

wholly right rejection of the separation between speculative and positive theology. The medieval rejection of intuitive evident knowledge of God in His own Being was due to a strange failure to think of the Spirit as God present to us immediately in His own abruptly divine Being, which gave rise to the need for an intervening realm of supernature between God and nature (this carried with it, of course, the separation between 'natural theology' and 'revealed theology'). If Fr Schillebeeckx were to ally a doctrine of the Holy Spirit with his epistemology, in which knowledge of God was conceived more after his own model of *audition* (which is one of the most valuable aspects of his thought), then it ought not to be difficult for him to develop an intuitive-auditive evident knowledge of God in which scientific theology and the assent of faith would be more profoundly and rationally connected in the way he desires, instead of tending again and again to make theology a second-order science as reflection upon faith. In Protestant theology such a view implies a form of deistic dualism—may it not imply something similar in Roman theology as a result of the medieval notion of the divine immutability? But of course Fr Schillebeeckx (and I) would want to reject these ideas.

My second problem is about the nature of the *quaestio* in relation to *auctoritas*. I wonder whether Fr Schillebeeckx has not been misled

here by his study of Cano and Agricola? What the latter wanted was a logic of discovery, *ars inveniendi* as distinct from an *ars diiudicandi*, in which we ask genuine *interrogationes* and not just pose *quaestiones* directed to the solving of a problem. Following Valla he applied the method of *interrogative* inquiry to which, according to Cicero and Quintilian, witnesses and documents are subjected in a court of law to reveal the actual truth of things. Valla and Agricola applied this new kind of questioning, *activa inquisitio*, to historical documents and events, while Francis Bacon applied it to nature, thus giving rise to modern scientific questionings as an instrument of discovery. This is very different from the problematic questioning that the scholastics used in order to clarify what we already know in some confused way. It is with this scientific kind of questioning that we must be concerned in theology, but it does mean a mode of interrogation directed to the disclosure of *self-evidence compelling assent* on the part of that into which we inquire, giving rise to knowledge which we could not at all infer from ideas we already have, or by way of conclusions from abstractive ideas. Once again I think that Fr Schillebeeckx's intention to develop true theological science would be advanced, if at this point too he departed from the scholastic model which can hardly escape the error of logicalizing induction.

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INTELLIGENT THEOLOGY, Volume 1, by Piet Fransen, S.J. Darton, Longman and Todd, London, 1967. Paperback, 148 pp. 15s.

THE THEOLOGY OF VATICAN II, by Christopher Butler. Darton, Longman and Todd, London, 1967. Hard covers, 194 pp. 25s.

These two books are in many ways complementary. That by Fr Fransen contains a selection of articles, written about five years ago for different religious journals; it presents a competent theologian's picture of theology just before the second Vatican Council. That by Bishop Butler contains the Sarum lectures for 1966, and gives a post-conciliar theology written by one of those concerned (as an expert) with its formulation. Both books are excellent in their own fields, and both suffer from common limitations.

'Intelligent theology' is aptly chosen to characterize Fr Fransen's work. He writes with a thinker's concern for coherence and depth, not always achieved without narrowness of vision. In his introductory essay on the 'Three Ways of Dogmatic Thought' he analyses and justifies the psychological, essentialist and

existentialist approach to theology. The following essays are concerned with grace, in the Church, in the liturgy, and in the sacraments; thus progressively narrowing his vision in order the more closely to analyse reality. Directed as the book is to theology students it will form an admirable introduction to these subjects from one possible approach. The author is a little deceptive on biblical matters, adopting conservative positions without warning on the authorship of Ephesians/Colossians, or on the chronology of Acts 10-15, while his preoccupation with the theology of grace, whose history was the subject of his own doctoral thesis, leads to a certain individualism and over-concern with what Bishop Butler calls subjectivism at the expense of the social dimension of salvation and the problem of the objective presence of Christ today.

The understanding of this social dimension is not absent from Bishop Butler's book. Delivered to a mixed audience while still a Benedictine abbot, the lectures, published here in an expanded form, seek to present the important insights of the diffuse and even contradictory documents of the Vatican Council to all who are interested. His presentation is notable for breadth and depth. Starting from the document on Divine Revelation, which he rightly describes as one of the most important of the Council's decrees, he deals with the significance of Tradition; of the primacy of the sacramental presence of Christ in his Church over its juridical structures; of the consequent difficulty in setting limits to the Church, and the altered attitude to Ecumenism which follows from this difficulty; and he ends with a fine chapter on the altered perspective of modern theology entitled 'Objective and Subjective'. It is from the conception of the Church as the people of God that he develops an approach to the sacraments which make sense of their sign character as part of the language of this special people—a valuable complement to Fr Fransen's approach.

The absence of any mention of the changed attitude to atheism is a minor matter, though the subject could well have figured in the discussion on the primacy of conscience in the declaration of religious freedom. More serious is the failure to point out the altered attitude to the world implied in the holiness of the whole

people of God and the placing of the chapter on religious. Surely the reason why this latter chapter is so unsatisfactory, as the bishop admits, is that this insight has not been taken seriously in our thinking about the religious life? Nevertheless the book can unreservedly be recommended for what it does say both on the council documents and on theology in general—the bishop's insights are always worthy of careful attention, while the book should prove especially helpful to all who want a short guide to the council documents.

Finally it is worth remarking that both books operate solely within the closed field of Roman Catholic theology and Church discipline. In this they are by no means unusual, but the consequences become evident in Bishop Butler's treatment of the Church as sacrament. He accepts the Council's traditional terms: The Church is a sign to the nations, and does not seem to sense that in the realms of ecumenism (which began in modern times after the First World War with Söderblom), religious freedom and the primacy of conscience, the 'sign' can only be construed by the modern world as that of a venerable institution catching up with the insights of the age. There is a real danger of even our best theology being so insulated from the realities of our times that it seems to an outsider to be nothing more than the private game of a select few, the history of life in a ghetto.

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NO EXIT, by Sebastian Moore. *Darton, Longman and Todd*, 1968. 12s. 6d.

WHY CHRIST? by Christopher Butler, *Libra Book*. 8s. 8d.

WHAT DO WE KNOW ABOUT JESUS? by Otto Betz. *S.C.M. Paperback*. 7s. 6d.

Fr Moore's book is characterized equally by passion, lucidity, confusion. His mind follows an Arthurian quest, the grail sometimes glimpsed through the trees, the glow of its imminent revelation stronger in the final chapters than in the earlier ones, in which some patience and faith are rightly needed to follow him as he paces, restless and urgent, through forests as trackless as any in Mallory.

No Exit is primarily a meditation on the human. *Ecce Homo*: the humanity of Christ echoes in the Christian mind, moving it more deeply than it has yet understood and articulated. In this book Christ is the 'sheerly human': that which we protect in the normal working of our relationships, that which is hidden by the roles we perform, is beyond the

attitudes we strike, beyond even the nihilist postures of modern sensibility. The trial of Christ is the testing, in full public, of that humanity which we hardly dare show to our wives, whose deep secreting in the innermost caves of our privacy is the condition of our characteristic crime: our deep neglect of people. *Ecce Homo*: naked humanity stands before the judges, who are sane and decent men, doing their duty by the sanity and decency they represent, and accepts annihilation for being human.

Fr Moore's prose style, to its credit, owes more to Laing than to the theologians, and his subject, too, is alienation. But the ground he opens up is, for me at least, that of Augustinian orthodoxy. Unalienated humanity is eschato-