical opinion without going to any extremes. A highly interesting new addition is the article of K. Rahner and F. J. Schierse on the Old Testament as a period in the history of salvation (388–96); it is a theological approach to the understanding of the *OT* in itself and especially in relation to its fulfilment in the *NT*. The article on excavations (1111–13) by H. Haag will be expanded by separate discussions of the sites, especially Palestine.

There is room, of course, for disagreements on many points of detail, but there can be no quarrel with the over-all excellence of the volume in what concerns the *OT*.

Among the longer articles on *NT* subjects, several may be singled out for comment. H. Schürmann offers a succinct, up-to-date treatment of the various problems connected with the *NT* accounts of the Last Supper (26–31). It is a genuine advance over the first-edition article, written in 1930 by A. Merk, who was content merely to recast the *NT* data in a rather simple and uncritical way. In the new article the sources of the accounts, the relation of the Supper to the Passover, and the problem of the “cups” and the “breaking of the bread” are treated in compact fashion, followed by a discussion of the meaning of the Last Supper in its eschatological, messianic, and memorial aspects. But the result, in a little over five columns, is a dense article, hard to read, encumbered with parentheses and dashes. The eschatological character of the communal meal of the Qumrân Essenes, who considered their community as the *kainē diathēkē*, is mentioned in support of the same character of the Last Supper. With this we agree, but the presence of the Messiah(s) at the Essene meal, an even more important feature, should

have been mentioned in connection with the Last Supper as "die messianische Gegenwart."

Several of the contributions of J. Michl are very well done. He and H. Gross are responsible for the article which offers a brief but well-formulated description of the nature and origin of the *OT* and *NT* apocryphal apocalypses (696-704). A list of the titles of each group is given, together with indications of the principal editions of the texts. Gross, who did the *OT* part, has not neglected the Qumrân material as it bears on *Enoch*, the *Assumption of Moses*, and the *Testaments of the Twelve Patriarchs*. But Michl's treatment of the *NT* group excels that of Gross in detailed descriptions and fuller bibliography. Michl has done a similarly thorough job in the treatment of twenty-five works about the Apostles in the article on apocryphal acts of the Apostles (747-54). Such studies as these obviously prepared him well for the article on the canonical Apocalypse (690-96), which is equally well written. It gives a good summary on the literary genre, the author, the time and place of composition, and the meaning of the book. A little less space could have been given to the contents of the book (contrast the brevity of Sickenberger in the first edition); the space could well have been used for a more extended treatment of the literary genre.

An adequate coverage of the meaning of the *NT* apostle and his function (734-36) is contributed by K. H. Schelkle. Though the article contains little that is new, it is a definite improvement over T. Innitzer's in the earlier edition. A. Wikenhauser's study of the Acts of the Apostles (743-47) is substantially the same article that appeared in the first edition; it remains a concise summary, clearly written, of the pertinent problems. Wikenhauser now expresses greater reserve about the opinion, based on the use of medical terms, that Luke was a physician. Though he still holds that Acts was written in Rome shortly after Paul's death, his presentation of the data for this opinion is new. Admitting that the critics have not yet come to any general agreement about Luke's use of sources, he finds that there is now some unity in maintaining that Luke used a written account for the narrative of Paul's journeys (including the *Wir-Stücke*).

In the first edition J. Schmid wrote the article on *NT* anthropology; he has now produced a completely new article of extended scope dealing with biblical anthropology (604-15). It is almost twice as long as the former in the *NT* section alone and treats this question as it deserves, i.e., in the light of the teaching about man in the *OT* and in Palestinian (including Qumrân) and Hellenistic Judaism. The part on Pauline anthropology is especially good. The lengthy article on *aiōn* (680-83) by F. J. Schierse replaces the

former brief item. If these *NT* articles are any indication of the quality of scholarship that will be found in subsequent volumes, the German reader should consider himself fortunate.

PATROLOGY AND PATRISTIC THEOLOGY

Several aspects of the *Lexikon* will impress the practicing patrologist. First, the scholars who have contributed articles on the Patristic Age are of uniformly high competence. Second, the articles contributed are models of encyclopedic compression: brief, lucid, informative. Third, the revisions are a generally successful effort to incorporate the achieved results of two decades of research.

