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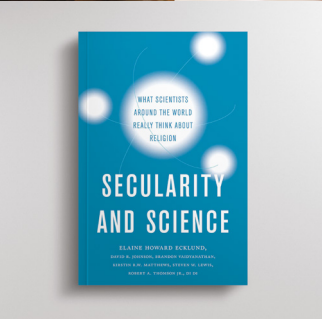
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The Liturgy and the Future

Pope Francis came in for a lot of criticism in his decision to restrict the use of the 1962 Missal in parishes.

In fact, the important part of his document came at the end: with a plea for a more reverent and worthy celebration of the ordinary Mass and a recognition that it is often the *style* of celebration of many ordinary Masses which can be so off-putting to the more traditionally-minded, and indeed to the ordinary devout Catholic. The problem goes back to when the new liturgy was introduced. It has still got with it much of the baggage of the popular culture of the 1960s and 70s: all must be casual and spontaneous, and anything formal or ritualistic is suspect. We need to shed this attitude. It has caused the loss of the sense of the sacred in so many parish Masses. A folksy style and banal or pop-like tunes are doing nothing to hold our young people, the majority of whom lapse in their early teens. When you've sat through many of these, you can see why traditionalists despair and opt for the older rite Mass.

'New' and 'traditional'

But there is a deeper issue, too, which both sides of the liturgical divide need to take on board. In the 1970s the 'new Mass' was presented as a revolutionary break. In the spirit of that age, old was bad and new was good, and the new liturgy was presented as something which had just been made up. There was, deliberately one fears, no sense of historical continuity. This played into the traditionalist narrative that the 1962 liturgy was 'the Mass of the Ages'. It is not, of course. It is not the Mass of the Apostolic Age, nor of the Patristic age. It is the Mass of the early Middle Ages, which was then frozen by Pope St Pius V after the Council of Trent with all the accretions which it had acquired by that point.

The liturgical reformers of the 1960s may not have got everything right, but the Council was aiming to ensure a link with the classic Patristic form.

Traditionalists who distrust anything written after Vatican II might like to read Adrian Fortescue's *The Mass: A Study of the Roman Liturgy*, published in 1912. The liturgical reformers of the 1960s may not have got everything right, but the Council was aiming to ensure a link with the classic Patristic form. It was a noble aim and was the fruit of the preceding Liturgical

Movement of the first half of the 20th century (which had inspired Pope Pius XII's Holy Week reforms). It's also worth reading St John Henry Newman's historical novel *Callista* where he gives a description of Mass being celebrated in the 3rd century. It's a lot more like a *novus ordo* Mass, with the active participation of the people, than a 1962 rite Mass today.

In sum, old rite devotees need to know more history, and the ordinary Mass needs to be celebrated with a greater sense of historical continuity. We must hope that this is being addressed in the training of our next generation of priests. Solemn new rite celebrations in Latin (and English) are to be found in some churches today; the drift is in that direction.

Modern Donatism?

Pope Francis is not wrong in his concern about division in the Church. The traditionalist mindset is one which is a temptation to good Catholics in every age - crises are not unique to modern times. In the early 4th century, the Church was faced with the aftermath of the Diocletian persecution: many Christians, including clergy, had been terrified into betraying the Faith, agreeing to sacrifice to idols or handing over copies of the Scriptures to be burnt. Many of these *lapsi* now wanted to come back to the Faith. What was the Church to do? The answer was forgiveness and, after due penance, readmission to Communion. But some of those who had remained faithful and had suffered as a result were outraged: such betrayal could never be forgiven, and sacraments celebrated by such lapsed priests could not be valid. These hardliners refused to accept the Church's policy of forgiveness and withdrew into a 'church of the pure' of their own. They were known as the Donatists and caused a great deal of trouble, especially in North Africa. St Augustine devoted much of his great intellect and energy to opposing them.

The Donatists saw themselves as defenders of tradition against the weak, indeed heretical, Church authorities of their day. Ultra-traditionalists today are in danger of falling into the same mindset, seeing themselves as the faithful remnant of a church which has gone astray. This is not a Catholic attitude. Newman realised he had to become a Catholic when he grasped the implications of St. Augustine's saying which he had used

against the Donatists, *securus judicat orbis terrarum*: the whole Church - not just one part of it - judges justly. The Mass promulgated by Pope St Paul VI, after Vatican II had decreed a reform of the liturgy, is the Mass celebrated throughout the world. Like all rites, it doubtless isn't perfect. But the old rite was not perfect either, and it is historical nonsense to canonise it as unchangeable. Newman voiced another important insight when he questioned whether mediaeval Gothic was the only right architecture for the modern age. 'An obsolete discipline', he observed, 'may be a present heresy'.

The future

It was Newman, again, who pointed out that Councils have often been followed by periods of turbulence. It does not mean they should not have happened; and history cannot be ignored.

Pope Francis's new ruling will have infuriated those who want only the old rite. But it would be wrong for them to start building up enclaves. We need young priests who will re-sacralise the celebration of the ordinary Mass. Catholicism is a popular religion, not a club for a liturgical elite. The ordinary Mass is the way that Our Lord comes to ordinary Catholics.

At the most extreme end, there are the Lefebvrists who are in effect a communion of their own, playing little or no part in mainstream Catholic life. But even some mainstream old rite followers will not receive Communion at an ordinary Mass. A few years ago, an old rite group who were using a Catholic institution for a summer conference even removed the Blessed Sacrament from the chapel's tabernacle because it had not been consecrated at an old rite Mass.

So, when Pope Francis explains that he is restricting the celebration of the old rite because it has become a threat to the unity of the church, he has a point. To be a Catholic

is to be in communion with all other Catholics all over the world. If you refuse to receive Communion from a Mass which is celebrated in the rite used by the overwhelming majority of the worldwide church, in what sense are you really a Catholic?

Vatican II

Pope Francis puts his finger on the underlying reason why some old rite followers insist on their liturgy: it is a badge of hostility to Vatican II. However, it should be said that – except among some ultra-traditionalists – this does not always mean disagreement with the actual documents of the Council. Liturgical conservatism is largely a reaction to very badly celebrated ordinary Masses, with pop-style banal music or sermons which avoid doctrine. Going to the ‘traditional’ Mass is also a way of distancing oneself in general from the collapse of the Church in the Western world in the post-conciliar years.

This is very understandable, and the rest of us must be sensitive to it. For years there was a refusal by many Church authorities to admit that anything went wrong after the Council. The clergy abuse crisis has changed that. We now know just how sexually corrupt some of our priests – even some high-ranking and influential churchmen – have been in the post-conciliar years. There had been clerical abusers long before Vatican II of course, but the statistics show a marked spike in cases in the late 1960s and the 1970s. Traditionalist Catholics have fastened on the reform of the liturgy as the cause of the whole post-conciliar crisis, but that is the fallacy of confusing *post hoc* with *propter hoc*. For instance, it would be very neat if all offending clergy were liturgical liberals, and no priest who said the old rite ever committed abuse, but that is not the case. And it is evident from history that the old rite did not prevent clergy corruption and abuse in other centuries.

The real reasons for the crisis are theological and philosophical. FAITH magazine has long

argued that the church has not yet faced up to the intellectual challenge of the scientific evolutionary worldview. There has been a failure to present Catholicism to the contemporary mind. So, we have never seen the liturgy as the key issue. The Faith Movement’s founder, Fr Edward Holloway, used to remind critics of poor post-conciliar liturgy that the old rite had sometimes been very badly celebrated too. He saw the catechetical opportunity that vernacular liturgy gives, particularly valuing Eucharistic Prayer IV with its salvation history narrative. But he trenchantly criticised liturgical abuses which were based on unorthodox eucharistic theology, and FAITH’s approach has been that if the theology is sound, so will the liturgical celebration be. One could say *lex credendi, lex orandi*. It is significant – and disturbing – that the old rite ‘package’ can now sometimes include anti-intellectual and anti-scientific attitudes. There are traditionalist Catholics who have adopted fundamentalist beliefs about Scripture, insisting on a literalist reading of the Book of Genesis and rejecting evolution. This is a Protestant approach to the Bible, not a Catholic one. It is an intellectual blind alley and is a very long way from the great marriage of faith and reason that produced Aquinas, Copernicus, Mendel, or Lemaître. Such issues are actually more fundamental to the future of Catholicism than the language or ceremonies of our liturgy.

The need

The urgent need is to encourage celebrations of the ordinary rite – in Latin or in English – possibly *ad orientem*, accompanied by plainchant or other traditional sacred music if possible, and without the egregious weaknesses of contemporary liturgy such as lengthy off-the-cuff additions by the priest, or amateur rambling Bidding Prayers which promote fashionable causes. The mood among young clergy is in tune with this, the faithful need it, the evangelisation of our culture demands it.

The German Synodal Odyssey

Hans Feichtinger tracks the path of recent events in the German Church

To understand what is going on in and around the German Synodal Way, we need to remember that the Church in Germany was hit late, but hard, by the sexual abuse crisis. This crisis had exploded much earlier in other countries, but up until fairly recently German dioceses were still in full scale denial about its depth and extent. They were, therefore, unprepared for the sexual abuse crisis when it finally hit Germany and have since done an almost 180-degree turn on the subject—declaring themselves now to be the worst institution ever. Such extremes are never a good sign.

Compared to the Church in other nations, the German Church has also been tardy in facing up to the need for renewal and (re-) evangelization. In reality, the Germans should have been the first to adopt the call to evangelize, considering that Kerygmatic Theology (*Verkündigungstheologie*) was originally developed in the German-speaking world. However, German dioceses and theology faculties are often frozen in antiquated “anti-Roman” attitudes and have found it difficult to embrace the vision of St John Paul II, Benedict XVI and Francis. Nowhere in the world have theology and human studies had greater influence on the life of the church; nowhere are more consultative structures in place; nowhere are more laypeople employed by the church; nowhere is dissent from certain Church teachings more ingrained—and yet, the Church in Germany is in precipitate decline by every possible means of measurement (from declining membership, to collapse of vocations, now even something like a first financial crisis). This situation of ecclesiastical

institutional paralysis is the context in which the emergence of the “Synodal Way” in Germany has to be understood.



The German Way

The Synodal Way is an experiment. But it is an experiment with many systemic flaws, starting with the fact that it is not actually a Synod, and consciously so, for a Synod (as traditionally understood by the Church) was perceived in Germany as too restrictive and too clerical. A second and deeper flaw is that those driving the German Synodal Way do not want to be bound by Catholic and Biblical doctrine, never mind Canon Law. The Synodal Way was conceived and organized as an intentional paradigm shift, triggered by the (real and perceived) recent failures of the Church, but in reality, based on tendencies that have characterized (and haunted) the Church in Germany for a long time.

The Synodal Way itself embodies the conviction that the German way of “doing church” and “doing theology” is superior to what the Church generally does, and to what Canon Law prescribes. And, therefore, the stated goals of the German Synodal Way have set it up for failure. For Synods are not meant to update Church teachings and practices so they can become less challenging and/or more acceptable to contemporary society. If we still think that the *aggiornamento* of Pope St John XXIII is something like an appeasement strategy, we have learnt nothing from him or from Vatican II. The German Synodal

Way, in particular, while declaring itself to be the final implementation of Vatican II, is in fact at odds with what the Council actually said and wanted to achieve. The role of the bishops, the mission of the priests, and the vocation of the laity, as described in the documents of Vatican II, are certainly not what the Synodal Way envisions.

In Germany, the media pay more attention to the church than in other countries, and now praise the Synodal Way for its innovative, progressive approach. Yet, already, a few sceptical voices can be heard, even from serious Protestants. These fellow Christians know, often from bitter experience, what it means when a national Synod starts to re-frame what Christians have for a long time known and believed to be true and holy. What the German Synodal Way is proposing is not just adaptation of missionary approaches and of canonical rules; rather, it is proposing a shift away from traditional and even biblical teaching.

The German Synodal Way looks more like a Protestant system, with much voting and organizing majorities. Certain spaces for the ordained are preserved within the Synodal Way, but it is not at all clear why.

The German Synodal Way, while declaring itself to be the final implementation of Vatican II, is in fact at odds with what the Council actually said and wanted to achieve

Most importantly, the Synodal Way diverges from the teaching of *Dei verbum*, the most doctrinally significant of the Vatican II documents. For the Synodal Path embraces a view of religion in which “lived experience” overshadows the authority not only of the Church, her laws and Magisterium, but also the illumination we receive from Catholic Tradition and even from Holy Scripture. The ability to listen to the Word of God, and to give witness to it, “in and out of season”, does not seem to be the desired end of the Synodal Way. Protestant observers have started to

pick up this scent, for which they are particularly sensitive. We will see if they will be taken seriously.

The Church in Germany continues to focus on (and get lost in) its own problems and preferences. A serious investment in evangelization is not and cannot be made under these circumstances. Theological institutions in Germany are hardly producing any remarkable contribution to the Church’s most fundamental mission, while in other countries serious work is done on evangelisation, and has been for some time. This is both problematic and humiliating. The time of theologians needing to learn German, the “third biblical language,” in order to do their work seriously, has certainly passed. Even on the new translation of the Roman Missal the Germans, despite having the best funded institutions in the world and representing a relatively small language area, have been incredibly slow—not least because of relentless attempts to uphold theological obsessions. The prison bars of theological self-importance and ecclesiastical (including financial) self-preservation are hard to break because they are rooted in a highly developed culture and have created a hermeneutical trap which is nearly impossible to avoid.

The Sex Abuse Crisis and the German Synodal Way

The crucial question is what the Synodal Way wants to achieve. The founding constitution (*Satzung*) describes the project as “a way of repentance and renewal”, which will enable Catholics to fulfil their vocation to proclaim God’s “goodness and loving-kindness” (Tit 3:4) in word and action, so that people today can freely hear and accept the Gospel. Specifically, “the Synodal Way wants to improve the conditions of fulfilling this task in a credible manner.”

