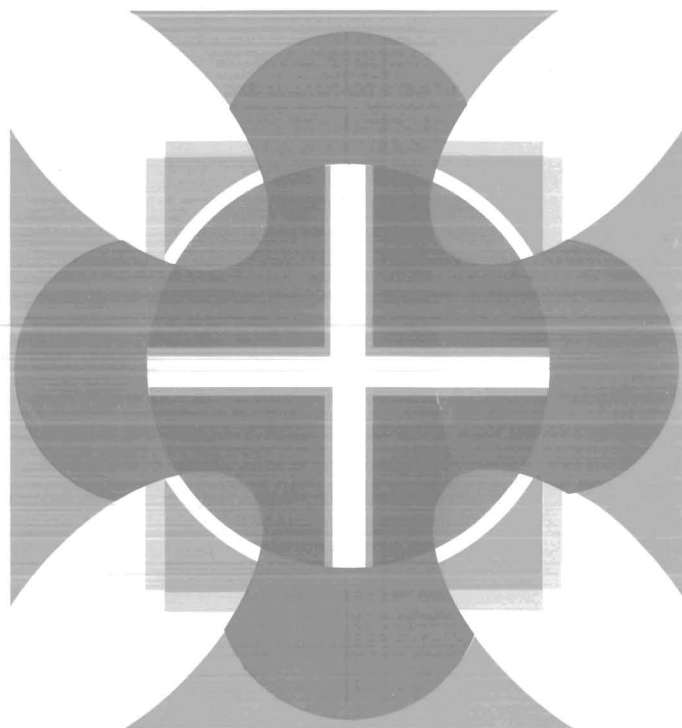


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BOOK REVIEW

THE RENAISSANCE AND REFORMATION MOVEMENTS. By Lewis W. Spitz. Chicago: Rand McNally and Company, 1971. xv and 614 pages. Cloth. \$9.95.

"If this book kills the subject"—Europe from 1300 to 1600—"or deadens its impact, it would have been better left unwritten," says Stanford's Spitz in the preface (p. ix). The judgment of the reader will be that the book ought to have been written in the way that it has been written and by the man who has written it. The scope and the sweep of the work are grand. The style is as easy as the matter is weighty. The fund of information upon which Spitz levies in this volume—seemingly without effort—is enormous. His interpretations of the data are dependable. Precisely because it is written as a textbook for use at the college and university level, it possesses a clarity and a rightness of organization that commend it to any serious reader. The absence of documentation (apart from massive polyglot bibliographies at the end of each chapter) is a plus for the person who wants the net results of scholarship without the scaffolding.

Lutherans are likely to read the book for what it has to say about the conservative reformation that spread from Wittenberg. If they turn first to chapters 12 ("The Age of the Reformation") and 13 ("Luther's Evangelical Thrust"), they will be making a horrendous mistake. The virtue of this volume is that it does not begin on October 31, 1517, but that it sees the 16th-century reformations precisely for what they are, the extensions of the medieval period that went before. Spitz begins with the Renaissance; describes the medieval church in crisis and the state in transformation. He next zeroes in on Italy, home of the Renaissance, then addresses himself in order to nascent capitalism, Renaissance humanism, philosophy, literature, science, painting, sculpture, architecture, and (too briefly) music. He sketches the decline ("dwarfing" he calls it) of Italy's importance; the geographic expansion of European power around the end of the 15th century; and the imported humanism of northern and western Europe. With the stage set for the reformatory movements, he takes them up one by one—the conservative Lutheran

reformation, the more radical reformation of Zwingli and Calvin (with the rise of the "left wing of the Reformation" sandwiched in between), the reformation in Great Britain, the Tridentine reformation which marked the beginning of the modern Roman Catholic Church, and the conflicts that issued in the 17th century's "wars of religion." A last chapter ties things up nicely with an appraisal of the impact of the Renaissance and the European reformations on society and culture. Politics, economics, societal factors, philosophy, religion, the adventures of the human mind—all are superbly orchestrated into a coherent whole. The parish pastor will find the leisurely reading of this engrossing work a splendid (and eye-opening) refresher.

Arthur Carl Piepkorn

SAINT AMBROSE: SEVEN EXEGETICAL WORKS. Translated by Michael P. McHugh. Washington: The Catholic University of America Press and Consortium Press, 1972. viii and 486 pages. Cloth. \$15.95.

