

in this chapter there is also a valuable delineation of what he calls 'eschatological history'. What the author is concerned to do here is to study Paul's understanding of the individual Christian, of the Church, and of the cosmos, within the eschatological process which was being realized through gospel preaching and the building up of the Churches Paul had founded. This historical process is a dialectic of death and resurrection through the interpenetration of this age and the age to come. By means of it the eschatological reality of God's eternal saving purpose is being realized, in historical and personal terms, within the risen Lord Jesus Christ. Prof. Barrett sees the Pauline conception as 'delicately balanced, and impossible to express in simple and rigid terms'. He believes that the 'mobile and dynamic' quality of Paul's thought justifies his own Protestant views on the nature of the Church, with its sacraments and ministry. It was later generations which hardened Paul's theology into 'degenerate' dogmatics, we are told. Even the Trinitarian orthodoxy of the early centuries need not necessarily be accepted, if it seems to conflict with our own interpretation of scripture. This doctrinal sclerosis led on one side to the rigid imposition of predestination as a numerical class-distinction within the whole of mankind in need of salvation. On the other side it led, beginning in the Church of the second century, to what Prof. Barrett apparently believes to be Catholic dogma: sacraments which *ex opere operato* guarantee salvation; a ministry of spiritual bureaucrats; a Church which is no longer *in via*, no longer a context for the process of salvation in the world, because it is already the completed fulfilment in time of God's eternal saving purpose—it has attained the ultimate goal. While unequivocally disowning any such doctrines, one may in fact have occasionally met with embryonic tendencies in these directions among some Catholics. If so, let us at least agree that St Paul administers a powerful and salutary corrective.

ROBERT SHARP, O.P.

A STUDY IN ROMANS, by E. Kenneth Lee; S.P.C.K., 21s.

Mr Lee is concerned about the 'mistaken perspective' which the reading of the Epistle to the Romans has suffered since the Reformation, arising from the fact that the teaching of this epistle 'appears at first sight to be too individualistic'. 'In fact, as we shall see,' he says, 'one of the main presuppositions of the epistle is the Church and that the doctrine of justification by faith cannot be understood apart from the Sacraments'. This book by a non-Catholic is, in the main, a useful and orthodox study of the main themes in Romans, set in the context of the whole of St Paul's thought, and from time to time related to the theology of St John. The idea of God's righteousness, which is Paul's central theme in Romans, is described against the background of the law, as embodying God's will for his people, and of the whole complex of the conditions which that righteousness has to satisfy: the universal prevalence of sin, wrath, death, the flesh and Adam. The central point of the epistle is the revelation of God's

righteousness in the sacrifice of Christ, whereby we are delivered from the bondage of sin and the new age is inaugurated. In this single mighty act of God in Christ, in which the whole divine purpose in history is consummated, there is revealed the divine righteousness as including both wrath and love, grace and judgement. The apostle traces the continuity of the divine purpose from the Israelites as God's elect, through the remnant concentrated in the crucified Messiah, and finally to the community of the faithful in the risen Lord. According to Paul, this continuity is provided by the justified faithful in the Church being the heirs of the promise to Abraham, whose faith was accounted righteousness. The law, moreover, prepared men for the gospel of Christ. Being added to the promise without rescinding it, the law gave occasion for sin, brought awareness of it and condemned it, thereby stimulating in man a consciousness of his need for grace. The divine righteousness that is revealed in Christ is a gift of salvation, but not such as can be demanded as of right by God's covenant partners. It is now clear that God's election is a challenge to faith, and not a substitute for it. If salvation as God's free gift to his chosen faithful is his righteousness from its divine aspect, there remains, the other side of the same coin as it were, that same righteousness as the new life of holiness of the justified Christian. Both of these aspects find expression in the sacrament of baptism. Moreover, the new life of faith embraces ethical conduct; 'it is a life which has all its characteristic qualities and virtues present at the precise moment of reconciliation with God in Christ'. The revelation of the divine righteousness at the centre of human history, which is the subject of the letter to the Romans, is the divine response, available universally and perennially, to the spiritual needs of the whole race frustrated and divided by sin.

ROBERT SHARP, O.P.

MAKING THE BUILDING SERVE THE LITURGY, edited by Gilbert Cope; Mowbrays, 15s.

It needs very sound reasons to justify the pain caused to so many when a beloved church is rearranged so as 'better to suit the liturgy'. No wonder, then, that the greater part of this book is concerned more with theology than with architecture. After a preface by the Bishop of Woolwich, and an introduction by Gilbert Cope, J. G. Davis gives us an excellent essay on the nature and meaning of the liturgical movement, its close connection with the advances that have been made in biblical theology and the history of Christian institutions, and its relevance to the Anglican liturgy. The editor discusses the division of clergy from laity, which has so strongly marked the architectural layout of our churches, in relation to the ancient conception of the liturgy as a community action in which each member of the Christian assembly participates according to his special role. The Dean of Gloucester writes on the problems peculiar to the Church of England. George Pace gives guidance to the difficult task of