

another way, preoccupation with 'the act' or 'an act' of belief may obscure rather than clarify the problem of religious faith. Does a description such as the following: 'My real faith is in what I am certain of and therefore in what I am committed to without any qualifications or limitations at all' (p. 184), leave sufficient room for that open-ended, heuristic aspect of the pilgrim's belief which is rightly emphasized in contemporary theology, and of which Newman was not unaware?

One of the weaknesses of the Roman Catholic theology of faith in the manuals of the nineteenth century was a static and over-schematic concentration on the 'act' of faith, with a corresponding underestimation of the significance of the 'virtue' or '*habitus*' which was, in medieval theology, its dynamic correlate. Certainly the *Grammar*, unlike the *University Sermons* (which Newman never disowned; indeed he republished them the year after writing the *Grammar*), is not unaffected by this imbalance. It is interesting that a study of the *Grammar* by a Methodist should reinforce, rather than correct, what many people today would regard as one of its weaknesses. There is perhaps something in common between Roman Catholic concentration on the act of faith, and the preoccupation of some Evangelical theology with 'conversion' as 'occurrence' rather than 'process'. This observation, necessarily extremely tentative since Mr Pailin restricts his analysis to the philosophy, rather than the theology of faith, is suggested by the pattern of argument (reminiscent of one classical inter-

pretation of the '*sola gratia*') within which he approvingly quotes Tillich's description of believing as "'the state of being grasped'" (p. 191, his stress).

Mr Pailin's final criticism of the *Grammar* is one that has already been made by Professor Hick (cf. John Hick, *Faith and Knowledge*, London, 1967, p. 91): 'Newman is to be criticized for restricting his treatment of faith to assent to propositions' (p. 193). This charge seems to me to raise issues of such complexity concerning Newman's epistemology that it can hardly be discussed in a short review. It is disappointing, however, that as careful a commentator as Mr Pailin, who shows so wide a familiarity with Newman's writing, can succeed in studying the sections of the *Grammar* on 'notional' and 'real' apprehension, and still come up with so superficial and misleading a judgment. Perhaps the last word on the subject should be given to Newman himself, in a fragment, written in 1848, which Mr Pailin includes in an Appendix: 'The mind moves forward to believe, as it moves forward to love; in one case hearing His word about Himself, in the other to perceiving His goodness' (p. 208).

The number of critical comments in this review is misleading. *The Way to Faith* is an excellent book, and will surely establish itself as indispensable to future students of the *Grammar*. To have dismissed it in terms of unqualified and general praise would have been to fail to treat it with the seriousness which it richly deserves.

NICHOLAS LASH

VRAIE ET FAUSSE REFORME DANS L'EGLISE (2nd Edition, revised and corrected), by Y. M.-J. Congar, O.P. *Les Editions du Cerf*, Paris, 1968, 572 pp.

For the present reviewer to read this book, republished twenty years after it was written, has been a strangely moving experience. It has been to relive a part of one's personal history. First published in 1947, *Vraie et Fausse Réforme* appeared in a second much amended edition in 1950 (it is this second edition which has been reprinted with some additions and alterations). The book is strongly marked by the mood and aspirations of those years after the end of the war; in part it helped to create them. It was a time when the Church in France was springing into new life in a great variety of ways; there was the liturgical movement, *Centre de Pastorale Liturgique*; the return to biblical and patristic origins, *Sources Chrétiennes*, the realization of the Church's missionary task, Godin and Daniel, *France, pays de mission*, the

encyclicals of Cardinal Suhard, the worker-priest movement. It was a time of many and magnificent initiatives, a period in which the Catholicism of France exercised an impelling attraction and a formative influence on more than a few Anglicans whose minds were just awaking to the meaning of theology.

Many of the hopes of those years were only partially realized. Not until the opening of the Council did they seem to be coming to fruition. And then suddenly in the post-conciliar era in which we now live, it became clear that even the most lucid of the leaders of that earlier movement of renewal had not altogether foreseen the extent of the problems which the Church would face in its new situation of openness and liberty. In the new preface written for this edition, and in a few pages of

'post-face' written after the events of May-June, 1968, Father Congar himself freely recognizes this fact and gives his first reactions to it.

