

the Church' (p. 283), though Dr Küng has to admit that this claim is not unambiguously laid aside by Vatican II.

Catholicity is here expounded in terms of being one with the entire people of God. It is historically, not dogmatically, that Dr Küng speaks of a mother and daughter relationship between the Roman Catholic Church and others. Yet it is by no means clear that the Churches of the East are even in this sense daughters. Is not the Church of the West for them an errant and hitherto arrogant sister?

Those of other Churches will rejoice in the exposition of the Church's holiness as a setting apart for God's service and of its apostolicity as the following by the whole Church of the faith and confession of the apostles.

So Dr Küng comes to 'the source of infection' (his own phrase on p. 311) in ecumenical relations, the understanding of the external constitution of this one, holy, catholic and apostolic Church, and of ecclesiastical office in it. Some very useful 'disinfecting' is done by a study of the New Testament conception of the high priesthood of Christ and the consequent priesthood of all believers, with an insistence on 'ministry' as the right descriptive word for all ecclesiastical office. It is the glorified Lord who creates and sustains pastoral ministries. The awareness of this action of the Lord makes it possible for Catholics to open up questions about the action of the Spirit in ordinations outside the chain of laying on of hands.

If such questions can be raised, what of the papacy? Fully aware of the exegetical and historical problems, Dr Küng urges that a Petrine primacy is at least not contrary to Scripture and that if it can be seen as a real service, a real ministry to the Church, then the historical problems become secondary. The popes of Vatican II show by 'an evangelical renunciation of spiritual power' (p. 472) a return to a primacy of service. This can be furthered under the principle of 'subsidiarity', namely that things which smaller and lower

bodies and authorities can do should not be taken over by higher bodies. This principle might even pave the way for a renewed fellowship with national Churches enjoying an autonomous order but recognizing a pastoral primacy of the Petrine ministry as the supreme court of appeal.

From all this there emerges the fact, the exciting fact, that there really is an ecumenical consensus on the Church, a consensus which Catholic readers may be assured underlies the various schemes of union now under discussion, and which Protestant readers should note is 'free from doctrinal or moral error' according to the *Nihil obstat* and *Imprimatur*. The consensus is strongest in the account of the Church's origins, most under strain is discussion of the Petrine ministry; yet even there a way forward can be glimpsed.

But when all has been so finely and constructively said, a Protestant reviewer is left with two major problems. The first can be put in words of Karl Barth about Dr Küng's earlier book, *Justification*—'the problem is whether what you have presented here really represents the teaching of your Church' and in particular the teaching accepted by conservatives and reformers together in the *De Ecclesia* of Vatican II. There is, for instance, no reference to the Mariology of Chapter VIII in the *De Ecclesia* and the index of this book does not mention the Virgin Mary at all.

Secondly, there is the assertion in the Epilogue that the new situation of the Church as it has to live in a secular world, though it challenges theology as a whole, 'does not primarily concern ecclesiology' (p. 483). Dr Küng bids the Church do everthing 'with windows open to the street' (p. 487)—but the question the world is asking is why we are inside the building at all. This is a book, a fine book, for Christians; we must hope for another which addresses the *oekumene* in its widest sense, 'the whole inhabited earth'.

MARTIN H. CRESSEY

NEWMAN ON JUSTIFICATION, by Thomas L. Sheridan, S.J. *Alba House, New York, 1967*. 265 pp. 52s. 6d.

This book is the result of the author's doctoral studies at the Institut Catholique in Paris and research on Newman in the archives of the Oratory at Birmingham between 1962 and 1965. In it, Fr Sheridan gives us what he describes as a 'theological biography' of Newman which roughly spans the years 1816 to 1838 when Newman published his *Lectures*

on Justification. These years are of great importance for an understanding of Newman since they cover his conversion to Evangelicalism under the influence of men like Walter Mayers and Thomas Scott and his development from that position to a state of mind which, apart from *Tract 90*, is best represented by the *Lectures on Justification*. This was the period not

only of the formation of Newman the intellectual and the theologian, but of marked doctrinal and spiritual change from a Calvinist Evangelical to a committed Tractarian. Not that it could really be said that Newman repudiated his Evangelicalism; rather, as Fr Sheridan shows, did he give it another dimension which corrected and enlarged it.