Establishing credibility, specifically in the face of the sexual abuse crisis, appears to be one the most important aims of the Synodal Way

While this is understandable, it also problematic not least in that the crisis has dominated how the four major topics to be addressed by the Synodal Way (and thus also the four working groups) have been formulated. However, the fact that this crisis exists does not mean that responding to it is necessarily the way either to renew the Church as a whole or to bring its evangelizing mission into focus. Moreover, at this point, we are simply not able to determine with sufficient certainty how particular Catholic (or clerical) elements have contributed to the crisis; not least because no other comparable institutions (other churches, residential schools, social services, etc.) have even begun to face the abuse crisis in the way the Church has, at least not yet and not in Germany. This makes it impossible to draw conclusions from the data about the sex abuse crisis which can be safely used in reforming the Church.

Instead, there has been a real attempt to instrumentalize the abuse crisis (and the failures of individual bishops) in order to bring pressure to bear on those synodal delegates

who have in any way opposed the opinions of the majority. In the mainstream and Catholic media, a tendency has developed to pay particular attention to the perceived failings of “conservative” bishops who are less open to the majority proposals of the Synodal Way, while liberal bishops who are “on side” are treated with relative leniency. Sadly, this is even the case in commentaries by theologians and among bishops. Tensions within the Synodal Way and the Bishops’ Conference are probably close to a breaking point, while of course still downplayed in public. The art of open and honest disagreement is not a strength of the today’s Catholic elite.

The *Satzung* (Synodal Constitution) allows the Synodal Way to go down well-known rabbit holes: the demand for more democratic structures and less hierarchical governance; ending priestly celibacy; opening more ministries to women, including ordained ones; less restrictions in (sexual) ethics—while simply ignoring the fact that almost all these proposals have been accepted and are already in place in the many mainline Protestant churches in Germany and have, however, produced no recognizable signs of ecclesial renewal.

Evangelization

The majority of delegates at the Synodal Way probably believe that they are prioritizing evangelization, as Pope Francis did urge, but in reality, that is not the case. The majority believes that serious, if not radical, changes need to be made to Church practice and doctrine *before* any effort to evangelize is possible. That approach, however, follows an outdated model which current promoters of evangelization have abandoned. This approach presumes that, first, people need to *believe* (in) what you say, so that then they start to *behave* accordingly, and finally can and want to *belong* to the church. But at least in our world, this is not the normal order of things. The credibility of our message does not first and foremost depend on its content but on us having a real interest in the other,

building a relationship with them, and thus creating a sense, or at least a desire, to *belong*. Only on this basis can people come to embrace what the Church *believes*, celebrates, and transmits through its living tradition. And only then, finally, will they begin to live and *behave* accordingly, to conform their lives to the example of Jesus and to the divine commandments in which consists the love of God (1 John 5:3).

“Repentance and renewal” are especially difficult for churches that are as well connected to political power as the Catholic and the Lutheran churches have been in Germany since the Peace of Westphalia, which produced the curious system of *two* established churches in *one* nation. When it comes to efforts of renewal, churches deeply rooted in majority society, especially in our liberal-democratic states, primarily tend to look into questions of power and institution, wanting to preserve their place in society. This also betrays how much a political analysis of reality has taken root in the German Church. There is no doubt that such an approach helps us see certain things more clearly, but for the Church it can never become the only, or even the most important, lens through which we perceive and analyze reality. Germany’s ecclesiastical establishment today has no privileged access to what Christianity and Catholicism really mean, compared to previous times and/or other particular churches. The “lived experience” of the average German Catholic itself is in need of “repentance and renewal”, and not normative either for how the Church should understand Scripture and Tradition or for the direction in which it needs to move.

Finally, the fact that among the delegates of the Synodal Way there seems to be no one who is not ethnically German and/or totally socialized in the German Catholic environment, is curious or even scandalous: it does not correspond to where the Church in Germany is (going). And it is, again, revealing about who and what the Synodal Way is.

Theological Agendas

Instrumentalizing synodal structures for problematic theological agendas is nothing new (cf. Leo the Great and the robber synod of 449 AD). But the German Synodal Path goes further: for most of its participants, it is becoming a tool for the “reinvention” of Church doctrine and for adapting Church practices to the expectations of post-Christian Germans. The Synodal Way misunderstands that without a strong commitment to biblical and traditional teaching, you cannot be fruitful, you have cut yourself off from the ever-fresh fountain of God’s Revelation, and you are becoming suspicious to (many of) your fellow Christians and Catholics, both in Germany and around the world. Again, you have underestimated that without strong bonds of relationship and trust, without massive investment in belonging together, to Christ’s Church and to her sacred Tradition, what you say and propose is not only shallow, and often outright wrong, it will also remain unconvincing. A shared commitment of both laity and clergy to the faith of the Church, including her sacramental structure and biblical anthropology, is essential if the Church is to rediscover and fulfill her primary mission to evangelize.

The Synodal Way still has a chance of yielding some good fruit. I am thinking, in particular, about a recommitment to the rule of (canon) law in criminal matters, rather than going with dubiously “pastoral” solutions. But the chances for a good end to the German Synodal Way are diminishing fast. Pastors on the ground and people in the pews feel the tension, and they often



Image credit:
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feel abandoned by their alleged leaders and representatives. The Synodal Way will have to “check its privilege” and its theological competence. Most of all, it will have to reflect on whether its faith in (doctrinal) progress, German-led and systematically organized, is by now stronger than its foundational trust in Scripture and Tradition. A theology whose content, structure, and emphases do not mirror the Creed and the Scriptures is off-balance, unstable, unreliable, and will be ultimately unfruitful. As long as we get these priorities wrong, the longed for, and much needed, re-evangelization of the West will not occur.

Political Ideology

Both the theology and the leadership of the German Church (and not only of the German Church) have long been influenced by a political conviction that the only way forward is by way of compromises between the various groups inside the Church and/or between the Church and her surrounding society. This ‘irenicism’, already condemned by Pius XII, is a very old temptation (late antique Christian emperors attempting to influence ecumenical councils and their interpretation are an early version of such politically motivated compromising of Christian doctrine). The situation now is different, but the problem has not changed - especially at the most recent Councils

Attempts to convince “the others” by evidence and argument fail, inner-ecclesial debates become more acrimonious, and the evangelizing mission of the Church suffers.

where theologians, often German speaking ones, have viewed conciliar debates as struggles for power between various factions, between majority and minority. Indeed, the German bishops played crucial roles in this regard at both Vatican I (1870-71) and Vatican II (1962-65). Especially

after Vatican II, German-speaking theologians depicted the conciliar doctrinal debates as a power-struggle between (their own) allegedly “more advanced” theology and the “retrograde” Roman school, with the naïve majority in between. In this conception, Catholic doctrine is no longer respected as something that neither Romans nor Germans can control.

The only thing that this political ideology achieves in the Church is polarization. Trenches are being dug ever deeper and the search for the moral failure of “the others” (as proof for how they are wrong) becomes ever more obsessive. Attempts to convince “the others” by evidence and argument fail, inner-ecclesial debates become more acrimonious, and the evangelizing mission of the Church suffers.

The latest and most visible example of this political ideology in the Church is the concerted blessing of not-married (mostly homosexual) couples, with the intention of teaching and doing something

civil society agrees with and demands. The question is what kind of consequences (fruits) such a move is supposed to produce. Is it really to be expected that such a demonstration will make the Church more attractive? Leaving aside the obvious contradiction of biblical and traditional insight, I fail to see how this is a strategy for fostering conversions. Nor is it clear to me what is meant when Bishops seriously maintain that the goal of such blessings is to maintain marriage between a man and a woman while also blessing other forms of (family-like, erotic) relationships. Such a proposal is ludicrous—either the fruit of bottomless naiveté or just a procedural trick.

Hermeneutic of Discontinuity

The trust that is being lost both among the participants of the Synodal Way, and between those participants and the 'ordinary German Catholic in the pew', cannot be rebuilt by any measure of theological debate. That applies also to the relations of the German Bishops' Conference to the Holy See and to other bishops' conferences. Again, this is the mistake of thinking that all depends on making (my version of) church doctrine acceptable to the other

side (or to the world). Curiously, coming from the otherwise self-proclaimed "holistic" Germans, this is actually a form of rationalism and intellectualism, a charge which is normally leveled at Roman school theology by the Germans. Unless we (re-) build relationships and trust, inside and outside the church, the Gospel message cannot be effectively communicated to the world. Rearranging doctrine in order to make

evangelization possible (as the Synodal Way desires) is profoundly misguided.

The authority of Catholic doctrine does not depend on the persuasive and argumentative power of theologians and neither must it be identified exclusively with any one kind of theology. Nor must we create a situation, neither in the reality of Church life nor in our theological minds, in which Peter can no longer speak through the Pope (as the council of Chalcedon proclaimed in 451 about Leo the Great).

What seems to be prevailing in the German Synodal Way as it develops is a "hermeneutic of reform in discontinuity". It is a hermeneutic of power and majorities—which on closer inspection reveals itself to be a contradiction in terms

For it is no longer a search for what is true, good and holy but rather a technique of organizing practical change and creating ideological support and legitimacy for that change (by faking paradigm-shifts). This strategy certainly has Marxist overtones but, more importantly, involves giving up the trust in Scripture and Tradition that is essential for being Christian. Within this trust in Scripture and Tradition lies faith itself, i.e., trust in Christ as the one who — once and for all — has redeemed the world and revealed God to us and who is faithful to his Church even in dark and difficult times.

Unless the Synodal Way becomes a way of returning to this God it can only be an erring odyssey that leads away from the love of God and the freedom of his children.

Hans Feichtinger is parish priest of St. George's Parish and St. Albertus's Parish in Ottawa.



Image credit: Fotomax

Martyrs Under Communism



Alenka Lawrence explores the stories of 20th century martyrs with a message for today

On New Year's Day 1943, amid the turmoil of the Second World War, a 19-year-old Slovene student, Lojze Grozde, was trying to get home to see his family. Slovenia, then part of Yugoslavia, was occupied by the Axis powers and travel was risky and uncertain. From a poor, rural background, the son of a single mother, Grozde had surmounted a lonely and difficult childhood. His mother rejected him at first and packed him off to relatives, but he worked hard, got into a good school and was gaining recognition as a poet. His verses reflected his own deepening Catholic faith.

Carrying a Missal

On the morning of 1st January Grozde went to Mass, then found he could not continue by train because the tracks were destroyed. So, he set off on foot. He had managed to get a lift in a cart when he was seized by a group of thugs, manhandled, tortured and killed, his body left under a rock and soon covered with falling snow. His murderers were not occupying troops but his own countrymen, a brigade of Communist Partisans. Their excuse was that he was an informer, working for the Italians. His body was found by chance the following month by children picking snowdrops.

Later a confidential Partisan document would prove that Lojze Grozde was no informer. As his friends and supporters had known all along, his real crime was that he was carrying a Missal, a copy of the *Imitation of Christ* and a booklet about Our Lady of Fatima.

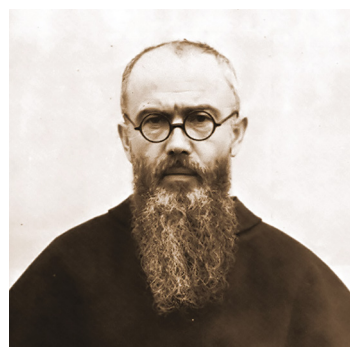
On 13th June 2010, Lojze Grozde was the first Slovene martyr to Communism to be beatified.

2021 Anniversary

This year, Slovenia, a tiny, largely Catholic, nation of two million people, nestled between Austria, Italy, Croatia and Hungary celebrates 30 years of independence from the old Yugoslavia. Once part of the Austro-Hungarian empire, Slovenia identifies more with central Europe than the Balkans to the south. Scenic, with exquisite mountains, lakes, castles, churches and the best cream

slices in the world, it markets itself as the “sunny side of the Alps”. It’s a democracy, economically advanced and a member of the European Union and NATO. Tourists who visit – in normal times at least – come back eyes shining, talking of fairytale scenery and warm, hospitable people.

Yet during the Second World War and its aftermath, Slovenia, like much of Europe, was a killing field. After the Axis powers marched into what was then the Kingdom of Yugoslavia on Palm Sunday, 6th April 1941, a grim, multi-faceted conflict developed between the German and Italian occupiers, resistance groups increasingly dominated by the Communist-led Liberation Front, known as the Partisans and those caught in the middle, desperately trying to defend their homes and families. While ostensibly fighting the invaders, the Partisans, led by the Croat Josip Broz Tito, took advantage of the situation to mount a campaign of terror against anyone who stood in the way of their notion of a Marxist utopia. It turned tiny Slovenia into a land of graves. And secrets. It was only after independence that the full horror of what happened began to emerge.



St. Maximilian Kolbe

Tyranny

All right-thinking people mourn the millions of victims of the evils of Nazism before and during the Second World War. The Church celebrates the many brave Christian martyrs who perished under Nazi tyranny. St Maximilian Kolbe and St Edith Stein are household names. Those responsible have, where possible, been brought to justice.

It is strange, then, that the victims of another form of tyranny, Communism, that lasted decades longer in the old Soviet Union and Eastern Europe (and still continues elsewhere) and caused even greater loss of life, including untold numbers killed for their Christian faith, have frequently not had the recognition they deserve, the perpetrators often walking free.

It may be something to do with the propaganda of the victors. Hitler lost the war. Stalin, the Soviet leader, was one of the victorious Allies and with Churchill and a dying President Franklin Roosevelt unwilling – or unable – to stop him, lost no time in taking over large swathes of eastern Europe. So the present – and the past – were adapted to suit him.

