

English garb can be highly recommended. English-speaking students of the Bible will be especially grateful that these important articles have thus become readily available to them.

Andrews University

SIEGFRIED H. HORN

*Faith and Order, Louvain 1971: Study Reports and Documents.* "Faith and Order Paper," No. 59. Geneva: World Council of Churches, 1971. 264 pp. \$5.95.

As Lukas Vischer indicates in the Preface, this report is a survey of the accomplishments of the World Council of Churches' Faith and Order Commission in recent years. It consists of two parts, containing (1) the reports of the studies undertaken since the Bristol (1967) meeting of the commission and (2) documents from the Louvain (1971) meeting.

The ecumenical studies which occupy the largest section of the volume (pp. 9-168) owe their main interest to the fact that they are not the work of particular individuals. Each has been discussed in numerous groups on national and international levels. The wide range of convictions—often contradictory—they express and set in relation to one another is characteristic of similar ecumenical studies. At Louvain these studies dealt with the traditional Faith and Order issues, such as the authority of the Bible, baptism, intercommunion, worship, proselytism, and negotiations about church union. Five committees occupied themselves primarily with these reports. Their reactions provide the reader with one of the most stimulating sections of the book (pp. 212-238). Each study has its own merits, but probably more important for the future of ecumenical Christianity are "Catholicity and Apostolicity" (pp. 133-158) and "Common Witness and Proselytism" (pp. 158-168). Both, interestingly enough, were completed on the initiative of the Joint Working Group of the World Council and the Roman Catholic Church. There is little doubt that each of them, which seems to represent a wide consensus, marks a major step in ecumenical discussion.

But Louvain was also expected to throw light on the *secular* context of church reunion, as clearly indicated by the theme chosen for the two-week meeting: "Unity of the Church—Unity of Mankind." The documents and reports—as well as the reactions they created—brought together in the second part of the volume (pp. 169-242) are in fact many treatments of the main theme. They constitute Louvain's answer to the proposal that Faith and Order no longer seeks to achieve Christian unity by dealing exclusively with the differences in doctrine, church order, and worship that separate Christian communions. They bring, furthermore, an affirmative answer, stating that it is both possible and productive to view the commission's historic theme of church unity in a new context, specifically in the context of human, not simply denominational, divisions. Leo Cardinal Suenens' address (pp. 171 ff.), Lukas Vischer's report to the commission (pp. 200 ff.) and the "Conspectus on Studies to be Carried Out" (pp. 239 ff.) express an attempt to bring Faith and Order work more explicitly into the center of the World Council thinking, a thinking which has been dominated in recent years by items of the secular involvement and ethical action side of the agenda. The same

theme was also studied in separate sections. Here discussion—all too briefly reported in pp. 190ff.—revolved around justice in society, encounter with non-Christian religions, the struggle against racism, the handicapped in society, and differences in culture. The issues selected are examined in the light of the constitutional purpose of the Faith and Order Commission, and conversely, in each case the question is asked how our common understanding of the unity of the church could be illuminated, sharpened and challenged by our experience of situations where human individuals are divided on such bases as social commitment, race, and cultural differences.

Many will regard the conclusions reached at Louvain less as a new theme than as a new aspect or a new viewpoint from which to examine Faith and Order's historic task. There remains, however, little clarification, if any, of the habitual terminology, such as the distinction between unity and mission, church and world, unity and diversity, doctrine and ethics, and the notion of the "boundaries of the church." The value of the book under discussion lies in the way it brings together the issues which confront the churches today, and in the tentative assessment made by the Faith and Order Commission at the Louvain meeting. While the purposes and structures of the World Council of Churches are being progressively revised, Faith and Order seems convinced that it should intensify its involvement in a theology of life and action. Whatever path it will eventually choose, the Louvain meeting will probably be memorable for the courage with which the Commission faced the questions of its future.

Andrews University

RAOUL DEDEREN

Gasque, W. Ward, and Ralph P. Martin, eds. *Apostolic History and the Gospel*. Biblical and Historical Essays Presented to F. F. Bruce on his 60th Birthday. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1970. 378 pp., 1 Plate. \$7.95.

These collected essays presented to F. F. Bruce on his 60th birthday provide a fitting tribute to a great biblical scholar. The volume opens with an impressive *Tabula Gratulatoria* and continues with a statement of appreciation by G. C. D. Howley which provides insight into the personal and professional life of Bruce. Next there is a selected bibliography of his writings, the 14 pages of which demonstrate his phenomenal literary output.

The 24 essays themselves are arranged into three parts according to subject. Nine are related to Acts, twelve to Paul, and three are on miscellaneous matters. Part I begins with an article by E. M. Blaiklock, "The Acts of the Apostles as a Document of First Century History," in which he deplores the little use made of NT documents as reliable historical sources and even argues for Luke's narrative being written in the early 60's A.D. A. J. B. Higgins, "The Preface to Luke and the Kerygma in Acts," argues that Luke's preface was intended also for Acts, and that Acts, like the Gospels, is susceptible to form-critical analysis. I. Howard Marshall, "The Resurrection in the Acts of the Apostles," reasons that the main lines of Luke's resurrection account are dependent on primitive theology and that