

muß; im Text richtig: Hinduismus und Buddhismus. — Die Zeittafeln sind umfangreich, sorgfältig und übersichtlich.

Die beiden Bände bieten in der Tat „Zusammenfassung und Grundlage für weitere Forschung“ (3, XXXII) und lassen erkennen, wieviel mühsame Kleinarbeit getan werden muß, um ein mittelbares Ergebnis zu finden, was ausgesprochen zu sehen die Verfasser sicherlich mit in den Dank einzubeziehen bereit sind, auf den sie Anspruch haben.

Münster (14. 5. 1968)

Antweiler

VERSCHIEDENES

Brosseder, Johannes: *Ökumenische Theologie*. Geschichte — Probleme (= Theol. Fragen heute, 10) Hueber/München 1967; 169 S., DM 5,80.

This rather slim paperback, a fruit of the author's work as an associate of the *Institut für Ökumenische Theologie* at the University of Munich, fulfills the purpose for which it was written: to be an introduction to ecumenical studies. Therefore, the author does not delve into his subject extensively or intensively; but treats with marked brevity points of greater consequence in this very new and significant field. The book is rather a digest of the essence of several indispensable works, which are duly cited by the author in the footnotes — a tribute to his honesty, and an aid to further and deeper study.

The historian will find this introduction helpful, since the first ninety-eight pages are devoted to a history of the various attempts of dialogue (or lack of it) between Catholic and Protestant theologians and polemicists, which have marked the different stages of the relationship between the Churches since the Reformation. The theologian will be interested in the second part of the book (seventy-one pages), in which the author gives the reflections of various theologians about the nature, inclusiveness, and importance of ecumenical theology, an area which requires, and very probably will receive much attention from theologians in the years to come.

It would, of course, be unjust to stress the many lacunae in the historical, and the incompleteness of the theological section, since the author of a book of pocketbook size must make a rigorous selection of the things to be included and those to be omitted. Under the demands of such conditions, the present author has done an admirable job. The book, however, is not for the professional historian of the ecumenical movement, nor for the professional ecumenical theologian; but it is definitely a book for the beginner, who with the outline here presented may initiate his study of ecumenism most profitably.

Esopus, New York

Carl Hoegerl, C.SS.R.

van de Pol, W. H.: *Het Anglikanisme in œcumenisch perspectief*. Romen & Zonen/Roermond 1962; 297 p., gld. 16,25.

W. VAN DE POL ist eine der fesselndsten Persönlichkeiten im heutigen Katholizismus der Niederlande. Er wurde 1897 in der *Nederlandse Hervormde Kerk* getauft. Es ist jedoch typisch, daß er sich 1919 durch einen anglikanischen Bischof firmen ließ, ohne seine Mitgliedschaft in der *Nederlandse Hervormde Kerk* preiszugeben. Er studierte und dozierte eine Reihe von Jahren soziale Geogra-