Victims

In Slovenia, after 1945 part of Tito’s Communist Yugoslavia, the victims of Communism – numbering, some estimate, at over a hundred thousand – were for decades a taboo subject. Those who had the nerve to mention them publicly were silenced. Until recent-

In Slovenia the victims of Communism – numbering, some estimate, at over a hundred thousand – were for decades a taboo subject

ly too many people who knew too much were still around, often in high places. With Catholic schools closed and the Church subjected to strict controls, two post-war generations of Slovene schoolchildren learned that anyone who opposed Communism – even those who died in Nazi concentration camps – was a “traitor” or a “collaborator”. Names were written out of history books, mass grave sites hidden in dense forests disturbed only by grieving relatives who came surreptitiously to hang rosaries on the trees. The stories of the victims lived on only in the hearts of their families and the many refugees who had fled the country. And in the west, people still lauded the Partisans as plucky resistance fighters and Tito as the “good” Communist who later dared to break with Stalin. Few people felt like getting at the truth.

After the fall of Communism in eastern Europe and Slovenia’s independence in 1991, things began to change. A new generation of politicians, writers and investigative journalists started to question the entrenched narrative. Catholics were no longer afraid to speak out.

Candidates for Canonisation

Now, in addition to Blessed Lojze Grozde, the Slovene Catholic Bishops have drawn up an initial list of 27 victims of Communism as candidates for eventual canonisation. Many more are being considered. (In accordance with official practice, there is a separate list representing victims of Nazism.) They come from a variety of backgrounds – among them priests, seminarians, a nun, a lawyer, a carpenter, teachers, a housewife, a high school student.

Heading the list is Father Lambert Ehrlich, a 63-year-old priest, theology professor, student leader and staunch Slovene patriot – he spoke on Slovenia’s behalf at the Versailles peace conference following the First World War – known for his asceticism and

inspiring holiness, as well for his care for the poor and needy.

Ehrlich was a patriot in the best sense of the word, encouraging his students to live out their Catholic faith in the framework of their national traditions of language, history and literature. He dreamed of Slovene independence decades before it happened. After the Slovene capital, Ljubljana, came under Italian occupation in 1941, he reported to the Vatican, condemning both Fascism and Communism as enemies of his beloved nation. Tito’s Partisans loathed everything he stood for. The death threats started and grew more frequent. In his last talk to his students, Ehrlich spoke about martyrdom.

On the early morning of 26th May 1942, Ehrlich celebrated Mass as usual at the student residence in Ljubljana. As he walked from the chapel with a student who had acted as his altar boy, two Communist assassins confronted them and shot them both dead.

Witnesses described Ehrlich lying in a pool of blood surrounded by his horrified students. They rushed to find flowers to cover his body. His assassin was proclaimed a national hero.

In 1946, the Communists, now firmly in charge of Yugoslavia, desecrated Ehrlich’s grave to prevent it becoming a shrine. His body was exhumed and thrown into an unknown pit. He was portrayed as a traitor to his country.

Unborn child

Ehrlich had inspired many, especially young people in their Christian commitment. In 1941 he had officiated at the wedding of one of his former students, France Novak, now a chemistry professor. Novak’s new wife, Ivanka, was a teacher at the Ursuline School in Ljubljana, much loved by her pupils and their parents for her caring attitude and deep faith. After their wedding,

the couple settled in Sodrazica, a town south of Ljubljana. The Partisans started harassing the Novaks, forcing their landlord to evict them from their modest flat. By May 1942 the Partisans had gained control of the town and stepped up the ideological fight, rooting out their perceived enemies. A neighbour warned France Novak to get out fast. Believing his heavily pregnant wife would be safer staying put, he said goodbye to her and sped off on his bicycle. A few days later the Partisans came for Ivanka. They smashed up her home, beat her, drove her to nearby woods and forced her to dig her own grave. She begged to be allowed to live until her baby was born but to no avail.

Her body was later recovered by fellow Catholics who reburied her in the village cemetery. In her pocket they found a scrap of paper on which Ivanka had scribbled a letter to her unborn child.

"Just sleep peacefully as your mother watches over you... The clock in the tower already announces the morning...which will take us on the last journey. I will not be alone...you will be with me my child and as she did with her son on Calvary, Mary will ...stand with us and take us to an eternally happy home."

Young People

Like Ivanka Novak, many of the victims on the Slovene Bishops' list are young people. The Communists considered them and their mentors, such as Father Lambert Ehrlich, especially dangerous. And while the inter-war period had seen the Soviet Union increasingly exporting atheistic Marxist ideas, Slovenia during their 1930s seems also to have experienced an extraordinary flowering of Christian faith among the young. Catholic youth organisations, prayer and study groups flourished in schools and universities, inspired by the Catholic Action Movement, by a big Eucharistic Congress in Ljubljana in 1935, by the recent martyrdoms of Father Miguel Pro and others in Mexico and of priests and nuns in the Spanish Civil War but also by the simple, deep faith of generations of families who saw God in the beauty of the mountains and celebrated their traditional feast days in the changing of the seasons on their farms. The rival ideologies were heading for a tragic collision.

While the inter-war period had seen the Soviet Union increasingly exporting atheistic Marxist ideas, Slovenia during their 1930s seems also to have experienced an extraordinary flowering of Christian faith among the young.

The list of martyrs drawn up by the Slovene Bishops reflects only a tiny part of the picture. Every Slovene Catholic family has a story to tell, of parents, brothers, sisters, cousins, friends who suffered and died, often for simply being practising Catholics. Stories told by people like Father Vladimir Kozina, a priest who eventually emigrated to the United States, describing how, as a seminarian, he

hid in a hayloft while Partisans massacred his parents and his disabled brother for refusing to turn him in.

Or by an elderly woman who had fled to Austria and then to Britain, reminiscing about a friend from her young days who had been stopped from studying for the priesthood by the Axis occupation. He wanted to do something to help the resistance. Innocently he went along to a meeting called by the Partisans. When he refused to embrace Marxism, they shot him.

One of the saddest stories was that of some 12,000 Slovene *Domobranci*, or home guards. Catholic farm boys mostly, with rosaries in their pockets, forced to defend their homes, families and churches from Partisan atrocities, they mobilised themselves into a defence force. With the official end of war in Europe, in May 1945, they fled for protection to the British Army in Austria, still hoping the Allies would drive the Communists out. In what was described by Nigel Nicolson, then a British intelligence officer in Austria, as “one of the most disgraceful operations any British forces had been ordered to undertake”, the British, to placate Tito, whose forces had broken into Austria, packed the *Domobranci* into trains along with priests and family members and lied to them that they were going to Italy. In reality the trains turned not towards Italy but back to Yugoslavia, into the arms of Tito.

Tortured

A handful of survivors reported how Partisan murder squads wired the victims together and tortured them, gouging out gold teeth and living eyes. How a priest giving absolution had his hand cut off. How most of them were taken to pits into which the Partisans threw thousands of living and dead bodies. One survivor, Milan Zajec, had hidden a medallion of Our Lady in his clothing. He was convinced she saved him. Zajec

splintered his teeth to shreds trying to untie the wires from his companions. Buried alive for five days in the mass of bodies, he heard people praying until they suffocated; a man shouting, “Father forgive them, they know not what they do!” until grenades silenced him. Some died emulating Mexican martyr Father Pro, calling out, “Long Live Christ the King!” Afterwards the executioners were sent to a spa resort for rest and recuperation.

One excuse often still bandied about is that the *Domobranci* were “collaborators” with the Germans and Italians, so technically the enemy. That assessment is far too glib. The home guards – by definition a defence force – had, if anything, prayed for an Allied victory. But faced with certain annihilation by the Partisans, they had to find help wherever they could get it. It did not make them pro-Nazi any more than Churchill and Roosevelt’s joining forces with Stalin made them pro the Gulag.



The *Domobranci*

To their credit, some British soldiers wept openly as they followed their orders, and some risked their military careers to tip off the *Domobranci* refugees they had befriended about the true plans for their fate.

True too, there were Partisans who were well-intentioned and fought valiantly against the occupiers. And true also that there were so-called Catholics in Yugoslavia, as elsewhere, who behaved despicably. The fascist puppet Ustase regime in Croatia imposed its own reign of terror, hand in glove with Hitler. War and occupation make for complex situations. But the propaganda of the victors preferred to tar all Catholics with the same brush.

A Troublesome Nun

Not all the Slovene victims of Communism died during the tumult of war. In its aftermath, in the 1940s and 50s the Communist campaign against the Church intensified. "This is a war between Church and State", one official was quoted as saying, "in which the State will not give in until the Church falls to its knees." Another martyr on the Slovene Bishops' list is Sister Karmela, born Antonija Premrok, of the Society of the Sisters of Mary. Forced out of her convent when the authorities closed it in 1948, she went back to her home village. The parish church had no organist, so the priest asked her to take on the job. A talented musician, she revived the church choir, encouraging a lot of young people to join. That didn't escape notice and in 1949 a Communist Party meeting discussed what to do with the troublesome nun. Shortly afterwards, in a sickening replay of the fate of Lojze Grozde, Sister Karmela was abducted on her way to choir rehearsal and tortured to death over several days. Her body was thrown into a lake.

Memorials

Of course, stories like these were not unique to Slovenia. Among others, recent beatifications by Pope Francis of 38 Albanian and seven Romanian martyrs have helped focus attention on the full tragedy of the Communist regimes' campaign against the Church.

In Slovenia, which suffered out of all proportion to its small population, there has been some measure of atonement. While there's still anger in Catholic circles that the perpetrators were never made to pay for their crimes, it's a credit to the country and the innate decency of its people, that the atrocities are now, at least, talked about openly. The hidden burial pits have been turned into officially sanctioned memorials and Masses and other public ceremonies are held to commemorate the victims. The

Slovene Catholic high school in Ljubljana, reopened after the fall of Communism, takes its students to visit the Domobran-ci massacre sites. A stunning mural in the school chapel commemorates the victims.

At Ljubljana university, a ceremony is held every year on the anniversary of Father Lambert Ehrlich's assassination. There's even a rap song about Blessed Lojze Grozde.

Against Complacency

The student's 2010 beatification by Vatican Secretary of State Cardinal Tarcisio Bertone, representing Pope Benedict XVI, brought some 40,000 pilgrims to the Slovene city of Celje. On an earlier visit to the country, Pope John Paul II had described Grozde as, "just one of innumerable innocent victims of Communism that raise the palm of martyrdom as an indelible memory and admonition. He was a disciple of Christ."

The fact that Grozde's name couldn't even be mentioned in public for fifty years because he espoused the "wrong" ideology has a certain uncomfortable resonance in our own times.

That uncompromising totalitarian ideas could so quickly plunge a civilized nation into darkness is surely a warning against complacency.

Reclaiming the martyrs' stories is not just a pious exercise – it could also be a wake-up call.

Alenka Lawrence is a freelance writer and a former editor with the BBC World Service. Her grandfather, the Slovene Catholic politician Franjo Zebot, opposed both Fascism and Communism and died a political prisoner in the German concentration camp, Dachau, in 1945.

The Impact of the Real: Holloway's Realignment of Thomism

Gregory Farrelly and Hugh Mackenzie explore the philosophy of Edward Holloway and its importance for the Faith Movement.



Gregory Farrelly



Hugh Mackenzie

Fr. Edward Holloway produced a wealth of theological writings concerning a new synthesis of orthodox Catholic theology and modern scientific/philosophical thought.

In later life, he was able to elucidate and develop his philosophical ideas. These were published in three slim volumes entitled *Perspectives in Philosophy* (available from <https://www.faith.org.uk/shop>). These later works develop the ideas presented in his earlier, primarily theological, work, *Matter and Mind*, which serves as an excellent introduction to the central theological ideas underlying the *Faith* movement.

Philosophy is 'the handmaid of theology' and is essential for theological explanation, in a way that is analogous to the use of mathematics in physics. John Paul II understood this relationship when he made use of phenomenology to gain a clearer, deeper understanding of reality, and Holloway did likewise. It is this approach that enabled Holloway to fine-tune many traditional points of theology, such as the description of human nature, the proofs of the existence of God, and, ultimately, the idea that all reality is centred upon Jesus Christ – a perspective which we believe is urgently needed for the re-evangelisation of our culture.

New Philosophy

Thomas Aquinas (1225–1274) built his theological synthesis on the basis of Aristotelian philosophy. The key works of Aristotle had been

rediscovered in the West through translations from Arabic texts made by Muslim scholars in the tenth century. At the time, therefore, Aristotle was considered the 'latest word' in physics, whose thought Aquinas successfully showed could be used to underpin the intellectual credibility of Christianity. His theology and philosophy (known subsequently as *Thomism*) became the bedrock of the Church's explanations of the faith, bearing great fruit in medieval culture, and was, until very recently, taken for granted as the best philosophical basis for Catholic Theology.

The early 17th century, however, witnessed the birth of experimental science which was to bring about a major change in the world-view that was familiar in the middle ages. Experimental science used an inductive, rather than deductive, method drawing data from carefully repeated observations. New philosophical approaches also arose from this. Francis Bacon, one of the pioneers of the scientific method, showed that the scholastic notion that we identify things by "abstraction" of the universal "form" from our sensation of them, is not correct. For him and other "Nominalists", universals are just general ideas, mere names (hence nominalism from the Latin *nomen*/name) without any corresponding reality.

The implications of this epistemological revolution provoked a reaction among Catholic thinkers, notably Descartes (1596–1650), who proposed that we innately attain to universal ideas before we actually sense physical objects.

Descartes, therefore, triggered a switch of the methodological starting point of philosophy, from the sensed world as observed, to the human subject as observer. This “turn to the subject” was worked out in the philosophy of Hume, Kant (both 18th century), Hegel (19th century), Husserl, Heidegger and other 20th century Existentialists. A key feature of this line of philosophical development is the depreciation of the idea that things have objective “natures”. This concept is, however, crucial for the understanding of human nature and, thus of man’s salvation in Christ, and its rejection, we would contend, has resulted both in the pervasive individualism and relativism of today’s secular culture and in the fideism of many modern believers.

