

university professors prepared to defend credal orthodoxy against radical opponents even when their own beliefs were virtually identical with the views they were condemning!

There is no doubt that nineteenth-century Germany was undergoing a traumatic shift from late feudalism to modern statehood, and that the position of the Church was such as to guarantee it a leading rôle in this transformation. Some scholars, like Ewald, defended the old order to the death, but most came to terms with the new world power which emerged after 1870. A few, like Harnack, even became its leading prophets, and nearly went down with the ship when it finally ran aground. The twentieth century has produced great names, like Barth and Bultmann, but their influence has been less dramatic than was that of their lesser known predecessors.

Because of the philosophical bias of the book, thinkers like Kant, Hegel and Nietzsche are given a place, whilst Biblical scholars like Lachmann, Weiss and the conservative Hengstenberg are only mentioned in passing. Because of this, we cannot call this book a history of Biblical interpretation so much as a history of Bible-based intellectual development. This in turn makes the choice of thinkers rather questionable in places, since pride of place is inevitably given to those with 'original' ideas. Yet it is impossible to understand German Biblical criticism without Wrede or Bousset, neither of whom is included, and to stop with Bultmann leaves too much still unsaid. What about Pannenberg, Hengel, Moltmann, Jüngel or even Küng? Mere mention of their names shows how much we have moved on since the 1940s, and it surely is only fair to the Germans to show how their own tradition of scholarship has shown itself to be capable of inner renewal.

On the wider question of the permanent value of most of what is discussed in these pages, it is hard not to be sympathetic to the author's point of view. Will future generations look back to the period 1750–1950 as one of great theological creativity? Or will this age be relegated to the status now usually reserved for the period 1300–1500 – a barren period of endless scholastic wrangling which may yield riches to those patient enough to wade through the massive volumes of theological output but which is unlikely ever to fire the popular imagination in the way that the subsequent Reformation did? We cannot yet answer this question, but the rapidity with which one view has replaced another, and the degree to which these thinkers detached themselves from the longer historical tradition of theology lead us to suppose that their ultimate survival must be problematic!

Gerald Bray

EuroJTh (1992) 1:2, 188

0960–2720

Anglicans in Germany

Paul Schniewind

Waltershofstrasse 16, D-7801 Umkirch,
1988; 200pp., DM 32 or £12

RÉSUMÉ

L'ouvrage passe en revue les Eglises anglicanes en Allemagne jusqu'en 1945. Il fait mesurer au lecteur l'ampleur des contacts entretenus autrefois, surtout au sein de l'aristocratie, et quels effets désastreux ont découlé de la 1^{re} Guerre mondiale pour les relations personnelles entre les peuples européens. Aujourd'hui encore, la plupart des Eglises anglicanes en Allemagne sont liées aux bases militaires et sont coupées de la vie ordinaire. Le livre constitue un document intéressant sur une époque révolue, et des liens que le C.E.E. essaie de restaurer sur des bases nouvelles et plus démocratiques.

ZUSAMMENFASSUNG

Dieses Buch erfasst die anglikanischen Gemeinden in Deutschland bis 1945. Es gibt dem Leser Einblick in das Ausmaß dieser Kontakte, vor allem innerhalb der Aristokratie und in die verheerenden Auswirkungen des Ersten Weltkrieges auf die Aufrechterhaltung enger persönlicher Beziehungen zwischen den europäischen Völkern. Bis heute sind die meisten anglikanischen Gemeinden in Deutschland an militärische Stützpunkte angebunden und haben keine Berührungspunkte mit dem normalen Leben. Das Buch ist eine interessante Dokumentation einer vergangenen Zeit, welche die Europäische Gemeinschaft auf modernerer und demokratischerer Basis wiederherzustellen versucht.

This book is a catalogue of Anglican churches in Germany up to 1945. It gives the reader a good idea of how extensive these contacts were, especially among the aristocracy, and of how disastrous the First World War was for maintaining close personal relationships among European peoples. Even today, most English churches in Germany are tied to military bases and not linked to ordinary life. The book is an interesting record of an age which has passed away, and which the European Community is trying to restore on a new and more democratic basis.

Gerald Bray

EuroJTh (1992) 1:2, 188–189

0960–2720

Two Testaments, One Bible

David Baker

Apollos (IVP), Leicester, 1991; 302pp., £14.95,
ISBN 0–85111–422–9

RÉSUMÉ

Ce livre est une version amplement révisée et mise à jour de la

première édition (1976), qui était une thèse de doctorat à peine retouchée. L'auteur a supprimé, cette fois, une grande partie des éléments secondaires, et il a pris en compte les travaux récemment publiés. Il a aussi restructuré la seconde partie pour en faire plus clairement un exposé théologique de l'interprétation de l'Ancien Testament dans le contexte du Nouveau. La nouvelle édition est le manuel idéal pour des étudiants demandant de l'aide dans l'approche de ce sujet complexe mais d'importance cruciale.

