

two parts: the first is the 'Theological Reformation' in which he attempts to cover spiritual and theological matters, and the second part, the 'Political Reformation', deals with the consolidation of the Reformation in terms of what happened on the political stage in various parts of Europe. The great virtue of this approach is that the author can show that there was at first a strange lack of demarcation in the theological issues between what constituted a genuine challenge to traditional orthodoxy and what were new interpretations of peripheral issues, and that it was some years before it became clear what were the crucial issues at stake. Dr Hillerbrand also shows that the Reformation in Germany and elsewhere only succeeded because the Reformers got the right kind of support from their rulers at the right time and, *per contra*, were met by Catholic vacillation when they might have been crushed, or by intransigence when compromise and reform could have been agreed. Further, the Reformation was a very gradual affair in which success as uncertain for many years; the Lutheran Reformation did not become

firmly established until the Diet at Augsburg in 1555 after which Emperor Charles V retired.

The main deficiency of this book is that, despite the author's intentions, he gives very little space to the theological issues, and the first part of the book on the 'Theological Reformation', by far the shortest of the two parts, is more concerned with the history of theological debates than the issues themselves. It would, for example, have been invaluable to have had a fuller account of the controversy between Erasmus and Luther on free will (the issue over which a Catholic must part company with Luther, if only to be faithful to St Paul's view of justification), and to have had an account of the complex theological differences between Calvin and Luther. Still, it's impossible to please everyone with a book on the Reformation and this is a very useful study; there is, however, a misprint of some consequence on page 106: Calvin arrived in Geneva for the first time in 1536, not 1539.

GEOFFREY TURNER

**THEOLOGIANS TODAY: An introductory Selection from the Writings of Today's Leading Roman Catholic Theologians.** In 8 volumes: von Balthasar, Congar, Durrwell, Küng, de Lubac, Rahner, Schillebeeckx, Sheed. *Sheed and Ward*. Edited by Martin Redfern, Cloth £1.25 each, £8.00 per set. Paper 60p each, £4.80 per set.

The post-war renewal in Catholic Theology has certainly produced its corresponding book boom of such enormous proportions that most of us who are interested in theology or who have a professional responsibility to 'keep up to date' tend to throw up our arms, despairing of ever reading half of them. Sometimes one thinks we should all agree on a five-year pause in new book publications, just to allow us to catch up with what was modish in 1968. What was *the* book of 1968, by the way? Fortunately, however, after a time one realizes that most of the books published needn't have been and would have been better in some periodical as an interesting essay—for that is what so many of them are: an interesting essay ballooned out into a book by long-windedness and footnotery.

But of course there have been a number of truly seminal theologians, whose work, because it has been grounded in expert scholarship, profound grasp of the authentic tradition, imagination and intelligence, has had an enduring value and interest. In this series, Martin Redfern has selected his top eight Catholic theologians, from which Chenu is surely a surprising omission. Each volume

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An interesting novelty has been introduced into this series by the proof reader. As well as educating yourself theologically, you can also, as you read through these volumes, test your powers of perception by spotting the extraordinary number of printing errors and word-omissions.

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