

# Faith

Promoting a new synthesis of faith and reason



Institution of the Eucharist, Nicolas Poussin 1640

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# A vision for unity

**It is important to look ahead with hope and realism.  
This is a season of fresh beginnings. Let's look forward in hope.**

For the past several decades, every January has seen a Week of Prayer for Christian Unity in churches across Britain. This admirable initiative has, however, reached a rather bleak stage in these first decades of the 21<sup>st</sup> century. The interest and pleasure at a local level associated with visiting different churches in a neighbourhood has waned: We are all glad of the goodwill and the ending of long-ago prejudices, but there is nothing very novel about that now. Above all, however, there is a new situation, produced by ideas and attitudes unthinkable in the Britain of the 1970s.

The Anglican Church now deems the blessing of same-sex unions to be acceptable: the Church in Wales has authorised and formalised such blessings with its Bishop of St Asaph enthusing. The decision was taken following a vote by the Governing Body. Thus, the doctrine in marriage for members of that denomination in Wales has been changed.

## Not a small matter



This is not a small matter: Marriage between a man and a woman is the primordial sacrament, described in the Catholic wedding liturgy as “the one blessing not destroyed by Original Sin, or washed away in the flood.” It is God’s plan for humanity, central to his desire for the salvation of the human race. It is intimately and deeply rooted in the marriage of Christ and his Church – a nuptial bond, renewed in every celebration of the Eucharist.

Back in the 1970s Christians of all denominations were able to stand together to affirm marriage as the lifelong union of a man and a woman and the centrality of family life. The author of this Editorial recalls attending an ecumenically-based rally in London’s Trafalgar Square on this theme, with a call for “purity, love, and family life.”

Today, the Catholic Church stands firm, and some Evangelical Christians do, too – but leading Anglican figures once thought to belong to that last category have crumbled. Dr Justin Welby has said that he cannot speak on the subject of whether or not two men could marry, as the Church of England is still debating the issue. If the Archbishop of Canterbury cannot affirm that marriage is the union of a man and

a woman, then we have reached a bleak stage indeed.

It's all rather sad. When Pope – now Saint – John Paul II came to Britain forty years ago he walked up the aisle of Canterbury Cathedral with Dr Runcie, the then Archbishop of Canterbury, and there was general goodwill. It was – and is – good that the bitterness of the 16<sup>th</sup> and 17<sup>th</sup> centuries has gone. But where do we go now? Overtures from the Catholic side have been met with embarrassing awkwardness – to put it mildly – from the Anglicans.



There are rich and important Anglican traditions – in liturgy, in glorious hymns, in love of village churches. The Church of England has nourished the faith of millions over a long period and has its heroes and heroines includ-

ing well-known figures such as William Wilberforce and Florence Nightingale. When Pope Benedict XVI created the Ordinariate of Our Lady of Walsingham for Anglicans coming into full communion with the Catholic Church, it was precisely with this heritage in mind: prayers in beautiful language, music that lifts the heart, projects serving the common good, traditions woven into the lives of so many people.

## A false ecumenism

And the Ordinariate found support among Anglicans who longed for clear teaching, and who responded to the papal call. Only through a true affirmation of Christ as Divine can any form of Christian unity be established. This has been something emphasised by the Faith Movement from its foundation in the 1970s. Fr Edward Holloway wrote in 1979 about the danger of

a false ecumenism which “seeks to reunite Christians without a clear recognition of the literal Divinity of Christ fundamental to the preaching of the gospel to all nations,” and emphasised that this must include “an equally clear recognition that this gospel of Divinity implies a divine, an infallible magisterium of the spoken word” (*Faith* magazine March/April 1979).

## Going forward?

How to go forward? There are useful local projects helping the homeless and needy. There is support and encouragement between Catholics and some groups that hold fast to Evangelical beliefs with co-operation in defending human life and opposing euthanasia and abortion. But beyond that... it's not easy to see a way forward. The Methodist denomination – which has affirmed its support for same-sex marriage in clear terms – is closing many churches and seems to have lost its connection with the Christian message taught by John Wesley. Other groups seem to lack a coherent specific leadership with which dialogue can be taken forward. Small independent denominations can link up, as described, with Catholics at a local level. But that is about all.