ZUSAMMENFASSUNG

Dieses Buch ist eine umfassend revidierte und aktualisierte Fassung der ersten Ausgabe (1976), die ihrerseits eine kaum abgeänderte Doktorarbeit war. Der Verfasser hat einen Großteil der Sekundärliteratur gestrichen und seine Forschung aktualisiert. Er hat weiterhin den zweiten Teil des Buches neu gegliedert, um deutlicher herauszustellen, daß es sich hier um eine theologische Darlegung der Interpretation des AT im Kontext des NT handelt. Diese neue Ausgabe ist ein ideales Lehrbuch für Studenten, die Orientierung bei diesem komplexen, jedoch entscheidend wichtigen Thema suchen.

This book is an extensively revised and updated version of the first edition (1976), which was a scarcely revised doctoral thesis. The author has now removed a good deal of secondary material, and updated his research. He has also restructured the second half of the book, to make it more clearly a theological exposition of OT interpretation in a NT context. The new edition is an ideal textbook for students who require guidance in approaching this complex but crucially important subject.

Gerald Bray

EuroJTh (1992) 1:2, 189–190

0960–2720

Chrześcijański Wschód a Kultura Polska (The Christian East and Polish Culture)

Ryszard Luźny ed.

Katolicki Uniwersytet Lubelski, Lublin, 1989, 398pp., 4000 Pz.

RÉSUMÉ

Ce recueil d'essais, par les membres de l'Université catholique de Lublin, traite des relations entre les Slaves orthodoxes d'Europe de l'Est et la Pologne. Il s'attache en particulier à la question de l'Eglise uniata, Eglise catholique de rite grec. Les quatre chapitres principaux du livre examinent les problèmes ecclésiastiques et théologiques, les influences linguistiques, les domaines de la littérature et des arts. Un esprit d'œcuménisme positif se ressent tout au long de la lecture, et ce doit être fort bienvenu dans une région du monde où un tel esprit ne s'est guère affirmé dans le passé. Les spécialistes qui étudient les

relations entre les Eglises de l'Est et de l'Ouest apprendront beaucoup de ce livre; il contient un court index et un résumé de chaque contribution en allemand, à l'intention des lecteurs étrangers.

ZUSAMMENFASSUNG

Diese Aufsatzsammlung von Mitgliedern der Katholischen Universität Lublin behandelt das Verhältnis zwischen den östlichen orthodoxen Slaven und Polen wobei die Unierte oder Griechisch-Katholische Kirche besondere Berücksichtigung findet. Die ersten vier Kapitel des Buches untersuchen ekklesiologische und theologische Fragen, sprachliche Einflüsse, Literatur und Kunst. Der Geist positiven Ökumenismus ist durchgehend spürbar, was besonders in einem Teil der Welt zu begrüßen ist, in dem dies in der Vergangenheit nicht so war. Spezialisten für die kirchlichen Beziehungen zwischen West und Ost dürften von diesem Buch eine Menge lernen, das als Hilfe für den ausländischen Leser auch einen kleinen Index und eine kurze Zusammenfassung jedes Artikels bietet.

This collection of essays by members of the Catholic University of Lublin is the fruit of a symposium held there from 12–14 October 1983 on the theme of the relationship between the Eastern Orthodox Slavs and Poland, both historically and at the present time. For many centuries the Kingdom of Poland contained important territories which were Orthodox in religion, and it was on Polish soil that large-scale conversions to Catholicism took place in the years after the so-called Union of Brest-Litovsk in 1596. This union allowed the former Orthodox to keep their liturgical and canonical traditions, as long as they accepted the Pope as head of the church. The result was the creation of a Uniate, or 'Greek Catholic' Church, which was suppressed in the Soviet Union from 1946 until the end of 1989.

The contributors to this symposium cover many different aspects of East–West church relations, as these have affected Poland. There are four main parts to the book, which look at these in turn. The first covers ecclesiastical and theological questions, the second concentrates on linguistic influences, the third deals with literature and the fourth is devoted to art.

The first section concentrates heavily on Uniate history, dealing in particular with relations between that community and Polish nationalism in the past two centuries. But there is also an important article by Iryda Grek-Pabisowa and Irena Maryniakowa which outlines the history of the Old Believers, a dissident Russian Orthodox group, in Poland. This is accompanied by an equally fascinating article by Eugeniusz Iwaneic, which studies burial inscriptions used by the Old Believers in Poland up to the present time. These are important indicators of the faith they professed,