For the article on the Apostles' Creed (760-62), the editors were discerning indeed to choose J. N. D. Kelly, the distinguished author of *Early Christian Creeds* (London, 1950). Happily, too, the curt consideration given by the first edition to the Apostolic Fathers as a group has been rectified by H. Rahner's fine summary (762-65) of the problems raised by the title, and his sketch of their significance for theology and the history of literature. The same author, in a welcome new entry, discusses the Greek Apologists of the second century (721-23), outlining their relevance for scriptural study, dogma, the development of the liturgy, and the history of the Church. The early Church orders were grouped together in the first edition under *Kirchenordnungen*; in Vol. 1 of the new edition we find separate treatment of the *Egyptian Church Order* (220) by J. A. Jungmann, and the *Apostolic Constitutions* (759) by H. Rahner.

In place of the rather sketchy, overly simplicized approach to the Alexandrian School in the first edition, H. Rahner, on the basis of more recent research, distinguishes between the properly catechetical school and the more scientific *didaskaleia* from which developed Origen's "university" (323-25). His treatment of the School of Antioch (650-52) is marked by its closely-knit organization and by a development of the School's twin significance (for biblical theology and Christology) which makes his study more valuable than the competent analysis in the first edition by Chrysostom Baur. One small grievance: If a work on the Christology of Theodore of Mopsuestia is to be listed (652), F. A. Sullivan's book (Rome, 1956) deserves mention before P. Galtier's article in *RSR* 45 (1957) 161-86 (to which, by the way, should be added pp. 338-60), admirable as the latter is.

P.-Th. Camelot has brought Athanasius up to date (976-81). The article on Arianism (842-48) has now been wisely divided into an historical section (by L. Ueding) and a doctrinal (by J. Liébaert)—a division which, among other advantages, removes the need for separate consideration of Arius.

The space allotted to Apollinarius the Younger (714) by H. de Riedmatten is deceptively less than in the earlier edition—deceptive because he devotes a separate entry to Apollinarism (716–17). Each is the sort of article which can be of unusual help to the seminary professor or student: concise, accurate presentation of the essential facts by a master. A new entry gives deserved attention to the Anathematisms of Cyril of Alexandria (495–96); as usual, G. Jouassard is sensible, sensitive, and informative. Much information, carefully organized, is discoverable in A. Grillmeier's survey of the various manifestations of adoptionism (153–55).

In presenting Ambrose (427–30), J. Huhn substitutes for J. Niederhuber's chronological approach in the first edition a more logical division: he gives in admirably dense fashion the Bishop of Milan's doctrinal, political, pastoral, and literary activity and significance. Augustine can hardly be synthesized in seven columns (1094–1101), but E. Hendriks, an authority especially on Augustine's mysticism, touches the principal points, and his bibliography is splendidly selective. Finally, as might be expected, there is a certain amount of patristic doctrine and documentation in articles that are not professedly patristic, e.g., on the vision of God (586–87), theological anthropology (620), Antichrist (636), Antitrinitarians (660–61), and apokatastasis (709–10).

APOLOGETICS

H. Lais' article on apologetics (723–28) reveals that the conception of apologetics most in favor in German circles considers it as distinct from fundamental theology. In content, then, it will include, among other problems, the possibility of achieving objective knowledge, our knowledge of the existence of God, and, in a word, the *praeambula fidei*. Its object will be not merely the grounds for the credibility of the divine mission of Jesus and the Church, but also the *praeambula fidei*. The latter will be treated in the light of contemporary conditions, such as agnosticism, existentialism, and dialectical materialism. The findings of the more recent disciplines, e.g., the philosophy of religion, the psychology of religion, and the history of religion, will be brought out. The treatment of Scripture to show its value as an historical source will involve taking a position against the rationalistic tendencies of demythologization. The Qumrân findings cannot be neglected. A careful study of miracles is imperative; inescapable problems, too, are the ecumenical movement, tolerance, and the obedience due to authoritative pronouncements of the magisterium. There is a healthy insistence on the necessary relation between a Catholic understanding of supernatural faith and the method used in apologetics. A disappointing omission in the article is the lack of

indications on the sense in which the Gospels are to be considered historical documents.

