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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. effec-
tively 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 “legiti-
mate” or “approved” apostle of Christ.
Because Paul had no teachers or aposto-
tic 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 ineffec-
tive 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 exeg-
esis 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
Schelkens. Brill’s Series in Church
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 pre-
paratory 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 his-
tories 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. pro-
vides 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 dur-
ing the first session was due to a lack of
awareness at the time of the nuances
within the text coupled with an anti-
curial 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.
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 mention ing. 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 incarcerated, 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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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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Despite his relatively modest output (just two monographs and a handful