

Heinrich Denifle (1844–1905): Un savant dominicain entre Graz, Rome et Paris. Edited by Andreas Sohn, Jacques Verger, Michel Zink. Paris, France: Académie des Inscriptions et Belles-Lettres, 2015. Pp. 301. €40.

Many scholars, especially historians, recognize the name Denifle; few know much about the man. The present volume supplies for this want. The editors have collected materials from a colloquium held in 2012 at the Académie des Inscriptions et Belles-Lettres. Paris befits a celebration of this Dominican priest born under Austro-Hungarian imperial rule. His expansive scholarly interests place Denifle among the best of European intellectuals. He in fact died traveling from Rome to Cambridge to receive there an honorary doctorate. At the same time, his best known and “lasting” (113) work remains the *Chartularium Universitatis Parisiensis*. Denifle was a Francophile.

The volume, which contains essays in both French and German, deserves high praise. Though a collection, the editors have succeeded in producing an ordered presentation of their materials. The last such effort, apart from encyclopedia articles, appeared in 1905 when M. Grabmann wrote a short appreciation of Denifle. We now possess a comprehensive and up-to-date account of both Denifle the man and his far-ranging work. To cite a few of his accomplishments: Denifle rescued Meister Eckhart from being considered as the morning star of German Romanticism; he documented the desolation that the Hundred Years’ War brought to the Catholic Church in France—a project that captured his attention while he was examining 300 “in-folio volumes” (224) for his massive study of official papers associated with the Paris university; and he also unearthed the early life of Martin Luther. The essays maintain an overall balanced approach to Denifle’s ecumenical sensitivities, even though this nineteenth-century scholar embodies outlooks proper to the period before the Second Vatican Council.

Of note, N. Gorochoff’s contribution examines Denifle’s work in the Vatican library and archives. Her research honors the scientific style of the man whom this volume commemorates. Likewise, T. Kouamé’s exhaustive study of Parisian archives mirrors Denifle’s passion for returning to the sources.

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The Prophetic Church: History and Doctrinal Development in John Henry Newman and Yves Congar. By Andrew Meszaros. Oxford, UK: Oxford University Press, 2016. Pp. xiii + 268. \$99.

Meszaros investigates how theology can account for the fact that revealed doctrines rely on historical and human contingencies. His main interlocutors are Newman and Congar; both are possibly the premier examples of how theologians can be historically conscious but nevertheless avoid the naïve historicism that is so widespread today (13).

What fascinated Congar in Newman’s work was that he was truly modern: that is that he paid attention to the discovery of the subjective as well as to history and