Don't let's give up. We have all learned some lessons from history. It was noble and right that St John Paul took the lead, in his message at the Millennium, noting that the Catholic Church had not always acted in accordance with the values of the Gospel and saying “We forgive and we ask forgiveness! . . . We cannot not recognize the betrayals of the Gospel committed by some of our brothers, especially during the second millennium. We ask forgiveness for the divisions between Christians, for the use of violence that some have resorted to in the service of truth and for the acts of dissidence and of hostility sometimes taken towards followers of other religions.” That opened a door which remains open.



## Specifics

Could we do more with the Ordinariate? Probably. Fr Michael Nazir-Ali, former Anglican Bishop of Rochester and a distinguished contributor to FAITH magazine, has strong bonds with the Evangelical tradition of the Anglican communion. A welcome awaits more arrivals from this tradition. It will be important to emphasise this. The Ordinariate has been associated with rather "high Church" liturgies and this can be off-putting to some: a wider use of the Ordinariate form, which does not seek to imitate the Extraordinary Form of the Mass, would be useful. And – oh, we have been pleading for this for years – our Bishops need to speak clearly, and to be seen and heard speaking clearly – in defence of the Church's unchanging and unchangeable doctrines and moral teachings.

These are not irritating random rules, but glorious truths that enable human lives to flourish and community life to be neighbourly and centred on solidarity and goodwill.

Finally, let's be clear about some specifics. The Church's deep understanding of the difference between male and female is going to be more and more strongly taught over the next years. A male priesthood is more important than had been previously understood: that is why Pope Francis has made it a matter for excommunication if anyone tries to ordain a woman. Marriage as the lifelong union of a man and a woman, open to new life, was instituted by God and is a sacrament – it cannot be changed to include three people, or five, or members of the same sex, or to become a series of temporary arrangements, or anything of that sort. Mothers and fathers have the right and duty to pass on the

Church's teachings to their children. A priest who hears some one's confession in the Sacrament of Reconciliation can never, under any circumstances, reveal what he has heard. Those are just some specifics that, in these days of a shouting Internet, need reaffirming. Consult the *Catechism of the Catholic Church* for more. And pray for authentic Christian unity "that the world may believe" (John 17:21).

## God as the true Environment of men

The FAITH Movement has something very specific to offer. We offer "a vision of God as the true Environment of men in whom 'we live and move and have our being' and of his unfolding purpose in the relationship of word and grace through the prophets which is brought to its true head in Jesus Christ, the Son of God, Lord of Creation, centre of history and fulfilment of our humanity."

"Our redemption through the death and resurrection of the Lord, following the tragedy of original sin, is also thereby seen in its crucial and central focus. Our life in his Holy Spirit through the Church and the sacraments and the necessity of an infallible magisterium likewise flow naturally from this presentation of Christ and his work through the ages."

"Our understanding of the role of Mary, the Virgin Mother through whom the Divine Word comes into his own things in the flesh (cf John 1: 1014) is greatly deepened and enhanced through this perspective. So too the dignity of Man, made male and female as the sacrament of Christ and his Church (cf Ephesians 5:32) is strikingly reaffirmed, and from this many of the Church's moral and social teachings can be beautifully explained and underlined." (from the *Aims and Ideals of the Faith Movement*).

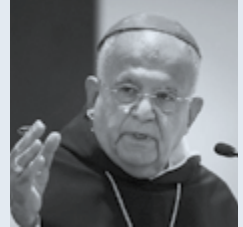
# Liturgy and Spirituality

**Archbishop J. Augustine Di Noia, OP explores the roots and significance of liturgical renewal.**

**The roots of the liturgical reform mandated by the Second Vatican Council go back over one hundred fifty years to the mid-nineteenth century when a remarkable revival of Catholic life took shape in Europe.**

The first years of the nineteenth century and the final decades of the eighteenth had been devastating for the Church. During that period religious orders were targeted by the liberal reforming schemes of Joseph II (1765-80) and Napoleon (1799-1814). As a result, Benedictines, Cistercians, Dominicans, Franciscans and others lost many of their institutions, and, in some countries, hundreds of communities were dispersed and their members pensioned off. Yet, by the middle of the 19th century, in a stunning display of divine grace, each of these orders experienced a re-awakening as, one after another, they attracted outstanding men and women who sought to recover the original spirit of their founders and establish new communities in their distinctive forms of consecrated life.

