

# philippine studies

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## **The Protestant Reformation: Birth and Establishment: Naissance Et Affirmation de la Reforme**

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early centuries and his familiarity with practically everything written by modern scholars on the subject, enables him to find indications of a particular thought-form where the untrained eye can only with difficulty evaluate the validity of his inferences. His approach is creative and imaginative in the best sense of these terms, however, and though specialists have questioned some of his more venturesome hypotheses, the ordinary theologian or historian will find Daniélou's work enormously enlightening for understanding at least the major lines of the theology of the primitive Church, and full of insights into its later development.

Though the book is rather for the theologian and the historian than for the general reader, its interest extends beyond the limited scope of its investigation. The existence of a Jewish-Christian theology, later succeeded by a Hellenistic theology cast in the thought forms of Greek philosophy, which was itself to yield to a theology expressed not merely in the language but in the conceptual categories of the Latin world, is testimony to the necessity that the Church express the unique revelation of Christ in ever new ways, corresponding to the ways of thought of each succeeding age and each new culture. There can be no such thing as a perennial theology equally valid for West and East, for the Greek Patristic world, for medieval Christendom and for the mid-twentieth century. Though the Message revealed by God in Christ remains one, it must be expressed in ever-new theologies corresponding to the changing cultures of the world if it is to remain intelligible to the men who think in the forms of thought proper to each of these cultures. At the same time, as Daniélou shows clearly in his treatment of Jewish-Christian theology, the Message of the Gospel remains one, and can and must be disengaged from the various thought-forms in which it has been expressed in the past in order that it may receive adequate expression in contemporary culture. The task of the Church as guardian of Revelation is to see to it that the Message is both expressed ever-new, and that it is passed on in all its integrity.

JOHN N. SCHUMACHER, S.J.

## THE PROTESTANT REFORMATION: BIRTH AND ESTABLISHMENT

NAISSANCE ET AFFIRMATION DE LA REFORME, par Jean Delumeau. Paris: Presses Universitaires de France, 1965. 417 pp.

The volume under review forms part of a series on world history by French-speaking historians, projected for forty-six volumes under

the general title "*Nouvelle Clio*". This series proposes to do both something more and something less than merely present a narrative of universal history from earliest recorded times to the present. Though divided into broad chronological divisions, each volume rather treats a subject or a phase of the history of that particular period. Thus several volumes may treat the same chronological period, but from different aspects of world history.

The organization of the series must be kept in mind in judging the volume here reviewed. It does not propose to be a history of the entire period of the Protestant Reformation and Catholic Reform in the sixteenth century. Rather, it limits itself to the indications of its title; it deals exclusively with the Protestant Reformation as such, both in its birth in the early sixteenth century, and in its definitive establishment through the seventeenth century. The general history of the sixteenth and seventeenth centuries receives only the briefest treatment, to the extent that it is necessary to understand the events of the Reformation itself. The author, moreover, explicitly disclaims any intention of giving a history of the Catholic Reform of these two centuries except under its negative aspect of the Counter-Reformation, that is, the Catholic efforts to combat and destroy Protestantism. Consequently no attention is given to the renewal of Catholic life which had already begun in certain places before Luther's break with Rome, nor to the profound renovation which the Catholic Church experienced as a result of the Council of Trent and the reform movements which accompanied it. This history will be left for a further volume.

In accordance with the nature of the series, the factual narration of the progress of the Reformation occupies less than half the book. The first section is an extensive and very valuable bibliography of works in the principal Western languages, on every phase of the Reformation, topically arranged. The second section, first sketches skillfully the spiritual anguish of the age, an anguish which provided the spiritual climate destined to produce two great reforms profoundly differing from each other, the Protestant and the Catholic. This is followed by a clear and concise narrative of the Protestant Reformation not descending to ultimate details, but sketching a vivid and accurate picture in firm and broad lines. Ranging across Europe, he brings the entire movement and its inter-relationships into focus, not confining himself merely to a catalogue of facts, but likewise giving a generally accurate, yet non-technical, exposition of the theological issues.

The third section, according to the plan of this series, turns away from the past toward the present and the future. In this first part the author gives critical summaries of the state of historical research on some controverted questions. The first chapter, on the

causes of the Reformation, treats succinctly and clearly the Marxist and other economic explanations, as well as that which attributes the Reformation solely to the abuses of the Church, exposing the principal arguments of leading exponents of each position. Rejecting all of these as adequate answers to the problem, while recognizing their contributions, he opts for a primarily theological interpretation. A second chapter traces the various interpretations given to the personality of Luther, with special attention to the radical re-evaluation of Luther in modern Catholic historical circles and to the efforts at a psychoanalytical approach to the Reformer. A third chapter sketches the state of the question in the debates among historians on the relations between Protestantism and capitalism.

The second part of this third section points towards the future. The author outlines a number of important points still to be clarified and areas still in need of further research. A final chapter sketches some common tendencies, attitudes, and problems of historical Protestantism and Catholicism as well as the interaction of each upon the other. Such researches are not without interest for the ecumenism of the present.

The book is solidly based on the latest and best research, Catholic, Protestant, and other. It is, moreover, written with admirable objectivity and impartiality, joined with a deep sympathy and understanding for the persons and problems it treats. For the serious student of history, to whom both its language and the structure of the series will necessarily limit it, it will be a valuable tool for the understanding of its subject.

JOHN N. SCHUMACHER, S.J.

## ON THE SONNETS OF NINA ESTRADA

**THIS LOVE WITHIN.** By Nina Estrada. New York: Doubleday, 1965, 58 pp.

Miss Estrada's book is poetry, a collection of 56 love sonnets narrating a virginal young woman's response to a man's love, their affair, their parting, and her rather unresolved survival of the parting (unresolved because in sonnet 54 she's plotting her "sweet revenge," in 55 she drops vengeance for a *carpe diem* attitude, and in 56 she drops that to proclaim a transcendent new beginning of her life. All of which makes it hard to believe any attitude lasts longer than its 14th line.) The poems are personal, though rarely more than conventionally so, and taken together they can convey a feminine intensity which is perhaps their strongest point.