The article on the resurrection of Christ is highly significant. It is divided among four authors. J. Schmitt analyzes the *NT* accounts of the resurrection (1028–31) and the apostolic kerygma (1032–35); W. Bulst treats the matter from the standpoint of apologetics (1035–38); K. Rahner gives the dogmatic dimension of the resurrection (1038–41); E. Lucchesi-Palli writes an epilogue on the iconography of this basic mystery of Christianity (1041). The significance of the article consists in its manifestation of the newer theological attitude towards the dogma of Christ's resurrection. Schmitt brings this out well when he says: "Surmounting the primarily rationalistic or merely apologetic exegesis of the past (and its contemporary epigoni), current scriptural science is striving, in the light of New Testament investigations conducted mainly through Form-Criticism, to make clear the literary genre of the different resurrection testimonies, which have their common setting in the Easter preaching of the early Church. This analysis then reveals the interest the Apostles had in the resurrection event itself" (1028). He adds that in the *NT* the main emphasis on the resurrection is that it is the central act in the universal history of salvation. The event is communicated kerygmatically. Only secondarily is the resurrection as experienced by the Apostles a justification for the faith of the primitive community.

Yet Schmitt's contribution is followed by that of Bulst. Here a nervousness is manifest. Obviously Bulst does not want to be considered a representative of the epigoni for whom Schmitt showed such small consideration. But he cannot substantially free himself from the old apologetic position. He makes clear his own deviations from it but he still retains it, *mutatis mutandis*. "Although an event 'on the edge of history' . . . and in its deepest being a mystery, the resurrection is so tightly bound to a whole series of data within history that from them we can arrive at historical—at least in an analogous sense—certitude of it as a fact" (1035). This is an intriguing sentence; it would be interesting to see it developed and explained. Bulst rightly notes that we must start with a sound historico-critical exegesis of the texts. What can be attained by a purely historical means of research is not, he says, merely the Easter faith of the Apostles, but the apparitions and a complexus of facts important for a judgment on the apparitions. Here again, further development would help. The death of Jesus, the situation of the Apostles, the burial, the empty tomb, and the apparitions are briefly discussed. He makes two observations by way of warning: first, to speak

with great circumspection on what the bodily character *in se* of the risen Jesus entails (some of the reflections of Jean Guitton in his *Problem of Jesus* might prove helpful here); second, the resurrection is not to be taken as an isolated miracle but as the culmination of the total miracle of Christ's life. A full understanding of and assent to the resurrection are had only in faith.

DOGOMATIC THEOLOGY

From the viewpoint of dogmatic and systematic theology, this first volume promises that the completed work will be a treasure not only for the educated general reader and theological student, but also for the professional theologian. K. Rahner has contributed the whole or part of many of the most unusual and important articles. His theological developments when dealing with the *OT* as a phase of sacred history (388-93), with the origin of mankind (81-85), with agnosticism (201-3), atheism (983-89), and the resurrection of Christ (1038-41) deserve careful reading. His article on etiology (1011-12) is important for the theologian, especially in connection with the question of the historical or mythological character of the biblical accounts of human origins. In treating of angelology (533-38), he first examines the prehistory and biblical history of Christian angelology, and notes that revelation has brought not precisely the knowledge of their existence (belief in the angels was common to all religions in the biblical milieu), but a purification of angelology from elements incompatible with the central elements of a divine revelation (such as the uniqueness and absoluteness of the God of the covenant, the uniqueness of Christ as Person and as Mediator). From these reflections and from relevant details of the post-biblical history of angelology Rahner draws conclusions with regard to the optimum structure of the treatise, especially as regards its integration with anthropology and Christology.

A lengthy and valuable article on the analogy of being is divided into four parts. In the first, E. Coreth gives a clear, systematic exposition of the concept itself (468-70). The rest of the article (470-73) is by E. Przywara, perhaps the leading authority on the subject. It is less clear, but more profound, personal, and original. It includes a discussion of the famous statement on analogy of the Fourth Lateran Council (*DB* 432) and a five-point comparison of it with the Aristotelian analogy. The bibliography is excellent, especially for many of Przywara's own writings. Przywara, who with von Balthasar has been the Catholic theologian most in contact with K. Barth, has also contributed an important, though brief, article on the

analogy of faith (473-76), in which he discusses both the Barthian and the traditional Catholic notions. F. Malmberg's article on the analysis of faith is a competent and significant contribution.