This being said, one might well wonder about the value of republishing today a work which is so clearly marked by the spirit of its time. Certainly it can awaken nostalgic feelings in the middle-aged. Perhaps it can instruct the young in how a large-minded theologian saw things at that time, revealing the things one could say and the things one could not say, the things one could see, the things one then could not see. But will it have any more immediate relevance and importance than that?

I believe that it will. One has here something of more permanent value; the work of one whose theology is lived as well as thought, who speaks with a certain authority in these matters because he has been prepared to suffer in and with the Church which he loves, who has himself borne witness to the truth that true reform must come from within. Despite all its limitations, the questions which it does not ask, the caution of its manner (how easily understandable in the circumstances of 1950, *Humani Generis*), to read it is to gain a lesson in sanity and balance, in charity and wisdom, a lesson which the Christian thinker today more urgently than ever needs to learn.

One of its particular virtues is the way in which its author uses both historical and theological material, in a study which touches at once the Church's structures and its life. It is a complex study and a very rich one. One of its weaker points, as Père Congar freely acknowledges in his preface, is its handling of the sixteenth-century Reformers. In the light of all that has happened in the last ten years, we can see that the relationship of that Reformation to Catholicism is much more intimate than even a pioneer of ecumenical thinking could see in 1950.

For the question now is, what *is* Catholicism, what *is* Christianity? Certainly Père Congar is right in insisting that there are things which are given, indeed God-given, in the life and faith of the Church. But could we be quite so sure today that we know what they are, and all that they imply? How do the structures and the life relate to another, and how do they interact? The possibilities which are open now are greater than we ever thought. So also are the dangers. From superficiality, haste, polemic and one-sidedness, from over-tidy schemes of reform and anxious stances of defensiveness, from letting ourselves be pushed into parties labelled 'conservative' or 'progressive' (how could a theologian not be both?) may the good Lord deliver us. Père Congar will help in our deliverance.

A. M. ALLCHIN

FROM SHADOW TO PROMISE, Old Testament Interpretation from Augustine to the Young Luther, by J. S. Preus. *Belknap/Harvard*, Cambridge, Mass., 1969. 301 pp. (Price removed.)

SPIRIT VERSUS STRUCTURE, Luther and the Institutions of the Church, by Jaroslav Pelikan. *Collins*, London, 1969. viii + 149 pp. 30s.

Some scholars have said that Luther's future theology can be found in his *Dictata super Psalterium*, the literary remains of his Psalms course, 1513-1515, probably his first at Wittenberg University. Others have dismissed it as pre-reformation. The truth is less simple.

The first half of this book is entitled 'Medieval Hermeneutics to 1513'. It studies Old Testament exegesis from Augustine through numerous medieval exegetes up to Faber Stapulensis (d. 1536). The important point is that they all regard Old Testament events as exclusively significant of the New Testament. Apart from an occasional piece of *lex* and an occasional piece of *doctrina*, the literal sense of the Old Testament is simply a matter of seeing what the words mean so that the other figurative senses may be established. Cassian established the three figurative senses which became de rigueur for all exegetes up

to the sixteenth century: the allegorical, the tropological (moral application), the anagogical. This first half of the book, then, provides the material for an understanding of the matrix of Luther's own first attempts at exegesis. Without such an understanding a historian or theologian almost inevitably gets a wrong impression of Luther's meaning. What Luther says can only be properly interpreted if the medieval tradition within which he worked is understood. The tradition was both still in existence and in the process of breaking up; the fifteenth century had already provided numerous insights into the coming break-up and the author records the realistic admission of Gerson that 'the Old Testament never has had any proper literal sense'.

Part two of the book is entitled 'Luther's First Psalm Course, 1513-1515'. Luther at first uses the medieval method, but selecting