

a reception history of scholarship on the Tübingen School to give theologians and historians a clearer understanding of the perplexing history of the term "Tübingen School."

W. provides meticulous scholarship and bountiful information of how German theologians of the 20th century viewed the school (28–70), especially theologians like Karl Adam (195–207), M.-D. Chenu (345–51), Yves Congar (358–70), and its reception history in Italy, England, and Spain (407–25). The main value of his study lies here. The author synthesizes an enormous number of sources about the name of school, its founders (J. S. Drey and J. A. Möhler), the nature of the conceptualizations of what "Tübingen School" means (e.g. formal direction of theology or a quality), its members, its life span, and numerous other aspects. This renders the book an indispensable resource for every theological library.

Despite the impressive scholarship, a number of serious shortcomings need mentioning. In a reception history that intends to be somewhat an encyclopedic "harvest," one expects the same biographical information for each of the authors. Indeed, for most authors such extensive bibliographies and well-synthesized biographies are presented. Therefore, the lack of this information for a considerable number of crucial authors, who could have been easily researched by contacting the dioceses in which these priests were incardinated, is somewhat surprising. Moreover, it is an unforgivable lack of detail for a book published in 2011 to count the long-deceased Cardinal Leo Scheffczyk (d. 2005), Louis Bouyer (d. 2004), and Roger Aubert (d. 2009) still among the living!

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INQUISITIONEN UND BUCHZENSUR IM ZEITALTER DER AUFKLÄRUNG, 1701–1813. Edited by Hubert Wolf. *Römische Inquisition und Indexkongregation* 16. Paderborn: Schöningh, 2011. Pp. 479. €60.

In fall 2011 the oldest manuscript of Spinoza's *Ethics* was found in the archives of the Vatican's Holy Office of

the Inquisition. For many this was a sensation, but historians who work on the Inquisition know the riches of these archives and could hardly be surprised. Wolf's volume shows the vast amount of information that has been gained since the opening of the archives of the Inquisition and the Congregation for the Index of Forbidden Books. It gives a good insight into new discoveries of both offices during the Enlightenment. In part 1 (17–88), the reader becomes acquainted with the working style of these offices—e.g., how and why a book was investigated, who investigated it, and so on—and are presented with analyses of contemporary criticism and defenses of the Index.

In part 2 (89–226), W. cites cases of censorship such as Peter Walter's shedding new light on the former Mainz theologian Felix Anton Blau (1754–1798) and his radical critical theology. Other essays contextualize the papal censoring policies by comparisons with policies in England, Portugal, Spain, Mexico, and France.

Part 3 (245–322) investigates the act of censoring as cultural praxis, while part 4 introduces results of Index and Inquisition research, such as finding that the Holy Roman Empire was the only nation that censored and proscribed anti-Jewish writings. Part 4 also suggests lacunae in censorship research, with the question of whether or not the Index paradoxically buttressed the privatization of faith and its disappearance from the public realm.

The volume demonstrates once again that the papacy's stance toward modernity has to be seen in the context of other states and institutions. It is highly recommended for everybody who wants seriously to study modern Catholic theology and Catholic history.

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TOWARD A GENEROUS ORTHODOXY: PROSPECTS FOR HANS FREI'S POSTLIBERAL THEOLOGY. By James A. Springs. New York: Oxford, 2010. Pp. xii + 234. \$74.

Despite his relatively modest output (just two monographs and a handful