

Given his presuppositions, the author demonstrates a disciplined methodology and a brilliant speculative mind. He sifts his material with careful discretion. He is aware of the danger but the necessity of circular reasoning in order to reconstruct the history of the period. Disagreement will come over the question of the authenticity and reliability of the sources. He considers the Twelve a later creation "as the symbolic representation of the nature of the church as God's people of the end-time" (p. 56). The Hellenists (Acts 6) precipitated the Gentile mission and through their influence and teaching not only Gentiles but Jewish Christians even before Paul's conversion no longer observed the law. Conservatives will tend to accept much more than Conzelmann does. Nevertheless, all will find much in the book that is fertile and provocative.

In several places throughout the book, the author discusses the relationship between faith and its historical forms and his perceptive statements regarding this continuing problem are much appreciated (pp. 72, 74, 123-125).

There are two helpful appendices. The first deals with persons who lived during this period and the other is a collection of sources. A short bibliography is included as well as two indexes, one of passages and another of persons and subjects.

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Dulles, Avery, S. J. *Models of the Church*. Garden City, N.Y.: Doubleday, 1974. 216 pp. \$6.95.

Models of the Church is a balanced analysis of some of the major approaches in contemporary ecclesiology. Written from a Roman Catholic point of view it explores five "basic models of the Church that have arisen in history as a result of the differing points of view or horizons of believers and theologians of different ages and cultures." Dulles' thesis is that instead of some super model, some absolute best image, we ought to find a way of incorporating the major affirmations of each ecclesiological type without carrying over its distinctive liabilities.

Dulles devotes a chapter to each of the five models he has retained: Church as institution, as mystical communion, as sacrament, as herald, and as servant. Each model is presented with some assessment of its respective strengths and weaknesses. Then, in five additional chapters the author shows how the various models lead to diverse positions regarding acute problems in contemporary theology: eschatology, the characteristics of the true Church, ecumenism, the ministry, and divine revelation. Finally, in a reflective overview, an attempt is made to summarize the values and limitations of each model.

Dulles does not consider every model of equal worth nor that any single model can satisfactorily express the mystery of the Church. Since one's critique and choice of models already presuppose a certain understanding of the realities of faith, he suggests more objective criteria for their evaluation: their basis in Scripture and in Christian tradition, their capacity to give

church members a sense of their corporate identity and mission, their fruitfulness in enabling Christian believers to relate successfully to other religious traditions, etc. On the basis of these criteria, Dulles shows slight partiality for the sacramental model and reserves most of his criticism for the institutional type, which, "by itself, tends to become rigid, doctrinaire, and conformist." Although the future forms of the Church lie beyond his power to foresee, the eminent Jesuit deems it safe to predict "that the analogues and paradigms discussed in this book will retain their significance for ecclesiology through many generations to come."

There is little with which to take issue in this volume with its fair and even-handed presentation of the issues. I am not convinced, however, that Dulles has accurately represented the views of some contemporary theologians on the problem of how the Church and the Kingdom of God relate to each other. I think, for instance, that Fr. Richard P. McBrien retains more of the element of divine initiative in the coming of the kingdom than Dulles seems willing to concede.

Granting the author's reluctance to provide us with a super model, I wish, however, that he would have devoted more space to a theological diagnosis of the current trends precipitating the apparent decline of the Catholic ecclesiological reform movement that followed in the aftermath of Vatican Council II. The reader would have benefited, for instance, from a coherent and sustained critique of *Mysterium Ecclesiae* of the summer of 1973, showing, as Dulles did in his *America* article of August of the same year, how this new Vatican statement reflects some of the least commendable elements of the old institutional ecclesiology.

Although it breaks little new ground, *Models of the Church* is excellent in categorizing and criticizing existing ecclesiological types. Its 275 footnotes and almost flawless typography—the reviewer noticed only one error, a mistaken usage of the French, on p. 182—enrich the value of this welcome addition to the survey literature in ecclesiology now available for seminary and college courses.

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Eberhardt, Walter. *Reformation und Gegenreformation*. Berlin: Gemeinschaft der Siebenten-Tags-Adventisten, 1973. 696 pp.

This book, in nineteen chapters of main text (pp. 7-366), gives a rather comprehensive overview of the Reformation period. The material is competently handled, and a fair amount of detailed information is provided. As might be expected, Luther and the German Reformation receive rather substantial treatment. Various other segments of the Reformation are amply treated as well, though the attention given to the Reformation in England seems to be a bit on the scant side. The Anabaptists, altogether too often neglected, deservedly receive more than the usual amount of attention that would be expected in a volume of this size. Even the fact that some among the Anabaptists observed the seventh-day Sabbath is duly noted, although the basic