

Catholic Theology in Britain: the Scene since Vatican II

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A good place to begin this survey of the post-conciliar Catholic theological scene in Britain—which means, overwhelmingly, in this context, England—is the symposium on theology and the Catholic Church in this country, held at Downside under the presidency of Dom Christopher Butler in 1963.¹ Though, as that date indicates, the papers were written and published while the Second Vatican Council was still in session (they were the product of the sixth of a series of Downside symposia on matters of intellectual interest to Catholics beginning in the later 1950s), the majority of the authors consciously looked forward to what would be, they imagined, the setting and general direction of Catholic theology in Britain after the Council. In various respects, to be examined shortly, the Catholic contributors were right in their predictions, but not in all. The historian will note the rôle of Christopher Butler as inspirer of the Downside symposia in general and author in particular of the opening essay in *Theology and the University. An Ecumenical Investigation*. As abbot of the only English monastery with a substantial scholarly tradition, a writer of distinction on the Gospels, ecclesiology, spiritual theology and apologetics,² as well as a nationally known radio personality through the panel programme *Any Questions*, his attendance at the Council as that rare bird a theological *peritus* with voting rights—owing to the accident that he was at the time abbot president of the English Benedictine Congregation—gave him the opportunity to become the single most influential interpreter in England of the Council's devices and desires,³ especially when he was made a bishop auxiliary to Cardinal Heenan with, in effect, a special portfolio for doctrine and theology.⁴

How, then, did the contributors to the Downside symposium see the English Catholic theology of the future, and in what regards did subsequent events prove them both right and wrong? First, they expected that theology would increasingly be practised by a collaboration—Newman's term *conspiratio* was invoked here—of priests and laity, such as their own gathering indeed represented. They did not foresee the decimation of the ranks of the most able clergy, whether by laicisation or by outright abandonment of the Church. The latter fate, in different

senses, befell two out of three secular priests among the Downside essayists. Charles Davis, professor of dogmatics at Heythrop and the chief *haute vulgarisateur* in England of the best European Catholic theology of the 1940s and 50s,⁵ became after his marriage a professor of Religious Studies in Ontario.⁶ Anthony Kenny, whom Heenan, as archbishop of Liverpool, had rudely uprooted from philosophy teaching in the University there to become, for the good of his soul, a parochial curate rose effortlessly in secular academia to become Master of Balliol College, and then Warden of Rhodes House, Oxford.⁷ Subsequently, with the acceptance of laypeople as lecturers in the seminaries (though this had a late Victorian precedent in the case of William George Ward), and the launching of such different ventures as the Catholic Theological Association of Great Britain and the Maryvale Institute with their new opportunities for exchange, in the first case, cooperation in the second, the hopes of the symposiasts in this connexion took on more flesh. But the extent to which the teaching of theology by Catholics in British institutions and the production of Catholic theology of an academic or quasi-academic kind is now, thirty years later, so largely the preserve of the laity would, I think, have amazed them. The departures of Davis and Kenny were the results of crises of faith, one about specifically Catholic Christianity, the other about any form of acceptance of revelation or indeed the existence of God, though both men had criticisms of the Church culture they had known—in Kenny's autobiography expressed with affectionate bemusement, but in Davis's with considerable bitterness.⁸ The publication of *A Question of Conscience* marked—at least this is the view of another distinguished critic of the Church, Adrian Hastings, subsequently professor of theology at Leeds—the ending of an implicit agreement on the part of bishops, priests and laity generally in England to take the best from the Council for the future, and the beginning of that endemic squabbling over its significance which the national communications media identified, after 1966, as the progressive-against-conservative Catholic divide.⁹

The second expectation of the Downside symposiasts was that Catholic theology in England would enter into closer relation with the study of literature. Although that topic fell, in the 1964 collection, to another Downside monk, Dom Illtyd Trethowan, to consider, and Trethowan was more a metaphysician and theologian of mysticism than he was a literary critic, its future would be more closely bound up with a contributor who took as his theme Newman's concept of an educated laity, and this was John Coulson, later Fellow in Residence at the Downside Study Centre in the University of Bristol. In *Newman and the Common Tradition* (1970), Coulson would identify Newman's characteristic mode

of expression as belonging with what the Bristol scholar called a fiduciary language of 'ultimate concern', best represented by poets, and most reflectively, in the English literary tradition, by Samuel Taylor Coleridge, and some ten years later, in *Religion and Imagination*, would follow this up by a more general plea for a theological re-evaluation of the rôle of disciplined imagination—of the kind exemplified by great literary figures and discussed by their critics—in the apprehension and understanding of revelation.¹⁰ Such concern for the marriage of theology and literary studies would prove an enduring feature of post-Conciliar English Catholic theology. It played an important part in a very different movement, the early political theology of Catholics rallying to the New Left—as witness for instance the twin studies *Culture and Liturgy* and *Culture and Theology* by Brian Wicker, recently the president of the Catholic Theological Association.¹¹ (The 'New Left' had started as the search for a socialist 'third way' between Communism and social democracy—effectively, a combination of Trotskyism and the native Guild Socialism of G. D. H. Cole, but it subsequently became more 'hardnosed', under the influence of the rigorously 'scientific' interpretation of Marx in Louis Althusser.)¹² Wicker resisted absorption by Catholic Marxism, however: his *The Story-Shaped World* anticipates, rather, the—largely American—'narrative theology' of the 1980s and 1990s.¹³

The connexion between theology and literature would become an important element, at least, in the complex theological method of two of the few significant post-Conciliar fundamental and dogmatic theologians, Nicholas Lash, a secular priest and erstwhile Dean of St Edmund's House, Cambridge, who, laicised in due canonical form, was able to retain the confidence of the national hierarchy while simultaneously occupying the Norris-Hulse chair at Cambridge;¹⁴ and the far less productive Sri Lanka born but British-educated English Dominican Cornelius Ernst.¹⁵ The theological potential of literature either directly or via philosophical elucidations of the same would also count for much in the work of a confrère and pupil of Ernst, the Scottish born philosopher of religion Fergus Kerr, not least in his Stanton Lectures *Immortal Longings*, published in 1997.¹⁶ The revival of theological aesthetics in European Catholic theology with the work of Hans Urs von Balthasar confirmed this trend—at least among those open to his influence. It is embodied, with greater clarity of doctrinal affirmation, as well as a willingness, shared with Lash and, in his comparatively small *oeuvre*, Ernst, to extend one's sweep to the visual arts and music likewise in the work of two Catholic theologians currently teaching in the more northern parts of the kingdom—Patrick Sherry, holder of the only University-funded lectureship in Roman Catholic thought, at Lancaster (thus his *Spirit and*

Beauty),¹⁷ and Francesca Aran Murphy, at Aberdeen, in the more committedly Balthasarian guise of her *Christ the Form of Beauty* which also, however, attempts a revival of the Neo-Thomist aesthetics of Maritain.¹⁸ The same impulse is apparent in the Cambridge philosopher of religion Janet Martin Soskice, whose early interest in the language of metaphor has now broadened—stimulated no doubt by marriage to a professional artist—to a concern with theology's relation to art.¹⁹