H. Vorgrimler gives us a short but well-informed notice on anathema (494-95), in which he makes use of Fransen's articles. He points out that in councils before Vatican, the *anathema sit* formula is not necessarily a sign that the contradictory of the condemned proposition is *propositio de fide divina et catholica*. Teachers should find P. Smulders' articles on Baianism (1196-98) and Baius (1198-99) helpful. Smulders attributes Baius' attitude to his stubborn conviction that he was being faithful to St. Augustine and to the ambiguity of the celebrated *comma Pianum*; at heart he was a Catholic. It is presumably in consequence of the solemn definition in 1950 that the present edition carries a separate article by M. Schmaus on the Assumption of our Lady (1068-72), which replaces the former brief doctrinal treatment under *Himmelfahrt Mariä*. He finds its foundations in Scripture as interpreted by the Church: in the total picture which Scripture gives of Mary's relationship to Christ. He insists that in this matter there can be no *historico*-theological tradition; but there is a dogmatic tradition, from germ (Second Eve) to full flower. He would find a preservation from death in her case "odd."

CHURCH HISTORY

The article on the Anglo-Saxon Mission by T. Schieffer (539-40) presents as clear and satisfactory a picture of this important phase of early medieval Church history as the limited space allotted to it allows. Unfortunately the bibliography does not include the important work by the same author, *Winfriid Bonifatius und die christliche Grundlegung Europas* (Freiburg, 1954). The article on the Anglo-Saxons (538-39) by S. Brechter, while commendable in other respects, fails to lay proper stress on the double process of Christianizing the Anglo-Saxon kingdoms, from the north (Iona, Lindisfarne) and from the south (Rome, Canterbury). Further, it is not true that the Anglo-Saxon kingdom terminated under Edward the Confessor at Hastings; it ended under Harold Godwin.

H. Marot's treatment of the history of the Anglican Church (546-48), while systematic and clear, contains some statements of fact which require further refining and delineation. For example, the Convocation of Bishops which recognized Henry's Supremacy over the Church "in quantum per Christi legem licet" met in February, 1531, not on December 11, 1531. The decisive Act of Supremacy, proposed and passed by Parliament in the spring of 1534, is not commented upon by the author. Nor does he show clearly

the deep significance for Church history of the resistance of both Thomas More and John Fisher to the anti-papal legislation of Henry VIII. Further, for an understanding of the historical importance of Henry VIII in the history of the Church, it is of the utmost importance to show how thoroughly he relied on the long legal tradition of anti-papal enactments (praemunire, Constitution of Clarendon) and to distinguish Henry's Anglicanism from traditional Catholicism and Continental Protestantism. While it is still not certain whether Henry personally was a heretic as well as a schismatic, it is admitted generally that England became Protestant under the Protectorate of Warwick in the minority of Edward VI. From the viewpoint of language, I do not see why Dom Marot speaks of "Mary's persecution of the Protestants" and "Elizabeth's war against the Catholics." Perhaps the historical situation would have been better described, had the author allotted some space to the venerable Catholic martyrs of the reign of Elizabeth.

Two articles by J. B. Villiger on the history of the thirteenth- and fourteenth-century papacy are very well conceived and carefully expressed. The Great Western Schism (21-26) is handled in descriptive, narrative fashion, without indicating the genetic development of this phase of papal history into the disaster of the sixteenth century. The article on the Avignon papacy (1151-53) is a masterly presentation of seventy-five years of complicated history, with proper historical stress on the significant aspects of the long exile. Three other articles on papal history (Alexander II, Alexander III, Alexander VI) merit mention. In the first of these (315) G. Schwaiger gives a brief but adequate treatment of this significant eleventh-century Pope. A. Fliche's *La réforme grégorienne*, one of the best treatments of this period, should have been included in the bibliography. The article on Alexander III (315-16) is unfortunately more factual than interpretative, a deficiency probably rooted in the editors' desire to conserve space. One must regret that Schwaiger had not the opportunity to interpret this important pontificate in the light of new research on the relations between *imperium* and *sacerdotium*. The same regret is felt with respect to H. Lutz's article on Alexander VI (317-18), which is an attempt to reinterpret this much-maligned Borgia Pope. In view of recent Renaissance research, the historical character of Alexander VI has been modified and revised. A longer treatment would have been much appreciated.