The 1960s

In the 1960s, the *Nouvelle Théologie* started to take root. This synthesis of modern philosophy and Catholic theology, however, has failed to provide the fruitful and orthodox realignment of the Catholic vision that was needed. We have, in fact, seen an acceleration of indifference towards the truths of Catholic doctrine in popular culture and its dismissal as irrelevant in the eyes of influential atheist scientists and philosophers. At the heart of this intellectual maelstrom is the question of the nature of “the real” and of its relationship to the human subject.

Recent Decades

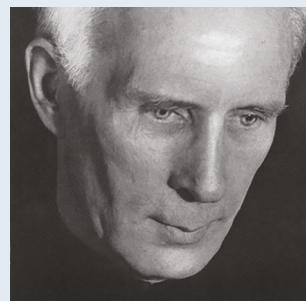
In recent decades a reaction to this nominalistic (i.e. de-natured) world has arisen among anglophone philosophers of science and, somewhat encouraged by this, among neo-scholastic Catholics, such as Edward Feser and David Oderberg. Several of these thinkers have also engaged in debate with influential proponents of scientific atheism, who argue that the philosophical implications of modern science preclude the existence of God and the spiritual soul. This view is not only prevalent among intellectuals and scientists of the Western world, such as Lawrence

Krauss, Richard Dawkins, Daniel Dennett and Sam Harris, but is also highly influential among sincere and enquiring young people.

Holloway’s Contribution

Edward Holloway had a great respect for the achievements of Scholasticism in making philosophy the handmaid of theology, but he also respected the attempted developments of the *Nouvelle Théologie*, not least the work of Henri de Lubac. He also respected Bergson’s attempt to synthesise modern philosophy’s “turn to the subject” with evolution. However, he refused to cede to existentialism the idea that human language, and therefore the human mind, cannot connect with what is objectively real.

For the existentialists, meaning is rooted in the pre-conceptual realm of purely subjective experience, which is “transcendent” from particular concepts. We argue that accepting this view is what undermines Karl Rahner’s attempts at a new synthesis. Holloway, however, in like manner to Aquinas,



Henri de Lubac

sought, above all, to provide a modern philosophical defence of realism and of the unique concept of human nature. He wanted to give full weight on the one hand to the insights of modern philosophy and the resultant “turn to the subject”, and on the other hand to the truths of revelation and the Magisterium regarding the place of human nature in God’s divine plan. The fact that Jesus shares our human nature is a key point for a synthesis of philosophy and theology, because Catholic explanations of the Paschal Mystery are necessarily founded upon the fact that Jesus Christ shares the same nature as us.

Mind and Matter

Crucially, Holloway roots his vision in the ‘neo-phenomenological’ insight that as human beings we affirm our own existence in a *dis-*

tinct environment. It is this which grounds his concept of spiritual mind as controlling and directing matter, and of matter as controlled and directed into layered unities, through physics, chemistry, biology, the life sciences, ecosystems, planets, etc. These material unities, at whatever level, are in their very being that which is related to *and simultaneously* intelligible to mind. Holloway will develop this basic intuition to affirm matter as a mediation between the mind of God and mind of Man.

Transcendent

Holloway combines Kant's *noumenon* — the 'thing-in-itself' (*das Ding-an-sich*), which he thought was unknowable — and *phenomenon* — that which the human subject perceives by sensation and intellect using *a priori* 'categories' of thought, into a single act of insight. Although broadly accepting Kant's "turn to the subject", Holloway rejects his view of the 'noumenon' as unknowable and 'transcendent' from normal, phenomenal intelligibility, while maintaining the transcendence of the knowing subject. After all, if the noumenon (the ultimate reality of a thing) is truly unknowable, how could its existence be affirmed — according to his own theory of knowledge? Holloway offers an integrated "noumenal phenomenology", based on a realist existential grounding of the content of the observer's experience, what he calls "the impact of the real". This also means that the real distinction between subjective experience and experienced objects is maintained, thereby avoiding philosophical Idealism. The act of "cognizing" is a term of a real relationship with that which is "cognized". The knower and the known form a unity, within which — given that consciousness is of self as well as of the other — the two are only partially distinct. Holloway's collapsing of Kant's epistemological analysis into a single noumenal-phenomenal experience means that the relationship of intelligibility and distinction between subject and object is fundamental and existential; and so also is the resultant unity between them.

Getting Things the Right Way Round

For Holloway, human self-consciousness does not passively receive "impacts", or even concepts, from reality. Human perception is a developmental and existential orientation towards the surrounding world within which we find ourselves. Descartes' famous "*Cogito, ergo sum*" (I think, therefore I am) is, therefore, the wrong way round; it should be "*Sum, ergo cogito*" (I am, therefore I think). The experiential priority here is the human person as simply 'being' in relation to everything else. The 'Sum' [I am] is simply affirmed by self-consciousness together with its present environment, requiring no deduction.

As Holloway writes:

"Everything starts with the perception of our own existence, our own reality... The affirmation of self-identity is that I am, I perceive, reflect, think, feel, and know: from birth and before birth the affirmation of self is dynamic, and never, never 'agnostic' in any way whatever. Beyond this dynamic self-intuition and fulfilling it, is the question who I am, and what I am ... the appraisal of the real... speaks and recognises co-relationship. ... [the] affirmation of entitative unity between the self and "the other".... "I am" is actually the very root of the idea of truth and also of the concept of nature." (Perspectives in Philosophy, Vol. 2, pp. 6-7).

Reality

Holloway affirms the relationship between spiritual mind and observed physical objects as foundational not only to our perception of reality, but also to the nature of the cosmos in which we find ourselves. No metaphysics can be developed without the centrality of "the impact of the real" upon the human observer's mind. The categories we use are rooted in the phenomenon of mind, but they also accu-

rately refer to existence, because all created existence is, in its very nature, ultimately that which is known by mind. So, in effect, he rejects the idea of Husserl and the phenomenologists that it is possible to 'bracket off' the actual existence of an entity from our perception of it, along with the Heideggerian development of this which proposes that we do experience the actual existence of things but only in an unmediated and therefore non-categorical (pre-conceptual) fashion.

The problem for all these phenomenological schools of thought is that they keep the static view of what Aristotle calls 'essence' and so make the basic dynamism of subjective experience *a priori* to conceptualisation. Holloway agrees that the subject-object dynamism is foundational to any account of meaning, but for him it is also inherent to conceptualisation since objects are dynamically, not statically, meaningful. They are fundamentally part of the "other" without which "I am" has no meaning.

The Ability to Act

Grasping meaning enables that other characteristic activity of the human subject: action. Knowledge is a capacity to act. All meaning is an invitation to act and, through our conscience, to act well. We experience our mind as a meaning-recogniser and, through our intelligent actions, we are meaning-enhancers or creators. A striking, if particular, example of this seems to be at the lowest physical level. Most interpretations of quantum mechanics (the physical theory of matter at the atomic and subatomic levels) hold that the human 'observer' is necessary in any intelligible evaluation of the measurable parameters being considered.

Philosophy

One distinction between Holloway and some contemporary exponents of Aristotelian philosophy is that Holloway regards scientific truths as always having metaphysical implications. This partly follows from the phenome-

nological insight that all perceived meaning is meaning for a subject. Because of his collapse of the *noumenon* – *phenomenon* distinction, there are not for him, as for some Christian theologians and existentialist philosophers, two ultimately independent orders of legitimate thought about reality: metaphysics and natural science. For Holloway, the intuition of an object's existence is simultaneous with its intelligibility, mathematical or otherwise. He claims to follow the Scholastic dictum *lex mentis, lex entis* more closely than they did themselves. Grasping existence always involves the intelligibility of the object as a really existent individual entity (We will discuss the "universal term" in a forthcoming article). This insight is what makes reductionism incoherent, and it enables Holloway to affirm realism in our perception of the holistic, hierarchical layers of the cosmos. For Holloway, the human mind is in an intrinsic relationship with objective matter. This is a key philosophical idea, holding together the insights of Phenomenology regarding the human mind's part in reality, the basic concerns of Scholastic Realism, and modern empirical science regarding the objective material universe.

An Underlying Unity-Law

The unity of anything physical arises not only through its being a part of a physical environment that is built upon nested layers of organised systems, but also from the mind which is the ultimate context for which that unity is meaningful. For example, the identity of a hydrogen atom when it is bonded within a molecule of water, certainly arises from the structure of that particular atom, but also comes from the molecule and its higher unity-function. And more deeply, if that water molecule is drunk by some creature, it now contributes to the characteristic unity-structure and constructive activity of the physical



Edmund Husserl

body of which it has become an organic constituent. This identity through meaningful unity speaks of a fundamental relationship to mind. We can see this is true when humans create an artefact from existing components. We give a new holistic identity and relational function to a unity of parts by controlling and directing the parts into a new unity. It is the Mind of God that does this for the cosmos as a whole. So for Holloway, "the environment" which determines identity of material things is both their holistic physical unity within the cosmos and the relationship of that unity to mind according to the underlying 'Unity-Law' of Control and Direction which frames all reality.

A personal relationship

The cosmos is a unity created, and held in being, by the mind of God. The human mind perceives and develops the hierarchical dovetailing of functions which the mind of God creates. God is the ultimate, transcendent Mind. Holloway uses the phrase "God is the Environer" of humankind to express the level at which this Unity Law becomes a *personal* relationship. The physical *environment* is the mediator of identity, of "control and direction", but its source is the non-material "Environer", the Mind of God.

It is this foundational mediation of unifying control and direction through evolution that allows Holloway to explain two central moments of his vision, when, at key points of the development of God's plan, spiritual mind takes over immediate control and direction of physical unities. Firstly, when the infusion of the spiritual soul is needed to control the human brain-body at the first moment of the mutation which produces it, because the brain-body relationship outstrips the power of the physical environment to control it. Secondly, when the womb of woman is directly determined by the mind of God at the Incarnation, because in the conceiving of God-made-flesh, His eternal identity cannot be mediated by

matter. In fact, it is His mind and His body that gives identity to everything else.

A Basic Realism

Holloway's philosophical starting point re-vindicates a basic realism about our knowledge of a world that is always holistic and relational, without denying the reductionist discovery of modern science that the parts can predict the whole. For him, it is the dovetailing of lower, defining functions that enables us to infer the character of the higher unities, which are also definitive. They are *all* (relatively) intelligible to mind, and thus real. For instance, the ability of some plants to photosynthesize is an irreducibly real aspect of their natures, notwithstanding the fact that the plant's structure, and the nature of light too, can be given a bottom-up explanation from the laws of physics and chemistry. This approach, as we will attempt to demonstrate in a forthcoming article, can perhaps offer a better solution to the problem of "the universal" and of "natures", than a Thomist "moderate realism" with its Aristotelian concepts of matter and form.

Holloway has a clear belief in the reality of objective entities which exist through their relationships with each other, as do most scientists. His dynamic metaphysics forms the basis of his proofs of the transcendent human mind in the spiritual soul, and of God's existence as Supreme Mind and loving Environer. The matter-spirit distinction is existential, not merely metaphorical. In fact, it is basic to all meaning in the cosmos.

This is the first of a number of articles on the thought of Edward Holloway. Gregory Farrelly is a science teacher. Fr Hugh Mackenzie is currently working at Westminster Cathedral.



Made in God's Image: Man and Woman in Society and Church

Michael Nazir-Ali
explores the
complementarity
of man and women



One of the most acute anthropological questions facing us today is about what it means to be male and female. Are these social or even personal constructs which can be altered, discarded or assumed as our fancy takes us or are they rooted in how we are and how society and the world are?

One of the most acute anthropological questions facing us today is about what it means to be male and female. Are these social or even personal constructs which can be altered, discarded or assumed as our fancy takes us or are they rooted in how we are and how society and the world are?

For Christians, to invert a popular aphorism, all anthropology is, in the end, theology: the nature of man and woman cannot be understood apart from an understanding that they have been made in God's image and likeness (Gen 1:26-28). The first of these terms *selem* can mean a standard or an emblem placed in a city to claim it

for and to represent the king. The second *demuth* also means a representation or to be in the form of someone or something. Such an understanding applies to each of them, of course, but also to both of them together. They are created together, and they are given a common mission in the world. This has two aspects to it: the creation and nurture of the family and control over and stewardship of creation. Their similarity to one another is rooted in being created together and is necessary for the common tasks they are to undertake.

Mars and Venus?

In a properly Christian anthropology we can never say, "Men are from Mars and women from Venus". Rather, there is an acknowledged common origin but also difference: men are not women and women are not men. Indeed, it is their difference which makes for that union of complementarity which is so necessary for the discharge of their common mission. There

Complementarity also has to do with the 'mutual society, help and comfort' of one another of which a traditional marriage service speaks



is clearly the physiological difference which is required for any complementary union. This is certainly the basis of their sexual union, but it is not all of it. Only animals are sexual by reflex. For human beings, motivation, imagination, bonding and affection also play, or should also play, a notable part in their approach to, and consummation of, sexual union.

Differences

There is also social complementarity: this is not necessarily to say that women are better at doing certain kinds of things and men better at others. It may be that there are differences and preferences of that kind, but social complementarity has more to do with how men and women approach common tasks. The difference in approach contributes towards a wholeness in addressing these tasks which an approach by one or the other alone may lack. It has been claimed, for instance, that male approaches to moral

development emphasise autonomy and difference whereas women come to moral maturity more in terms of connectedness and care. Both must be given their due place in assessing the moral priorities of any society. In the context of the family, it is now known that fathers relate to the nurture and maturing of children differently from mothers. However much single parents may try, heroically, to make up the lack, the absence of either parent has an effect on the child's development, especially in their relationships with same and different-sex persons. Such a lack, by the way, cannot just be made up by providing male or female 'role modellers' for children because the ways in which biological parents interact with their children is distinctive and valuable.