It was precisely among these newly re-established religious communities that a noteworthy outcome of this Catholic revival was realized. A series of deeply motivated initiatives that began among the newly re-founded French Benedictines eventually spread to other countries in Europe and beyond, and coalesced into what we have come to call the Liturgical Movement.<sup>1</sup> A veritable liturgical renaissance was launched in the Catholic Church during those years.<sup>2</sup>



## Long-range

From the outset, this movement sought to recover the scriptural and patristic roots of the Roman liturgy and to foster among Catholics a renewed liturgical and ecclesial spirituality. Early on, and with a view to a long-range liturgical reform, Pope St. Pius X confirmed and fostered the fundamentally spiritual motivation of this movement in a series of papal documents that promoted the retrieval of Gregorian chant, encouraged

the more frequent and earlier reception of Holy Communion, and restored the weekly recitation of the Psalter in the Divine Office.



In one of those texts (*Tra le Sollecitudini*, 1903), a concept that would play a central role in the Liturgical Movement—“active participation”—made its first appearance in a papal document. In the *proemium*, the Pope wrote: “For it is Our earnest desire that the true Christian spirit should flourish in every way and be kept in all the faithful, and that the holiness and dignity of the temple should be provided above all where the faithful gather to draw this spirit from its first and indispensable source, which is *active participation in the sacred mysteries and in the public and solemn prayer of the Church* (emphasis added).” With the expression *activa participatio*, Pope Pius captured the fundamentally spiritual motivation of the Liturgical Movement.<sup>3</sup> Since the leaders of this movement were concerned not simply with the revision of liturgical texts and rites, but with the power of the liturgy to transform the people’s lives, they wanted to encourage a fully engaged level of participation in the liturgical celebrations on the part of the faithful.

## Spiritual motivation

Years later, at the Second Vatican Council, this spiritual motivation would find authoritative expression. The Council affirmed that the Church seeks to ensure that Christian believers should not be present at the liturgy “as strangers or silent spectators” but, having a good grasp of the meaning of the rites and prayers, “they should take part in the sacred action, actively, fully aware, and devoutly.” The goal of this active participation is nothing less than that “they should be drawn day by day into ever more perfect union with God and each other, so that finally God may be all in all.”<sup>4</sup>

The goal of active participation is nothing less than that “they should be drawn day by day into ever more perfect union with God and each other, so that finally God may be all in all.”<sup>4</sup>

Through the reformed liturgy—made possible at least in part by the identification of previously unknown liturgical resources by scholars of the Liturgical Movement—the Church has sought above all else for Catholics to experience the life-transforming power of the liturgy in their hearts, minds, and relationships, to prepare them for times of trial and temptation, to enable them to live holy lives in Christ, and to impel them to the service of their neighbours, sharing with others the strength and consolation they have received from the wellspring of grace in the liturgical and sacramental celebrations of their parishes and communities.

## Experience of grace

Fundamental to the experience of grace that the sacred liturgy affords is the realization that through it we are joined in the Holy Spirit to the Son’s unending worship of the Father. “In the heart of Christ the praise of God finds expression in human words of adoration, propitiation and intercession; the head of renewed humanity and

mediator of God prays to the Father in the name of and for the good of all mankind.”<sup>5</sup> For mutual communication among the Father, Son and Holy Spirit, no words are necessary, and much less, human words. But the only begotten Son, who became incarnate for our sake, has found human words in which to express his worship of the Father, and he empowers us to join with him in this celestial worship *using those very words*. As St. Augustine wrote: “When we speak to God in prayer, the Son is not separated from the Father; when the Body of the Son prays, the head is not separated from the body. It is the one savior of his body, our Lord Jesus Christ, who prays for us, prays in us, and is prayed to by us. He prays for us as our priest. He prays in us as our head. He is prayed to by us as our God. Let us recognize therefore our voices in him and his voice in us.”<sup>6</sup> And not only words of praise and thanksgiving, but also words of penitence and sorrow, as the 12th century Cistercian monk Isaac of Stella said in a sermon: “So all that belonged to the bride was shared in by the bridegroom, and he who had done no wrong and on whose lips was found no deceit could say: *Have pity on me, Lord, for I am weak*. Thus, sharing as he did in the bride’s weakness, the bridegroom made his own her cries of distress, and gave his bride all that was his.”<sup>7</sup>

