

perhaps of any great moment, but when an author shows his acquaintance with the works of so many scholars, it seems a pity that he does not pass on to the public the full fruits of their exact scholarship that otherwise remains buried in learned periodicals and foreign tongues.

GODFREY ANSTRUTHER, O.P.

SYSTEMATIC THEOLOGY. Volume II. By Paul Tillich. (Nisbet; 25s.)
DYNAMICS OF FAITH. By Paul Tillich. (George Allen and Unwin; 9s. 6d.)

'I cannot accept criticism as valuable which merely insinuates that I have surrendered the substance of the Christian message because I have used a terminology which consciously deviates from biblical or ecclesiastical language.' So Professor Tillich announces in the preface to this second volume of his important *Systematic Theology*, a volume which is devoted to what the rejected ecclesiastical language calls Christology and Soteriology. His determination to avoid the traditional language, which has become an unknown tongue to many of our contemporaries, displays a praiseworthy evangelistic concern from which much may be learned. He is not satisfied merely to find modern equivalents for the ancient terminology, but seeks to re-think the Christian message as the answers to man's perennial questions, though expressed in the contemporary terms of existentialism. Since this terminology is hardly common currency either, at least in English-speaking countries, the result may sometimes be as perplexing to the general reader as it is to the traditional theologian who tries to translate it back again into his familiar language of Bible and Church. Tillich has not, then, entirely solved the modern theologian's problem of communication with the post-Christian world, but he does have some success in addressing the universal experience of 'estranged' mankind, and in terms which should be intelligible to a significant though numerically small part of it.

Yet, whatever the terminology, a theology must be an authentic interpretation of the message of Bible and Church. Tillich has, in fact, very often effected his transposition into existential language faithfully and skilfully: we may instance his remarkable and timely restatement of the doctrines of Chalcedon. But the risks that the terminology will distort the message are considerable, and they are not always so successfully overcome. This is perhaps most evident in *Dynamics of Faith*, where faith is consistently presented as equivalent to 'total commitment', not only *de jure* but also *de facto*. Despite the many ameliorations and qualifications which the author introduces, this leads him to suggest both more and less than Bible and Church have understood by 'faith'. For it means that many 'total commitments' which Bible and Church have rejected as grave infidelities are here presented as kinds of

'faith'. And, on the other hand, no room is left for that weaker faith, whereby the subject is in fact far from wholly committed, but which is already a divine gift, a smoking flax which Bible and Church forbid us to quench. Here a mere matter of terminology can easily be read as a merciless perfectionist heresy which must bring despair to the non-totally-committed believer, and mock his 'Lord, I believe, help thou my unbelief.' The same equation of faith with total commitment leads the author, in defiance of Scripture, tradition and dictionaries, to include doubt and questioning within faith itself, instead of seeing them as its concomitant by-product and stimulus in fallen (or, as he would say, 'estranged') man.

But if changes of terminology can thus dictate differences of meaning, they may also have the no less regrettable effect of suggesting differences of meaning where none appears to exist. Thus Tillich sets in sharp opposition to the Thomist conception of faith, as an act of intellect and will only, his own very sound conviction that it is an act of the whole personality, 'in which both the rational and irrational elements of man's being are transcended'. This assumes that intellect and will are mere quantitative parts of the personality instead of being, as they are for St Thomas, that *whereby* the personality precisely transcends itself. And the act of will, which St Thomas sees in faith, is much more like the courageous self-surrender to the Unknown, which Tillich approvingly expounds, than the banal 'will to believe' which he rejects, and which is imposed by lack of self-evidence in the object and a cowardly craving for security in the subject.

It would far exceed the limits of a review to sort out what is acceptable, unacceptable or questionable to a Catholic theologian in this proudly Protestant systematization. Yet its logical structure can hardly fail to win his approval, and he will find the unfamiliar angles from which old truths and old errors are approached refreshing and stimulating. The concern of both books with man's existential situation sheds much light on the *relevance* of the Christian message to man's deepest needs. And the excellent treatment of the character and function of symbolism meets a need which theological textbooks too often ignore.

VICTOR WHITE, O.P.

THE ANALYSIS OF DREAMS. By Medard Boss, M.D. Translated by A. J. Pomerans. Foreword by Dr E. B. Strauss. (Rider; 25s.)

THEORIE UND THERAPIE DER NEUROSEN. By Prof. Dr Viktor E. Frankl. (Wien: Urban & Schwarzenberg; n.p.)

BIOS, PSYCHE, PERSON. By Igor A. Caruso. (Freiburg i.B.: Karl Alber; n.p.)

SCHULDGEFUEHL UND SCHULD BEI PSYCHIATRISCHEN ERKRANKUNGEN. By W. von Siebenthal. (Zurich: Rascher; 16.80 S.frs.)