Common Tasks

Complementarity also has to do with the 'mutual society, help and comfort' of one another of which a traditional marriage service speaks. This is true not just of marriage but of the needs of society as a whole where women and men are fulfilling their God-given vocation of common tasks, distinctively addressed.

Both the 'book of Nature' and the revealed book, the Bible, confirmed by the constant teaching of the Church, show us how the equality, dignity and complementarity of women and men is rooted in the way in which they have been made and what they have been given to do together in ways unique to each. Such a relationship is observable in society as a whole, even when this is obscured or corrupted by human sinfulness. It is also true, however, that it is especially seen in the relationship of marriage. The Church has not invented marriage: what it has done is to identify those elements in cultures and peoples that were there already and either affirmed

and strengthened them or corrected them and, in some cases, refuted them.

The Bible

There was, of course, a recognition of the original intention for marriage to which the Hebrew Bible, in all its parts, bears witness but also the testimony to it by the Jewish people in the ancient world in which the Church's mission first began. The Church also acknowledged the principle of consent in Roman Law and developed that in line with its teaching on the freedom of the will. The Greek tradition offered, on the one hand, the 'statism' of Plato, where governors and guardians give up their children to public nurseries so they could engage in public life. This is, of course, unacceptable to a biblical understanding as children being a blessing for parents, and should be rejected now, as it was then.

Aristotle, on the other hand, offered a socio-biological view of the importance of procreation and of nurture in marriage which the Church found more congenial but which is increasingly criticised as being too focussed on the biological aspects of relations between men and women rather than the affective and unitive.

St Paul

St Paul has been unfairly portrayed as unduly exalting celibacy, of which he was an example, and viewing marriage as simply 'permissive'. Such a view of Pauline teaching, even in the Corinthian correspondence, is too stark (cf the whole of 1 Cor 7, 1 Cor 9) and account must also be taken of his, perhaps more mature teaching, in his use of the so-called 'Household Codes' in the Letters to the Ephesians and Colossians (Eph 5:21-33, Col 3:18-4:1). Both in the teaching of Jesus himself and in St Paul, celibacy is certainly greatly valued and presented as the way for those, as Jesus said, who can bear it. Side by side

with this is the renewed and normative teaching on marriage (e.g. Matt 19:3-12 and parallels).

Augustine

St Augustine of Hippo's exposition of dominical and Pauline thought in this area has been hugely influential in developing Christian understandings of both marriage and celibacy. It is certainly true that he values celibacy because it witnesses to that eschatological reality, taught by our Lord, where there is neither marrying nor being given in marriage but where we are like the angels (Mark 12:25 and parallels). Marriage, though, is grounded in the order of Creation rather than in divine provision for the fallen human state, as some had argued. Marriage and procreation are seen as worthy of humanity's paradisaical condition, even if they are now affected by humanity's sinful state as, indeed, in the Augustinian view, is everything in human behaviour and relationships. Augustine has, of course, been criticised for his views on marriage as being ordered to 'worldly' goods and celibacy to heavenly ones (an argument that also occurs in Aquinas). We can affirm both that celibacy points to that eschaton when the love and faithfulness of marriage is extended beyond the limits of marriage to include a love and fidelity for all in the community of the saved *and* that marriage itself, as John Paul II teaches, is ordered not just to this world but finds its fulfilment in Christ in whom God is bringing all things to an eschatological recapitulation (Eph 1:10).

The Church

Whatever the criticisms of Augustine's views, it cannot be denied that they have been hugely influential not only in the Western Church's doctrine of marriage but in society as a whole. Augustine saw marriage as a contract between a man and a woman for the birth and nurture of

Augustine saw marriage as a contract between a man and a woman for the birth and nurture of children but also for the sake of the security of the partners beyond the age of childbearing

children but also for the sake of the security of the partners beyond the age of childbearing. Further, he saw it also as a commitment to another person *qua* person. That is to say, not as someone just to gratify our desires but as an end in themselves, valued for who they are. This is why marriage is seen as permanent. There can be no 'temporary' marriage in the Christian tradition. He thought of marriage as a sacramental bond, which goes on from the commitment of the two to now speak of the two becoming one (Gen 2:24). This unity is brought about by the complementarity, that is, the similarity and difference between man and women. There has to be a true 'other' so that we come together in a particular way for the common good, for the sake of any children and for one's own fulfilment.

The Enlightenment

Augustine's teachings, positively and negatively, have been important well beyond the boundaries of the Church, even when have been criticised or only partially understood. Thus, in the Enlightenment, John Locke emphasised the contractual nature of marriage, particularly as it relates to the procreation and upbringing of children. The weakness in this position, particularly with increased longevity, is that it might not last beyond the children 'flying the nest'. As the song puts it, "Will you still need me, will you still feed me when I'm sixty-four?" Augustine's answer would be an emphatic "Yes", of Locke I am not sure. Immanuel Kant, on the other hand, developed Augustine's idea of commitment in terms of duty or what he calls 'the unbreakable promise'. When you take a vow, you keep it. There is no higher duty than the keeping of a promise. Whilst Kant, as you might expect, emphasised duty and commitment, Hegel thought of marriage in terms of a 'mystical union' in a way that evokes Augustine's idea of the sacramental bond. Here the differences that exist between the two are so overcome that there is a real unity of thought, direction and destiny in marriage. In the

Christian tradition, marriage between the baptised is thought of as sacramental because it is a sign of the unity between Christ and the Church, his bride (Eph 5:25-32). Hegel, however, extends this to marriage in the natural sense, what we might call as a 'creation ordinance'.



Under Threat

However partial the Enlightenment views of marriage, each of them, and all of them together, are now under threat: since the arrival of 'no-fault' divorce, ostensibly to remove bitterness from divorce proceedings, can we say that marriage is a contract any longer when one party can end it unilaterally without the possibility of any assignation of causing hurt, rejection or disruption of the family? Commitment is no longer valued and there is little social disapproval for those who abandon long standing spouses and family without giving any cogent reasons for their actions. Rather than the 'one flesh' union of the Bible and the Church's teaching, we have the 'free relationships', which last only as long as each partner wants them to, being promoted vigorously by both academics and politicians.

An Urgent Need

There is then an urgent need to restore a coherent public doctrine of marriage in society. For centuries, this was based on a Christian understanding of marriage as the lifelong union of a man and a woman for the sake of the family and of society. This is now so eroded as to be unrecognisable. Any reconstruction must be based on the goods of marriage as set out by the Catholic Bishops' Conference for England and Wales in their pastoral letter *The True Meaning of Marriage*. These include its necessity for society: all societies depend on having the family as their basic building block. Without stable homes, it is unlikely that we will have a stable society. It is in the home that the basic values which enable and enhance social living are instilled. It is good for the children: taking account of social and economic disparities, the best outcomes for children, in school, on the street or in employment, arise from being brought up in the context of stable

marriages. This is in no way to minimise the heroic work done by those who bring up children on their own. Human offspring, however, take a long time to grow up and single parents would be the first to say it needs more than just one to bring them up! Thirdly, it is good for the partners themselves: most studies show that people who are married live longer and are healthier and, perhaps, even happier. They are certainly not lonelier!

Legal Rights

It should be clear by now that marriage is a particular kind of relationship ordered to specific ends. Human beings have many different kinds of relationships which have differing characteristics. These should not be confused with marriage and should be evaluated and, if desirable, provided for in terms of social or legal provision in suitable ways. Those who cohabit, for example, for whatever reason, whether siblings or parent and child or friends, can be recognised as having certain legal rights such as security of tenancy or rights of visitation in a hospital or care home. This is not the place for a detailed discussion of same-sex relationships but if those in them want legal protection as mentioned here, they should be able to have it without mixing up such provision with the institution of marriage.

Importance

Given the importance of marriage for the spouses themselves, for any children involved and for society, it is most important that there should be adequate preparation for those undertaking this step. We find, though, that preparation is often sketchy and, sometimes, non-existent. Where church weddings are concerned, most clergy have some programme for preparation. It is not always all that can be done but there is usually something.

What about civil weddings? The Press tells us that more and more couples are taking this path, partly because they are offered a 'package' by hotels, historic homes and various kinds of 'New Age' locations. They have a registrar to hand who conducts the wedding and 'prepares' the couple for it an hour or so before the event itself! What I have seen of this does not fill me with confidence. Whether it is religious or civil weddings, the time has surely come for meaningful preparation to be required of all couples and facilities provided for this to happen. Clergy, psychologists, counsellors and others can all help couples along the way but starting with wedding preparation must surely be a first step?

The future

Some in the USA are experimenting with what is being called 'covenant marriage' where couples agree in advance to take certain steps if the marriage runs into difficulties. These could include a requirement to undertake appropriate and specified counselling or to specify the exact conditions which may lead to separation, for example, desertion, adultery, cruelty etc. Such advance covenants may well be a way forward in the context of 'no fault' divorce, in particular, and easier divorce in general.

Because marriage is necessary for stable families, the State should support it whether it is in terms of allowances for children, tax advantages for the couples themselves or work policies that suit mothers, specially, but also fathers to spend more time in the bringing up of their children.

In a situation where a catastrophic decline in the working age population is only being prevented by immigration, it is amazing that child allowance is being limited to two children only. Is this genuinely economic when the State spends so much on other aspects of social welfare and in the support of large-scale industry or is this social manipulation to ensure women remain at the work places not designed for women and their particular role in the nurture of children, especially when they are very young?

Recognise

We began with equality and complementarity and so it is appropriate to close with them.

Society needs to recognise both difference and similarity between men and women. Equality cannot mean expecting women to work and play in a world ordered to suit men. There should be specific celebration of their nature and their gifts to enhance and adorn society rather than expecting them to become 'honorary men', if they wish to succeed at work or play. The Church, similarly, needs to think deeply as to how the peculiar, natural and spiritual, gifts of women are to be discerned and to which ministries God is calling them without at once trying to fit them into male patterns of ministry which can also be God-given as a means of grace for the Church and the world.

Bishop Michael Nazir-Ali is Anglican Bishop Emeritus of Rochester.



From Across the Pond...

Fr. Peter Stravinskas with reflections from the USA



Ad extra

Eucharistic “coherence” or “consistency”

People around the world have heard of the major conflagration here in the States about the matter of personal worthiness to receive Holy Communion. Before sharing details of that battle, permit me to offer some context (which I am sure would reflect the situation of the Church in the UK as well).

In the aftermath of the liturgical changes of the post-Vatican II era, I observed a slow but sure slide into what might be called “Eucharistic irreverence,” instead of the “Eucharistic amazement” which St. John Paul II urged upon us – and this suggests a lack of a proper understanding of the Holy Eucharist. And so, in 1992, I enlisted the services of George Gallup to conduct a national poll to ask Catholics: “Which of the following statements about Holy Communion do you think best reflects your belief?”

Only 30% of the respondents chose the first option: “When receiving Holy Communion, you are really receiving the Body and Blood, Soul and Divinity of the Lord Jesus Christ, under the appearance of bread and wine.” Twenty-nine percent indicated “you are receiving bread and wine, which symbolize the spirit and teachings of Jesus and in so doing are expressing your attachment to His person and words.”

Twenty-four percent believed that “you are receiving the Body and Blood of Christ, which has become that because of your personal belief.” Ten percent said, “You are receiving bread and wine, in which Jesus is really and truly present.” Finally, 8% said, “None of the above”; “Don’t know”; or they refused to answer.

In 1994, the New York Times ran a similar survey. In 2020, the Pew Research Center revisited the issue. All came out with exactly the same results. In other words, over a 28-year period, we have less than one-third of Catholics who attend Holy Mass on a regular basis who believe the full truth regarding the Holy Eucharist. The Pew study set off alarm bells all over the Church.

Over a 28-year period, we have less than one-third of Catholics who attend Holy Mass on a regular basis who believe the full truth regarding the Holy Eucharist.

President Biden

Many bishops called for a Year of the Eucharist in their dioceses, so as to re-catechize or catechize for the first time in decades on the meaning of the Holy Eucharist. An essential element of such a program would necessarily focus on the proper dispositions for a fruitful reception of the Sacrament. Beyond that, the big elephant in the living room of the Church in the US is the scandalous position of many public officials who actively dissent from authentic Church teaching on the sanctity of human life, the nature of marriage, and the meaning and scope of religious freedom. The problem is exacerbated by the fact that two of the highest ranking politicians claim to be Catholic but hold to and actively promote programs diametrically opposed to the Magisterium: President Joe Biden and Speaker of the House Nancy Pelosi.

The doctrine committee of the United States Conference of Catholic Bishops (USCCB) was charged with drafting a document laying out the Church’s understanding of the Eucharist, which document would deal with “Eucharistic consistency,” that is, the critical link between the life one lives and its correspondence (or non-correspondence) to the mystery of the Blessed Sacrament. Cardinals Joseph Tobin of Newark and Blase Cupich of Chicago hied themselves off to Rome in an attempt to sabotage the process. Some days later, it seemed they had had some success as Cardinal Luis Ladaria, Prefect of the Congregation for the Doctrine of the Faith, sent a missive to Archbishop José Gomez, president of the USCCB, outlining what he deemed a proper procedure for the fashioning of any statement on the topic. Some of Ladaria’s counsel seems to have been based on faulty, inadequate information about both what bishops have been doing for decades (e.g., having “dialogue” with dissenting Catholic politicians) and what they now intended to do (e.g., they never envisioned issuing a national ban for such officials). And so, the USCCB leadership continued on their path.