Why did this linkage of theology and literature (in particular) prove so attractive to theologians in England? The probable reason, initially at least, was the inhospitableness of the prevailing philosophical culture to metaphysics and hence to the largest questions with which theology must deal. The notion that, for instance, the literary criticism of F. R. Leavis and the Cambridge School (for so it seemed) was performing the same sort of function which such phenomenologists as Maurice Merleau-Ponty or, in his early period, Martin Heidegger played in the philosophical world of France and Germany could be used as justifying the abandonment by theology of philosophy as at any rate her *exclusive* handmaid and *principal* interlocutor.²⁰ The seriousness about life in its moral and cosmic dimensions which informed Leavis's literary-critical judgments about the English novel, seemed more promising than the corresponding Oxford philosophical school of linguistic analysis which, at its most trivial, could appear exercised by issues no larger than whether 'and' could mean the same as 'but' or spotting the precise semantic difference between a semi-colon and a comma.

However, this is not to say that the Downside symposium, to return to our starting point, had no hopes at all of University philosophy in England, nor is it to insinuate that all such hopes were misplaced. Anthony Kenny, making clear his distaste for the eclectic Scholasticism in logic, psychology, cosmology and metaphysics generally of the Gregorian University, identified several aspects of English philosophy that could be turned, he thought, to the Church's purpose. Kenny noted first of all, the increasing influence of Wittgenstein's later philosophy—the Wittgenstein of the *Philosophical Investigations*—with the body-blows this had struck logical empiricism, the most virulently anti-religious form of the British empirical tradition.²¹ The early political theologians—mostly laymen though with two Dominican advisers, Herbert McCabe and Laurence Bright—would exploit Wittgensteinian notions of the language of a community as embodying its form of life to interpret the sacramental language of Catholicism as a social—indeed socialist—manifesto (thus the movement 'Slant').²² In the significantly titled *Theology after Wittgenstein* Fergus Kerr would treat Wittgenstein as assisting Catholic theology not so much to emancipate people from the atomism and

superficiality of a culture shaped by consumerist capitalism (the *Slant* perspective) as to free them from the perplexities generated by both a hubristic metaphysics and an excessive scepticism. Man, for a Catholic Wittgensteinian, is essentially a ritual or ceremonial animal.²³ However, in a retraction added to the second edition, Kerr conceded he had gone too far in the way he opposed, with Wittgenstein, the Cartesian idea of the self as essentially immaterial mind, and by treating it, in the words of Francesca Murphy's criticism, as simply an 'epiphenomenon of the social narrative', had risked eliminating the soul altogether.²⁴

These difficulties may suggest that Kenny was more felicitous in his second choice of emphasis: namely, when he drew attention to the revival in philosophy departments of the study of that figure whom Aquinas had called—quite simply—*philosophus*—'the Philosopher', Aristotle. The renaissance of philosophical interest in Aristotle in England happens to coincide with the post-Conciliar epoch. This enabled Catholic philosophers like the celebrated duo Elizabeth Anscombe, professor of philosophy at Cambridge, and her husband Peter Geach, professor of logic at Leeds, to revive notions of the soul, of intention, of the good, and of virtue which were singularly at home in Catholic thought,²⁵ and so to prepare the way for the present florescence of, in particular, virtue ethics, of which the prize bloom is the Glasgow-born Alasdair MacIntyre, a convert to Catholicism after a journey which led through Barthianism and a Trotskyism comparable to the Christian Marxism of the Catholic New Left to Aristotle and so to Thomas.²⁶

Kenny's third reason for thinking that English philosophy might not be so bad a partner for Catholic theology after all was its interest in logical studies and notably in the modal logic and tense logic (lost to view after the Renaissance) which late mediaeval thinkers had considered vital to the proofs of the existence and attributes of God. Geach, at Leeds, and Michael Dummett, at Oxford, would take up this line, in partial debt to the independent rediscovery of these ideas in late nineteenth century Germany by Gottlob Frege.²⁷ The significance of such logical studies lay in the first place in their usefulness for the clarification of the propositions found in Catholic doctrine and theology, and hence for defending the intelligibility of the same. Kenny, however, looked forward to something more constructive—what he termed a 'rigorously formulated natural theology' without whose creation, so he wrote 'there seems to be little hope of commending theism at a serious level to a philosophical public'. Just such a natural theology is under construction in the work of David Braine of the University of Aberdeen whose planned trilogy is now two parts completed.²⁸

Until recently, the philosophical theology found in recent English

Catholicism has been predominantly, then, of a kind suggested by the predominance of logic in secular philosophy and the esteem accorded to the principal Christianised Aristotelian, Aquinas. The combination of elements of Thomism and the analytical method, as found in writers like the Welsh Dominican Brian Davies, the Bristol philosopher Christopher Williams and, in Scotland, John Haldane of St Andrews, enabled these writers to dialogue easily with the predominant school of philosophers of religion in this country.²⁹ The question remains open, however, whether some more ontologically oriented kind of metaphysics is not required by Catholic faith which, after all, is ultimately interested in metaphysics because it wishes to display the pre-conditions in human nature that make the hope of the beatific vision a reasonable option for us. Persistence in asking that question, the question of 'The Absolute and the Atonement', namely, our at-one-ing with the Absolute, the Unconditioned, was the peculiar mission to the Catholic Church in England of Iltyd Trethowan, whose own philosophical theology was built on a combination of Augustine, Blondel, and such earlier twentieth century French 'philosophers of spirit' as Louis Lavelle.³⁰

The question also remains open as to whether the influence of Continental Post-Modernism will eventually displace analytic philosophy from its dominance in the English Universities. Those University departments are, on the one hand, more generously eclectic than once they were; on the other, the beauty of the analytic method is that, while in practice the majority of its practitioners, as Elizabeth Anscombe has lately lamented,³¹ suppose it to be an instrument of the secularisation of thought, in principle a believer can use it quite as well as a non-believer—whereas when a theologian, such as the Anglo-Catholic John Milbank, makes use of Post-Modernist categories he must quickly show how he also goes beyond them on pain of ceasing to be a believer at all.³² The same involvement with Post-Modernist discourse can be observed in an English Roman Catholic writer in some ways comparable to Milbank, Gerard Loughlin of the University of Newcastle on Tyne.³³ The two men are linked in the Cambridge-based and largely High Anglican theological movement which claims the name 'Radical Orthodoxy'.³⁴

So far I have mentioned three sorts of expectations entertained by the Downside symposiasts, representative as they were of the intellectual cream of English Catholicism as the Council entered its second session—their belief that the theology of the future in England would take the form of a *conspiratio* of clergy and laity; that it would be closely concerned with literary studies; and that it would make its peace, not without profit, with Anglo-Saxon philosophy. All these expectations were well-founded, as was a fourth—and that was their conviction that theology as practised

by Catholics would increasingly find its true home in University faculties—but I shall reserve my comments on that last example of accurate prophecy for when I make a brief *tour d'horizon* of the institutions in which Catholic theology in England currently finds itself embodied—towards the end of this article.

