

ESSAYS ON NEW TESTAMENT THEMES by Ernst Käsemann; *S.C.M. Press, 18s.*

STUDIES OF THE HISTORICAL JESUS by Ernst Fuchs; *S.C.M. Press, 21s.*

THEOLOGY AND PREACHING by Heinrich Ott; *Lutterworth Press, 21s.*

The managers of international ecumenism have so far succeeded in muffling the impact of Bultmannism in the latest Protestant thinking; but the lecture given by Ernst Käsemann two years ago at the Faith and Order Conference in Montreal should have indicated that the understanding of the nature of the Church promoted by his kind of exegesis undermines radically the hardwon basis of the ecumenical progress of the World Council. But the interest of the books under review is by no means limited to their making available to the English reader some more of the post-Bultmannian theology that now prevails in most influential centres of Protestant thought – they constitute more than just a warning of how illusory much existing ecumenism in fact is because of its careful avoidance of the reality of Bultmann's presence: for the Catholic theologian at any rate they are of great interest in themselves.

Ernst Käsemann, now of Tübingen, has distanced himself from Bultmann rather more than these essays disclose; but if it is for the most part his ecclesiological preoccupations that come to the fore here, it is characteristic that the exegesis is never conducted in isolation from philosophical critique of the interpretative categories involved. This is even more manifest in the studies by Ernst Fuchs, Bultmann's successor in the New Testament chair at Marburg. For, despite the title, the book is far more taken up with speculative-theological issues than with pure exegesis. Most of what Fuchs writes revolves round the 'hermeneu-

tical problem' – that is, round the problem of interpretation, not just in biblical exegesis and translation but in any understanding or meaning at all. The emphasis he places on the 'linguisticity' of human existence, supported largely by his study of Heidegger, seems to offer a remarkably apt point of contact with the kind of theological thinking one can imagine developing from study of Wittgenstein. There is now enough evidence to show that this would not be trumpery concordism.

Heinrich Ott, Barth's successor at Basel, presents himself here as a loyal Barthian who has felt the effect of Bultmann's ideas. This means that he wants to unite Barth's stress on the word of God ('Let God be God') with Bultmann's concern for the structure of man's understanding of this word (existential interpretation). He sets out to clarify the relation between systematic theology and kerygmatic preaching, making a convincing bid to bring out that this connection is more essential than much practice and theory would currently suggest. He remains provisionally in the position of searching for the foundations of a future dogmatics but tests his programme in terms of a discussion of the doctrine of sin as contained in the Heidelberg Catechism (1562), one of the greatest documents of Protestantism.

Though well translated, none of these books makes easy reading. But they repay the effort and we can only be grateful for their publication.

*Fergus Kerr, O.P.*

THE HEART OF MAN: ITS GENIUS FOR GOOD AND EVIL by Erich Fromm. *Routledge and Kegan Paul, 15s.*

The name of Erich Fromm will be more familiar to American than to British readers. Educated in German universities, he has spent the most fruitful years of his life in the United States as university teacher, consultant psychologist, and psychoanalyst. His chief published works indicate by

their titles his interest in social psychology: *Escape from Freedom* (1941), *Man for Himself* (1947), and *The Sane Society* (1955). His new book serves both as introduction to his main ideas and as a development of certain of them. In some ways it is a manifesto for our times, challenging, read-