THE WORKS OF ST. CYRIL OF JERUSALEM. Vol. 1. Translated by Leo P. McCauley and Anthony A. Stephenson. Washington: The Catholic University of America Press, 1969. xii and 279 pages. Cloth. \$8.50.

THE WORKS OF ST. CYRIL OF JERUSALEM. Vol. 2. Translated by Leo P. McCauley and Anthony A. Stephenson. Washington: The Catholic University of America Press, 1970. xi and 265 pages. Cloth. \$8.65.

Although St. Ambrose was a bishop with vast problems of politics and administration to burden him—or being Ambrose, precisely because he was a bishop—he "considered preaching an important duty; he addressed his people on all Sundays and feast days, and daily in Lent" (p. 2). Few of his sermons have come down to us as he preached them; very frequently, as in the case of most of the material in the first volume here noted, he recast the sermons into treatises. His sources were predominantly Biblical. His exegetical method was, after the fashion of the times, allegorical. There are more than a few traces of Neo-

platonism. Carefully edited and translated here are "Isaac, or the Soul," an allegory in which the marriage of Isaac and Rebekah illustrates the union of Christ and the Christian; "Death as a Good," which along with "Isaac" influenced both St. Monica and her son St. Augustine; "Jacob and the Happy Life"; "Joseph"; "The Patriarchs"; "Flight from the World," which relies heavily on Philo; and "The Prayer of Job and David." This is a very valuable addition to St. Ambrose in English.

Sermons of quite another order are the homiletical works of St. Cyril of Jerusalem presented in the other volumes here reviewed. The "Procatechesis" and the "Catecheses" are the lectures that St. Cyril of Jerusalem delivered, probably in 349, certainly in Greek and possibly also in Syriac, to the candidates for Easter baptism. They discuss the sacraments to which the catechumens will shortly be admitted and then, article by article, the Creed of Jerusalem into which the catechumens would be baptized. The lectures are of considerable importance not only for the history of the creed that we know as the "Nicene" Creed (more accurately the Creed of the 150 Fathers or the Creed of Constantinople), but also for the meaning of the creed that has become the most potent symbol of ecumenical unity of those who live in the one faith and the one baptism. The "Mystagogical Lectures"—five "catecheses" delivered during Easter Week—can be assigned to St. Cyril only with strong reservations as Stephenson recognizes. These lectures are commentaries on the rites of initiation that the newly baptized Christians had just undergone, baptism (lectures 1 and 2), chrismation (or "confirmation") (lecture 3), and the sacrament of the altar (lectures 4 and 5). The "Sermon on the Paralytic at the Pool" is the only surviving sermon in the strict sense that we have from St. Cyril's pen. The text is corrupt at a number of points, which presents problems to any translator. There is a strong strain of anti-Jewish polemic, and the attitude toward marriage is negative. The "Letter to Constantius" was presumably written in 350/351. The Cyrillic authorship is debatable. The letter announced to the beleaguered Eastern emperor Constantius the apparition of a cross in the sky over Jerusalem, which the author of the letter sees as an omen of victory for Constantius in his contest with

the usurping emperor Magnentius and his allies. The author also urges Constantius to delay his baptism no longer.

These three volumes are respectively number 65, 61, and 64 in the series *The Fathers of the Church*.

Arthur Carl Piepkorn

DIE EVANGELISCHEN KIRCHEN-
ORDNUNGEN DES XVI. JAHR-
HUNDERTS. Vol. XIV: KURPFALZ,
edited by Rudolf Smed, Ernst Wolf,
and Otto Weber. Tübingen: J. C. B.
Mohr (Paul Siebeck), 1969. xx and 649
pages. Cloth. DM 118.00.

Between 1508 and 1632 the Rhenish Palatinate had eight rulers. Politically oriented Elector Louis V (1508–1544), called the Pacific, occasionally patronized evangelically minded preachers but died a Roman Catholic. Elector Frederick II (1544–1556), who bore the surname the Wise for good reason, started out as a neutralist and a mediator between the supporters of Reform and the imperial Papalists, but by January 1546 the reforming party was able to force his hand, and the reformation began to make marked progress. On the threshold of a new ordering of the religious life of the electorate on the pattern of neighboring Württemberg, Frederick died, and his successor, the Elector Ottheinrich (1556–1559), a committed Lutheran, directed that Frederick's obsequies be Lutheran in fashion. Ottheinrich's brief reign was marked by the publication of the church order that Frederick had merely projected. Elector Frederick III (1559–1576), called "the Pious," began as a Lutheran, but by 1563 he had personally made a transition to the Reformed position, clearly documented by the deliberately Reformed Heidelberg Catechism and the no less deliberately Reformed church order, both of 1563. Elector Louis VI (1576–1583), another Lutheran, succeeded in committing his electorate to the Lutheran Formula of Concord and almost succeeded in erasing the Reformed teaching that his father had imported. But his recurring illness and his untimely death made his restoration of Lutheranism an "intermezzo" (p. 71), although the Lutheran Church was solidly enough based during his reign that it was able to survive as a minority body. His successor, Elector Frederick IV, was only about eight years old when Louis died,

