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# Review of "Die Katholische Tubinger Schule: Zur Geschichte Ihrer Wahrnehmung," by Stefan Warthmann

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adaptable and employed various means to construct interpretations useful or beneficial to their audiences. M. effectively argues that patristic exegetes should be read to discover not only how they commented on Paul's letters but also how they commented *with* them.

The most engaging and persuasive discussion concerns Paul's self-defense against the charge that he was not a "legitimate" or "approved" apostle of Christ. Because Paul had no teachers or apostolic colleagues who could attest to his credentials, he constructed a fool's speech in order to introduce a series of "witnesses" who could provide proof of his apostolic legitimacy. This clever move allowed him to defend himself without engaging in self-praise, which was not only offensive but also ineffective as forensic proof.

The book ends with an interesting and helpful assessment of the current state of biblical scholarship and a proposal showing how the agonistic paradigm might have a positive impact today. M. proposes that "we focus our attention away from the rhetorical poles and onto the spectrum between them" (113). This spectrum entails recognition that exegesis involves "a hermeneutics of clarity and obscurity" (59).

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CATHOLIC THEOLOGY OF REVELATION ON THE EVE OF VATICAN II: A REDACTION HISTORY OF THE SCHEMA *DE FONTIBUS REVELATIONIS* (1960–1962). By Karim Schelkens. Brill's Series in Church History 41. Boston: Brill, 2010. Pp. x + 295. \$147.

This book, by Vatican II researcher and historian Schelkens, is a remarkable piece of scholarship both in terms of its depth of analysis and its conclusion. *De fontibus revelationis* was the draft schema developed by a subunit of the Theological Commission during the preparatory period of Vatican II (1960–1962), which eventually became in 1965 *Dei verbum* (Dogmatic Constitution on Divine Revelation). Its history at Vatican II—especially during the first

session—was turbulent and is often shown to be the turning point of the council from the church of the Middle Ages to that of the modern world. S.'s work is a meticulously researched, close-grained analysis of the existing literature—much of it archival—that builds upon the previous redaction histories of Francisco Gil Hellín, Hanjo Sauer, and Riccardo Burigana.

S.'s method is important. Instead of being influenced by the commonly held belief that *De fontibus* was the product of a conservative "Roman" commission and using this as his hermeneutic, S. reads the sources closely and carefully and lets them speak for themselves. Most of the book is a technical, detailed study of the redaction history by following who said what, when, and why. Especially helpful is the historical background that S. provides throughout to contextualize the debates (e.g., Integralism vs. Modernism in the 19th and 20th centuries, and the Biblicum/Lateran controversy in the 1950s). The result is a new discovery. *De fontibus* was a schema drafted by an international team of scholars who were keenly attentive to the tension between neo-Scholasticism and the *nouvelle théologie* and sought to incorporate the best insights of both into the text. The schema's negative reception during the first session was due to a lack of awareness at the time of the nuances within the text coupled with an anticurial sentiment in the air as the council opened that influenced its reading.

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DIE KATHOLISCHE TÜBINGER SCHULE: ZUR GESCHICHTE IHRER WAHRNEHMUNG. Contubernium 75. By Stefan Warthmann. Stuttgart: Franz Steiner, 2011. Pp. x + 639. €94.

The importance of the Tübingen School for the development of Catholic theology can hardly be overemphasized. Nevertheless, today scholars disagree about what it was or still is, as we see in the works of Cardinal Walter Kasper and even Hans Küng (553). Warthmann's dissertation, therefore, wants to reconstruct

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