There are a number of fine brief notices on the great medieval Schoolmen. F. S. Schmitt's article on Anselm of Canterbury (592-94) discusses the character of Anselm, his relation to Scholasticism, his method, and his works. The notice on Alcuin (340-41) by G. Ellard, while good in itself, suffers from brevity. The important role of Alcuin in the history of both theology

and education merits a longer treatment. A. M. Landgraf has contributed an excellent article on Abelard (5-6). One should note, however, that there is no mention either of the new edition of Abelard's *Dialectica* by L. M. De Rijk in *Wijsgerige Teksten en Studies* (Assen, 1956) or of J. T. Muckle's edition of the *Historia calamitatum* in *Medieval Studies* 12 (1950). The articles by W. Kübel on Albert the Great (285-87) and by A. M. Landgraf on Anselm of Laon (595-96) are perhaps the best short accounts of these two splendid Schoolmen. L. Ott's small notice on Anselm of Havelberg (594-95) fails to bring out the importance of Anselm for medieval historiography. Mention should have been made of J. Spörl's *Grundformen hochmittelalterlichen Geschichtsanschauungen* (Munich, 1935), which contains one of the best interpretations of Anselm's concept of history.

Five articles on problems related to Church history deserve special commendation: absolutism (75-81) by L. Just; baroque (1258-69) by L. Lenhart (history), F. Stegmüller (theology), J. Weingartner (art), and K. G. Fellerer (music); the concept "West" (15-18) by A. Halder; the Augsburg Peace of Sept. 29, 1555 (1081-83) by E. W. Zeeden; and the Augsburg Confession (1079-81) by T. Sartory. They are complete, systematic, clear, informative, built on source material and the best modern studies. One of the most competent articles in modern Church history is the study of Americanism by G. Weigel, who develops this important theme from the historical and dogmatic viewpoints, and with correct emphasis and clear distinction places the problem in its true historical setting. Also important for both ancient and modern Church history are the numerous articles on continents, countries, provinces, and cities, which offer valuable insights into the development of the Church in terms of geohistory.

NON-CATHOLIC CHRISTIANITY

Something any reader would expect from the new *Lexikon* is a serious and objective presentation of non-Catholic Christianity, especially Protestantism. This expectation is heightened by the fact that K. Algermissen, a scholar of reputation in the field, is in charge of the articles dealing with non-Catholic Churches. The reader will not be disappointed. In the first volume there are four major articles on non-Roman Churches: the Adventists, Old Catholics, Anglicans, and Baptists. Algermissen wrote three of the four reports, leaving the article on Anglicanism to Y. M.-J. Congar and H. Marot.

The articles are all accurate and uniformly good; the treatment of Anglicanism (548-54) is more than good. One has to be picayune to find errors, e.g., the misspelling of the name of the Adventist historian Olsen (not Olson),

while Le Roy Froom becomes Proom—both in the bibliography on Adventism. What is remarkable is that the American reality of the Churches is accurately described. The articles are *streng objectiv* and the Churches are depicted without polemic or polemical tendency. The only disappointment one feels is that the articles are so short, but this limitation is inevitable by reason of the nature of the total enterprise.

For Americans the article on the Old Catholics (398–402) will be especially attractive, because that Church is not highly visible in our land and yet it has its own fascination. Algermissen rightly includes the Polish National Church under the Old Catholics. If he were writing in the United States, he would give more information than is relevant to a German encyclopedia. An American article would also deal with the puzzling history of the Old Catholics in America.

The article on the Baptists (1229–32) is short and perforce compresses much matter into a little space. It might have been helpful to mention the existence and work of the Baptist World Alliance, which is the uniting medium for over 13,000,000 Baptists. An American would also spontaneously think of the American Baptist Convention (Northern), the Southern Baptist Convention, and the two colored National Baptist Conventions, but given the exigencies of space, a European would rightly omit mention of them.

Since the first volume ends with Baronius, the articles on Karl Barth, Emil Brunner, and Rudolf Bultmann will appear in Vol. 2. The present volume has no occasion to give us any significant statements on Protestant theology. T. Sartory, as we have noted above, writes the article on the Augsburg Confession, and, given the author's dedication to the *Una sancta* movement, it is not surprising that he makes a reflection quite neatly on the relevance of this Confession in ecumenical action: "The Augsburg Confession, on whose authority the Lutheran pastors are ordained, offers a precious basis for interconfessional dialogue" (1081).