More than just affording an experience of grace, the liturgy offers the believer the means of living in Christ—learning to pray with him in the common worship of the Church, to converse with him in private prayer and meditation, to be united with him in all the joys and difficulties of life, to beg to be touched by the mercy he won for us, and to be conformed ever more closely to his image so that the Father may see and love in us what he sees and loves in the Son. An unparalleled participation in the mysteries of Christ life—from Bethlehem to Golgotha and beyond—is made possible especially by the round of seasons and festivals of

the liturgical year, year in and year out, but also in the weekly celebration of the Resurrection each Sunday. The Paschal Mystery celebrated at Eastertide and commemorated year-round is the indispensable basis for all Christian life. “To live from the liturgy one celebrates means to live from what one experiences there: mercy invoked, the word of God heard, thanks given, Eucharist received as communion.”<sup>8</sup>

## Spiritual motivation

The liturgical reform realized at the Second Vatican Council and implemented by the mandate of Pope St. Paul VI was faithful to the deep spiritual motivation evident in the Liturgical Movement. Engaged participation—*actuosa participatio*—is meant to initiate and foster nothing less than a liturgical spirituality in believers. Spirituality usually means, among other things, a deepened interior life formed principally by spiritual reading, recollection, private prayer and meditation, the practice of virtue, regular confession and frequent Holy Communion, and charity towards one’s neighbour. The spiritual renewal advocated by the Liturgical Movement and presupposed by the conciliar reform in no way challenged this basic understanding of the spiritual life. Rather, the Church is now seeking to recover—through the engaged participation in the liturgy and a vastly expanded cycle of scriptural and patristic readings—a broader communal foundation for Catholic spirituality as it was understood and practiced in the monastic culture which shaped every aspect of early and medieval Christianity. It is no accident that most of the leading figures in the Liturgical Movement were monks or friars from orders in which the entire day is built around the hours of the Divine Office, the celebration of the Holy Eucharist, and by life and work in common.

The Liturgical Movement sought to recover the communal, liturgical component of classical Catholic spirituality that, since the



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15<sup>th</sup> century, had been somewhat overshadowed by its more individual and subjective aspects.<sup>9</sup> The liturgical and sacramental life of the Church is the communal condition for the possibility of an authentic interior life on the part of individual Catholics. "For raised up high on the Cross, he gave himself up for us with a wonderful love and poured out blood and water from his pierced side, the *wellspring of the Church's Sacraments*, so that, won over to the open heart of the Savior, all might draw water joyfully from the springs of salvation, understanding this as the foundation *sine qua non* of the Christian life." The sacred liturgy is the wellspring of divine grace that makes the following of Christ, in all of its moral, spiritual and relational dimensions, possible. This somewhat unfamiliar level of engaged participation requires programs of liturgical catechesis and formation in order to attract and inspire both priests and faithful.<sup>11</sup>

## Understanding

But the circumstances of the reception of *Sacrosanctum Concilium* (the Second Vatican Council's Constitution on the Sacred Liturgy,) were not always favorable to an understanding of the spiritual dimensions of the liturgical renewal. From the outset, the liturgical reform was perceived through the lens of *aggiornamento* (bringing up to date) rather than of *ressourcement* (recovering the tradition), and thus as the harbinger of extensive program of "modernization" of Catholic life and practice, rather than a recovery of the riches of the classical Christian tradition. It has proved difficult to mine the deeper spiritual impulses of the Liturgical Movement and the Second Vatican Council in the practical implementation of the successive stages of refashioning of the Church's liturgical and sacramental rites that transpired. Almost immediately, the entire reform was subjected to relentless criticism on historical, theological, and liturgical grounds by writers who opposed the liturgical reform.<sup>12</sup> More than fifty years on, this criticism has continued unabated and, to a certain extent, unchallenged. Interestingly, it is fueled by a number of tradition-minded authors who, though they could not be unaware of the considerable magisterial weight (an ecumenical council and several pontificates) sustaining the liturgical reform, nonetheless advance an unremitting barrage of dissent to the renewed order of Mass and the sacramental rites.<sup>13</sup> Online and in print, this body of opinion poses a considerable challenge to the Church's pastors as they seek to foster a positive reception and understanding of the liturgical reform and the spiritual renewal it promotes.