Refusing to accept the process, a group of prelates wrote a letter to Archbishop Gomez, asking that the envisioned document be taken off the agenda of the June meeting of the hierarchy. The group of 67 had a questionable membership: a full 20 of them were auxiliary bishops of dioceses who had signed on (in other words, they were mere puppets of their “bosses”). Much more importantly, however, at least five bishops said they never gave approval for their names as signatories. The conference leadership stood firm, and the discussion took place.

When all was said and done, the overwhelming majority (78%) of the bishops voted to direct the doctrine committee to produce a document for review and debate for the November plenary session.

I have never shied away from criticizing our bishops for their timidity over the years. Fairness now compels me to applaud their evangelical boldness in staying the course. Aside from Poland, I doubt that another national hierarchy would have withstood the pressure to drop the issue.

Vox populi, vox Dei?

A recent poll indicates that 83% of Catholics who regularly attend Sunday Mass say that public figures who do not adhere to Catholic teaching “create confusion and disunity.” 74% say that such persons ought not present themselves to receive Holy Communion. This is most encouraging. Bishops who have argued that holding Catholic public officials accountable would be divisive within the body of the faithful need to pay attention to this data. Perhaps they are confusing what the lay faithful (with the stress on the word “faithful”) expect with

what some of the hierarchy are projecting onto the laity or are taking much too seriously what non-practicing Catholics hold.

When Biden was informed of the bishops’ vote to proceed with a document that could potentially lead to his being denied Holy Communion, he smugly replied: “That’s a private matter and I don’t think that’s going to happen.”

The “Nones” and Catholic Schools

I imagine that the Church in the UK has the same concern about the so-called “nones”, that is, those baptized as Catholics (especially those under the age of 40) but who never darken the door of a church. The largest cohort of such persons in the US, it seems to me, corresponds to the period when we experienced the largest fall-off in Catholic schooling. I am trying to pull together some supportive data. So, stay tuned.

Biden as “Good News” for the Church

My long-time friend and colleague, a faithful worker for the Church for more than four decades, Francis X. Maier, delivered an address to the Scarpa Conference on Law, Politics and Culture at Villanova University on 23 April 2021, with the provocative title, “Why Joe Biden Is Good News.” Let me share some of the more salient points he makes, counter-intuitive perhaps, but very important to appreciate.

He begins thus:

I want to start by saying that President Joe Biden is good news. He’s good news for American Catholics, and he’s good news for the Church in the United States. I say that even though my wife and I voted for the other guy, reluctantly in 2016, and more peacefully in 2020. This warrants some explaining, and I’ll be happy to do that. But I need to get there in a roundabout way.

Relating observations of bishops with whom he has been in conversation, he notes:

The common view of Biden's long-term impact on Church-related matters was strongly negative. One senior bishop compared Biden -- unfavorably -- with New York Governor Andrew Cuomo. Cuomo, he said, makes no claim to being a good Catholic, and thus in some ways is more honest and easier to work with because of it. The problem with Biden, he said, is precisely the appearance -- highlighted by the media -- of his piety.

And then, the final coup de grace:

A lot of American life today is a blend of vanilla spirituality that doesn't make many demands on our time and attention, and a practical consumer atheism that does. The decline in our Catholic numbers is simply the truth forcing its way to the surface through layers of self-deception that we've accumulated as a Church over half a century or more. The truth can be painful, but it's never bad. The truth makes us free: free to change; free to remember who we are as Catholics and why we're here; and free to do better.

This is why Joe Biden is good news -- not happy or comfortable news, but good news -- because in his appealing personality; his sunny smile; his reassuring words; and the duplicity of his administration's actions, he embodies so much of our American Catholic moment.

Joe Biden



What Fran Maier is suggesting is that Biden's blatant hypocrisy has forced our bishops into a confrontational mode which American bishops, historically, have avoided at all costs. Much of what I have presented in the present article about episcopal behavior bears that out -- and that is indeed good news!

The Fighting Nun

That's the title of the autobiography of Sister Margherita Marchione of the Religious Teachers Filippini (a fine community of Sisters, originally sent to the States to educate the children of Italian immigrants). Sister Margherita, a most impressive scholar and historian, distinguished herself especially by her brave, reasoned and relentless defense of Pope Pius XII in the face of the scurrilous accusations of callous indifference to the plight of Jews during World War II, first surfacing in the calumnious play, *The Deputy* by Rolf Hochhuth in 1963. For a long time, Sister

Sister Margherita, a most impressive scholar and historian, distinguished herself especially by her brave, reasoned and relentless defense of Pope Pius XII

Margherita was nearly a lone voice, but the professionalism of her research, along with her dogged determination, has brought forth many more scholars to refute the unjust allegations.

The lovely nun and dear friend went to God this past May at the age of 99 (she was lecturing to the bitter end). I like to think that Pius XII was the first to greet her at the Pearly Gates.

Do a “google search” for her bibliography and treat yourself to any one of her illuminating works. For a real treat, though, pick up her autobiography to meet a truly feisty nun!

Ad intra

Catholic adoption services

For over 200 years, the Archdiocese of Philadelphia has been a major provider of adoption services. When Catholic Social Services (CSS) refused to capitulate to the demands of civil bureaucrats that it process applications of gay couples, the City withdrew its contract in 2018, thus eliminating one of the most appreciated and effective agencies for needy children.

Resolutely, the Archdiocese fought the draconian mandate, all the way up to the Supreme Court. On June 17, in an amazing unanimous decision (9-0), the Court ruled that the City had overstepped its bounds: “The refusal of Philadelphia to contract with CSS for the provision of foster care services unless CSS agrees to certify same-sex couples as foster parents violates the Free Exercise Clause of the First Amendment.” Further, “the City’s actions have burdened CSS’s religious exercise by putting it to the choice of curtailing its mission or approving relationships inconsistent with its beliefs.”

This decision will be critically important as the Biden Administration forges ahead with its efforts to force religious entities to conform to their immoral agenda.

Catholic schoolteacher in same-sex marriage

In 2019, Cathedral High School in Indianapolis fired a teacher, at the direction of the Archdiocese, because he had entered

into a same-sex marriage in 2017. The case was complicated by the fact that the school had failed to have a “morals” clause in the teacher contract. It went up to the Supreme Court of the State of Indiana, which directed the lower court to review its decision favoring the teacher. The court reversed its earlier decision in favor of the Archdiocese.

This case underscores the importance for Catholic institutions to have contracts with clear expectations.

Tax-funded abortions

For 45 years, due to an amendment forged by Senator Henry Hyde, Americans’ federal tax money cannot be used to fund abortions. The problem with the legislation is that it must be renewed each year in the annual budget process.

Biden’s proposed budget does not include the Hyde Amendment, thus reversing a near-half-century of a peaceful resolution of this fraught problem.

Archbishop Joseph Naumann, in his capacity as chairman of the episcopal conference’s pro-life committee, urged Catholics to petition their congressional representatives to press for the inclusion of the Hyde Amendment in the final bill. He went on: “I call on all government leaders to work toward a budget that truly builds up the common good of all. This should include the many proposals in the President’s budget submission that seek to protect vulnerable people. And it must also preserve the Hyde Amendment and related provisions which have protected millions of unborn babies, and mothers in difficult circumstances, from the tragedy of abortion.”

US Embassy to Holy See and “Gay Pride”

In a stunning show of arrogant insensitivity, the US Embassy to the Holy See in Rome

flew the Gay Pride flag during the month of June as a sign of its solidarity with that agenda. This inflammatory and insensitive gesture had the prior approval of the US Secretary of State, Anthony Blinken. The embassy explained the action thus: "The United States respects the dignity and equality of LGBTQI+ people. LGBTQI+ rights are human rights,"

One wonders what would have happened had an embassy in a Muslim country brandished the "pride" flag.

Covid restrictions on Catholic schools

As noted in a previous column, most Catholic schools in the country were open for in-person classes during the lock-down. A county health official in Wisconsin, however, sought to have Catholic schools follow her oppressive norms. The schools challenged her authority in the courts. In a 4-3 ruling, the state's high court slapped down the actions and reasoning of Janel Heinrich, director of Public Health Madison & Dane County, who issued an emergency COVID-19 order in late August 2020 closing schools to in-person learning for grades 3-12. The court ruled local health officers do not have such legal authority, and that the action violated parents' rights to practice their religion freely.

Key portions of the court decision reflect a profound respect for religious freedom rights:

Indeed, the order did not merely burden academic schooling; it burdened the exercise of religious practices... While Heinrich allowed schools to use their premises for child care and youth recreational activities, the government barred students from attending Mass, receiving Holy Communion at weekly Masses with their classmates and teachers, receiving the sacrament of Confession at school, participating in communal prayer with their peers,

and going on retreats and service missions throughout the area... Heinrich's order not only impeded the petitioners' religious expression and practice, it outright precluded both from occurring in petitioners' schools altogether... The petitioners' exercise of their sincerely held beliefs was unquestionably burdened by the application of the order...

Priest-chaplains' access to prisons

Joseph Hanneman reports:

For the first time in 15 months, priests in the Archdiocese of Milwaukee will be allowed into Wisconsin's prisons to offer Holy Mass and administer sacraments to inmates under an order signed Monday by a circuit court judge.

Clergy and other visitors have been barred from Wisconsin correctional facilities since March 2020 under a state policy aimed at preventing the spread of COVID-19. The Archdiocese of Milwaukee sued the Wisconsin Department of Corrections and its secretary, Kevin A. Carr, on May 7, 2021 in Jefferson County Circuit Court. Archdiocesan attorneys argued the visitor policy infringes on constitutionally protected religious liberty and runs afoul of state statutes that guarantee clergy access to prisons.

Jefferson County Circuit Court Judge William F. Hue ruled the Archdiocese of Milwaukee must be given access to state prisons once a week, effective immediately. He signed a provisional writ of mandamus compelling the Department of Corrections to grant the clergy access.

The ruling is only temporary, but a step in the right direction.

Fr. Peter Stravinskis is the President of the Catholic Education Foundation, Editor of *The Catholic Response* and publisher of Newman House Press.

Letters to the Editor

The Pachamama

I read with interest the article on inculturation and the Pachamama.

On the feast of the Assumption some years ago we happened to be in a parish where an elderly Benedictine priest was supplying. He gave a sermon on which I often reflect.

He pointed out that Our Lady went to Ephesus and lived there till the Assumption. Ephesus had been for centuries the shrine of Diana and excavations show little statues of Diana that were bought by the pilgrims. The people of Ephesus had Our Lady living in their midst and her neighbours would have known her well. Over the years the shrine of Diana fell into disuse, and the same Ephesus was the place where subsequently the Council pronounced the teaching of Our Lady Mother of God.

He suggested that Our Lady's presence had been purifying and transformative. She can be just as purifying and transformative today.

Josephine Treloar, by email

Hong Kong

Thank you for the detailed feature by Benedict Rogers on China. It is important that the situation of the Church & Christians especially Catholics in both China & Hong Kong are properly understood.

When reading Rogers' article about China, I was in tears because what had happened in Hong Kong from June 2019 flashed back in front of me. Some of my friends are in jail now and their only crime is to fight for democracy & freedoms in HK.

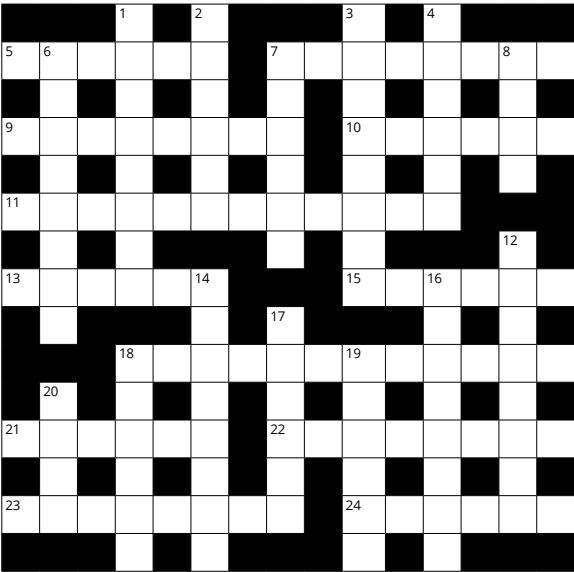
I sincerely invite all of you to pray for HK & her people especially those who have been suffering & will suffer because of the persecution. Pray for those, in particular our students & youngsters, who have been arrested, kidnapped, beaten, tortured, injured or even killed since 2019. Let's keep Hong Kong & China in our prayers!

Jennifer L., by email (Full name supplied)

Hong Kong will be the subject of a further feature in a future issue – Ed.

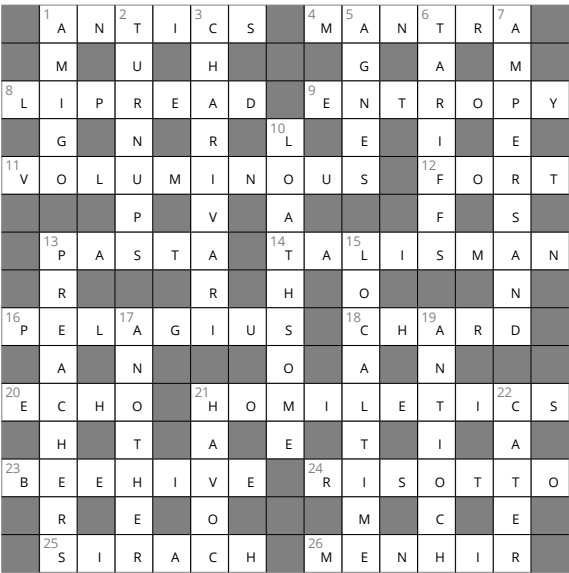
Crossword 30
by Aurora Borealis

We invite you to complete this crossword.
The clues in bold involve general religious knowledge.
The others are cryptic clues with secular answers.