I want to turn now, rather, to an expectation that was not so manifestly fulfilled, and that is the assumption, articulated by Abbot Butler, that, while the well-known specialisations of theology, including positive theology—biblical studies, patristics, Church history, liturgics, spiritual theology, moral and pastoral theology—would continue to flourish, the main contribution of Catholics on the national scene at large would be in that mode of theologising for which the entire previous history of their theological culture—unlike the Anglican—had prepared them, namely, systematic theology of a speculative but dogmatic kind.

If we are to consider the work done by Catholic writers in England since the middle 1960s, we might well be tempted to consider as its greatest weakness that very aspect in which Butler imagined it would most strongly make its mark. Since the Council, we can certainly think of figures who, in all the specialisations I have mentioned, have done work of quality, albeit from different angles of vision, angles which that happy device of moderate relativists 'perspectivism' may not be able always to render synoptic. In New Testament studies, the defence of the priority of Matthew and Luke made by Dom Bernard Orchard of Ealing, in co-operation with other members of the Society for the Study of the Gospels which exists in part precisely to fend off the ill consequences for the Church's portrait of Jesus that unquestioned acceptance of Marcan priority carries, can hardly be reconciled with the much more median position—within the world of historical-critical New Testament scholarship—occupied by his fellow monk Dom Henry Wansbrough of Ampleforth (though we note that it is Dom Henry, and not Dom Bernard, who is a member of the Pontifical Biblical Commission).³⁵ And if the Catholicism of Fr John McHugh of Ushaw was palpable in the doctrinal underpinnings of his *The Mother of Jesus in the New Testament*,³⁶ it can also be detected in the notably theologically-minded Old Testament exegesis of Fr Robert Murray of Heythrop.³⁷

Patristics has been represented not only by Murray's marvellous study of the symbolic ecclesiology of the Syrian speaking church of the early centuries,³⁸ but also by the Cyprian studies of his confrère Maurice Bévenot, important as these were ecumenically owing not least to the disputed interpretation of Cyprian on the Roman primacy.³⁹ English Jesuits, in fact, made their mark in this period chiefly in patrology—for to Bévenot and Murray one must add the names, not only of Edward

Yarnold of Campion Hall, Oxford, with his investigations of the liturgy of initiation in the Greek and Latin Fathers,⁴⁰ a topic of more than historical interest with the re-introduction, in neo-patristic style, of an adult catechumenate in the Latin church after Vatican II, but also of Anthony Meredith of Heythrop whose *The Cappadocians*, appearing in an ambitious series of 'Outstanding Christian Thinkers' edited by Brian Davies, placed in context that kind of Greek Trinitarian thinking, never lost sight of among the Orthodox, which increasingly influenced the revival of Trinitarian theology among both Catholic and Reformed Christians in the West in the 1980s and 90s.⁴¹ With this quartet belong the solo voices of two Mendicant students of patristic Triadology, the Oxford-based American Capuchin Thomas Weinandy and the English Dominican Edmund Hill who has done more than any other scholar to render intelligible the structure of Augustine's *De Trinitate*—partly through the characteristically whimsical device of comparing it to Lewis Carroll's *Alice Through the Looking Glass*—and thus, for those who could hear, righting the negative record which anti-Augustinian Anglicans and Protestants (especially) were registering.⁴²

Our Church historians have sought, it would seem, by a *conspiratio* of their own, to make possible a more seamless grasp of a Catholic continuity which the shock of the post-Conciliar crisis could sometimes seem to imperil: thus Eric John of Manchester and Henry Mayr-Harting, the first Catholic to be Regius Professor of Ecclesiastical History at Oxford, have taken the Anglo-Saxon period;⁴³ Jack Scarisbrick of Warwick, and Eamon Duffy and Richard Rex of Cambridge the late mediaeval and Reformation eras in which, it is hardly excessive to say, their efforts have brought about a veritable revolution in the more positive assessment that is now general of the immediately pre-Reformation Church,⁴⁴ and then, for the post-Reformation community there is Professor John Bossy of York, Professor Alan McClelland of Hull, editor of *Recusant History*, and the late Fr J. Derek Holmes of Ushaw.⁴⁵ In liturgics, the work of Lancelot Sheppard, Mgr J. D. Crichton and Fr Clifford Howell presented, belatedly, the main lines of the twentieth century Liturgical Movement to British Catholics and, in Crichton's case, expounded the texts and explained the rubrics of the reformed rites.⁴⁶ They could not have expected the cat among the pigeons loosed by Dr Kieran Flanagan of the Department of Sociology at Bristol when he took up the criticisms of the reformed Liturgy—or at any rate its current presentation—made by such Catholic cultural anthropologists as Victor Turner and Mary Douglas as well as fellow sociologists from other Christian traditions, declared deficient the notions of rite, community and celebration with which pastoral liturgists had been operating, and called

for the re-enchantment of the Liturgy by a re-thinking of these notions with assistance from such German-language theologians as Joseph Ratzinger and Balthasar.⁴⁷ In spiritual theology, the prematurely deceased Eric Doyle of the Franciscan Study Centre in Canterbury opened up Bonaventure and Francis himself⁴⁸; and at Blackfriars, Oxford, Simon Tugwell the early Dominican sources.⁴⁹ The Welsh Germanist scholar Oliver Davies has done a great deal to make the Flemish and Rhineland mystics accessible to us,⁵⁰ and Dom Sebastian Moore of Downside produced his own idiosyncratic spirituality,⁵¹ a mixture of theology with philosophy and psychology centring on themes of desire, hope, pain and the elusive nature of selfhood which has not been without its influence, I think, on the choice of themes orchestrated by his nephew Professor Lash, while in a more classical vein for a monastic theologian was the exploitation of Eckhart made by the Ampleforth monk Cyprian Smith.⁵² From the Quidenham Carmel of Ruth Burrows (Mother Rachel, O.C.D.), a somewhat disputed interpretation of the great Carmelites, notably St John, provided at any rate an *analogical* reading of what the 'nights' of the sanjuanist tradition entail.⁵³ Other much-read spiritual theologians (if, in the absence of an underlying structure for ascetical and mystical commentary, the phrase can still be allowed) were the Jesuit Gerald W. Hughes whose *God of Surprises*⁵⁴ owed something to the early twentieth century Friedrich von Hügel (a hero of Lash's) and the layman Donald Nicholl whose *Holiness* drew on the Russian Orthodox tradition as well as those of the non-Christian East: an example, but not a dogmatically irresponsible one, of the 'wider ecumenism'.⁵⁵ At the other end of the spectrum where the integration of spirituality and doctrine is concerned, stands the work of John Seward, formerly an Anglican priest, whose exactly researched and beautifully crafted writing is better known in the United States, where he has taught for a number of years, than in his native England—though thanks to the Oxford connexions of the International Theological Institute, he has now returned home.⁵⁶ Two writers who combined metaphysics with mysticism must also be mentioned here: the wonderfully synthetic thinker Noel Dermot O'Donoghue, an Irish Carmelite based in Edinburgh, and his crisply analytic counterpart Denys Turner, now Nicholas Lash's successor at Cambridge.⁵⁷

