

put together haphazardly but also frequently so torn from their context as to become unintelligible. For example, one of them (p. 159) begins: 'There is here a lively conviction', and the reader asks himself in despair to what this 'here' can possibly refer; on the very next page another quotation begins with 'No', and no explanation is given of the argument the author is concerned to refute.

Nevertheless, the great and comprehensive mind of von Hügel and his relevance for our own time come through despite the shortcomings of the editor. The Baron was very clear-sighted in the unfortunate Modernism controversy, especially as regards his friend Tyrrell, to whom he wrote in 1908, when the trouble was at its height: 'I pray and hope the day may soon return when your other side, the deep mystical, contemplative attrait will again be so powerfully waked up and nurtured that you will regain a grand steadiness of foundation . . . With that, you will be great; without that, very unhappy'. His thoughts on immortality, suffering and other difficult subjects, too, are of great value to the contemporary reader; but again, they ought to have been related to their context and to their place in von Hügel's own life. As it is, this book seems to present a heap of *disiecta membra* rather than an organism of spiritual teaching, which is a great pity; for the Baron who was in many ways as much in advance of his time as Newman would have deserved a more adequate treatment of his thought.

HILDA GRAEF

GOD'S RULE AND KINGDOM, by Rudolph Schnackenburg; Herder Nelson, 42s.

This is a first-rate work of very competent and truly Catholic biblical theology, unreservedly to be recommended to all, although blemished by faults of slovenly publishing. Let us briefly mention these faults first. There are no indexes at all to the present publication, although the original German edition had a good index of biblical references. This omission has greatly reduced the usefulness of the English version and seems to me quite inexcusable. I can find no mention of the date of first publication of this book in the German (it was 1959). Surely this is information which the buyer of a translation is entitled to be told? And then the footnote references to continental authors have not been modified to refer to the English translations in the many cases where these are available, except where a translation was published by Herder Nelson themselves!

In recent years readers of religious books in English have been given a wide variety of views by non-Catholic exegetes and biblical theologians concerning God's kingdom and its realization on earth. Some of these contributions have been brilliant, though not consistently sound when measured against the Church's teaching. Two English writers spring to mind here, C. H. Dodd and J. A. T. Robinson, as well as numerous continental names. All these varying views are considered in the present book by a respected Catholic biblical scholar, who avowedly works on the principle of accepting 'the verdict of tradition in cases

that are doubtful' while yet avoiding what he rightly calls 'the specious arts of the apologist'. Schnackenburg's purpose here is to trace the notion of God's kingship through the whole period in which the Bible was formed. A particular problem to which he applies himself in more detail is to 'try to uncover the original meaning of what Jesus said and of the preaching and of the early Church'. It is because he successfully studies God's rule and kingdom in function of the historical development of revelation (as have many of the non-Catholic scholars to whom I have referred) that his work appears most opportunely in our language. In the context of European biblical theology the author has perhaps not beaten any strikingly new paths in this book, although even in this context it provides a valuable synthesis. But against a background of works so far available in English it stands out remarkably as pointing a new way through difficult country. Readers who in the past have been puzzled as to how far the various theories of, for example, eschatology—'realized', 'inaugurated', 'logical', 'futurist', etc.—are truly rooted in scripture and capable of contributing to our understanding of sound doctrine, will find at least some unmistakable signposts here.

It is clear from the start, in the early chapters dealing with the Old Testament, that God's kingship is not mere latent authority but active exercise of power, not just a title but a deed. Throughout the theme's growth, in fact, God as king actively rules. A section of the book on later Judaism has the particular merit of showing how the apocalyptic tradition had an important positive contribution to make, and was not confined to a preoccupation with fantastic portents by which the advent of the day of the Lord might be calculated. Apocalyptic contributed to a lofty conception of the eschatological cosmic reign of God, purer by far than the narrow and more material national messianism. The principal section of the book deals with the preaching of Jesus. This is shown to justify the early Church's belief in his future coming as Son of Man with power and glory. Schnackenburg examines the well-known texts bearing on the time for which Jesus proclaimed the coming of God's reign. The correct interpretation here depends on considering the *time* of salvation from the biblical point of view, not as a continuously moving line but in terms of what occurs in time and what 'fills' it. Ever since Jesus preached and until the parousia the whole of time (i.e. as a whole, not taken in succession) is near to the kingdom which is now fulfilled tangibly in him. Through him it works upon men in this age, it is present in a provisional way and awaits only its manifestation in glory. Mark 1. 15 precisely sums up our Lord's preaching on this point: the time of eschatological fulfilment is here and God's kingdom of glory is near. In a final section on the early Church's prominent theologians whose writings have come down to us we see how attention moves rapidly away from the concept of God's kingdom as preached by Jesus and towards the present reign of Jesus himself as Christian Messiah: 'God has made him both Lord and Christ, this Jesus whom you crucified'. From God's right hand the risen Lord now directs his Church and by his Spirit wins mankind for God's reign. The divine kingship is now administered and realized in the

