

THE NEW HERDER¹

CORNELIUS ERNST, O.P.

THE publication now in progress of the second edition of this standard work of reference, thoroughly revised and refashioned, is an event not only for German-speaking Catholicism but for the entire Catholic world. In its new form the *Lexikon* can fairly be described as the flowering of a long process of growth within the Church beginning perhaps under Pius IX, in which she began fully to accept the challenge of the modern world. If there have been hesitations in this growth, and sometimes even the apparent rejection of the possibility of growth at all, as in the Modernist crisis, these have been precisely crises of growth, brought about by the unbalanced and uncritical pursuit of novelty on the one side, and an often unfounded suspicion of it on the other. We have not seen the last of these crises; how could we, if, as we must firmly believe, the Church will continue to grow under divine Providence and fed by the Spirit of Christ, until the Coming of the Truth of Christ at the end of time?

Meanwhile we can be grateful for this remarkable manifestation of Catholic maturity. It need hardly be said that the *Lexikon* maintains the highest standards of German scholarship, *wissenschaftlich* in the best sense. As far as publications go, Mgr Höfer of Rome is best known for his studies in nineteenth-century German Catholicism and as an editor of Scheeben; Fr Karl Rahner, S.J., is Professor at Innsbruck, editor of the current Denzinger, and undoubtedly the most influential theologian writing in German today. The two editors have been assisted by leading scholars from all countries, who have given advice and contributed articles in their special fields. The English reader will be interested to see that among the contributors are to be found Miss Hilda Graef and Professor Evennett and Aubrey Gwynn, as well as the Principal of St Edmund's Hall, who is responsible for an important article on the Apostles' Creed: the article on Anglicanism is by Dom Marot of Chevetogne and Père Congar (in the bibliography in col. 554 'Hanson' should read 'Anson'). The majority of the articles are of course by German scholars.

In its general plan the *Lexikon* corresponds rather to the *Catholic Encyclopedia* and its modern Italian counterpart than to the *Dictionnaire de Théologie Catholique*. The articles, that is to say, are never full-scale treatises, as they often are in the *Dictionnaire*; and they are more widely

¹ *Lexikon für Theologie und Kirche*, edited by J. Höfer and K. Rahner. I. A-Baronius (DM. 69); II. Barontus-Cölestiner (n.p.) (Herder, Freiburg).

distributed under different headings than in any other parallel work, with a thorough system of cross-references. Apart from the usual entries of a purely informative kind, varying in length from a few lines to several pages, there is a series of articles on all aspects of theology and connected topics which gives this work its unique character.

A single example may be taken. Under the general heading 'Anthropology' we find three considerable articles, twenty-two columns in all, treating of Biblical, Philosophical and Theological Anthropology respectively. Each has its own very satisfying select bibliography, and each is completely alive to current needs and explorations. The series of articles written from the point of view of Biblical Theology throughout these two volumes is one of the most remarkable features of the *Lexikon*. Here Professor J. Schmid considers in turn the witness of Old and New Testaments, of Palestinian and Hellenistic Judaism (the influence of the *Theologisches Wörterbuch zum Neuen Testament* is unmistakable in the whole method of treatment), in such a way that what is finally offered is much more than a colourless summary of opinions; rather we are provided with a nucleus round which our own experience of the Bible can condense. The philosophical article by Dr A. Halder not only surveys very briefly the purely philosophical ventures in this field but also draws attention to developments in modern biology and *Existenzanalyse*, the Existentialist re-fashioning of psychoanalysis. Finally Fr Rahner himself contributes a profoundly interesting discussion of the possible nature of a theological anthropology. What is most striking about all this is its complete lack of any sort of ultra-conservative timorousness (as well as of any ultra-radical flag-waving); one does not feel the constricting presence of protective walls, the writers are out in the real world of thought and experience in an actively advancing Christian economy.

Perhaps a mention of some of the headings which one is surprised and gratified to find may give an indication of the scope set itself by the *Lexikon*: the West (*Abendland*); the Absolute; Act considered from the points of view of ontology, existential philosophy and moral theology; the Old Testament considered as a period in the history of salvation and in its Christian interpretation; Anxiety (*Angst*); Work (*Arbeit*—biblical, theological, economic, sociological); Aeon (in the Scriptural sense; Baroque; Basilea (a long article on the Scriptural notion of the Kingdom of God); Tree (*Baum*—in comparative religion and in the Bible); about 120 columns on the Bible, under various sub-headings; Bridal symbolism in the Bible. But it is in the range of reference even of the individual articles, the intellectual maturity with which they are generally treated, that one recognizes with a real excitement that here at last is an achieved and authentic statement, a

proclamation, of the Church to the world: to the world in its complex, developing variety; to the world now and not merely to the world as it might have been once but probably wasn't even then and never has been.

I shall allow myself one adverse criticism: the maps are not beautiful, by English standards at any rate; and the illustrations seem rather haphazard and are generally too small.

REVIEWS

GREGORIAN CHANT. By Willi Apel. (Burns and Oates; 84s.)

There is surely nobody better qualified than Dr Apel to write this particular type of book on the Chant. It is enough to say that he is the author of the *Harvard Dictionary of Music*, so widely known and appreciated, and of *The Notation of Polyphonic Music 900-1600*, a work that is in its fourth edition. The present work is a worthy successor. It is a monument of wide scholarship, drawn from an immense number of books and from articles in specialist periodicals that are in several languages and often inaccessible to the general reader. Yet this is by no means a book only for the specialist or for those with some musical training. Dr Apel writes with such clarity that the veriest beginner can read these five hundred pages without ever feeling out of his depth. There is no attempt to 'write down'; technical terms are used throughout, but a simple explanation is added wherever there is likely to be any difficulty. Dr Apel expresses his own judgments with all the modesty of a profound scholar, and his vast knowledge of the history of music in general gives the book a greater sense of proportion.

It is because this book is of such importance and because there will soon be a call for a second edition that we offer a few general criticisms. Dr Apel's bibliography stops at 1954. There must always be a time-lag between writing and publishing, but four years seems rather excessive. And these last four years have been particularly fecund in studies of the primitive chant and liturgy. Only the most important can be mentioned here. Two further volumes of *Paléographie Musicale* appeared in 1955 and 1958; three volumes of *Etudes Grégoriennes* have been published by Solesmes; a much augmented edition of the late P. Dom. Johnner's *Choralschule* published at Beuron in 1956; the second of the projected eleven volumes of the *New Oxford History of Music*, as well as a revised impression of vol. I. For the history of the development of the chant there has been a flood of important publications of sources, and to Dr Apel's list on page 53 should be added: the new