Moral theology proved the single most controverted area of post-Conciliar Catholicism: in a sense, after all, the divergences of view not only about ecclesiology and so the sacraments but about the theology of revelation and so doctrine at large, are traceable at least in England to the initial crisis caused in the Council's wake by Paul VI's first hesitation and then intervention over artificial contraception. And so it was in English

moral theology, where proponents of Proportionalism reached more accommodationist ethical conclusions, as with the Heythrop moralists, while across London the members of the Linacre Centre for Health Care Ethics were absolutists, under the influence of the Thomist Aristotelianism of Professors Anscombe and Geach, but also the firm opposition to all forms of covert Consequentialism insisted on by Professor John Finnis of University College, Oxford, British-based collaborator of the influential American moralist Germain Grisez.⁵⁸

Before the style of this essay degenerates completely into that of an end-of-term school report, let me come to my main point in this section. That the production of a speculative systematics—in other words, of a Catholic dogmatics capable of giving an overall view of the context in which these various specialisations should live, move and have their being—though Butler considered it the main gift English Catholics could make to their non-Catholic counterparts, has hardly happened. Three people at least, at the beginning, middle and end of our period respectively, were capable of it: Mgr Francis Davis of Oscott at the start; Cornelius Ernst of Blackfriars Oxford in the middle and Nicholas Lash of Cambridge at the end. Davis, schooled by Newman, Thomas and Karl Barth, could have taken a wider view, but perhaps through over-heavy teaching duties, at Birmingham University and Oscott, produced chiefly theme articles like those in the unfinished *Catholic Dictionary of Theology*, 1962-1971, which he edited, and which came to a regrettable stop with the pregnantly entitled volume III, 'Hegel to Paradise'.⁵⁹ Cornelius Ernst suffered from over-complexification and writer's block, though his short *Theology of Grace* and posthumous essay collection *Multiple Echo* are vastly rewarding.⁶⁰ Nicholas Lash is by far the most prolific of those authors, and, after a period in which his early doctrinal interests seemed eclipsed by considerations of theological method, produced in 1992 a commentary on the Apostles Creed which, though the closest thing to an original dogmatics we have, is too compressed and allusive really to serve our need.⁶¹ I believe that this failure of English Catholics to produce systematics is bound up with the institutional circumstances in which Catholic theology is carried on. It derives, in other words, and here I come to the question I earlier noted but reserved for my penultimately closing section, from the all too marked success with which the Downside symposiasts prophesied of future Catholic theology in England that increasingly in the State faculties would it find its home.

Without in any way regretting the new opportunities for rendering Catholic theology more fully a public enterprise which comes from the professionalisation of Catholic theologians, chiefly laymen and laywomen, through employment in the Universities (both the ecumenical

dimension and the contact with a broader constituency of thinkers and scholars can only be beneficial *per se*), we can still, I think, register disquiet that so little is done by collaboration among Catholics themselves in settings where there is taken for granted a Catholic liturgical and spiritual ambience, and a general consensus about the elements which should enter into a Catholic systematics—a suitable philosophical preamble, linked in some way to the ontological concerns that are central for Catholic thought; the Scriptures regarded as an inspired body of literature; the monuments of Tradition that Catholic theologians have customarily consulted in their scanning of Scripture; the rôle of the magisterium in the making of doctrine and the refraction of its teaching in the lives of the faithful.

Let us enumerate the institutions where a specifically Catholic syllabus is adhered to in the construction of courses, the definition of research topics, the mounting of special events, and where such institutions understand their task as being at the service of the wider mission of the Church. The Seminaries come to mind first. Whether through lack of corporate self-confidence, or the demands of pastoralia, they have not, in recent times, produced the kind of comprehensive studies of theological doctrine which are necessary for the intellectual good of the Church. Nor perhaps could they, in the form of—in Newman's words—a genuine *conspiratio* of clergy and laity, without some damage to their primary vocation—the training of priests. The single Pontifical Athenaeum, Heythrop, with its transfer from Oxfordshire to the University of London in 1970, put its pontifical identity into cold storage, since which time, two souls—one the idea of a tertiary institution witnessing to the Catholic intellectual tradition, the other an ecumenical approximation to a State faculty—have struggled for mastery in its breast. The theology departments of the Catholic teachers' training college might be more hopeful, insofar as they tend to cater for a more confessionally Catholic body of students than those colleges do at large, but they suffer from pressure of excessive work, caused in part by the over-heavy bureaucratic procedures the State lays on them, as well as anxieties over funding and spiritual identity. Those larger religious communities that can boast a reasonable number of well-trained personnel—one thinks of in the past and present, Blackfriars Oxford, and in the future, perhaps, Ampleforth—can do something, but evidently such an enterprise should not be confined to a single Order or monastery. The proliferation of small centres of Catholic studies—the von Hügel Institute at Cambridge, the Centre for Marian Studies at Ushaw, the Margaret Beaufort Institute at Cambridge, the Centre for Faith and Culture now based at Plater College, Oxford, shows there is a demand for a more coherent and corporate,

ecclesially self-conscious, practice of Catholic theological reflection and writing, but of the four I have mentioned, the first two are limited by their chosen themes—social theology in the first case, Mariology in the second, and the third by gender (women only), while the fourth, with its wider purview, inspired by the *nouvelle théologie* of de Lubac and Balthasar, as well as G. K. Chesterton, and taking its stand on the helpful thesis that doctrine, worship and social ethics form an inseparable whole, lives from hand to mouth on the foundation of the most skeletal of infrastructures. Writing under correction, it seems that the only place in England which offers a complete course in Catholic theology to degree level is the Maryvale Institute, a work of the archdiocese of Birmingham, whose baccalaureate in theology is validated by the Pontifical Faculty of St Patrick's College, Maynooth. Maryvale's 'distance learning' procedures, however, do not require—indeed, militate against—the formation of a body of teachers, thinkers, writers, scholars and researchers who would be, by vocation, on the spot.⁶² In this perspective, the failure to convert St Edmund's House, Cambridge, a recognised house of study in the care of the hierarchy of England and Wales, into a centre of church-oriented research, writing, and teaching and its development as (in effect) a secular College of the University of Cambridge can be accounted little less than a disaster for the Catholic Church in England.