With all this ambient static, Catholic priests and faithful need help tuning into the conciliar frequency that transmits the message about the enormous spiritual benefit of fully engaged participation

in the liturgy. Since the liturgy itself is meant to be formative, it may seem odd to speak about liturgical formation as some kind of training apart from the liturgy itself. But just as “mystagogy” traditionally referred both to the liturgical action and to the catechesis that explains its meaning, so liturgical formation is meant to enhance our participation in the liturgy itself. The wonderful patristic term for this kind of formation—mystagogy—may scare some people off. But if *lectio divina* caught on as a way of describing slow, meditative reading of the Sacred Scripture, then why not mystagogy as a term for liturgical formation?<sup>14</sup>

Indeed, the biblical renewal that captured the Catholic imagination after the Council may well provide the parallel for what is now needed in the Church. “It is still not possible to say that the liturgy is the nourishment of the spiritual life of believers in the way that can be said today of the Scriptures.”<sup>15</sup> Learning how to experience the depths of any liturgical celebration is analogous to learning, through Bible study and formation, how to plumb the depths of a biblical passage. Historically these two forms of learning have always been linked. It is this kind of assistance that Catholic priests and faithful need today as the Church re-proposes the liturgical reform as a source of renewal in the Christian life of believers.



## The vitality of our Christian existence

Weekly attendance at Mass is an “obligation” because this participation is essential for the vitality of our Christian existence. To be sure, the obligation derives from God himself, but it is an obligation to ourselves as well. God commands us to worship him freely *for our own sakes* because our salvation is his glory. We have many obligations to ourselves—to our physical and mental health, to our safety, to our well-being—but we also have an obligation to care for our spiritual welfare. Fully engaged participation in the sacred liturgy and sacramental rites that are Christ’s gift to the Church is absolutely essential for our own spiritual health and that of the entire Catholic community. The liturgical texts and rites both allow us express our inner dispositions of love and praise for God, but also stir our hearts

and incline us to turn to him in prayer. As our lips repeat the words of the liturgy, our inner life is actually reshaped and redirected towards the Father, Son and Holy Spirit. Some days, we may not feel like praying, but the words on our lips move our hearts and minds to the love of God and of our neighbour. The experience of the liturgy is not just a matter of emotions; our minds, our attitudes, our behavior, our speech, are all effected by the grace of these celebrations. Liturgical formation—or mystical catechesis—is intended to help us to achieve this level of fully engaged participation in the Church's celebration.

But the grace of the liturgy also possesses a powerful outward thrust. As we learn through the liturgy to put on the mind of Christ, we begin to see the world around us through his eyes.

"Let the same mind be in you that was in Christ Jesus" (Phil. 2:5). The Gospel of Matthew tells us that when Jesus saw the crowds, "he had compassion for them, because they were harassed and helpless, like sheep without a shepherd." We are moved by the desire to share and embrace Christ's compassion for the world.

Within our societies, we see not only a declining faith, but also massive confusion about the nature of the human person, about the place of sexuality in human life, and about unity of the human race in the divine plan of creation. The gender ideology, the sexual revolution, the racism—the generalized devaluation of human dignity that we see around us troubles our Christian conscience and summons us to action. But here too the liturgy has a crucial role to play. It is quite remarkable that when Christ draws the attention of disciples to the needs of the crowd before them, he does not say, "Roll up your sleeves and get to work." Rather he says, "Pray therefore the Lord of the harvest to send out laborers into his harvest" (Matt. 9:36-38). The prayer of which he speaks here is precisely his own prayer to the Father. He invites us to join him in his prayer in the liturgy. He encourages us to pray to be sent forth to our neighbours with the evangelical words and the grace-inspired remedies that come from him and not from ourselves. In a situation of social crisis not unlike our own, the leaders of the Liturgical Movement and the fathers of the Second Vatican Council saw in fully engaged participation in the liturgy not only the foundation for communal spiritual renewal, but also for a revitalized sense of mission on the part of the Church.

