

language is complete, it is sufficient for our guidance in the practical business of living. Intellectually it may disappoint hopes and expectations, but practically it makes it possible for us to "relate ourselves to the ultimate conditions of our existence" in a way that is wholly satisfactory' (p. 31). There is a definite tendency to oversimplify the complex issues of dialogue (not to mention dialogue) and their solution. Examples appear on pages 102, 103, 123 and on 144 'when one appreciates the fact that symbols which appear contradictory are not necessarily so, many of the differences between the religions fall away'. The tone of the ending is far, not middle, eastern. 'The first stage would rather be that of mutual recognition where the various world religions accept one another as fellow-climbers of the cloud-covered mountain on whose summit in the mist God dwells unseen'. This book contains much of the challenge and daring of a mountain landscape, but many Christians and Muslims will not find it possible to follow the paths Watt maps out.

PEGGY MORGAN

THE VISION GLORIOUS: Themes and Personalities of the Catholic Revival in Anglicanism by Geoffrey Rowell. *Oxford University Press*. 1983. £15.00.

'The *Via Media* has slept in libraries; it is a substitute of infancy for manhood'. But, Newman notwithstanding, the Catholic revival in the Church of England did come to an end in 1845, when Newman went over to Rome. Not only did it continue to exist, but it transformed the pattern of Anglican worship. The emphasis upon the sacramental nature of the Church brought colour, ceremonial and mystery into the lives of worshippers, particularly into those of the poor and dispossessed for whom the sacramental sign spoke more strongly than the written word. There is more to this excellent book than its modest sub-title suggests, since it is more than the history of a party. It moves steadily to the issue which now squarely confronts the Church of England and the Church of Rome—what is the role of the papacy? Is it a source of permanent dis-union, or of ultimate unity? Only a century ago John Mason Neale could assert that if England ever became a Catholic country, it would be through the Church of England and not through the Church of Rome; and Archbishop Tait, in speaking of the foreign missions, affirmed that 'Bishops in Roman Catholic countries were sent by the Pope; in our country bishops should be sent by the Queen, who stood in the same place as the Pope'.

En route to his conclusion, Dr. Rowell faces Newman's challenge directly. He gives the Anglican Newman in *Tract XC*: 'since bishop is superior to bishop only in rank, not in real power... the bishop of Rome... is not the centre of the unity, except as having a primacy of order'. But Newman was to find such safeguards insufficient: 'If Christianity is both social and dogmatic and intended for all ages, it must, humanly speaking, have an infallible expounder'. The development of the Anglo-Catholic movement created a crisis of identity within the Church of England which has yet to be resolved. Bishop Gore, for example, believed that the Anglican vocation to witness to the comprehensiveness of the Catholic Church could not be fulfilled 'without a greater theological and practical unity between Anglicans'.

As one would expect, the issues are most effectively defined by Michael Ramsey. Beginning with the local Church, Archbishop Ramsey argues that it can claim the Christian's loyalty 'only by leading him beyond itself to the universal family which it represents'. A papacy which expresses the general mind of the Church and is a focus for the organic unity of all Bishops 'might well claim to be a legitimate development'. What is unacceptable is a papacy which stands over against the Church' and depresses the due working of the other functions of the one Body'.

Such views are no longer shouted across an unbridgeable gulf, but, since the second Vatican Council and the Pope's visit to Britain, they are part of the theological discourse of both the Anglican and Roman Churches.

Perhaps the most significant thing about this scholarly, readable, and useful book is that its author allows Newman to have the last word, when he writes, 'The Catholic revival in Anglicanism must, like all movements, as Newman discerned, change in order to remain the same'.

JOHN COULSON

THE MESSIANIC SECRET edited by Christopher Tuckett. *Issues in Religion and Theology 1*. Fortress Press and SPCK. 1983. Pp. xi and 148 p/b £3.50

Aimed at students, teachers, clergy and general readers, these key studies are selected because they are neither too long nor too technical, and they are not otherwise easily available. Brief biographical details introduce the authors and there is a bibliography and an index of references. The papers are arranged in chronological order as follows: N.A. Dahl, *The Purpose of Mark's Gospel* (1958).

J.B. Tyson, *The Blindness of the disciples in Mark* (1961).

T.A. Burkhill, *Mysterious Revelation* (1963).

G. Strecker, *The Theory of the Messianic Secret in Mark's Gospel* (1964). (E.T. by C. Tuckett).

E. Schweizer, *The Question of the Messianic Secret in Mark* (1965). (E.T. by C. Tuckett).

U. Luz, *The Secrecy Motif and the Markan Christology* (1965). (E.T. by R. Morgan).

W.C. Robinson Jr., *The Quest for Wrede's Secret Messiah* (1973).

J.D.C. Dunn, *The Messianic Secret in Mark* (1974).

H. Räisänen, *The Messianic Secret in Mark's Gospel* (1976). (E.T. by C. Tuckett).

Christopher Tuckett provides an excellent introduction with a full critical assessment of Wrede's seminal study and the way in which aspects of it have been accepted, modified or refuted. The essays selected for reproduction and translation in the volume are shown to be interesting examples of one possible line of argument with its merits or limitations. One fruitful development in recent research results from the separation of different types of material linked by Wrede in his original study.

Since discussion of the Messianic secret involves hypotheses about the origin, purpose and Christology of the Gospel of Mark, the collection serves as a useful survey of Markan studies in the last 25 years. Dr. Tuckett makes it clear that historical questions cannot be ignored since the genre gospel relates kerygma to the historical Jesus, but he thinks that useful insights can be gained by applying the techniques of literary critics and sociologists, and by examining comparable material (e.g. from Nag Hammadi) which may provide a background against which to read the Gospel.

MARGARET PAMMENT

MAGISTERIUM: TEACHING AUTHORITY IN THE CATHOLIC CHURCH. by Francis A. Sullivan, S.J. *Gill and Macmillan*.

The term, magisterium, has often been used to designate the official groups (and the Pope) who were regarded as determining Catholic orthodoxy. Fr. Sullivan has very properly reverted to the earlier usage: "magisterium" means doctrinal authority, not those who exercise that authority.

He begins by pointing to the conviction that, by God's grace, the Church will be maintained in the truth of divine revelation, that she is thus indefectible, and in her ultimate and irreversible doctrinal judgments, infallible. This implies coherence with the original apostolic witness, which is preserved not exclusively in the texts of Scripture but in the living Tradition which is not exhausted by those texts. It is, however, to be borne in mind that linguistic expressions of Catholic truth are related to contingent and changing cultures. John XXIII pointed out, in inaugurating Vatican II, that while the truth remained identical its linguistic formulations could change with time and