Unless the recent proposal by Dr Gavin D'Costa of the Theology Department at Bristol whereby the State faculties would gradually be allowed to crystallise out into different theological formations more or less representing the variety of specific religious traditions found in the country at large were widely welcomed by academy and State (and at a time when even *non*-confessional academic theology is not exactly easy to justify it is difficult to think of this as anything but a political non-starter), the need which Illyd Trethowan identified over fifty years ago, in the pages of the *Downside Review* for 1947, remains as acute as ever it was.⁶³ There should be in England a Catholic faculty for theology and its ancillary and related disciplines, a faculty serving the mission of the entire Church (not least of the episcopate), contextualised in a setting of liturgical and spiritual effort (it would be ideal to have a contemplative monastery, whether of women or of men, using the paradigm Latin liturgy of the Western Church, at its heart), and articulating a theological doctrine which the Church herself would not disown. As chronicled by Denis Chiles, outgoing principal of Plater College, Oxford (the erstwhile 'Catholic Working Men's College', now an institution in search of a rationale), the first steps taken toward such an entity, by a group of laity and clergy, under the provisional title of the Newman Institute of Catholic Studies, met with no favour, alas, from the educational committee of the

English and Welsh bishops. Their proposal for the part use of Plater's facilities was simply turned down: 'no reason', Dr Chiles reports, 'was ever given'.⁶⁴ Good reasons there may have been. If so, they would not include, I submit, any superfluity attaching in principle to the project itself.

Karl Rahner asked that the theology of the next century be at once missionary and mystagogical. To render what Catholic theologians and scholars have already achieved since the Second Vatican Council even more fruitful for the Church in England in the next century some setting more conducive to such mission and mystagogy—in a word, some more ecclesial setting should be provided. This will not of course guarantee that people will write great theology; but it will provide, insofar as human ingenuity under grace can, the conditions in which a more comprehensive Catholic theology could optimally be produced.

Such a modest yet not insignificant proposal would I think have the blessing of Newman in whose one time home this material was originally presented. It would bring together those elements, intellectual, mystical and institutional, which Baron von Hügel drew out of Newman's 'Preface' to the *Via Media*, and not fall foul of the doubts which, after the fiasco of his Dublin years, afflicted Newman when he wondered whether the idea of a Catholic University—a total reflection of knowledge in its full differentiation—might after all be only a 'speculative perfection'. And that is *ad rem*, for we have in modern English Catholicism no model more pervasively present than Newman, no theologian reference to whom occurs more widely among the different kinds of writer or teacher I have mentioned or described. Someone might object, — yet Newman was no systematician. Granted, but as Fr Ian Ker has abundantly shown, one can draw from Newman's work a world which displays the 'fulness of Christianity', a Catholicism that carries the Gospel in plenary form.⁶⁵

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- 1 J. Coulson (ed.), *Theology and the University. An Ecumenical Investigation* (London 1963). For the setting, see B. Sharratt, 'English Roman Catholicism in the 1960s', in A. Hastings (ed.), *Bishops and Writers. Aspects of the Evolution of Modern English Catholicism* (Wheatthampstead, Herts., 1977), pp. 127-158.
- 2 B. C. Butler (O. S. B.), *The Originality of St Matthew* (Cambridge 1957); *Spirit and Institution in the New Testament* (London 1961)—exegesis; *The*

- Idea of the Church* (London 1962); *The Church and Unity* (London 1979)—ecclesiology; *Prayer. An Adventure in Living* (London 1961; 1983)—spirituality; *The Church and Infallibility* (London 1954); *Why Christ?* (London 1960); *An Approach to Christianity* (London 1981)—apologetics.
- 3 Idem., *The Theology of Vatican II* (London 1967; 1981?).
 - 4 For his intellectual autobiography, see idem., *A Time to Speak* (Southend-on-Sea 1972); see also *Searching. Essays and Studies* (London 1974).
 - 5 C. Davis, *Liturgy and Doctrine. The Doctrinal Basis of the Liturgical Movement* (London 1960); *The Study of Theology* (London 1962); *The Making of a Christian* (London 1964).
 - 6 For his 'post-Catholic' theology, see e.g. *Christ and the World Religions* (London 1970); *The Temptations of Religion* (London 1973); *Body as Spirit. The Nature of Religious Feeling* (London 1976). Davis returned quietly to the practice of Catholicism in the 1990s.
 - 7 As well as writing studies of general topics in (especially) the philosophy of mind—*Action, Emotion and Will* (London 1963; 1966); *The Anatomy of the Soul. Historical Essays on the Philosophy of Mind* (Oxford 1973); *Will, Freedom and Power* (Oxford 1975), Kenny showed an enduring fascination with the giants of the Catholic philosophical tradition—*Descartes. A Study of his Philosophy* (New York 1968); *The Five Ways. St Thomas Aquinas's Proofs of God's Existence* (London 1969); *Thomas More* (Oxford 1983). He hovered between obsessed ex-believer—*Faith and Reason* (New York 1983); *God and Two Poets: Arthur Hugh Clough and Gerard Manley Hopkins* (London 1988); *What is Faith? Essays in the Philosophy of Religion* (Oxford 1992), and servant of secular academe and State: *A Life in Oxford* (London 1997); *The Ivory Tower. Essays in Philosophy and Public Policy* (Oxford 1988).
 - 8 C. Davis, *A Question of Conscience* (London 1967); A. Kenny, *A Path from Rome. An Autobiography* (London 1985).
 - 9 A. Hastings, *A History of English Christianity, 1920-1985* (London 1986), pp. 574-575.
 - 10 J. Coulson, *Newman and the Common Tradition* (Oxford 1970); *Religion and Imagination* (Oxford 1981). Coulson's own legacy was the creation of the 'Newman Fellowship Trusts', earlier the Downside Fellowship at the University of Bristol, and presently held by Dr Carolyn Muessig, an expert on mediaeval monastic preaching. I am grateful to Abbot Charles Fitzgerald-Lombard of Downside for this information. A very different appeal to the English literary scene is constituted by the Tolkienesque inspiration of Rosemary Haughton, *Tales from Eternity. The World of Faerie and the Spiritual Search* (London 1973); *The Passionate God* (London 1981).
 - 11 B. Wicker, *Culture and Liturgy* (London 1963)—with appeal to D. H. Lawrence, Dickens, George Eliot, Hardy, Morris, T. S. Eliot, Orwell. Important influences were Raymond Williams and E. P. Thompson, a remark of whose *William Morris. Romantic to Revolutionary* (London 1955)—'Morris has not sufficiently emphasized the ideological role of art, its active agency in *changing* human beings and society as a whole, its agency in man's class-divided society'—quoted in *Culture and Liturgy*, op. cit., p. 141, provides the marching orders whereby these figures are rallied. *Culture and*