1. See André Haquin, "The Liturgical Movement and Catholic Ritual Revision," in *The Oxford History of Christian Worship*, eds. Geoffrey Wainwright and Karen Westerfield Tucker (Oxford: Oxford University Press, 2006), 696-720. For the movement in England, see J.D. Crichton, H.E. Winstone, and J.R. Ainslie, *English Catholic Worship: Liturgical Renewal in England since 1900* (London: Geoffrey Chapman, 1979). 2. See Ernest B. Koenker, *The Liturgical Renaissance in the Roman Catholic Church*, 2nd edition (St. Louis: Concordia Press, 1966). 3. See R. Gabriel Pivarnik, O.P., *Toward a Trinitarian Theology of Liturgical Participation* (Collegeville: Liturgical Press, 2012), 1-15. 4. *Sacrosanctum Concilium*, n. 48. 5. *General Instruction to the Liturgy of the Hours*, n. 5. 6. St. Augustine, *Exposition on the Psalms*, 85: 1: CCL 39, 1176. 7. Isaac of Stella, Sermon 11, Office of Readings, *Liturgy of the Hours*, Friday 23rd week of Ordinary Time. 8. Goffredo Boselli, *The Spiritual Meaning of the Liturgy*, trans. Paul De Clerck (Collegeville: Liturgical Press, 2014), xi. 9. See Gabriel M. Braso, O.S.B., *Liturgy and Spirituality*, trans. Leonard J. Doyle (Collegeville: Liturgical Press, 1971), 39-57, and Koenker, *The Liturgical Renaissance*, 32-44. 10. Preface of the Sacred Heart of Jesus, *Roman Missal*. 11. Romano Guardini recognized this early on when, as a sequel to his better known *The Spirit of the Liturgy*, he published a long essay on liturgical formation (*Liturgische Bildung*) in 1923. For an Italian translation: *Formazione Liturgica*, trans. Giulio Colombo (Brescia: Morcelliana, 2008). 12. See Piero Marini, *A Challenging Reform: Realizing the Vision of the Liturgical Renewal*, eds. Mark Francis, John Page, and Keith Pecklers (Collegeville: Liturgical Press, 2007). 13. John Baldovin, S.J.'s indispensable *Reforming the Liturgy: A Response to the Critics* (Collegeville: Liturgical Press, 2008) presents a careful and generous analysis of representative critics of the liturgical reform. 14. "What *lectio divina* is for Scripture, mystagogy is for the liturgy." Boselli, *The Spiritual Meaning of the Liturgy*, xv. 15. Boselli, *The Spiritual Meaning of the Liturgy*, xiii.

# Diplomacy and Mission

## An Interview with The Papal Nuncio

Joanna Bogle meets the Pope's representative in Britain.



Visiting the Apostolic Nunciature on a dark winter's afternoon begins as a rather intimidating experience. The magnificent Victorian house – it was owned by a Catholic family who donated it to the Church – fronts on to Wimbledon Common, thickly wooded and silent, famous for highwaymen and their modern equivalents. The 93 bus trundles along, with most people getting off at Wimbledon Village and new travellers generally not getting on until nearer Putney.

The big gates are firmly shut, but after pressing a buzzer and getting a friendly reply I find them gently opening, and the imposing front door is duly opened by a smiling nun and I am in a warm panelled hall, with a reassuring picture of the Queen and an atmosphere that is welcoming and almost cosy.

His Excellency is delayed at a meeting, but this gives me an opportunity not only for some delicious tea in the very comfortable sitting room (pics of St John Paul II, Pope Benedict, and the present Holy Father, glass-topped table with display of commemorative coins and things, sofa and armchairs with deep squashy cushions) but also to pray in the simple but beautiful chapel with its glowing sanctuary lamp and glorious picture of the Assumption. Then there is a car drawing up and Archbishop Claudio Gugerotti is greeting me in the hall and what I might have expected to be a rather formal structured interview turns out to be a frank, fascinating and extremely enjoyable conversation.

I begin by asking about his impressions of Britain: This turns out to be a silly question as he first visited as a teenager, studied here at some length, returned regularly for years, and knows the country well. His work for the Church then took him to the former Soviet Union where he served for some twenty years. *"Then when I came back to England it was shut,"* he says. Being appointed as Nuncio in lockdown was a strange experience. *"Nothing was happening. I had to stay in the house. I spoke to the squirrels. The diplomatic world simply closed down because of Covid. That was that."*



