

and beliefs of higher culture; or at least, if these practices were not universal, that each human being could understand in himself the meaning and purpose of what his fellow men do". But, as he says, that possibility, which we can hardly conceive, is not reality in our world at present. Rather, it is a vision that generates conflict – but where there is conflict there can be no *unbridgeable* gaps.

- 1 In her British Academy Lecture "In Defence of Objectivity", 1973
- 2 See Karl Rahner, *Theological Investigations*, vol. IX, pp 47 ff.
- 3 See *Word and Object*, Chapter 2, or better still "Speaking of Objects", in *Ontological Relativity and other essays*
- 4 *Theories of Primitive Religion*, 1965 p 12
- 5 *The Discovery of the Mind*, 1953 pp 5 - 8
- 6 "On the Very Idea of a Conceptual Scheme", *Proceedings of the American Philosophical Association* 17 (1973-74)
- 7 *Lectures and Conversations*, edited by Cyril Barrett, 1966, p 2
- 8 "Life-Form and Idealism", in *Idealism Past and Present*, edited by Godfrey Vesey, 1982.

Reviews

THEIR LORD AND OURS: Approaches to Authority, Community and the Unity of the Church, edited by Rt Rev Mark Santer. *SPCK* pp 160 £4.50

The genesis of this book was a letter in May 1981 from the Archbishop of Canterbury to the writers of these eight essays, declaring that it was his strong conviction that the visit of Pope John Paul to this country needs to be marked by some strenuous theological thinking on the Anglican side. He felt it necessary to provoke some reflection on the relation of 'authority' to 'community', and that indeed was to be the title theme under the heading *Rome and Canterbury*. The subjects to be covered, in their initial order, were exegesis, ethics, spirituality, ecclesiology, structures for unity, social witness, and ARCIC in wider perspective. The second essay on Christian scholarship has since been brought in; and the order changed – such are the vicissitudes of bookmaking.

The papal visit came and went, instant

books and videotapes recorded it, and this book quietly went ahead, rather behind the wave: but that serves to remind us that thought is deeper than immediate life. In the first essay the Franciscan Fr Barnabas Lindars deals with the new approach to the Bible in the two Churches, first mapping out the long arguments of history concerning the relations between scripture and tradition as 'two sources' or a double strand, or a major/minor mode nexus in the interpretation of divine revelation. He now believes that the Vatican Council Constitution *Dei Verbum* has resolved what stood between the exegetes of the two Churches. Pius XII's encyclical of 1943, *Divino Afflante Spiritu* commended cooperation between Catholics and Protestants in biblical study, which should now be extended much further: 'the word of

God to the Church does not exist to buttress the present form of the Church, (but) to recall the Church to its origin in Christ for the sake of its future in Christ'.

Another biblical scholar, Anthony Thiselton of Sheffield University, writes on 'Academic freedom, religious tradition and the morality of Christian scholarship'. He makes a nice distinction between a scholar being neutral (supposing a lack of passionate conviction), and impartial (supposing the power to play judge or referee). Developing each of these virtues, he concludes: 'Honesty, courage, patience, humility, integrity, and loyalty are demanded of the Christian membership of the Church'. He must be prepared to find the outcome of his work wholly other than his hopes and anticipations: he must be faithful to that.

But the confessional scholar, especially if he holds some Christian office, will labour under two distinct sets of obligations – to the academic and the confessional communities. Where there is radical confrontation he risks betraying the trust of one of those two communities. Moreover, he cannot be one role-performer in the lecture room and another in the pulpit; nor can he simply resort to the facts in clear disjunction from values, for they interact – all meaning results from interpretation. He must hold together in one the claims of rationality and universality, and the claims of continuity and identity of tradition. It has been argued that Protestants over-defended the first, Catholics the second; though of recent times each has made due correction towards a balance, towards plurality of view.

Mary Tanner, an Old Testament scholar, discusses 'The ARCIC Statements in the context of other dialogues'. It seems that the subjects of the Eucharist and of ministry/ordination are being so widely discussed by so many Christian groups now, and with such convergent purpose that they are all contributively coordinate in a way that 'would have been unimaginable a few years ago'. Often in devotional practices differences are as great within Anglicanism as between it and Catholicism; it seems that legitimate diversity and plurality of practice are increasingly accept-

able within a united Church. The author asks some searching questions: what of the relationship of Eucharist to the world? Is the threefold ministry binding, as the Canon of Scripture is? Is the priesthood essential to apostolic continuity? Is the ordination of women an insurmountable obstacle to the reconciliation of ministries? Has a sufficiently theological (as well as historical) explanation been given for the person of the bishop and the universal primate, as signs of continuity and unity? To what extent has the trajectory of Peter's image culminated in the papacy as it exists today? The author concludes by saying so generously that the ARCIC Statements 'are the most important of all ecumenical texts of this century and are signs of hope not only for the Churches involved but for the whole ecumenical movement'. She adds that ecumenism involves the pain of surrender of what is often already over and outlived, for the sake of better and richer things.