- Theology. A Sketch for Contemporary Christianity* (London 1966) adds Golding to the writers' gallery but appeals more widely to social theorists (Marx, Marcuse); anthropologists of religion (Eliade, van der Leuw); and philosophers (Merleau-Ponty, Wittgenstein).
- 12 M. Kenny, *The First New Left. British Intellectuals after Stalin* (London 1995); and for the Second New Left—and more widely—D. Widgery, *The Left in Britain, 1956-1968* (Harmondsworth 1976). A Catholic comment from a fairly balanced standpoint was J. M. Cameron, 'The New Left in Britain', *The Listener* 64. 1641 (8. 9. 1960), pp. 367-368. Those Catholics who gravitated towards the New Left did so for a variety of motives—reaction to what was perceived as the accommodationism of German Catholicism under Nazi rule; the hostility to the British Establishment aroused by the Suez Crisis; the nuclear arms issue which in the 1980s would unite Catholic radicals with the more rigorous of the orthodox moralists. From the standpoint of the late 1990s it seems a considerable waste of energies, an example of the excessive diversion of Christian talent into non-virtuous theories and practice of justice via ideological schemes. Yet some of the ideas produced may prove recuperable: see, e.g. B. Wicker, *First the Political Kingdom. A Personal Appraisal of the Catholic Left* (London 1967); T. Eagleton, *The Body as Language* (London 1970).
 - 13 B. Wicker, *The Story-Shaped World. Fiction and Metaphysics: some Variations on a Theme* (London 1975).
 - 14 Already there is attention to literary tropes in N. Lash, *Newman on Development* (London 1975); indicative are such later titles as *Doing Theology on Dover Beach* (London 1979), with a reference to Arnold; *Easter in Ordinary. Reflections on Human Experience and the Knowledge of God* (London 1988), with a reference to Herbert.
 - 15 C. Ernst, *Multiple Echo. Explorations in Theology*, edited by F. Kerr and T. Radcliffe (London 1979), offers a representative set of soundings in his thought.
 - 16 F. Kerr (O.P.), *Immortal Longings. Versions of Transcending Humanity* (London 1997). Via philosophers, the book considers literary 'versions' of transcendence (or anti-transcendence) in for instance Samuel Beckett, Blake, Dante, Henry James, Shakespeare, while Iris Murdoch, a major voice in the work, can count as both thinker and imaginative writer.
 - 17 P. Sherry, *Spirit and Beauty: An Introduction to Theological Aesthetics* (Oxford 1992). Sherry arrived at this topic by way of Wittgenstein—idem., *Religion, Truth and Language-Games* (London 1977)—and anthropology, as represented in his *Spirit, Saints and Immortality* (London 1984).
 - 18 F. A. Murphy, *Christ the Form of Beauty. A Study in Theology and Literature* (Edinburgh 1995).
 - 19 J. Martin Soskice, *Metaphor and Religious Language* (Oxford 1985); idem., 'Sight and Vision in Medieval Christian Thought', in T. Brennan and M. Jay (ed.), *Vision in Context* (London 1996).
 - 20 M. Bell, *F. R. Leavis* (London 1988) makes at more sustained length the comparison with Heidegger suggested by Fergus Kerr in 'Liberation and Contemplativity', *New Blackfriars* 50.587 (1969), pp. 356-366, and 'Resolution and Community', idem. 50.589 (1969), pp. 471-482.

- 21 Kenny would go on to develop his own view of the sage in *Wittgenstein* (London 1973), and *The Legacy of Wittgenstein* (Oxford 1984). As a literary executor of Wittgenstein's corpus, Professor G. E. M. Anscombe would play a major role as translator and interpreter of his work: especially *in re Remarks on the Foundations of Mathematics* (Oxford 1956); *Tractatus Logico-Philosophicus* (London 1959), *Notebooks 1914-1916* (London 1961), *Philosophical Investigations* (Oxford 1963), and *Zettel* (Oxford 1967).
- 22 For McCabe see H. McCabe, O. P., *The New Creation* (London 1964); *Law, Love and Language* (London 1968), and *God Matters* (London 1987).
- 23 F. Kerr (O. P.), *Theology after Wittgenstein* (Oxford 1986).
- 24 Idem., *Theology after Wittgenstein* (London 1997²), pp. 194-197.
- 25 G. E. M. Anscombe and P. T. Geach, *Three Philosophers* (Oxford 1961); P. T. Geach, *God and the Soul* (London 1969); G. E. M. Anscombe, *Intention* (Oxford 1957); P. T. Geach, *Providence and Evil* (Cambridge 1977); idem., *The Virtues* (Cambridge 1977). A sense of their shared achievement can be gauged from their *Festschriften*, C. Diamond and J. Teichman (eds.), *Intention and Intentionality. Essays in Honour of G.E.M. Anscombe* (Brighton 1979); H. A. Lewis (ed.), *Peter Geach: Philosophical Encounters* (Dordrecht, Boston, London 1991) and L. Gormally (ed.), *Moral Thought and Moral Tradition. Essays in Honour of Peter Geach and Elizabeth Anscombe* (Dublin 1994).
- 26 P. McMylor, *Alasdair MacIntyre. Critic of Modernity* (London 1994); J. Horton and S. Mendus (eds.), *After MacIntyre. Critical Perspectives on the Work of Alasdair MacIntyre* (Oxford 1994).
- 27 P. T. Geach, *Mental Acts* (London 1957); *Reference and Generality. An Examination of Some Mediaeval and Modern Theories* (New York 1962; 19803); *Logic Matters* (Oxford 1972); *Reason and Argument* (Oxford 1976); note also his translations (with M. Black) from Frege's philosophical writings (Oxford 1952); M. Dummett, *Intuitionist Mathematics and Logic* (Oxford 1974-1975); *Elements of Intuitionism* (Oxford 1977); *Truth and other Enigmas* (London 1978); *The Interpretation of Frege's Philosophy* (London 1981); *Frege. Philosophy and Language* (London 1981).
- 28 D. Braine, *The Reality of Time and the Existence of God: the Project of Proving God's Existence* (Oxford 1988); *The Human Person, Animal and Spirit* (London 1993). Braine's 'reconstruction of epistemology', the third part of his master-work, is still to appear.
- 29 B. Davies (O.P.), *An Introduction to the Philosophy of Religion* (Oxford 1982); *Thinking about God* (London 1985); C. J. F. Williams, *What is Truth?* (Cambridge 1976); *What is Existence?* (Oxford 1981); *What is Identity?* (Oxford 1989); *Being, Identity and Truth* (Oxford 1992); J. J. Haldane (with J. J. C. Smart), *Atheism and Theism* (Oxford 1996). See also their common intellectual ancestor: G. E. M. Anscombe and P. T. Geach, 'Aquinas' in *Three Philosophers*, op. cit., pp. 65-125.
- 30 'A Bibliography of the Publications of Dom Illtyd Trethowan', *Downside Review* 95. 320 (1977), pp. 157-163; A. Baxter, 'Illtyd Trethowan as Thinker: An Appreciation', *ibid.*, 112. 387 (1994), pp. 75-87. Insofar as Trethowan had English successors in looking to Augustine for philosophical inspiration, these were mediated in part by Lonergan, Hugo Meynell (who, however,