rule of Christ. As for expectation of the parousia, Schnackenburg answers those biblical scholars (e.g. Dodd and Robinson in this country) who say this was a later distortion in apocalyptic vein of the original purity of Jesus' own prophetic message and of the very earliest Church preaching. The primitive Church had no need to preach explicitly about the future coming of Christ in glory. Their task was to persuade the Jews that Jesus, crucified and now enthroned, was the prophesied Messiah. To contemporary Judaism, if this was once accepted, his future coming in power and glory was the only proper fulfilment of his messianic office. The parousia was thus no necessary part of the first Christians' argument, but a consequence of belief in Jesus as the Messiah who 'must suffer and so come into his glory'. So far from being a later distortion of early Christology, the parousia expectation was integral to it from Pentecost onwards, and was indeed a logical outcome of Jesus' own gospel. All the New Testament writers, each developing his eschatological position in his own manner, were evidently conscious of the continuation in their own time of the history of salvation. Their faith was that they were living in 'the epoch of Christ's reign manifest in heaven though still concealed on earth, but actual and operative, realizing itself in and through the Church, with its goal in God's perfect kingdom of the future' (p. 283).

If I express rather tentatively a slight unease concerning one aspect of Schnackenburg's conclusions, this is not meant to diminish respect for his achievement in this important book. In speaking of our Lord's own preaching the author takes the whole stretch of time from that proclamation until the parousia as a single unbroken era. He takes Mark. 1. 15 to define the actuality of fulfilment and the proximity of God's kingdom equally before and after the cross. The presence of the kingdom was inaugurated with Jesus' preaching, and remains inaugurated now. It is not fully here, but is present in an 'initial form', 'in a provisional way' and 'in a certain sense'. But at the last day the 'perfect kingdom' will arrive in all its glory. To me these phrases seeming to differentiate the kingdom of God are unfortunate; in fact, the author himself seems to contradict them when he says 'God's reign as such has no organization and goes through no process' (p. 233). Surely it is possible to distinguish, not the kingdom itself, but the conditions of its presence. We can differentiate various aspects or temporal projections of the coming of the one unchanging kingdom. Moreover, Schnackenburg does not allow to Christ's exaltation the central place, or indeed any place so far as I can see, in the actual coming of the kingdom. He considers exegetically those sayings of Jesus announcing its coming within a short time, and he accepts them as part of a relevant tradition. But he seems to ignore this tradition when drawing his conclusions. Would it not perhaps be better to say that with the consummation of the Paschal mystery in the sending upon earth of the Spirit of the crucified and exalted Christ the kingdom of God has come fully in all its power, although it is here in a hidden manner? This power of the kingdom was present by anticipation in the person of Jesus before his resurrection. Now in this age it is the Church, Christ's earthly body, which is being

built up by the power of the actual presence in time—centring in the eucharist—of the eternal and unchanging kingdom of God. God's reign is here in secret, and all creation waits with eager longing for its full manifestation in glory.

ROBERT SHARP, O.P.

HEIRS OF THE REFORMATION, by Jacques de Senarclens, ; S.C.M., 37s. 6d.

This book, written from an explicitly evangelical standpoint, is an attempt to explore the bases of Christian faith and of theology. The author, although not lacking in independence of judgement, is clearly a disciple of Karl Barth, in agreement with him over almost every fundamental issue. For those who are well versed in the works of Barth there is little new in this book, for the attempt to survey the main positions which have been adopted in contemporary theology from a Barthian standpoint is a work which has ably been conducted by Barth throughout the footnotes of the *Dogmatics* and in other more occasional writings.

But even so this book is more than a mere summary of Barth's own position on these questions. It is an honest and workmanlike attempt on the part of Professor de Senarclens to think through these problems for himself, and at a time when honesty and good workmanship are values which are flouted on every side in theology in this country the translation of this book is a welcome event: perhaps what is required in theology at present is the continued re-examination of the bases of faith and theology—and in particular the refusal to regard the statement 'by faith we know . . .' as a statement whose meaning is unambiguous and self-evident, since this statement has been given as many interpretations as there are types of theology. As Barth has said, one of the main reasons why we should pursue an enquiry into questions of fundamental theology is the existence of heresy, the fact that different people, while apparently agreeing in accepting the Christian faith, accept it in such a way that it is impossible for them to recognise each other's formulations as variants of the same faith. This problem is forced on us all in a particularly intense form because we exist as heirs of the reformation, confronted by at least three fundamentally distinct forms of Christian faith—Roman Catholic on the one hand and Evangelical and Liberal Protestant on the other. In this situation we must necessarily become more self-conscious in our account of what theology is and what its path to knowledge is, both in order to ply theology ourselves and to engage in a dialogue with those people whom we can only regard as heretical. It is as a contribution to this task that Professor de Senarclens's book is of value, conducted as it is with sensitivity and objectivity. (Although it appears to me a disastrous lapse from objectivity to give an account of the christological presuppositions of Catholicism which consists purely in a development of the doctrine of Mary, unless he wishes to maintain that this is the only point at which there is a significant divergence from Evangelical theology—but this seemed the only place in which he was not attempting really to hear what his opponents had to say.)

ROGER WHITE