But, at least within the Church, in recent months things have opened up and there are events and activities – he had spent that afternoon at a Catholic school and, of course, there have been meetings with Bishops. And he was the speaker a few days earlier at the Festival celebrating the 10<sup>th</sup> anniversary of the Ordinariate of Our Lady of Walsingham in Westminster Cathedral Hall. His take on this subject is interesting. *“We need to seek what can be shared from the Anglican patrimony: God did not shut the door on all those people in the Anglican communion for 300 years. There were saints among them, enriched by particular traditions, with deep spiritual roots. There’s a real patrimony, a spiritual heritage. If we pay attention to that, there’s a future.”* He’s unimpressed with attempts to squeeze the Ordinariate into something it should not be: *“It’s not a case of trying to revive, say, the Catholic Church of a hundred years ago. That’s not the point at all.”*

Looking at the wider scene, the issues facing a representative of the successor of St Peter in today’s West certainly involve a clash of cultures. *“I’m a warrior,”* he admits, *“I hope a warrior with a smile, but a warrior. Why should I hide the faith? I want to be truthful, not necessarily to be popular.”* He sees in today’s West something that echoes with the caution, mistrust and awkwardness that dominated life in post-Communist countries. *“I worked in the former Soviet Union. Years after the fall of communism there were still all these phobias. It’s something that you then recognise elsewhere.”*

One of the current phobias in the West is certainly the Church. *“People have a certain idea of the Church: but it’s a theatrical image, a parody, not the real thing. When you are able to have a real conversation, then they can discover the truth. And I’m not afraid of a good discussion.”*

One gets the impression he might be encouraged to work with Bishops who share a similar sense of readiness for a vigorous approach. He believes this is a time for evangelisation. He relishes discussion about evangelistic projects. *“Cardinal Ruini, in Rome, announced a special month when all the churches were open throughout the night, for prayer and for confession. And people came. They would be out and about in the city and they dropped in to the churches lit up with candles. There were huge numbers of confessions. It took the Church by surprise, but it shouldn’t. We need to be missionary: it isn’t just a matter of opening up for one morning Mass each day.”*

Public witness also includes priests wearing clerical dress, and religious wearing habits. *“It won’t do to walk about in disguise. People want to see priests, to be aware of the Church.”* Asked about vocations to the priesthood he is emphatic that this is also a matter of being

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 to be popular.”*



The Britain he first encountered as a teenager has certainly changed – “For one thing, it was always tea – but now you all drink coffee”

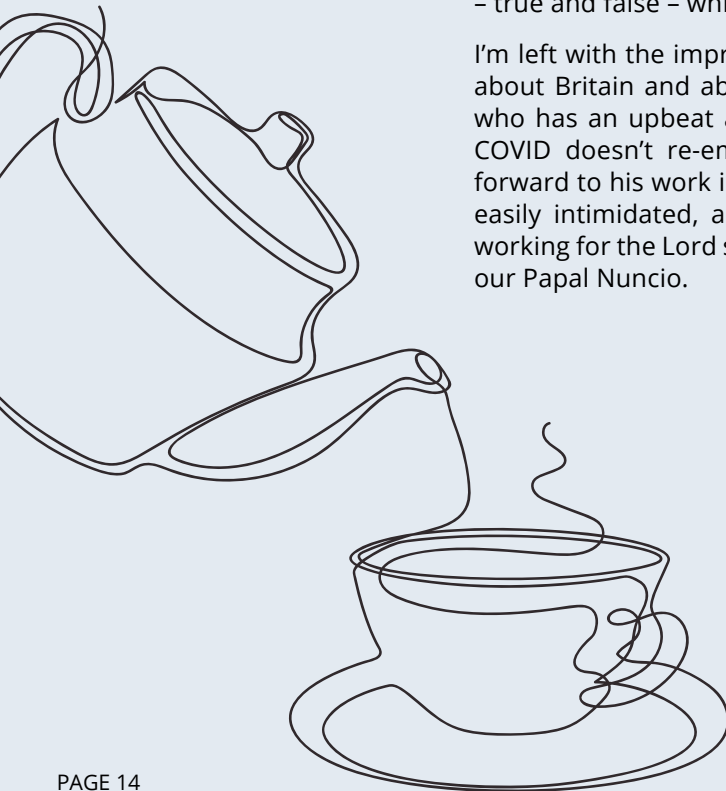
attracted to something important and valuable, “*It’s something that has to be clear, and something that you see and admire, something that attracts. I remember, long ago, that I wanted to be like my parish priest. When I look back, that’s how I began to think about it, about the priesthood.*”

