

How could the apostle have divested himself of the mission which he had received directly from Christ and have handed it over to another apostle or congregation? The transmission to Peter, attested by Mark, Luke and John, carries more weight than the description of certain transitory circumstances which we find in the Acts of the Apostles. Besides all this we would only say that the extinction of Peter's precedence over the Jerusalem congregation appears much more problematic to us than the whole question of the succession of the Primacy. That Cullmann expresses the difficulty in such a way may well show—and we are grateful for it—that the question of the biblical-historical foundation for the continuation of the Petrine office may not be passed over—in spite of basically differing opinions—as something settled in advance.

Although we are not able to see that which divides Catholics and Protestants as Cullmann does, we are grateful to him for his unified presentation of the central problem. All too frequently the ecumenical discussion loses itself in almost endless points of detail. Greater intellectual effort and thoroughness certainly would not harm the friendliness of the discussion. Quite the opposite: courage to face logical consequences, and frankness before every problem, belong together to the scientific expression of that solidarity whose manifestation in active love we so earnestly desire.

### ECUMENICAL SURVEY

OUR Holy Father the Pope has himself said, not very long ago, that to start the Church's drive for unity by discussions and debates would achieve nothing. He was evidently thinking of the Conciliar discussions in which, as some at that time hoped, dissident representatives would take part. Since this is his judgment, the Pope has decreed that the coming Council is to be a domestic affair, aimed at setting our own house in order first, since, as His Holiness has also said, the primary and daily task for Catholics in the pursuit of Christian unity is to seek and perfect all things within ourselves that lead to it, and to dispel the things that divide.

We should not, I think, be wrong in interpreting this pregnant saying to mean that truth unites and error divides; and that unless we *diligently* seek the truth we shall not find its fullness. For truth grows towards fullness in us in proportion to our recognition of it wherever it is to be found; *omne verum a quocunque dicatur a Spiritu Sancto est*. When we fail to recognize truth through our lack of diligence, which is indeed a lack of love, our failure creates the error of misunderstanding, and misunderstanding divides. We are putting obstacles to the work of the Holy Spirit who will lead us into all truth.

And, as Pope John XXIII has pointed out more than once in his public utterances, this activity in searching for truth in others not of our faith is achieved by personal contacts much more than by discussion and debate in large assemblies. It is in friendly intercourse between person and person that truth, wherever it lies, is perceived. The reason for this is that friendship is based upon love and love springs up where truth is recognized. To forward this intercourse between Catholics and non-Catholics the Pope has done two things. He has set up a Secretariate of Unity in connection with the coming Vatican Council, the purpose of which is to establish a constant dialogue of truth, in which Catholics may learn about their separated brethren; what they think and how they think it; why they believe and how their beliefs affect their conduct. In return, through the same agency, non-Catholic Christians may learn to appreciate more deeply the true bearings of Catholic faith and morals. Here is to be found a common meeting point for the emergence of truth on both sides and the dispelling of misconception.

The other thing the Pope has done is graciously to consent to a personal meeting between himself and the Archbishop of Canterbury, who no less graciously proposed it. This was a courtesy meeting but it was also a significant gesture. The importance of it lies not so much in what passed in a single meeting between the two highly placed persons concerned, but in the example it will give and the encouragement to approaches of friendship between Catholics and non-Catholics at every level all the world over. Already I have been told of an Anglican theological college having sent an invitation by their Principal to the students and teachers of a Catholic house of studies for the priesthood (between these establishments there has been hitherto little or no contact), to meet as a body for tea and a friendly football match to commemorate the meeting of Pope and Archbishop. Friendship often begins with small courtesies.