and from 1583 to 1592, Frederick's uncle, Duke John Casimir of Pfalz-Lautern, functioned as administrator of the electorate. He acted forthrightly and forcefully to restore the Palatinate to the Reformed religion, which he himself professed. By dismissing his nephew's Lutheran tutors and replacing them with Reformed teachers, John Casimir insured that after his death Frederick, who succeeded to the actual rule of his domains in 1592 at the age of 17 ½ years, would be a thoroughly indoctrinated Reformed prince. During the five-year minority of the latter's son, Elector Frederick V, from 1610 to 1615, when Duke John II of Pfalz-Zweibrücken administered the electorate, as well as during the actual rule of Frederick V, the power of the governmental apparatus was programmatically used to try to compel the Lutherans who had survived in the Upper Palatinate to accept the Reformed religion.

It is this checkered history that the 110 superbly edited documents in this volume illustrate. The series begins with the edict of 1546 that permitted Holy Communion under both kinds, vernacular services and priestly marriage, and abolished the requirement that priests say mass. It ends with the ordinance of 1615 which regulated the *classici conventus* of the clergymen of the Palatinate with a view to reducing Lutheran influence.

For the liturgiologist, the church historian, the canonist, and the student of comparative theology, this volume is one of the most important in this immensely significant series of primary liturgical and canonical sources.

Arthur Carl Piepkorn

NÜRNBERG – GESCHICHTE EINER EUROPÄISCHEN STADT. Edited by Gerhard Pfeiffer. Munich: C. H. Beck'sche Verlagsbuchhandlung (Oscar Beck), 1971. xxiv and 619 pages. DM 65.00.

GESCHICHTE NÜRNBERGS IN BILD-DOKUMENTEN. Edited by Gerhard Pfeiffer and Wilhelm Schwemmer. Munich: C. H. Beck'sche Verlagsbuchhandlung (Oscar Beck), 1970. 120 text pages, plus 207 pages of black-and-white plates and 10 pages of color plates. Cloth. DM 48.00.

This sumptuous two-volume history of perennially fascinating Nuremberg, as-

sembled in the almost incredibly short space of under three years, is a kind of spin-off of the preparations for the celebration of the 500th anniversary of the birth of Nuremberg's great son, Albrecht Dürer, in 1971. No fewer than 37 authors contributed to the history itself, which takes the reader from the Old Stone Age to the settlement of Nuremberg around 1040 (the name goes back only to 1050) and from there through nine centuries of changing fortunes to 1970/1971.

Nuremberg means different things to different people. There is the Nuremberg of the Middle Ages, for instance, symbolized by the churches of St. Lawrence, St. Sebald, and Our Lady, and by the *Schoener Brunnen* and the allegorical *Fuerst der Welt*. There is the Nuremberg of the Humanists, evoking the names of Conrad Celtis, Charity and Willibald Pirckheimer, and John Müller of Königsberg called Regiomontanus. There is the Nuremberg of the Reformation, represented by Andrew Osiander, Lazarus Spengler, Guy Dietrich, and their noble like. There is the Nuremberg of the arts, of Dürer, of Hans Baldung called Grien, of the pop poet-dramatist-propagandist-Meistersinger Hans Sachs ("Hans Sachs was a shoe-maker and poet too"), of Hans Leo Hassler, of the senior and junior Peter Vischer, of Hans Behaim the Elder, of Guy Stoss, and of Adam Kraft. There is the Nuremberg of the Baroque Era, of Sigmund von Birken and John Pachelbel. There is the Nuremberg of the Lutheran confessional revival, when the young Wilhelm Löhe was the administrator of St. Giles' Parish, when Adolf Harless as president of the High Consistory insured the victory of Lutheranism in the Church of Bavaria, and when Franconian emigrants to Michigan built the church in Frankenmuth that their patron in Neuendettelsau hoped might become the cathedral of an episcopal Lutheran church body in America and that they called St. Lawrence's Church after the original in Nuremberg. There is even the Nuremberg of the National Socialist era and its aftermath, with goose-stepping Storm Troopers, the intoxicating mass rituals in the arena presided over by Adolf Hitler himself, the infamous "Nuremberg Laws" for "the protection of German blood and German honor," and the fateful Nuremberg trials after World War II. All these Nurembergs and many others are