Kenneth Leech then discusses the two Churches' views on social and political action. Anglicans take their doctrine from the writings of their leading thinkers, Catholics from official statements such as encyclicals. Interesting it is then to see both working together in three areas of social concern: peace and war, homelessness and racial justice. The author hopes that the two Churches will become, in the words of the Vatican Council, 'the artisans of a new humanity'.

Canon Rowan Williams of Cambridge writes on 'Authority and the Bishop in the Church'. His view is that the bishop's primary function is to make the catholicity of the Church reveal itself in a certain place by being the focal point around which the community gathers in eucharistic brotherhood: authority belongs to the exerciser of that universal symbolism in a particular place, under the authority of the crucified and risen Christ, who frees his community from exclusively local prejudice. The bishop is animateur, not soloist; interpreter of the wider catholicity – a task that grows ever harder as cultured society grows ever more complex. Especially is that so when there are devised administratively tidy but

theologically untidy structures such as General Synod with its religiously odd, and indeed parliamentarily explicable, voting by houses as though they were defined 'interest groups'. And the author has good things to say of papal power, and its need to enrich the local exercise of authority.

Professor John Macquarrie writes on 'Structures for Unity'. A good beginning is to assert that all important ideas are subject to division and differentiation as their influence continues to spread: the age of monolithic Churches is passing, as plurality of liturgies and theologies and philosophical idioms make a return to uniformity impossible. New broader structures of unity, while becoming ever more flexible, yet must maintain in identifiable continuity with their past the several traditions that are to be brought together: thus what is required is not absorption nor levelling down, but 'organic union'. What is valuable in different traditions deserves the respect of the union. But Anglicanism stands at a cross-roads, seeking union with Catholics, Orthodox and Protestants alike; and any move closer to one is a move further from the two others: 'comprehensiveness' may be a weakness, neither one thing nor another. This takes the author on to a discussion of ARCIC's Agreed Statements. He concludes that it is only by growing together – not by schemes of union with set dates – that human beings and human institutions can form new relations.

Professor G. R. Dunstan writes on 'Corporate Union and the Body Politic'; in a context that began as a canon law paper. The Reformation in England was a conflict between common lawyers and canonists, the former winning and theology following as an afterthought. Two jurisdictions, those of King and Pope, had long pertained in uneasy double-harness. Whereas the Pope makes claim to *primacy* among equals, the King, ultimately took the title *supremacy*, sovereignty over the uniting Churches.

As it turned out, the common law tradition has proved a more reliable guardian of personal liberty than the canonical: the writer settles for an established Church.

The last essay comes from the editor, Bishop Santer of Kensington: 'The Reconciliation of Memories'. He shows the force of the living tradition of the recusant martyrs among the Catholic community of England today. For an Anglican, Fisher and More are not 'Catholic' but part of old England; and Campion and, say Sherwin are mere outsiders from beyond the seas. One side of an event may remember with warmth or bitterness, while the other entirely forgets; one may hate, while the other quickly forgives; one may sustain and dress a myth as a rallying idea, while the other sees it as past and hardly history. Thus sin within memory scatters the children of God: so 'we must learn to tell new stories ... to re-educate our memories, to look at the past afresh'. We cannot escape the past until we have faced it; and that entails understanding the present view of the past of the other, what they 'remember' and why they cling to that memory. This is a spiritual exercise, such as the exercise in self-knowledge of St Ignatius of Loyola: it centres upon God as means and end, and it involves thanksgiving for gifts shared with all Christians. Remembrance is not to be shunned but properly used: for without remembrance there is no repentance, and without that no forgiveness. Campion on the scaffold made this prayer to God: 'Set us at accord ... to the end we may at last be friends in heaven, where all injuries may be forgotten'.

Here then we have a very fine collection of essays edited by an Anglican bishop and written by Anglican canons and professors and biblical scholars, most of them from universities (Oxford and Cambridge, London, Manchester and Sheffield). They do constitute what the Archbishop of Canterbury asked for, 'some strenuous theological thinking on the Anglican side'.

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