A prize will go to the sender of the first correct solution opened by October 1st 2021. Entries may be the original page or a photocopy. Entries should be sent to 45 East St. Helen Street, Abingdon, Oxon, OX14 5EE. Please include your full postal address.

The winner of Crossword 29 was Anon of Wiltshire.



Across

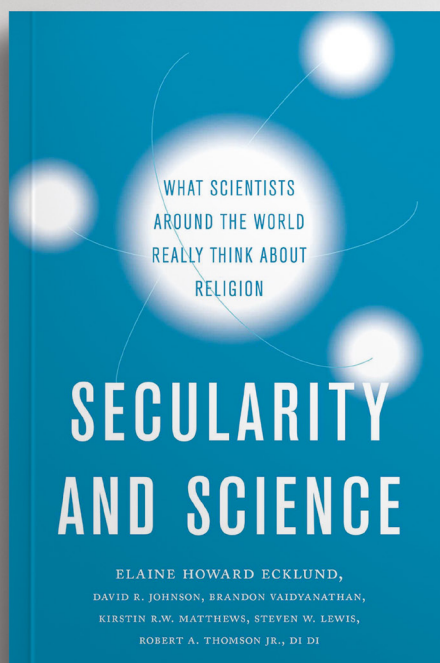
- 5. Eight on board ship find propellers (6)
- 7. Run of the mill, twenty four hours at a time (3-2-3)
- 9. Cook crumpets in a range of colours (8)
- 10. The Spanish male pursues Dad with the French for popular dish (6)
- 11. Branch of theology concerning the Church (12)**
- 13. Apostle to the Gentiles (2, 4)**
- 15. Name of God revealed to Moses (6)**
- 18. So brush a cape, unfolded - this avoids unlawful detention (6,6)
- 21. Lorraine may be a tart (6)
- 22. Row on tube planned to take place in here? (8)
- 23. When top, outsize, is fireproof (8)
- 24. Jacob's other name (6)**

Down

- 1. "Through my fault" (3,5)**
- 2. God's very large flower (6)
- 3. Fraud follows start of session, including my rising composition (8)
- 4. Arrive by beginning and end of day to see farce (6)
- 6. Outdo York, say, for enough room (8)
- 7. Fruit for mother and boy (6)
- 8. Tool has left inside a spindle (4)
- 12. Chant sung during the liturgy, especially at Easter (8)**
- 14. Animal, with most of beak, swims up to deliver words (8)
- 16. Woman's almost entirely dry interest in arms (8)
- 17. Father precedes politician when plain (6)
- 18. Half an hour about main game (6)
- 19. Christian denomination mostly found in Egypt (6)**
- 20. Prompts to set ball roiling (4)

Secularity and Science

by Elaine Howard Ecklund et al



Oxford
University Press
344pp
£18.99 (Hardback)
£16.66 (Kindle)

Are scientists believers?

Review by Philip Miller

Along with the modern claim, so widespread in society, that ‘Science has disproved God,’ comes a complementary assertion that ‘Scientists don’t believe in God.’ Is this true? Well, that’s what this book, *Secularity and Science*, sets out to answer, in a thorough-going 8-year academic study of 20,000 scientists from the world over. Previous studies of the religious beliefs of scientists have tended to concentrate on those working in Western nations. This study specifically aims to provide a corrective to that inbuilt bias, by focussing on eight countries, four in the West (US, UK, France and Italy) and four in the East (Turkey, India, Hong Kong and Taiwan).

The bulk of the book consists of chapters — one for each of the eight countries (though Hong Kong and Taiwan are treated in one chapter) — giving an extensive discussion of the study’s results in each country, highlighting its individual religious demographic and culture, and presenting the relationship of scientists to religious faith. The authors are interested not only in the personal faith of these scientists, but also in how and if that faith, or lack of it, affects their work, how they present themselves at work, and their career prospects within the scientific field. Also, they examine what is the

most commonly perceived interrelation between religion and science (e.g. 'conflict,' 'co-operation,' 'independence'). The prose of this book, whilst readable enough, is necessarily academic in its tone, presenting the study's results, topic by topic, country by country. And although the specifics of the survey design and data analysis are confined to lengthy appendices, this book is unlikely to be a cover-to-cover read except for those researching in this field.

Four claims

However, the introductory chapter gives a clear overview of the main conclusions of this extensive project. There are four "big claims" (pp. 8–10) made by the authors as the key findings of their research:

1. ***Around the world, there are more religious scientists than we might think:***
 "When we examine the religious characteristics of the scientific community on a global scale, we find that a significant proportion of scientists can be characterized as having religious identities, practices, or beliefs."
2. ***Scientists — even some atheist scientists — see spirituality in science:***
 "This spirituality [is] sometimes described in their own terms through notions like awe, beauty, and wonder, found in the experience of discovery in science."
3. ***The conflict perspective on science and religion is an invention of the West:***
 "When we talk with scientists around the world, we see most have a different view [i.e. not 'conflict'] of the relationship between science and religion that has an impact on how religion interacts with their scientific work."
4. ***Religion is not kept out of the scientific workplace:***
 "... you'll meet scientists who talk about religion, accommodate religion, make

arguments in support of religion and its collaboration with science, or strongly and resolutely call for the separation of science and religion."

Elaborating on that a bit, a 'snapshot' conclusion, quoted from the final chapter (ch. 10) of the book tells us, for example that:

[S]cientists, globally, are more religious than many people are led to believe. We found that in Italy, Turkey, India, and Taiwan a majority of scientists identify with a religious tradition, and more than half of scientists identify as at least "slightly religious." In the United States, the United Kingdom, France, and Hong Kong, approximately a third of scientists are religiously affiliated. A substantial proportion of scientists across the regions we studied pray frequently and attend religious services regularly. Two-thirds of scientists in Turkey, one-quarter of scientists in India, and 10 percent of scientists in the United States and the United Kingdom say they have "no doubt" about God's existence. (p. 199)

Conflict vs. Collaboration

The authors of the survey identify an East-West divide in their findings, namely that in the four countries of the East there is stronger adherence to the 'collaborative' view of science-faith relations, whilst in the West there is higher evidence for the 'conflict' view, even though in every nation studied the 'independence' of faith and science is the most popular answer. Their assessment is that "non-Western religious traditions seem to possess doctrinal and theological ideas that are more conducive to a collaboration view" and that "non-Western religious traditions might have a special relationship with science that leads adherents to see ways that science and religion can support one another" (p. 200).

However, this is partly because there are strong elements of pantheism in e.g. Hinduism, so that those adherents would see their ideas of 'god(s)' and nature/science as in fact somewhat overlapping. The study's authors admit that there are "groups of Christians who think science and religion can, under certain conditions, collaborate in some way" (p. 200), but they do not elaborate this point — it is a shame that they do not pursue this discussion, because this is the very root of the issue.

A long way to go

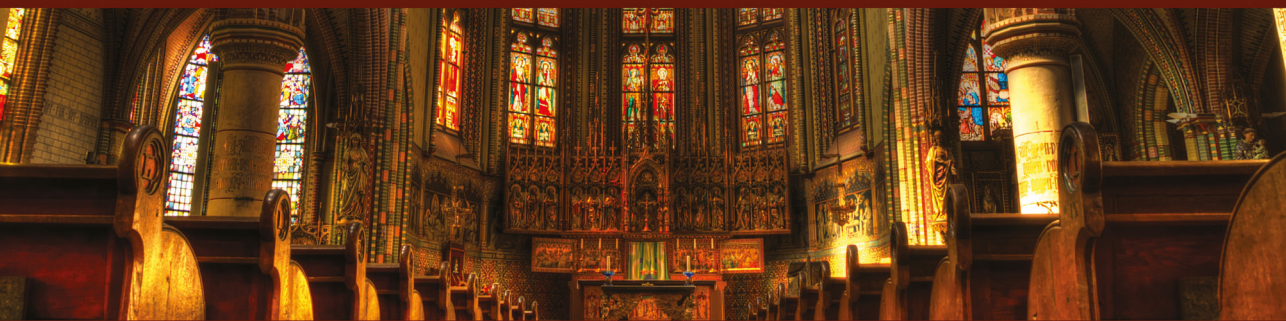
Perhaps of particular interest to readers of *Faith* magazine is the chapter on Italy's scientists, since this is the most-Catholic country studied, where the vast majority not only of the population, but of scientists too, adhere to Catholic patterns of thought, even if often more culturally than evangeli-

cally. But whilst in the authors' study of Italy they found a fairly low incidence (22%) of the 'conflict' mentality re faith and science, yet they also found very little evidence for an integral 'collaborative' outlook either (16%). So, sadly, in common with most of the rest of the nations studied, an 'independence' of faith and science is the dominant key here too. This just goes to prove, perhaps, that the Church still has such a long way to go to disseminate its important and orthodox doctrine that science and faith are inherently interlinked in God's Wisdom and Reason personified — the very source of rationality, order, and law in the material universe — the *Logos* who is Jesus Christ, "through whom all things were made."

Fr Philip Miller is a parish priest in the diocese of Westminster and holds a PhD in observational radio-astronomy.

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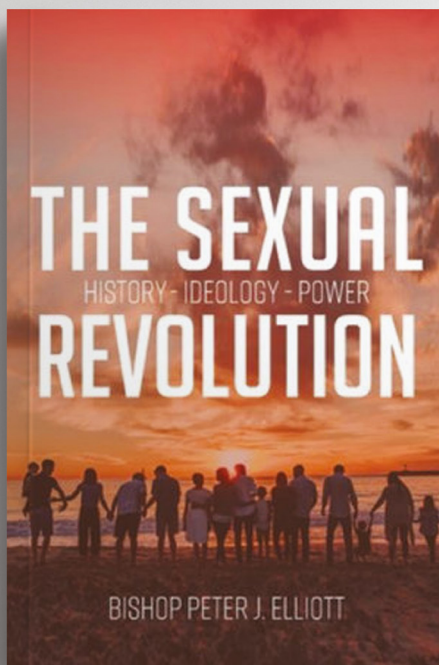
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***The Sexual
Revolution - History-
Ideology-Power***
by Bishop Peter J. Elliott



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New kinds of human beings

Review by Pravin Thevathasan

In just over 150 pages, Bishop Elliott, a retired Auxiliary Bishop of the Archdiocese of Melbourne, gives us an excellent summary of the agenda behind the sexual revolution. In particular, he names those whose opinions have led so many people to believe that they may act as if customs and traditions have no value whatever.

Prophets of the revolution

He begins by going back to Voltaire, Hume and Rousseau, all of whom viewed human beings as mere rational animals that are in no way morally responsible to a Creator God. Later, we have Jeremy Bentham, whose hedonistic philosophy leads to an “egotistical quest for justification with obvious effects in the area of sexual behaviour.” John Stuart Mill was no better, promoting the idea that anything is possible as long as it causes no harm. This doctrine of privacy would later lead to the promotion of pro-choice views on abortion.

For Karl Marx, marriage, family and religion are all oppressive elements of bourgeois society that must be overthrown by the

proletariat. The “prophets” of the twentieth century include Sigmund Freud, who provided the pseudo-scientific justification for severing sexuality from procreation. Havelock Ellis went further, seeing human beings as mere animals whose drives must be satisfied through “free love.” This would inevitably lead to the acceptance of homosexual behaviour.

In the United States, Margaret Sanger promoted free love and neo-Malthusian eugenics by means of birth control. Her English counterpart was Marie Stopes. Jean-Paul Sartre argued that if there is no God, morality becomes whatever the individual wills. The anthropologist Margaret Sanger invented the myth of a paradise based on free love.

The 1960s

Having given us some of the key players whose ideas led to the sexual revolution, the author then identifies the three “shaky foundations” that promotes the revolution: rejection of God, a radical change in understanding human persons and the deliberate separation of sexuality from fertility.

The author examines the ideas of those whose views were popularized in the sixties, individuals like Saul Alinsky, Herbert Marcuse and Wilhelm Reich. Hugh Hefner made pornography acceptable while Betty Friedan and other feminists worked to liberate women from fertility, understood as the instrument of male control. The author examines the role of the United Nations Conferences in making population control more effective by means of easy access to abortion, contraception and sterilization.

A new kind of human

The sexual revolution has inevitably “gone mad.” We now have gender ideology, a

consequence of all that occurred before. For Judith Butler and other radicals, the words “man” and “woman” are unacceptable. Butler argues that gender fluidity means that you can choose your gender, and that choice is not limited to two. She also believes that children should be given the right to choose their gender. Her ideas have neatly fused with the opinions of post-Modernist thinkers like Jacques Derrida and Michel Foucault. But the author also shows that gender fluidity is a contradiction itself: is there not a place in the spectrum for homosexuals to transition to heterosexuality? It would seem not. Ultimately, what is sought is a “new social order and even a new kind of human being.”



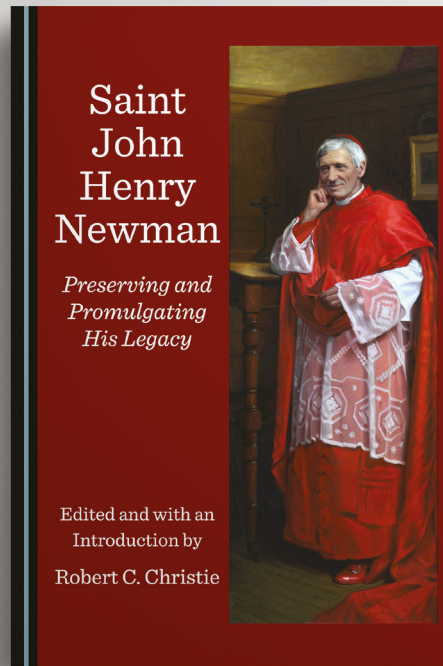
Hope

Thankfully, the author ends with some signs of hope. There is a growing campaign against the sexual harassment of women and domestic violence. In 2014, huge crowds gathered in Paris, of all places, to protest against the legalization of same-sex marriage. The author ends with a positive Catholic response to the sexual revolution.