faithfully and authoritatively (if, of necessity, briefly) described in the text volume and beautifully illustrated in the 359 magnificent photographs in the second volume. One needs to be able to read German for the text volume; the pictures in the companion volume not only speak for themselves, but the notes have been thoughtfully translated into English and French. For historians of every sort with an interest in Germany and for all lovers of Nuremberg, these two volumes are near musts.

Arthur Carl Piepkorn

THEOLOGISCHES WÖRTERBUCH ZUM ALTEN TESTAMENT. Vol. 1, fascicles 1–4. Edited by G. Botterweck and Helmar Ringgren. Stuttgart: Verlag W. Kohlhammer, 1970/1971. 512 Columns. Paper. DM 16.00 per fascicle.

This work (*TWZAT*) is intended as a parallel effort to the famed *Theologisches Woerterbuch zum Neuen Testament* (Kittel). While the latter was primarily prepared by German Evangelical scholars, the former will have contributors from all over the world and from all segments of Christianity and Judaism. Eventually four volumes will appear, each with approximately 1,540 columns. The words will not be traced in Intertestamental or Rabbinic literature, nor in the New Testament.

TWZAT will be compared with a similar, though somewhat shorter work, edited by Ernst Jenni and Claus Westermann, entitled *Theologisches Haendwoerterbuch zum Alten Testament (THAT)*. *THAT*'s first volume (of a projected two) was published in 1971 by the Chr. Kaiser Verlag in Munich. Intended for pastors, teachers, students, and scholars, it lists roots and their derivation, number of occurrences, general meaning, theological meaning, and a brief outline of how the word is treated in late Judaism and the New Testament.

The entry "El" could serve as an example of divergent treatments. In *TWZAT* Frank M. Cross devotes 12 columns to extra-biblical literature on the god El whereas W. H. Schmidt completes his discussion of the Ugaritic data in 14 lines for *THAT*! Cross devotes almost all of his treatment of Old Testament texts to the El names (El Olam, El Bethel) under which the patriarchs worshiped God; Schmidt deals more briefly with these data and interprets

these names as appellatives ("God of Bethel") instead of Cross' preference for understanding "El" as a proper name. Incredibly, Schmidt makes no reference to Cross' classic article on the subject published back in 1962!

One entry doesn't make a theological dictionary. Both works will be valuable tools for the coming generations of Biblical scholars. All can be especially happy that *TWZAT* will soon be published in English translation by the William B. Eerdmans Publishing Company.

Ralph W. Klein

ETHICS: ALTERNATIVES AND ISSUES. By Norman L. Geisler. Grand Rapids, Mich.: Zondervan Publishing House, 1971. 270 pages. Cloth. \$6.95.

Geisler serves at Trinity Evangelical Divinity School, Deerfield, Ill. He is concerned with ethical alternatives recommended in our time, particularly the philosophically relativistic or situationalistic type, against which he defends universal norms. He discusses the function of self-love, war, social responsibility, sex, birth control and abortion, mercy killing, suicide, capital punishment, and ecology. Geisler deserves to be read by the student of ethics because he offers conveniently structured and lively discussions on many topics currently in the focus of attention.

Richard Klann

HOW TO IMPROVE ADULT EDUCATION IN YOUR CHURCH. By Jerold W. Apps. Minneapolis: Augsburg Publishing House, 1972. 110 pages. Paper. \$2.95.

In most "how to" books the promises fall short of delivery. Here is a book, though modest in size, that scores well on delivery. Apps comes through with many concrete recommendations that are viable and sound. Well-balanced in theory and practice, the author draws on case studies of successful programs to bring his point across. He provides guidelines for the understanding of the adult learner, for the planning of the programs, and for choosing suitable approaches and methods for successful learning experiences.

Apps is professor of adult education at the University of Wisconsin and consultant for adult programs in parishes.

Arthur C. Repp