

CHRISTOLOGY (*Collins*, 18s); CREATION and TEMPTATION (*S.C.M. Press*, 10s 6d); I LOVED THIS PEOPLE (*S.P.C.K.*, 5s), by Dietrich Bonhoeffer.

Bonhoeffer has begun to pay the price of notoriety. In England, he had scarcely had time to establish himself as a major theologian of the 1930's and 40's before the Honest to God debate reduced him to the level of a sort of German Mr Wren-Lewis, with the added edge of being martyred under Hitler. And now the relic-industry has caught up with him. His writings are translated, published, re-published with indiscriminate repetition and overlap. Two of the volumes under review contain material for the most part previously published in English in different form. The S.P.C.K. volume add little to what we know of Bonhoeffer from the deservedly popular *Letters and papers from prison*, and reproduces some of their content; the S.C.M. Press volume brings together two sets of sermons (for even the first, described as 'lectures', is nearer in its approach to this genre) previously published separately, and throws some useful light on Bonhoeffer's mind in the 30's. The greatest service an English publisher could perform to check this chaos would be by sponsoring an English translation of Bonhoeffer's *Gesammelte Schriften*.

Meanwhile, the appearance of a readable and competent translation of the lectures on Christology is welcome. The lectures were delivered in 1933, and are reconstructed from students' notes by Bonhoeffer's friend, Eberhard Bethge. They show Bonhoeffer engaged in one of the classical tasks of theological labour, and they show his mind at work at a stage before its encounter with the decisive challenges of the Hitler era. They are valuable for this very reason: they show us something of the intellectual equipment with

which Bonhoeffer went into the encounter. To anyone who knows Bonhoeffer exclusively through the pages of *Honest to God*, the argument of the lectures, standing, as it does, in the mainstream of classical Christology, will come as a surprise. There is no evidence whatever, that I can detect here, to justify Mr E. H. Robertson's judgement in his introduction to the book, that 'the classical discussion of the two natures seemed to him [Bonhoeffer] impertinent and certainly concerned with the wrong questions' (p.21). On the contrary, Chalcedonian Christology here appears as the foundation of what Bonhoeffer calls 'critical' or 'negative' Christology. Apart from a perceptive chapter devoted to the Chalcedonian definition and to the fundamental types of christological heresy, some of Bonhoeffer's finest pages (e.g. pp. 45-6) show him as working in his own idiom, in a profoundly Chalcedonian tradition. I should even be prepared to argue that only misunderstanding prevents him from using classical concepts, such as the patristic doctrine of *enhypostasia*, to help him formulate some of his own distinctive ideas, such as that which he calls 'the *pro me* structure of the God-man Jesus Christ' (p. 47).

All the same, this book will scarcely be read by people who wish to deepen their understanding of Chalcedonian theology or to express it in modern terms. It will be read by those who know Bonhoeffer through his *Letters and papers from prison*, or his *Ethics*, and who may want to see something of the intellectual structures which sustained the 'relevant pattern of holiness' to be discerned in these books. The *Christology* will not let them down.

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THE VATICAN COUNCIL AND CHRISTIAN UNITY; a commentary on the Decree on Ecumenism of the Second Vatican Council, with a translation of the text, by Bernard Leeming S.J. *Darton, Longman & Todd*. 42s.

What kind of commentaries on the Council documents do we want? At this length and at this price we could expect a serious *instrument de travail*: the text in latin and in English, short history of the Decree with the earlier drafts, a selection of Council speeches and ecclesiastical pronouncements of importance, some account of the ecumenical movement and of the structure of the World Council of Churches, a classified bibliography, in addition to some necessary explanation or notes. Something like this, although all the documents that one would like might not be available, should have been pos-

sible within the limits set for this volume. But Father Leeming has chosen to give us something more general. This, I feel, is a pity. Much of the information given is hardly of the kind that a buyer of this book would stand in need of and belongs more to the columns of the Catholic press. For instance they will hardly need to be told that when a newspaper criticised the Free Church and Anglican clergy a member of the Catholic hierarchy wrote immediately to protest. Then the very considerable amount of information about the ecumenical movement in general could have been put into chronological