

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.

The first of these constitute what the editor calls the 'unofficial report' of the Anglican observers. It comprises an introduction by Canon Pawley, who was the Roman representative of the English Archbishops throughout the Council period, and commentaries on the more important documents by distinguished churchmen from various parts of the Anglican Communion: Professor Grant on Revelation; Professor Fairweather on the Church; the Bishop of Ripon on the Ministry; Professor Root on Ecumenism and non-Christian Religions; Professor Shepherd on the Liturgy; Professor Wolf on Religious Liberty; and Canon Findlow on the Church in the Modern World. Generally the authors provide a good appreciation of both the contents and the background of the decrees. As in any collection of this kind, however, the quality of the individual contributions varies considerably, and one or two of the writers fail to do much more than catalogue the contents of the documents with which they deal.

The central concern of the essays is ecclesiological, with much attention being given to Rome's new attitude to other Churches. Both Professor Root and Professor Fairweather warn that too much weight should not be attached to the Council's statement that the one and only Church *subsists* in the Catholic Church as if this allowed a distinction between the Church of God and the visible Roman Communion (although Professor Wolf is more optimistic). In any case, no one would pretend that Rome has resolved the apparent dilemma of 'Churches' existing outside 'the Church', or that it has even begun to do so. But with the replacement of an institutional ecclesiology by a sacramental one, there has come the recognition that the ecclesial life of other communions must take its place alongside the doctrine of 'the one true Church' as an essential element in any solution. What concrete results this change will bring, only the future can tell. But at least there is confidence that an important first step has been taken.

Although Dr Caird, who was also an observer at the Council, writes from a tradition which

occupies a very different place on the ecclesiastical spectrum, his Congregational Lectures for 1966 are no less fair, friendly, and thoroughly frank. He is not unaware of the special problems inherent in the Roman tradition, nor is he unappreciative of what it attempts to offer. Would that Roman Catholics, for example, placed as much emphasis as he does on the role of infallibility in safeguarding both the sufficiency of God's revelation and the confidence that the Spirit will always lead the Church to truth. Dr Caird also signals the great strides made by Vatican II, although he does not hesitate to criticize it where it fails to live up to its own norms.

From a Congregationalist viewpoint, the understanding of the Church as the gathering of the People of God, the teaching on the Priesthood of all the faithful, and the new awareness of the realization of the Church in the local liturgical community were particularly welcome fruits of the Council. Dr Caird has some reservations, however, about its conception of authority, especially as regards the still too narrow way in which it links authority and continuity. He demonstrates that sacred history has often shown God to be as manifest in discontinuity as in continuity. He also feels that Rome has paid insufficient attention to the problems of authority—its ambivalent nature, and its constant need of reformation.

Both Dr Caird and the Anglican observers, however, recognize that the Council has only begun the work of reformation in the Roman Church, and not completed it. Indeed, it is noted that even when the Council documents appeared they were already out of date as an adequate reflection of the mind of the Church. For Roman Catholics, the problems of the days and years ahead will not be easy ones. But surely one of the great contributions of Vatican II is that we no longer have to face them alone. If we grasp this opportunity, it may well happen that, to quote Professor Root, 'in our common task of renewing and cleansing we shall find not only our true selves but also the basis of our unity'.

RAYMOND J. LAHEY

REPORT ON THE PARISH REGISTER STATISTICS OF THE CATHOLIC CHURCH IN SCOTLAND 1966, by A. E. C. W. Spencer. *Pastoral Research Centre, Harrow, Middlesex, 1967. 23 pp., with two maps. 3s.*

It was regrettable that the Newman Demographic Survey came to a halt, but some consolation that the Pastoral Research Centre succeeded it. In March 1966 the Scottish

Bishops asked the Centre 'to review and rationalize the statistics of the Catholic Church in Scotland with a view to establishing a system capable of providing the information needed by