

offensive. . . . Anglo-Saxons are especially fond of the gospel of John and radical criticism at this point may offend'. Käsemann's thesis is that the gospel is actually a work of Gnostic tendency moving towards heresy, and got into the Church canon by a sort of providential mistake. There is much illuminating interpretation in the working out of this thesis, but what a world of insensitiveness and polemic one has to enter! Here I think is a book which

shows up by contrast the real excellences of German scholarship in a work such as Schnackenburg's. One may crave a little more 'Anglo-Saxon' literary imagination when reading Schnackenburg's monumental work, but one cannot accuse him of the sort of cul-de-sac exploration that seems to me to mar the small work of Käsemann.

TIMOTHY MCDERMOTT, O.P.

THE TITLES OF JESUS IN CHRISTOLOGY, by Ferdinand Hahn. *Lutterworth Press*, 1969. London. 415 pp. 75s.

'If anywhere in Christological titles, in regard to the "Son of Man", it may be considered that Jesus himself made use of this predicate': this is a specimen sentence from the work to be reviewed. If one estimates 15 such sentences to a page and about 300 pages of reading text, it will take you 4,500 times as long to read the whole book as it does for you to puzzle out that sentence. Well, no, not quite as long, since on quite a number of occasions puzzling out one sentence will give you a clue to the ones immediately before and after. Still, it will be quite a struggle.

Another thing you will have to consider is why you wish to read the book. There are books about Shakespeare concerned with the plays as works of art, and with reading, attending and understanding them as such; and there are books designed rather to explore how Shakespeare came to be written, from where he borrowed his ideas and plots, what certain sentences would have meant not precisely to him and his contemporary audience but to other authors and other audiences if they had occurred in other plays. Such work is often extremely interesting in its own right, and sometimes throws up information which is useful in actually understanding Shakespeare. So it is with books about the New Testament. Hahn's book is a really excellent work for those who wish to know what certain titles given to Christ (*viz.* Son of Man, Lord, Christ, Son of

David, Son of God) might have meant before Jesus' time, to Jesus himself, or to certain early circles in the Church. And occasionally this is of use in determining how the gospel-writers were using them; but the book is not explicitly about that. One must therefore avoid thinking that reading this book will make clear the gospels' view of Christ; it will on the contrary often make it more obscure. Only on condition that one knows where to fit such a book into a balanced study of the gospels, will its deep and thorough-going scholarship satisfy one rather than frustrate one. And even on occasion amuse one, as happened to me on reading the following comment on Mark 8, 27-33 (note the verse-numbers: 27-33): 'If we eliminate vv. 30, 31, 32a, b as also vv. 27b-29, the question naturally arises whether completely disconnected fragments do not remain.'

But then, if you are ready for such scholarship, would it not be better to learn German and buy a copy of the original work? For even in order to read the English translation you may well have to learn German and have a copy of the original by you. How else will you discover that the sentence with which this review opened really means: 'If there is any Christological title that Jesus himself may be considered to have used, it is that of "Son of Man" '?

TIMOTHY MCDERMOTT, O.P.

THE BEGINNINGS OF THE CHURCH, by Patrick Verbraken. *Gill*, Dublin, 1968. 171 pp. 7s. 6d.
CETTE EGLISE QUE J'AIME, by Y. Congar, O.P. *Les Editions du Cerf*, Paris, 1968. 124 pp. N.P.
ONE, HOLY, CATHOLIC, AND APOSTOLIC. Studies in the nature and role of the Church in the modern world. Edited by Herbert Vorgrimler. *Sheed and Ward*, London, 1968. 236 pp. 42s.
THE AGONY OF THE CHURCH, by Theo Westow. *Sheed and Ward*, London, 1968. 232 pp. 32s. 6d.
CHRISTIANITY IN WORLD PERSPECTIVE, by Kenneth Cragg. *Lutterworth Press*, London, 1968. 227 pp. 30s.

First-rate reading matter on the Church is becoming less and less difficult to obtain in England—books on ecclesiology in the narrow sense, on Church structures and authority, on Church reform. To this rapidly growing pool

these present volumes must be welcomed, though with varying degrees of enthusiasm. To begin with perhaps the less significant—the two paperbacks by Verbraken and Congar.

Fr Verbraken's book is a survey of the first