

records such moments of consolation but also much personal pain. He endorses the sentiment, “may I rot so that I may germinate” (245). One might sum his story of spending a decade under suspicion for his orthodoxy as “outside the cross no theology (*extra crucem nulla theologia*).”

This journal has been expertly edited and translated, and includes a fine foreword by Thomas F. O’Meara. It provides indispensable material for understanding and interpreting the development of pre-Vatican II theology that C. recorded in *My Journal of the Council*.

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*The Participation of Non-Catholic Christian Observers, Guests, and Fraternal Delegates at the Second Vatican Council and the Synods of Bishops: A Theological Analysis.* By Christopher Thomas Washington. *Tesi Gregoriana Serie Teologia* 213. Rome: Gregorian University, 2015. Pp. 347. €27.

In his journal of the Second Vatican Council, Yves Congar records having tears in his eyes when he encountered Orthodox and Protestant guests at the first session. While most scholars share Congar’s positive sentiments, this helpful monograph takes us beyond a mere appreciation of the presence of ecumenical observers at the Council. Washington’s dissertation analyzes the influence of non-Catholic Christians as both observers at the Council and fraternal delegates at the post-conciliar synods of bishops. Filling an important lacuna in ecclesiological studies, W. presents insights for those interested in the Council and its ecumenical aftermath.

In the first chapter, W. explores the significant theological and sociopolitical issues at stake in these major ecclesial divisions. In the first part, he considers how the papacy, the *filioque*, the use of unleavened bread, and purgatory became divisive elements with the Orthodox. Concerning Protestants, he analyzes Martin Luther’s role in initiating and perpetuating the Reformation. This chapter also effectively reminds the reader that the presence of Orthodox and Protestant Christians is not a novelty at Catholic ecclesial events. Rather, any serious effort at restoring communion required the presence of Orthodox Christians at ecumenical councils after the Great Schism (Second Council of Lyons and Council of Florence) and Protestants at imperial diets after the Reformation (Nuremberg, Speyer, Augsburg, Mantua, and Regensburg).

Given this historical foundation, the second chapter examines the direct and indirect influence of these non-Catholic Christian observers on the Council. First, their presence served as a check on how Council Fathers spoke about non-Catholic Christians during their interventions. Second, informal consultations with these observers provided the bishops with an early exercise in ecumenism as they learned what the rest of the Christian world thought about conciliar topics. W. further highlights how their participation indirectly influenced conciliar documents. For example, W. suggests that a renewed ecumenical understanding of revelation within the context of salvation history encouraged *Dei Verbum* to reconsider the relationship between

Scripture and tradition (DV, 9–10) and *Lumen Gentium* to redefine church membership (LG, 8). Through this analysis, W. successfully demonstrates how the presence of Orthodox and Protestants contributed to the development of conciliar teachings.

In chapters 3 and 4, W. further argues that just as the synods of bishops continue the collegial spirit of the Council, so too the post-conciliar participation of Orthodox and Protestants as fraternal delegates reveals the church's ongoing commitment to ecumenism. In contrast to the Council, fraternal delegates such as then Archbishop of Canterbury Rowan Williams, Ecumenical Patriarch Bartholomew, and Patriarch Abuna Paulus of the Coptic Church have been given an official and active status in past synods. In these chapters, however, W. misses an opportunity for analyzing the differences between the ecumenical conversation at the level of the universal church during the General Assemblies (chapter 3) with the local, contextual concerns mentioned during the continental synods for Europe, Africa, Asia, America, and Oceania (chapter 4). This analysis could have illuminated how the ecumenical conversation has developed beyond the Eurocentric tendencies of the Second Vatican Council.

Through exhaustive archival research in the first four chapters, W. illuminates the often hidden historical contributions of Orthodox and Protestants to the conciliar and synodal assemblies of the Roman Catholic Church. His most interesting theological insight, however, occurs in the final chapter. Grounded in an understanding of the Catholic magisterium as successors of the apostles and guardians of the deposit of faith, he claims that “in a way analogous to that of the Catholic faithful and theologians, the Magisterium [listens] to members of other Christian Churches and Ecclesial Communities in their capacity as observers, guests and fraternal delegates” by helping “the teaching office to present the substance of the deposit of the faith in new ways which are relevant for the times as well as providing insights that have led to a deeper understanding of that deposit” (319). In effect, he equates the insights of Orthodox and Protestant observers, guests, and fraternal delegates with the status of the *sensus fidei* and the vocation of theologians. W.'s perspective on non-Catholic Christians echoes the International Theological Commission's statement on the *sensus fidei* (2014), which argues for the fundamental role that the Catholic faithful and theologians play in assisting the magisterium in the development of doctrine. Because the title of this work promises a theological analysis, it would have been more effective if W. had woven this thesis into previous chapters as historical evidence presented itself. Future elaboration of this theological insight, however, suggests new possibilities for how the Holy Spirit may guide the church into greater depths of the tradition.

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*Ireland & Vatican II: Essays Theological, Pastoral and Educational.* Edited by Niall Coll. Dublin: Columba Press, 2015. Pp. xix + 330. \$24.

In a broad-ranging and very accessible account of how the Second Vatican Council affected (or failed to affect) the Catholic Church and other Christian bodies in Ireland,