

is particularly touching. The work addresses a neglected area of Irish and American Catholic studies and on that ground alone deserves a wide audience.

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Ernst Troeltsch. *Briefe III (1905–1915): Kritische Gesamtausgabe Band 20*. Edited by Friedrich Wilhelm Graf in Collaboration with Harald Haury. Boston, MA: de Gruyter, 2016. Pp. xvii + 889. \$321.

This is the third volume of the projected four volumes of the *Ernst Troeltsch Kritische Gesamtausgabe* which will be devoted to the correspondence of Ernst Troeltsch. This volume covers the decade between 1905 and 1915, which was a time of many significant changes in Troeltsch's life in terms of academic discipline, of location, and of family life.

T. married Marta Fick in 1901 but the marriage was initially not a particularly happy one because Marta suffered from numerous physical ailments and depression. These increased after the unexpected death of Marta's mother in 1904 and T.'s correspondence during the early years of this period contains numerous references to Marta's lack of well-being. Although she appeared much improved after her stays at sanatoriums, there were frequent setbacks. A major turning point for the better for T. and his wife apparently occurred during the spring of 1907; T. wrote that Marta was "essentially healthy" and he "felt extraordinarily happy"—it seemed to him that "it is a new life" (215). But, their biggest sorrow continued to be that they could not conceive a child. That finally changed in 1913. T. wrote in late July that he could not leave Marta alone because she was pregnant, but depressed, and that they expected the baby sometime soon. The baby arrived in late August, and T. wrote that he was extraordinarily happy about the boy.

In 1906 T. was well integrated in the theology faculty at Heidelberg University. Deacon of that Faculty, he was renowned for speeches and for his writings, especially *Protestantisches Christentum und Kirche in der Neuzeit* (1906). By 1915 T. was no longer at Heidelberg, but at Berlin, no longer part of a theological faculty, but now in philosophy. He had wanted to move to Berlin a number of years before, but the conservatives at the university were able to deny him a position. In the summer of 1914 T.'s supporters, who included Adolf Harnack, were more persuasive, and T. and his family moved to Berlin in the late spring of 1915, which is when this volume of letters ends.

During this decade, T. held a variety of academic roles and was active in regional politics. Not only was he Deacon of the theological faculty twice (1904–1905 and 1910–1911) but he also held the position of Pro-Rector of Heidelberg University (1906–1907). He was a member of the Baden parliament and later participated in Heidelberg politics, but often he was unable to attend meetings because of ill health or other pressing commitments. In his letters, T. frequently complained about being overworked. As editor for the "dogmatic" section of *Die Religion in Geschichte und*

Gegenwart T. was not only responsible for overseeing numerous entries, but wrote almost thirty of them himself. It is also during this time that he wrote his “thick book” (almost 1000 pages) *Die Soziallehren der christlichen Kirchen und Gruppen* and revised both *Protestantisches Christentums und Kirche in der Neuzeit* and *Die Absolutheit des Christentums und die Religionsgeschichte* as second editions (1906–1909 and 1902–1912). There were essays on theological and philosophical matters, including “Die Bedeutung des Protestantismus für die Entstehung der modernen Welt” (1906), “Schleiermacher und die Kirche” (1910), and “Logos und Mythos in Theologie und Religionsgeschichte” (1913). During this decade, T. also published seventy-two book reviews. Finally, when the war broke out in August 1914, T. devoted much of his time to writing and speaking about Germany’s culture and values in relation to its enemies. Given this incredible workload, it is readily understandable that T. felt overburdened; it is less so that he never seemed to estimate how long it would take to finish a project. To offer two examples: in December 1908, he wrote that he expected to finish *Soziallehren* by the summer but it was not completed until the end of 1911; and in January 1913 he wrote that he expected to complete his writings on historicism in “one or two years,” but *Der Historismus und seine Probleme* would not be finished until 1921.

There are surprisingly few references to T.’s interest in sociology in his letters, although he was a founding member of the *Deutsche Gesellschaft für Soziologie* and at its first meeting in October of 1910 he had given a well-received speech. There are a number of references to his massive *Soziallehren* but even more to his slim *Augustin* volume. This is an observation and not a complaint—indeed one would be hard-pressed to find fault with this volume. Anyone interested in T.’s remarkably multifaceted life should read this correspondence.

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The Essential Writings of Bernard Cooke: A Narrative Theology of Church, Sacrament, and Ministry. By Bernard Cooke with Bruce T. Morrill. Foreword by Elizabeth A. Johnson. New York, NY: Paulist, 2016. Pp. xvi + 239. \$27.95.

As Elizabeth Johnson acknowledges in her brief Foreword, Bernard Cooke (1922–2013), was one of the “notable figures” (vii) on the theological scene as American theology came of age in the 1960s. His writings spanned five decades and ranged from essays on theological method to his important contributions to the theology of ministry and office in the church. Cooke received the Catholic Theological Society of America’s prestigious John Courtney Murray Award in 1978, and served as its president in 1983.

This collection of Cooke’s “essential writings” has been assembled and edited as what surely is a labor of love by his former student and good friend Bruce T. Morrill, SJ. M. has fashioned a book that is true to its subtitle: a narrative theology of church,