

*De facto* infallibility of the teachings of an Ecumenical Council depends not only on the horizontal unanimity within the council, but also on the vertical consensus with the Apostolic faith and the Church of all times as expressed in the universal 'reception' which is a dynamic, ongoing, gradual process. The author ably shows that the definitions of Vatican I—both Papal jurisdictional primacy and Infallibility—lack all these criteria of authenticity and infallibility. It is true that from the 4th century onwards the bishops of Rome tried their best using all means, to exercise a jurisdictional primacy over the other Churches, and it is equally true that the other Churches, especially the Eastern Churches, never conceded this papal claim, but always challenged it as seen in the history of the early Ecumenical Councils. However the author admits a Papal Primacy, which is only a moral and spiritual authority, and not a juridical one.

In conclusion the author makes four concrete proposals: (1) The Catholic Church should acknowledge that Vatican I is not ecumenical in the true sense like the first seven ecumenical councils before the separation in 1054. (2) No dogma defined by the Catholic Church after the separation should be imposed on the other Churches as a condition for reunion. (3) These new dogmas have to be re-examined in a truly Ecumenical Council participated by all the Churches. (4) The Catholic Church should move away from its monarchical form of government to a Synodal or Conciliar form of government, respecting the freedom of the local Churches.

The scholarship of the author and his familiarity with the sources as well as contemporary theological literature as manifest on every page of the book are highly remarkable. The flood of foot-notes, in fact, overwhelm the text of the book. The book, especially the first three chapters, deserves to be seriously studied and widely discussed by the theologians, as it is a witness to the theological freedom enjoyed in the Catholic Church. As it is a collection of articles, written and published in different theological journals within the span of a few years, naturally the book suffers from a lot of repetitions which should have been avoided.