CONCLUSION

The value of this revision of the *Lexikon* is fairly indicated by this survey of some of the major fields embraced within its scope. By way of conclusion, it seems worthwhile further to assess the new edition by comparing it with the first and with other encyclopedias.

As compared with the first edition, most of the entries that are repeated have a completely new article, almost always by a new author. Many are lengthened; one example, though not typical, is the article on anthropology, previously three columns, now twenty-three. Samples of the many new en-

tries are: *assumptus-homo* theology (948-49) by H. M. Diepen; the Evangelical rejection of the Catholic metaphysics of grace (261-62) by H. Volk; the Old Testament as a stage in the history of salvation (388-96) by K. Rahner and F. J. Schierse; and etiology (1011-12) by K. Rahner. There is more frequent collaboration within the same article, at the risk of occasional redundancy.

Understandably, the authors are still predominantly German, but non-German authorities appear more often than in the first edition: e.g., J. N. D. Kelly, F. Clark, F. Van Steenberghe, H. Rondet. The bibliographies are still largely German-language, but there is generally no gross neglect of foreign literature. They are up-to-date; numerous articles have items for 1957, the year of publication.

Are the two editions the same kind of encyclopedia? Yes and no. Many of the articles are still largely informational; and to this extent, like its predecessor, the work will be useful for reference, though not indispensable. On the other hand, the editors warn us that they intend not a mere echo, however accurate, of established results in theology, but a challenge to theologians to prosecute the renewal of their science. Hence, "für Theologie" in the title means not merely "in the field of theology" but "in the service of theology," theology not merely *in facto esse* but *in fieri*. By this we do not mean only that personal positions on disputed questions are taken. This in itself would be no novelty (for example, in the *DTC*, Harent on faith and Portalié on Augustine). Rather, its unique qualities are expressed in two ways: (1) the extent to which the events and movements of recent decades, especially the biblical revival, existentialism, ecumenism, and Neo-Orthodoxy, have been allowed to bring fresh life to old questions grown stale from enclosure in airless (and sometimes windowless) rooms; and (2) the extraordinary attention given to the structure and method of the areas of theology treated. This latter point is illustrated by the article on angelology, which does not expound the Church's doctrine of the angels (there will be a distinct article on this subject) but is an attempt on a speculative and scientific level to reorient the treatise *De angelis*. The same is done in the theological section of the article on anthropology. This orientation is due primarily to Karl Rahner, who contributes many of the articles which "break trail" in theology. Of similar character are Przywara's studies on the analogy of being and the analogy of faith.

Some might protest that in such articles the *Lexikon* is no longer a work of reference and no longer for any but the specialized theologian. There is also the prospect that Rahner's observations on structure and method may in time lose their relevance. To the latter objection we may answer that no

encyclopedia is permanently relevant. To the former: yes, let the layman or novice be warned that above the signature of K. Rahner he is not likely to find a simple and immediately clear presentation of a classic doctrine or problem. But let the theological student, and still more his professor, be alerted to the presence of original and highly stimulating essays by a colleague who has not permitted more prosaic tasks like teaching seminary undergraduates or editing Denzinger to quench his enthusiasm for the progress of theology.

A brief comparison reveals that the *Lexikon* supplements rather than supplants the *DTC*. Because of its numerous brief notices the *Lexikon* is better suited to ready reference. Even its fundamental articles are introductory in nature, whereas the *DTC* contains complete, sometimes exhaustive essays. The *Lexikon* is thoroughly contemporary. Though the *DTC* is by no means outdated, most of its volumes antedate World War II; and its *Tables générales* with their complementary essays, though valuable, will mean no essential change.

The *Enciclopedia cattolica* and the *Lexikon* have each its own distinctive merits. The *EC* has profited by the catholicity of Rome; its selection of contributors is wider; the audience to which it is directed is more popular. Because it is Roman in origin, its stress is on the achieved position, whereas the *Lexikon* seeks more strenuously *intelligentia fidei* and more clearly reflects transalpine viewpoints and preoccupations. Both have excellent and competent contributors. In some instances *EC* is superior (some may prefer Boyer's treatment of Augustine to the shorter one by Hendrikx), but the *Lexikon* is less often trite and conventional.

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