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One of the changes that the Ecumenical Movement has worked and is working in the relationships between separated Christians is the increasing emphasis upon truth-seeking as opposed to controversy dominated by the idea of proving how much one's opponent is in error. This new emphasis does not slur over divergence or belittle the danger of error, but it does aim at recognizing error by first seeking out all the points of contact and agreement that can be discovered. Controversy of what may be called the win-a-victory type has dominated the relationship between Catholics and non-Catholics since the Reformation and still to a large extent does so. The whole emphasis is thrown upon proving the nature of the Church and its authority. Once convinced of that, it is argued, the rest follows and nothing in between is of consequence.

Crucial and basic as the nature of the Church and its authority is, this argument and procedure is one-sided and leads to a grave neglect of the way the human mind grows in the apprehension of truth, in religion as in other matters. It is regarded as unimportant and hardly worthy of notice how other truths in the deposit of faith are often acquired by dissident

Christians one by one, in an itemized way; belief in sacraments and the sacramental life, for instance, a return to the authority of the primitive Church, the growing practice of Confession, faith in the real Presence of Christ in the Eucharist, the realization of the meaning of the sacrifice of the Mass, desire for an authoritative ministry descended in apostolic succession from the early Church, for prayers for the dead, invocation of Saints, devotion to our Lady, a revival of religious vows. All this is the emergence of a Catholic type of life and worship within Protestantism.

It should not be forgotten that the great convert Cardinal Newman came to the Church from Evangelical Protestantism by this process of the itemized acquirement of one doctrine after another, seen as rooted in the life of the 'undivided Church'. His *Apologia* is the account of this process. 'The Fathers made me a Catholic' he can say. Only at long last, after a twelve-year struggle did he finally emerge from his Anglican mind to the recognition of the nature and authority of the Church. Only then was he ready to fall on his knees and beg Father Dominic Barberi to receive him. This was Newman's process, and it has been the process of many subsequent converts, of coming to the true nature and authority of the Church. Why then should it not come in time to be the process of groups both small and large and perhaps in the end even of organized Churches?

For this manifestation is no longer now a sole property of Anglo-Catholicism, the heirs of the Tractarian movement. It is to be found also within Lutheranism in various degrees of progress. An interesting book, *The Riddle of Roman Catholicism*, recently published (Hodder and Stoughton) by Dr Jaroslav Pelikan, a Professor of the Theological Faculty of Chicago University, shows a striking growth of what remains an essentially Lutheran mind towards certain Catholic concepts, a mind almost unwillingly constrained by a sincere and well-informed examination of Catholicism. French Calvinism too shows a similar manifestation exemplified in the Brethren of Taizé, a religious community living, under the three vows, a sacramental type of life, of which the saying or singing of a Divine Office is a characteristic feature finding its centre in the celebration of the Lord's Supper. The same manifestations appear here in England in the Free Churches and in Scottish Presbyterianism. All these movements stem from the influence of ecumenical contacts and the study of history and theology under ecumenical influence. They cannot be dismissed as unimportant, for it is from them that is growing up in many quarters, vaguely and no doubt with many hesitations and reservations, a looking towards Rome, the mother of all the Churches, for guidance.

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We shall publish during the coming year in this Survey communications from correspondents which deal with what our separated brethren are doing amongst themselves to bring about a growth together in truth. The communications will be anonymous, and they will be printed, as they are written, in the idiom of thought of their writers.

Our first communications is from an Anglican correspondent deeply

concerned in the work of the Ecumenical Movement in this country. He writes:

'The need for Anglican Catholics and Evangelicals to come together is increasingly stressed in the Church of England; and in this matter exhortation is often followed by practice. There are not only meetings of theologians holding eirenic discussion at a deeply theological level. There is also the steadily increasing co-operation for example between the two largest missionary societies, the Society for the Propagation of the Gospel and the Church Missionary Society; and on the Evangelical side this is of particular importance because the Church Missionary Society has been in some ways the heart of the Evangelical wing of the Church of England. Another sign of change may be seen in the chapel of St Aidan's College, Birkenhead (for the education of the ministry), recently renovated under the direction of Mr George Pace. The Eucharist is there habitually celebrated in the westward position, facing the people. In view of the place occupied in Anglican history during the last hundred years by controversies about the 'eastward' and the 'north end' positions, this adoption, in a large Evangelical college, of something learned from the Liturgical Movement is of more reconciling importance than might appear at first sight; and the use of the westward position is not confined to St Aidan's, though it cannot yet be said to be common.