This is surely the best current introduction to a Catholic analysis of the sexual revolution.

Dr Pravin Thevathasan is a consultant psychiatrist and author of the CTS booklet *Catholicism and Mental Health*.

Saint John Henry Newman – Preserving and Promulgating His Legacy
edited with an
Introduction by
Robert C. Christie



Cambridge Scholars
Publishing
280pp
£64.99

What is Newman's legacy?

Review by Andrew Nash

'During Newman's life and since his death, lesser minds, grappling with the complexity and subtlety of his thought have been constantly tempted to pigeon-hole him, by cutting his originality down to size' writes Ian Ker in his contribution to this collection of essays. For too long Newman's name has been invoked to support partisan theological positions, mainly liberal ones. This volume, edited by the veteran Newman scholar, Robert C. Christie, avoids such mistakes and well justifies its subtitle 'Preserving and Promulgating His Legacy'.

Personalism and unbelievers

Christie suggests eleven elements to Newman's legacy, including his personalism, his historically grounded ecclesiology, his philosophy of education, his theory of the development of doctrine and his theory of mind underlying his philosophy of knowledge. All these and more are discussed in the volume. John T. Ford explores Newman's personalism in his dialogue with non-believers and shows how in the *Grammar of Assent* he approached the process of coming to faith. Ford makes an interesting analogy with how scientists come

to understand evolution by extrapolating from fragmentary data: 'theism, like the palaeontologist arranging human remains in an orderly sequence, attempts to describe who God is and why God has created the world'. Ford shows how Newman 'wanted his audience to read the evidence in *motiva credibilitas*—as motives for the "believableness" of Christianity' (p.46). At the same time Newman 'realized that approaches and arguments that were simply intellectual or notional were unlikely to convert non-believers. Not only did he patiently try to reply to all of their difficulties, he also tried to understand these difficulties first hand' (p.47).

Encountering modernity

Other essays include an account by Richard Liddy of Newman's influence on the Canadian theologian Bernard Lonergan who saw that Newman had anticipated today's challenge: 'to accept the gains of modernity in natural science, in philosophy, in theology, while working out strategies for dealing with the secularist views on religion and with concomitant distortions in man's human knowledge, in his apprehension of human reality, in his organization of human affairs' (p.68).

Edward Miller examines the attack on Newman by A. M. Fairburn who accused him of scepticism in his justification of religious truth. Miller gives a detailed and lucid exposition of Newman's distinction between real and notional assent in the *Grammar* and goes on to discuss the work of Jan Hendrik Walgrave, a theologian 'steeped in the spirit of Newman' (p.88), who summed up the personalist philosophy which dominates modern thought: 'experience is the totality of that which is immediately given in existence as it is lived through'. Or, as Newman put it, 'Man is not a reasoning animal; he is a seeing, feeling, contemplating, acting

animal' (p.91). Miller's essay again makes one realise the way that Newman was so much more in tune with the way modern human beings think than most of his Catholic contemporaries, locked as they were in textbook scholasticism. The *Grammar of Assent* is a perhaps the most neglected part of Newman's intellectual legacy, yet arguably it has the greatest potential to equip us to engage with modernity.

Rediscovering the Fathers

The other great feature of Newman's work which should have helped the Church to renew herself was his profound knowledge of the Fathers. Vatican II was supposed to be about *ressourcement*, returning to the classic sources of Christian life and thought. But how often are the Fathers quoted in a sermon? Sr Kathleen Dietz's essay, 'Tradition and Heresy' is a particularly welcome contribution to this volume. Focussing on Newman's first book, *The Arians of the Fourth Century*, she shows how the Church dealt with the challenge of heresies in the early centuries and how Newman discovered that 'the greater the impression made on the Church by heresy, the more visible became the face of the Church' (p.101). This should give us hope today when we see such divisions in the Church. In the time of the Fathers, the Church met new heresies by formulating the faith in new ways, stimulating the development of doctrine and indeed the Church's own exercise of authority:

What Newman discovered in the Fathers was a Church not only aware of what belonged to her doctrine and what not, but also aware of her authority concerning that doctrine; in other words, a Church which defended the faith not as a hand-maid defends her mistress, but as a person defends her very self. (p.106)

The Church as home

For Newman, the Church was *home*. This was, as Robert Christie shows in another contribution, central to his ecclesiology. Newman had a happy childhood and family life, and his journey to conversion was influenced by ‘the primacy of affectivity in [his] thinking and its connection to relationships of family and friends’ (p.140). He had ‘an affective, faith-based interpersonal vision of the Church that was grounded in [his] archetypal model of home and family life as itself the ground of relationship with God’ (p.162). This is part of Newman’s legacy which we should embrace today. As Christie writes:

For a church faced with rampant defections as well as scandals that rock it to its core, and which struggles with its own direction in the post-Vatican II seesaw between continuity and rupture, Newman’s work on the church is both a pillar and a refuge that can withstand these rough waters. With Newman as a guide and a vessel of safe passage, we can have faith that we will, like him, “come into port after a rough sea.” (p.163)

Newman’s distorters

But Newman’s legacy is contested and distorted by some today. Ian Ker’s essay takes us into the heart of these battles. The ‘lesser minds’ of Newman’s modern critics try to reduce him either by disputing his originality or his honesty. The most hostile critic of recent decades was the U.S. academic Frank Turner who argued that Newman was only really interested in attacking Evangelicals. Ker deals with Turner and others of the ‘historicist’ school of anti-Newmanians incisively and authoritatively.

The volume is worth reading for this essay alone, but it is sad that it should be necessary to do this. We should not have to spend energy defending Newman’s true legacy—we should be working to implement it.

Listening to Newman

This collection has many riches to offer, so it is a pity that one has to make some criticisms. First the price: at £64.99, how can this book be aimed at the average reader of Newman? And for that cost, the book has some oddities. It surely wasn’t necessary to include a brief biography of Newman’s life—the reader who is prepared to get to grips with the subtleties of the *Grammar of Assent* will be past needing this. David Delio’s autobiographical account of his apprenticeship as a student of Newman, celebrating his mentor Fr Ford, though charming, also seems out of place in this scholarly volume. And what was the point of including the colour pictures, for instance of Newman’s baptismal certificate? They don’t add anything to our understanding of him and must have increased the cost. The volume also suffers from some poor proof-reading, with Ian Ker’s essay having two of his paragraphs repeated.

Such issues aside, this book gives an important steer to studying and appreciating Newman, and Robert Christie is to be applauded for it. The Church should have been listening to Newman much more than it has done since his death.

Andrew Nash is the Associate Editor of Gracewing’s Millennium Edition of Newman’s works and has edited critical editions of his *Lectures on the Present Position of Catholics in England* and *Essays Critical and Historical*, Vol. 1.

***Our Father: A
Biblical Meditation
on the Lord's Prayer***
by Sister Claire Wad-
delove, O.S.B.



Gracewing
172pp
£12.99
\$18 USA

Praying the words the Word has given us

Review by Sr Mary Dominic Pitts, O.P.

Since the sixth century, Benedictine monks and nuns have practiced *lectio divina*, a reading of Scripture in which successive steps lead the reader from the reading of a short passage of Scripture to a reflection and ultimately to contemplation. In *Our Father: A Biblical Meditation on the Lord's Prayer*, Sister Claire Waddelove, a true daughter of St. Benedict, draws subject passages for *lectio* according to the petitions of the Our Father. Her book shows itself to be the fruit of many years of contemplating the Scriptures in general and the Our Father in particular. Ten chapters offer varied ways of praying this rich prayer, each simple supplication developed with an insightful essay and a small catalogue of related Scripture passages.

The beautiful tapestry

An introduction by the author offers a parabolic image of *lectio* as God the Sower casting the Word of God onto the good soil of the soul to be absorbed. Other images bring to mind certain parables of Our Lord:

The ... chapters look at each line through the lens of the whole of Scripture. The pure light, so to speak, is refracted

into many colours as the different themes underlying the prayer emerge. Their interweaving produces the beautiful tapestry which is our faith. (4)

Helpful advice comes from one experienced in lectio: "The texts are to be read slowly, with the eyes of the heart and pondered there" (4). Indeed, the word "ponder" comes up time after time, for Mary, the Mother of God, is our model, she who "pondered all these things in her heart" (Luke 2:51).

The great privilege

Each chapter commences with several pages of exegesis that tie together history, theology, and cross-references from elsewhere in the Bible. There are the Old Testament histories of the concept, corresponding New Testament references, and theological points deftly woven together. In Chapter One, "Our Father Who Art in Heaven," Sister Claire offers a portrait of the Father by way of that of the Son. Our Lord addressed His Father in a way never possible in the Old Testament; now we too can call Him by name, for "Our Lord gives us the great privilege of addressing God with filial love and confidence" (8). Interestingly, Jesus never includes Himself in "Our" Father. This is the first entreaty of a prayer that the disciples are to say. "Pray like this," says the Lord (Matt 6:9). The words of the prayer itself are those He has received from his Father. Then, true to the centrality of the family implied by the "Father," the chapter continues with duties to one's family: God the Father, the Ten Commandments, and the desire for our home in Heaven—the Beatitudes.

At the end of the short essay in each chapter comes perhaps the most practical feature of the book in the practice of lectio: a list of brief passages of Scripture related to the petition treated in that chapter. These are thematically chosen from both the Old and New Testaments and comprise a loosely but thematically arranged Salvation History. The suggested Scripture passages are given in such abundance—they range in number from eleven to twenty—that they can be visited many times in lectio, either one at a time or in connected passages in various combinations.

Searching the Scriptures

At the head of each chapter, Sister Claire ties each petition of the Our Father to a corresponding excerpt from a variety of liturgical texts: a variety of Collects (Chapters One, Two and Four), a Prayer over the Offerings (Chapter Six), the Prayer after Communion (Chapter Five), a Prayer over the People (Chapter Seven), and the hymn *Veni Creator Spiritus* (Chapter Eight). These excerpts are chosen with great care, as in the case of the prayer treated in Chapter Three, an excerpt from the preface of Christ the King chosen for the petition "Thy Kingdom Come."

The author sometimes interprets Scripture passages such that they shed light on the praxis of lectio itself. For example, in a fresh insight, she quotes John 5:39, "You search the Scriptures," addressing not His contemporaries but us, referring to our searching the Scriptures as lovers of what the Word has to say to us there.

Unexpected jewels

Unexpected jewels of the essays include a theology of baptism in Chapter One, tied to the voice of God the Father heard over the Son in the Jordan; in Chapter Two, a history of the sacred Name of God and its meaning for the Chosen People; and the divine Name rendered "I Am" in the Gospel of John. This reader's favorite aspect of the book is the wealth of quotations representing Scripture scholars throughout the history of the

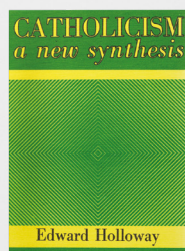
Church: St. Irenaeus, Isaac the Syrian, St. Bernard, St. Augustine, St. Bernard, Thomas a Kempis, St. John Henry Newman, Pope Emeritus Benedict XVI, Pope St. John Paul the Second; St. Faustina Kowalska, and the Catechism of the Catholic Church.

Sister Claire sums up the significance of Our Father: A Biblical Meditation on the Lord's Prayer in her own assessment that "a great part of Christian doctrine is implied in the Lord's Prayer, as well as direction for Christian living and a piercing examination of conscience" (4). The Lord teaches us from His own lips as children repeating the words of a teacher, to pray, to live and to ponder the words that He, the Word, has given us.

Sister Mary Dominic Pitts, O.P., is a Dominican Sister of the Congregation of Saint Cecilia in Nashville, Tennessee.

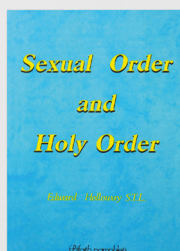
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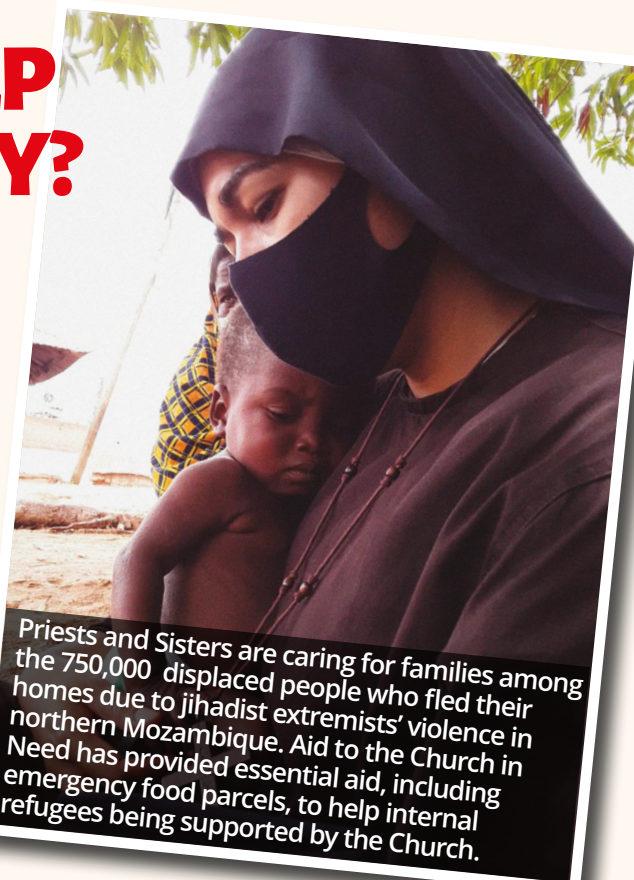
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