- moved to Canada), *God and the World. The Coherence of Christian Theism* (London 1971); *An Introduction to the Philosophy of Bernard Lonergan* (London 1976), and, taken neat from the historical sources John Rist (a convert to Catholicism while teaching in Canada), *Augustine. Ancient Thought Baptized* (Cambridge 1994). They differed, though, from Trethowan by their considerable continuing indebtedness to the English analytic school.
- 31 G. E. M. Anscombe, 'Twenty Opinions common among Anglo-American Philosophers, in A. Ansaldo (ed.), *Persona, verità e morale* (Rome 1986), pp. 49-50.
 - 32 J. Milbank, *Theology and Social Theory* (Oxford 1990); *The Word Made Strange. Theology, Language, Culture* (Oxford 1997).
 - 33 G. Loughlin, *Telling God's Story, Bible, Church and Narrative Theology* (Cambridge 1995).
 - 34 J. Milbank, C. Pickstock, G. Ward (eds.) *Radical Orthodoxy. A New Theology* (London 1999). The vision of the history of philosophy found in these writers is sometimes idiosyncratic. A more dispassionate account has been made available to English Catholics by F. C. Copleston, the Heythrop Jesuit, volumes of whose *A History of Philosophy*, begun in 1946, continued to appear throughout the Conciliar period and beyond.
 - 35 B. Orchard (O. S. B.), *The Griesbach Solution to the Synoptic Question* (Manchester 1977); *A Synopsis of the Four Gospels in Greek* (Edinburgh 1983). H. Wansbrough (O. S. B.), *Event and Interpretation* (London 1967); *Theology in St Paul* (Cork 1968); *Risen from the Dead* (Slough 1978); *The Lion and the Bull* (London 1996); (ed.) *Jesus and the Oral Gospel Tradition* (Sheffield 1991).
 - 36 J. McHugh, *The Mother of Jesus in the New Testament* (London 1975). Canon McHugh is using his retirement to produce a long matured commentary on St John's Gospel for the International Critical Commentary. Earnests of what is to come are, idem., "'In Him was Life'. John's Gospel and the Parting of the Ways', in J. D. G. Dunn (ed.), *Jews and Christians. The Parting of the Ways, A. D. 70 to 135* (Tübingen 1992), pp. 123-158, and "'Behold your Mother". Reflections on John 19. 25-27', in W. McLoughlin, O. S. M., and J. Pinnock (eds.), *Mary for Everyone* (Leominster 1997), pp. 2-14. The invitation to McHugh from the International Critical Commentary serves to mark the distance travelled by English Catholic biblical scholarship since 1966 when it was content to produce in the *Jerusalem Bible*, a translation of the French *Bible de Jérusalem* of 1956, a peg on which to hang baskets of fruits gleaned from the efforts of exegetes elsewhere. In notable contrast, the *New Jerusalem Bible* of 1985 with Wansbrough as general editor was a translation from out of the original languages.
 - 37 R. Murray, *The Cosmic Covenant. Biblical Themes of Justice, Peace and the Integrity of Creation* (London 1992); see also idem., 'Hebrew Bible, Jewish Scriptures, Christian Old Testament', *The Month* CCLIX. 1572 (1998), pp. 468-474.
 - 38 Idem., *Symbols of Church and Kingdom; A Study in Early Syriac Tradition* (Cambridge 1975).
 - 39 Idem., 'Maurice Bévenot, Scholar and Ecumenist, 1897-1980', *Heythrop Journal* XXIII (1982), pp. 1-17 (with bibliography by J. S. Poole following at

pp. 18-29).

- 40 E. Yarnold, S. J., *The Awe-inspiring Rites of Initiation. Baptismal Homilies of the Fourth Century* (Slough 1971).
- 41 A. Meredith, *The Cappadocians* (London 1995); *Gregory of Nyssa* (London 1998).
- 42 T. Weinandy, O. F. M. Cap., *The Father's Spirit of Sonship. Reconceiving the Trinity* (Edinburgh 1995); E. Hill, O. P., 'St Augustine's *De Trinitate*: The Doctrinal Significance of its Structure', *Revue des Etudes augustiniennes* 19 (1973), pp. 277-286; see also idem., *The Mystery of the Trinity* (London 1985), and, especially, Fr Edmund's translation of Augustine, *The Trinity* (New York 1991).
- 43 E. John, *Orbis Britanniae, and other studies* (Leicester 1966); H. Mayr-Harting, *The Coming of Christianity to Anglo-Saxon England* (London 1972).
- 44 J. Scarisbrick, *The Reformation and the English People* (Oxford 1984); E. Duffy, *The Stripping of the Altars. Traditional Religion in England 1400-1580* (New Haven and London 1992); R. Rex, *The Theology of John Fisher* (Cambridge 1991); *Henry VIII and the English Reformation* (London 1993).
- 45 J Bossy, *The English Catholic Community 1570-1850* (London 1976); V. A. McClelland, *Cardinal Manning. His Public Life and Influence, 1865-92* (London 1962); *English Roman Catholics and Higher Education, 1830-1903* (Oxford 1973); J. D. Holmes, *The Triumph of the Holy See. A Short History of the Papacy in the Nineteenth Century* (London 1978); *More Roman than Rome. English Catholicism in the Nineteenth Century* (London 1978); *The Papacy in the Modern World, 1914-1978* (London 1981). There was a corresponding effort among Catholic historians in Scotland, inspired by John Durkan: thus for the Middle Ages, L. J. MacFarlane, *William Elphinstone and the Kingdom of Scotland, 1431-1514. The Struggle for Order* (Aberdeen 1995); for the Reformation period, M. Lynch, *Edinburgh and Reformation* (Aldershot 1981); and for the eighteenth and nineteenth centuries especially, the work of T. M. Devine: see, e.g., *Exploring the Scottish Past. Themes in the History of Scottish Society* (East Linton 1995). Of course other Catholic historians have looked beyond Britain: in Cambridge alone, Jonathan Riley-Smith to the Crusading kingdoms, Peter Linehan to mediaeval Spain, David Brading to Latin America on the grand scale.
- 46 L. C. Sheppard, *The New Liturgy* (London 1970); J. D. Crichton, *Christian Celebration: the Mass* (London 1971); *Understanding the Sacraments* (London 1973); *Understanding the Prayer of the Church* (London 1976); and with H. E. Winstone and J. R. Ainslie, (ed.) *English Catholic Worship. Liturgical Renewal in England since 1900* (London 1979); C. Howell, S. J., *The Work of our Redemption* (Oxford 1953).
- 47 K. Flanagan, *Sociology and Liturgy. Re-Presentations of the Holy* (London 1991).
- 48 E. Doyle, O. F. M., *St Francis and the Song of Brotherhood* (London 1980); *Bringing Forth Christ. Five Feasts of the Child Jesus by St. Bonaventure*. Translated with an introduction by Eric Doyle (Oxford 1984).
- 49 S. Tugwell, O. P., *The Way of the Preacher* (London 1979); *Early Dominicans. Selected Writings* (London 1982); *Albert and Thomas. Selected Writings* (New York and Mahwah, N.J., 1988).