'Willingness to break through the old impasse about the position of the celebrant usually accompanies a desire to reach an understanding of the eucharistic sacrifice which is "free from medieval errors", but does not virtually discard the idea of sacrifice. The pace-makers here are the modern Roman Catholic theologians; and they are much studied by Anglican Catholics. Some have held that the Lambeth Conference in 1958 exaggerated the extent to which Anglicans are coming by this road to a closer understanding, but progress has undoubtedly been made. A further source of assistance here is the work of certain Protestant writers, notably M. Max Thurian of Taizé and the late Professor D. M. Baillie of St Andrews.

'It is very desirable that there should be this influence upon us from outside. There would be real dangers in a growing together of Anglicans if this came to imply a growing away from the rest of the Christian world. Some of us are perhaps attracted by a confessionally self-conscious Anglicanism, even by the prospect of an elaboration of specifically Anglican dogma that would enable us (it might be felt) to compete more effectively with the dogmatic systems of other Churches. Others of us would feel that this would be both a disaster and a betrayal, whose results would be not only that we should cease to be a means of communication within the divisions of Christians, a Church of reconciliation, but also that we should be in grave danger of turning back from the quest for the fullness of Christ in his Church into a denominationalism that might well be without depth.

'Anglicans who think in this way are therefore anxious that Anglican Catholics should remain in living touch with Orthodox and Latin

Catholics, and Anglican Evangelicals with other Protestants; and should also foster our own inner understanding and cohesion. This clearly has its bearing on schemes for re-union. Some would wish to press ahead with union with the Free Churches, and never mind about the Catholic world; others not to deal with any until we can deal with all. Others again are coming, I think, to believe that where the Lord the Spirit opens up opportunities, they should be taken, and that we should positively work for such organic unions with Churches on the Reformed side of the Reformation divide, (organic union with Orthodox or Latins being a more remote possibility) provided only and always that these unions be such as to release energies that would make the resulting Church more truly Catholic and more truly Evangelical than any of the uniting bodies. There has been no doubt much sentimentality about the Church of South India; but the secret of the fascination it exercises, often in unlikely quarters which remain deeply critical of some aspects of it, is that the experience of C.S.I. has shown that if God wills and his people are obedient, this kind of thing can happen.'

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There is much here that will puzzle Catholics, much that could only come from one who believes, as we Catholics do not, that the Church Christ founded can be, and is now, a divided entity, speaking with many and sometimes contradictory voices. Yet there is also here a deep desire to grow in truth; and we Catholics, who possess the Truth by our incorporation in the True Church, which alone possesses it fully, can never imagine that we as members of it are in any way exempt from growing ourselves to an ever deeper apprehension of that fullness under the influence of its living power.

HENRY ST JOHN

### SPANISH CHRONICLE

**E**VEN a cursory glance at recent Spanish reviews and periodicals will show how very encouraging is the range of interests they cover, both in subject matter and in the field of investigation of what is being done in other countries. In at least the spheres of archaeology, of art, of literary studies and of philosophy, Spanish opinion is fully *au courant* with the latest work in Europe and America.

*Goya*, an excellently produced art review published in Madrid, contains an article by Juan Antonio Gaya Nuño, the well-known art critic, on three new acquisitions in the Prado, two of them—a 'Piedad' and a 'Calvario'—by Fernando Gallego of Salamanca, a late fifteenth-century Primitive, and the third a 'St Antony of Padua' by Tiepolo. Among other articles is an account of the work of Adriaen Isenbrandt in Spain, by Jesús Hernández Perera, an article on the Russian-born sculptor Antoine Pevsner and one on the Guggenheim Museum in New York. The Chronicle from Barcelona