

the text itself and so belongs to the literal sense. Tyndale says as much too and only says what Aquinas would have said. Nor was Wyclif saying any more than Aquinas when he asserted that the *vis vocis* makes it possible for the literal sense to carry a probative force which the spiritual is unable to carry.

The author draws attention to various refinements of exegesis derived from applications of the linguistic arts. Perhaps unintentionally, the impression is given that speculative grammar was something other than grammar based on Donatus and Priscian (p. 53). Apart from the short-lived vogue of modism in Paris at the turn of the thirteenth century, there was a continuing tradition of speculative grammar with precisely that textual basis: the *Barbarismus Donati* was the usual context for discussion of figurative language, *Priscianus maior* for modes of signification, *Priscianus minor* for a kind of logical syntax. Also a reader might suppose after the genuine novelties of the *Logica modernorum* that there was something new in Walter Burley's talk of the copula as a 'third party' in the sentence (p. 57). In fact this is simply the language of Aristotle's *De interpretatione* in the Latin dress it was given by Boethius. Elsewhere the treatment is open to similar misunderstandings when later medievals are chosen to represent positions inherited from more influential predecessors.

Finally with regard to the practice of exegesis there is a tendency to underestimate familiarity with the Scriptures as a whole in the Middle Ages. Anyone who has seen those eminently portable friars' Bibles that have survived in Oxford should take a more sanguine view of the accessibility of the text. Care about the quality of the Latin text is also well attested even if few had the concern of a Roger Bacon for the Hebrew and Greek. The whole story of the friars and the vernacular is not there in the ordination of the 1242 General Chapter of the Dominicans that forbade translations from the Latin of sermons, collations and other sacred writings (p. 82), probably in an effort to curb an activity that had already begun and certainly continued, leading to versions in French, Catalan, Castilian, German and Armenian.

While the developed educational system of the friars, in which biblical studies had a large place, is outlined, the attribution of a commentary on the whole Bible to Hugh of St Cher (p. 96) needs some qualification. Like the concordance this appears to have been a collaborative enterprise, and in the case of the Apocalypse Robert Lerner has uncovered divergent styles in two commentaries passing under Hugh's name. The picture of university training is also blurred at points. The bachelor's determinations were simply an anticipation of a role regularly performed after disputations as a master when he had incepted. The collegiate system, from which Wyclif profited at Oxford (p. 93), had its origin in Paris and its counterparts elsewhere in Europe, as at Louvain although, as at Oxford, it only provided for an elite minority of masters and students in the Middle Ages. Despite an extended discussion the limits the systematic theological approach of the medieval question literature imposed on the use of the Bible do not emerge as clearly as they should.

This little book may stimulate interest, but the subject deserves a more methodical and sustained treatment.

OSMUND LEWRY OP

VATICAN II BY THOSE WHO WERE THERE edited by Alberic Stacpoole O.S.B.
Geoffrey Chapman, 1986, Pp. 365. £15.00.

People who were at the Council—and I include myself, who just scraped in for the final session—are a bit like old desert rats, for ever reliving the campaigns of yesteryear. Restaurants like Marcello's in the Borgo Pio, though the owner has changed and the prices are absurdly inflated, can still release moments of nostalgia for the diminishing band of veterans. Fr Alberic had the idea of gathering some of them together before they pass away. Bishop Christopher Butler's hope in one of the two prefaces (the other is by Cardinal

Joseph Bernardin) that 'the extraordinary Synod will confirm the Council's *Aggiornamento*' rather gives the game away. This book was intended to coincide with the twenty years after Vatican II celebrated by the Synod.

But that timing does not really matter. For this Extraordinary Synod could not add or take away anything from the Council. The curious notion that it should 'verify' the Council failed because no one managed to define in what this 'verification' consisted. So Fr Alberic's book stands independently of its occasion.

At the same time it is a very odd compilation. Using the private papers of Archbishop Ullathorne, Cuthbert Butler wrote the history of Vatican I (which only earned this title when Vatican II was announced). This book suggests that Fr Alberic, using the papers of Bishop Christopher Butler, wanted to emulate him but couldn't quite make it. So what we have is not a history of Vatican II but raw materials towards its history. This is the Maurist conception of history. A document is a document is a document. When in doubt, put it in. The result is a profound sense of unevenness.

But there are some collector's items. Remember "Tommy" Holland, sometime Bishop of Salford? His memories of the Council are of a clerical club methodically devoted to gastronomy. Here he is sampling Europe: 'Let me honour at this point the foresight of the Belgian seminarists. Each year of their progress adds (or added?) to their personal bin in the vintner's cellars ones or two chosen *crus* apt for long laying-down. When at last they got their own place, hospitality is (or was) assured for their guests on the noblest scale. So it was in the pine-woods that summer's day. "Mil" demanded the driver's right to a siesta. We stretched our legs on a soft upward path of pine-needles. We arrived at a huge Bavarian Convent for late evening Mass followed by dinner. It was my introduction to haunches of venison impaled with miniature models of the parent-beast' (p. 57).

'Mil' turns out to be Emile-Joseph de Smedt, once Bishop of Bruges and the man who denounced 'triumphalism, clericalism and juridicism' on December 2, 1962, during the first session of the Council. The nugget of historical information contained herein is that de Smedt, according to Holland, thought up the word 'triumphalism' while shaving that very morning and had not cleared his speech with Cardinal Augustin Bea, President of the Secretariat for Christian Unity (p. 55).