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- 50 O. Davies, *God Within. The Mystical Tradition of Northern Europe* (London 1988); *The Rhineland Mystics. An Anthology* (London 1989); *Meister Eckhart, Mystical Theologian* (London 1991).
- 51 S. Moore, *God is a New Language* (London 1967); *The Crucified is no Stranger* (London 1977); *The Fire and the Rose are One* (London 1980); *Let this Mind be in You: the Quest for Identity from Oedipus to Christ* (London 1985).
- 52 C. Smith, O. S. B., *The Way of Paradox. Spiritual Life as taught by Meister Eckhart* (New York and Mahwah, N.J. 1987).
- 53 R. Burrows, *Guidelines for Mystical Prayer* (London 1976); *Before the Living God* (London 1979); also, on the companion teresian doctrine: *Interior Castle Explored: St. Teresa's Teaching on the Life of Deep Union with God* (London 1981).
- 54 G. W. Hughes, *God of Surprises* (London 1985).
- 55 D. Nicholl, *Holiness* (London 1981).
- 56 J. Saward, *Perfect Fools: Folly for Christ's Sake in Catholic and Orthodox Spirituality* (Oxford 1980); *The Mysteries of March: Hans Urs von Balthasar on the Incarnation and Easter* (London and Washington 1990). *Redeemer in the Womb. Jesus Living in Mary* (San Francisco 1993); *Christ is the Answer. The Christ-centred Teaching of Pope John Paul II* (Edinburgh 1995).
- 57 N. D. O'Donoghue, *Heaven in Ordinarie. Prayer as Transcendence* (Edinburgh 1979; 1996); *Mystics for our Time. Carmelite Meditations for a New Age* (Edinburgh 1989); D. Turner, *The Darkness of God. Negativity in Christian Mysticism* (Cambridge 1995).
- 58 J. Finnis, *Natural Law and Natural Rights* (Oxford 1980); *Moral Absolutes: Tradition, Revision and Truth* (Washington 1991). Expounding Catholic social teaching was less divisive: thus R. Charles, S. J. (with D. Maclaren, O. P.), *The Social Teaching of Vatican II. Its Origin and Development* (Oxford and San Francisco 1982); F. P. McHugh and S. Natale (eds.), *Things Old and New: Catholic Social Teaching Revisited* (New York 1992). Father Frank McHugh of the von Hügel Institute at St Edmund's College, Cambridge, also figures in the delicate area of business ethics: thus S. Frowen and F. P. McHugh (eds.), *Financial Decision-making and Moral Responsibility* (London 1995), and from the same editorial hands, *Financial Competition, Risk and Responsibility* (London 1998).
- 59 H. Francis Davis, A. Williams, O. S. B., I. Thomas, O. P., J. Crehan, S. J., *A Catholic Dictionary of Theology, I-III* (London 1962-71). They were gathering materials, in effect, for a *ressourcement* systematics: cf. I, p. ix, 'Our work aims at presenting Catholic doctrines in the sources from which they are drawn in Scripture and Tradition, since the study of these sources is leading to a rejuvenation of theology in many parts of the Catholic world today'.
- 60 C. Ernst, O. P., *The Theology of Grace* (Cork 1973).
- 61 N. Lash, *Believing Three Ways in One God. A Reading of the Apostles' Creed* (London 1992); more elements of an overall dogmatics in idem., *Theology on the Way to Emmaus* (London 1986); *The Beginning and the End of 'Religion'* (Cambridge 1996), but these are essentially essays, manifesting at times a deliberate rejection of the project of systematics as such: thus, e.g. *Theology*

on the Way to Emmaus, op. cit., p. ix. Also offered in essay form was the work of the gifted Jesuit dogmatician Bruno Brinkman, in his *To the Lengths of God. Truths and the Ecumenical Age* (London 1988). Here, however, I must mention an ambitious proposal for a new dogmatics, based philosophically on the concept of 'kenotic ontology' and theologically on the root idea of the divine compassion, announced by Oliver Davies, on whom see above, n. 50.

- 62 For a history of the place, see B. Penny, *Maryvale* (Birmingham 1985). It is hoped that the Maryvale course books will eventually be made available to a wider audience in published form.
- 63 G. D. D'Costa, 'The End of "Theology" and "Religious Studies"', *Theology* 99.791 (1996), pp. 338-351; [I. Trethowan], 'The Revival of Theology', *Downside Review* 65.202 (1947), pp. 311-312.
- 64 D. Chiles, *A Silken Thread. The History of Plater College, 1921-1996* (Oxford 1996), p. 200. What is needed is a 'think-tank' which is also a 'heart-tank' since empowered by the Liturgy and especially the Mass, on which English Catholics have not ceased to write, if not always to consistent effect. See, for example N. Lash, *His Presence in the World. A Study of Eucharistic Worship and Theology* (London 1968); J. F. McHugh, 'The Sacrifice of the Mass at the Council of Trent', in S. W. Sykes (ed.), *Sacrifice and Redemption. Durham Essays in Theology* (Cambridge 1991), pp. 157-181; P. J. FitzPatrick, *In Breaking of Bread: the Eucharist and Ritual* (Cambridge 1993); P. McPartlan, *The Eucharist Makes the Church. Henri de Lubac and John Zizioulas in Dialogue* (Edinburgh 1993).
- 65 I. Ker, *Newman and the Fullness of Christianity* (Edinburgh 1993). See also his *John Henry Newman. A Biography* (Oxford 1988); *The Achievement of John Henry Newman* (London 1991); *Healing the Wound of Humanity: the Spirituality of John Henry Newman* (London 1993). Fr Ker could look back to the inspiration of a Belgian Newmanian domiciled in England—C. S. Dessain, *John Henry Newman* (London 1966), and the wonderful edition of *The Letters and Diaries of John Henry Newman*, still continuing, of which Dessain brought out the first volume in the year, 1961, before the Second Vatican Council opened.

Postscript

Though younger (born 1948) than any of them (I think), the author, with more than twenty books to his name since *The Art of God Incarnate: Theology and Image in Christian Tradition* (London 1980), is more prolific than any of those whose work he appraises. While some fall into the category of *haute vulgarisation* (nothing wrong with that!), books like *From Newman to Congar: The Idea of doctrinal development from the Victorians to the Second Vatican Council* (Edinburgh 1990), *A Grammar of Consent: The Existence of God in Christian Tradition* (Notre Dame 1991), *The Shape of Catholic Theology* (Edinburgh 1991) and *Epiphany: A Theological Introduction to Catholicism* (Collegeville 1996), lay out the elements

of the kind of Catholic systematic theology which he desiderates. Without detailing his efforts to make the Catechism accessible, or his project to mediate the theology of Hans Urs von Balthasar, one should note his editing of Geoffrey Preston's papers (died 1977), particularly *Faces of the Church: Meditations on a Mystery and Its Images* (Edinburgh 1997), the most substantial recent contribution by any English writer to Catholic theology of the Church.

F.K.

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