

Wells thoughtfully examines the trend toward affirming innerworldly transcendence in both Protestantism and Catholicism, and rejects this line of thought in favor of a return to the transcendent and hidden God of the Reformation. Bernard Ramm, in the only essay that deals extensively with the "theology of the future," deplors the loss of weight on individual ethical decision in the political theology of this movement; he perceptively points to the difficulties in establishing any relation to a radical *novum*. Harold Ockenga notes the decline of preaching, and presents his own way of approaching the sermon. H. D. McDonald opts for a "Christianity as leaven" view of the relation between faith and culture. Stanley Obitts criticizes the subjectivity of Hans Küng's experiential alternative to objective infallibility. Arthur Glasser bases the missionary appeal on the universally human, as against the culturally relative, citing Walter R. Goldschmidt's view that human behavior is much more uniform than the cultural norms of the varied cultures.

There is much thoughtful work evidenced here, and much perception both of the weaknesses of the other options and of the strengths of what is affirmed. Two features which run through the whole book strike the reviewer as requiring a harder, more critical self-examination of the conservative evangelical point of view, than is undertaken in this book. For one thing, all these writers clearly see the historical relativism of the positions they oppose, and insist that biblical revelation offers a truth which is not historically relative. But there is little reflection on the ways in which the conservative evangelical point of view is also historically relative, as it certainly must be at least in some respects. Secondly, one cannot help being struck by the way in which the irrational side of contemporary conservative Protestantism (the term is

used simply descriptively) is almost completely ignored. Spiritistic and communal movements pose problems that are bypassed here.

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Time Invades the Cathedral: Tensions in the School of Hope. By Walter H. Capps. Philadelphia: Fortress Press, 1972. Pp. 152. \$3.75.

The first part of this study on the theology of hope treats Bloch, Moltmann and Metz individually while the last three chapters are devoted to a critical evaluation of the movement as a whole. The second part is the more interesting, not because Capps' initial exposition is not reliable—the book was honored with a preface by one of its subjects—but because the exposed ideas so urgently cry out for critical discussion that the reader can hardly wait to come to it.

Even after Capps' sympathetic and critical reflection, the Hope Movement continues to puzzle me. Hardly anyone winces when the Marxist Bloch refers to the notion of a transcendent deity as "nothing more than the religious device of the propertied classes." But the matter becomes downright alarming to the thinking Christian when the Protestant Moltmann in basic sympathy with those ideas replaces the existing notion of God (called "vertical," as opposed to the new, "horizontal" one) by the logical curiosity of a God who is only in the future. Or when the Jesuit J. B. Metz invites the Church to be a socio-political force instead of an ideological superstructure. It baffles me how a former student of Kant can transplant the pre-established dilemmas of Marxist theory so uncritically to a religious faith of which it denies the most basic premises.

BOOK REVIEWS

Capps perceptively describes all theologies of hope as "tacitly atheistic" (p. 97), at least with respect to the present. Few will be satisfied to let their faith in a *present* God be gored on the horns of the incomplete dilemma which appears to direct the thought of the Hope School: Is God ahead or above? Christians of all times, whether "vertically" or "horizontally" inclined, would answer this question with a simple: Both, of course.

Yet if the theology of hope cannot provide a total interpretation of the Christian experience, could it perhaps serve a different, more modest purpose? Capps generously allows it some function in assisting Christians to mediate the present with the future. Thus it becomes essentially a partial theology. And, I would add, one which is not without grave defects, for not only does it neglect the dialectical counterpart of its future-orientedness, but it outright rejects them. Moreover, I doubt whether the new theologians bring much clarity to the future into which they want to lead us. Even as benevolent an interpreter as Capps is forced to conclude: "Cognizant of the transition that is being called for, the hope theologians have been unable to do much more than talk about it" (p. 139). Nor do we learn anything on the all-important relation of this future to the present and the past.

The defects of the theology of hope are not merely speculative-theological: they have a direct practical-religious impact. Its contempt for the traditional Christian ideal of a personal and communal salvation in the present and in a trans-historical future, makes its eschatological model totally unacceptable to any Christian who insists on maintaining some continuity with his Christian patrimony. What the theology of hope offers is a basic mutation of the faith of the Gospel and the early Christian community, which may be destined for a successful career of its own but which can claim no substan-

tial identity with those founding experiences. We are grateful to professor Capps for having so clearly revealed these weaknesses by his lucid and objective account.

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L'Esprit dans L'Eglise, Vols. I and II. By Heribert Mühlen. Paris: Les Editions du Cerf, 1969. Pp. 805. Fr. 78.

Originally a dissertation completed at the University of Munich, this work appears here in translation as the sixth and seventh volumes in Cerf's Ecumenical Library. In many ways Mühlen's efforts represent a conflux of three previously different theological traditions: (1) the development of the significance of the Mystical Body perspective by Matthias Joseph Scheeben and Emile Mersch in particular; (2) the more recent ecumenical tradition of Abbé Couturier and the 1963 Montreal Conference of Faith and Order with its call for going beyond a necessarily separatistic approach of technical comparative ecclesiology; and (3) the Eastern Orthodox stress on the centrality of the Holy Spirit as evidence in someone like Nikos Nissiotis with his repeated requests for a pneumatological ecclesiology.

The title of this work in its original German edition may offer the reader a more lucid index to its specific fundamental thematic concern: *Una mystica person. Eine Person in vielen Personen*. Although a wide number of related topics interest the author, it is the role of the Spirit in the church, especially as focused in the above dogmatic formula, which he is concerned to explicate in these two volumes. Following an introductory section, the first volume sets forth three chapters which treat, respectively, the biblical, the historical, and the dogmatic aspects

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