Frankly, I take leave to doubt this, all the more willingly that on p. 66 my account of the origins of the Secretariat for Christian Unity is challenged. The official version (which I followed) is that Archbishop Lorenz Jaeger of Paderborn put the idea to Bea who in turn put it to the Pope. Paulist Fr Tom Stransky claims that Bea took the initiative and invited Jaeger to make a suggestion which he would subsequently 'receive' with innocent gratitude (pp. 66–7). This fits. It reveals, as Stransky says, 'how Bea's four decades of experience of Rome and the Curia would guide us during the eight remaining years of his life'. In other words, he was a wily old boy who knew the score.

Fr Alberic won't allow any such irreverence in his pages. Everything is going swimmingly as top churchmen wisely decide what shall be done. There is no layperson (still less lay woman) in the book—unless one counts the Methodist Albert Outler and Adrian Hastings, whose self-assigned status Fr Alberic skirts around, though he is usually good on 'careers'. In fact, Fr Hastings cannot meet the promise of the title—he was not present at the Council. His excellent chapter on 'how the Council came to Africa' seems to invite others on other parts of the world, but this hope is unfulfilled. Bishop Marcos McGrath's 'A response from Latin America' hardly does justice to the theme.

One layman does indirectly nose his way in. Archbishop Derek Worlock writes on the theme 'Toil in the Lord: the Laity in Vatican II'. He has a sub-heading called 'A Layman's Witness' devoted to Pat Keegan, former YCW international president. Worlock learned he would be a Bishop during the final session of the Council. Ottaviani was frightfully pleased about this. The Archbishop narrates: 'I bowed to the Proto-Deacon (Ottaviani), gathered up my papers and left the hall. Then in the corridors of the Vatican to the astonishment of

the onlooking guards, Patrick (Keegan) and I hugged one another, not in pride but in sheer excitement at what lay ahead of us, layman and bishop, together' (p. 254).

Archbishop Worlock has gone on to do many good things in Liverpool. For the reaction of other English Bishops to the Council, one cannot do better than quote Bishop Augustine ('Gus') Harris, who became auxiliary in Liverpool just after the Council ended in December 1965. Though he failed to produce a chapter, he wrote a letter which throws considerable light on the mood of the bishops at the time: 'The late Bishop Ellis of Nottingham, a very dedicated pastor, told me that many bishops were bewildered by what the Holy Spirit was doing through them. He told me of bishops who had questioned their own response to the working of the Holy Spirit. He mentioned some bishops who were physically ill as a result of the tensions' (pp. 2–3) Translate: the Bishop of Nottingham had not the faintest idea of what was going on.

The then Bishop of Lancaster, Brian Charles Foley, contributes a chapter called 'A Voice for the Priesthood' which breathes a different spirit. Though largely an account of his own contributions to the debates on the priestly ministry, at least he tried to understand what the fuzzy-wuzzies and assorted wogs were saying. But our lads don't do very well on the whole. Foley incidentally reveals that they spent their time between 4 and 6 p.m. in the library of the English College listening to carefully selected *periti*. That is when they should have been out and about listening to Hans Küng (who appears briefly *in persona*) and others who made the Council one enormous unending theological seminar.

There are some excellent pieces in the book, designed for some learned *Festschrift*. The most important are the contributions of Herbert Vorgrimler on Karl Rahner's slow return to conciliar respectability and George H. Tavard's careful account (based on private documents, of how *communicatio in sacris* was treated in the Council.

It is useful to have translated the Cardinal Suenens' article in *La Nouvelle Revue Théologique* on Giovanni Battista Montini's insistence on a 'plan' for the Council only one week after it began. It is a good idea to be told by Tom Stransky that Archbishop Geoffrey Fisher did meet Bea in 1961 (p. 86). Though grateful for the reliance on my biography of John XXIII, I am disconcerted that on p. 236 Fr Alberic assigns his coronation Mass to 1959 (stet 1958) and says that the famous phrase Pope John used with the Jews, 'I am your brother Joseph', was uttered on that occasion.

There are three Dominican contributions. Fr Marie-Dominique Chenu concludes his three pages with a quotation from *Redemptor Hominis*: 'Man, actual man, is the way of the Church'. 'For more than a century, we have been told the opposite!' exclaims the patriarch, who may live to see his century. The two Fr Yves Congar pieces have both appeared before, though not in English. 'Moving towards a pilgrim Church', first given at the Paul VI Colloquium in Rome in 1980, is a useful antidote to those who claim that Chapter 2 of *Lumen Gentium* on the People of God should be squeezed between the 'mystery' of chapter 1 and the 'hierarchical Church' of chapter 3. It is Congar, too, who concludes the volume with a 1979 lecture called here 'A last look at the Council'. Those who knew his passion for *fiches* will appreciate that the last word of the whole volume is a quotation from one Italo Mancini who said: 'The success of the Council of Trent can be attributed largely to the work of the religious congregations that followed it. Similarly, the success of the change of course initiated by Vatican II will depend on whether the basic communities (communautés de base) which make Christian love visible do flourish and grow'. Discuss. And what are we doing about it?

PETER HEBBLETHWAITE