Although it would not be true to say that the problem of Justification was Newman's central interest if we consider his life and writings as a whole, yet it is natural that during these years it should occupy so much of his time and attention. It was, after all, the central doctrinal issue of the Reformation, and related to it are such doctrines as Baptismal Regeneration, Sanctification and Faith and Works. During this period, we see Newman returning time and time again to those problems in his sermons, correspondence and public writings. His dissatisfaction with the Evangelical position was balanced by his sense of the justness of some of the Reformers' criticisms of the older view, so that we get from this period sermons and writings which are amongst the finest he ever penned. What he had to say on these matters is important, therefore, not just for what we learn about Newman, but as a contribution on theological matters which still divide the Christian world. *Lectures on Justification* and *An Essay on the Development of Christian Doctrine* must surely rank as two of the greatest contributions to theological and ecumenical debate.

In the *Lectures* we find both a resolution of Newman's own theological difficulties about the central Evangelical tenets and an attempt to provide a middle position between the Reformed and Roman positions on Justification, Baptismal Regeneration and related doctrines. Newman was quick to see that what one says about Justification, precisely because this doctrine attempts to determine man's status before God, affects what we say on all

other matters to do with the Atonement. In so far as this work is a polemic, it is a work of its time aimed mainly at the extreme exponents of the Reformed position in England, but it transcends this in showing that there is a real possibility of the two positions meeting. Kung in his own book on Barth's doctrine of Justification, acknowledges Newman's insight here and tried to develop it.

In this brilliant and comprehensive study, Fr Sheridan follows through the development of Newman's thought with a clarity and detail which also makes exciting reading—a rare quality in theological works! He shows not only the debt that the Tractarians and Newman in particular owed to the Evangelicals but also how close they were doctrinally on a number of important issues so that many of the positions which Newman held can be seen very much as a development rather than a rejection of his previous Evangelical convictions. Fr Sheridan's work is of especial value not just for unravelling the sometimes tortuous strands of Newman's own thought, but also for the wealth of documentation that he gives. He quotes or refers to a large number of Newman's published works of the period but also to many unpublished writings belonging to the Oratory archives which are most illuminating and helpful. The work of sifting through these must have been arduous but it has been done with skill and an eye for relevance. For this, all those interested in Newman will be most grateful. As Fr Sheridan himself admits, there is still a great deal to be done not least upon the *Lectures* themselves, but Fr Sheridan has given us a comprehensive and scholarly introduction to a fascinating area of Newman's thought. His treatment is marred by only one defect, and that is the complete absence of an index of any sort. In a work of this kind, this is quite inexcusable. It is to be hoped that this omission will be put right in future editions.

MERVYN DAVIES

THE SECOND VATICAN COUNCIL: STUDIES BY EIGHT ANGLICAN OBSERVERS, edited by Bernard C. Pawley. *Oxford University Press, London, 1967.* 262 pp. Paper. 21s.

OUR DIALOGUE WITH ROME: THE SECOND VATICAN COUNCIL AND AFTER, by George B. Caird. *Oxford University Press, London, 1967.* 93 pp. Paper. 7s. 6d.

It is only today that we can even begin to grasp Second Vatican Council as a phenomenon possessed of a certain unity. In the midst of the debate which raged both inside and outside the Council hall, it was difficult to see beyond isolated issues. Now, in retrospect, we can begin to put the pieces into proper perspective,

and if we cannot yet assess the results of the Council, we can at least have some idea of the course it has charted. These two works make a worthy contribution to this 'second look' at Vatican II by helping Roman Catholics see themselves as others see them in this post-Conciliar age.