He’s not impressed with clergy who want to remain within a comfort zone of their own making. “*Just carrying on within an understood frame of not getting involved with anything challenging: that’s all too common. I’m afraid there is perhaps rather too much of that.*”

The Britain he first encountered as a teenager has certainly changed – “*For one thing, it was always tea – but now you all drink coffee*” – and he sees some strengths,

including the genuine self-deprecating humour that can still sometimes be found. He was, along with the Pope, touched by Prince Charles’ attendance at the canonisation of St John Henry Newman: “*It was something that very much impressed us all.*” But he’s realistic about the challenges facing the Church today, the hostility that many Bishops fear and the knowledge that attitudes towards Christianity are not favourable. We talk about child abuse, about the internet and how news and stories – true and false – whiz around the world.

I’m left with the impression of a man who is very realistic about Britain and about the Church, who loves his faith, who has an upbeat attitude to life, and who – assuming COVID doesn’t re-emerge to lock him in again – looks forward to his work in London. I think he’s also a man not easily intimidated, and who thinks that others who are working for the Lord shouldn’t be either. I enjoyed meeting our Papal Nuncio.



## From Across the Pond...

### Fr Peter Stravinkas reports from the USA



## Ad intra

### Biden Policies and the Church's Interests and Positions

Biden's Administration just gave \$5 million taxpayer dollars to a United Nations program that provides deadly abortion drugs and devices to women across the world. The Department of State announced the new funding for the United Nations Population Fund Supplies program. Deputy Secretary of State Wendy Sherman praised the program for "empowering women and girls, including by promoting sexual and reproductive health and rights, [as it] advances human rights, gender equality and global health."

Yet again, the U.S. Catholic bishops' pro-life chairman has expressed disappointment with Biden as his Administration reversed a Trump-era rule that restricted funding over abortion. Archbishop Naumann observed: "He likes to call himself a devout Catholic. I would urge him to begin to act like one, especially on the life issues. And to let his faith really inform his conscience and the decisions that he's making, not the platform of his party."

Catholic education advocates say a change to the federal government's existing childcare program in the Biden Administration's Build Back Better Act will have deleterious effects for our schools, if passed. Current legislation is the Child Care and Development Block Grant (CCDBG), which, since 1990, private and faith-based providers have had protections that allow them to operate in accordance with their

mission. The Build Back Better Act would change the language of the CCDBG so that vouchers tendered heretofore would be considered federal financial assistance to the childcare provider. "That is problematic, because once you're a recipient of federal funds you then are subjected to all of the provisions of Title IX, which would then put our schools in a position of having to abide by executive orders regarding sexual orientation, gender identity and all of that would have to be observed, which we're not accepting," commented Sister Dale McDonald, the National Catholic Educational Association vice president of public policy.

### An Orthodox Prelate Weighs in on Biden's Catholicism

In a recent interview, the Russian Orthodox Metropolitan Hilarion Alfeyev, Chairman of the Department of External Church Relations, was asked what he thought about the "Catholic Biden." His response: "When they talk about the Catholic Biden, I always want to ask the question: 'What, in fact, is Biden's Catholicism? The Catholic Church is against abortion, and Mr. Biden is for it. Does he do it as a Catholic or as the President of the United States? Does he do this proceeding from the dictates of his conscience or proceeding from the political situation? A person cannot call himself a Catholic and at the same time violate and call for violation of the fundamental norms of Christian morality.'"

A person cannot call himself a Catholic and at the same time violate and call for violation of the fundamental norms of Christian morality."

It seems that a non-Catholic hierarch has a better idea of what constitutes a Catholic than some Catholic prelates.

Metropolitan Hilarion is one of the most intelligent and articulate bishops in all of Orthodoxy. He is also an accomplished musician and composer.

### And the "Catholic" Pelosi

Catholics delivered 1,000 roses to Speaker of the House Nancy Pelosi's California office in efforts to move the Democrat's heart on abortion. Over 3,550 people signed up to pray and fast for Pelosi through the Benedict XVI Institute's "Rose and Rosary for Nancy" campaign in the first 24 hours after it was announced. San Francisco Archbishop Salvatore Cordileone called on Catholics and others of goodwill to join the campaign a few days after the Women's Health Protection Act of 2021 passed in the House, 218 to 211. Were the bill to pass the Senate, the legislation would codify *Roe v. Wade* and significantly expand the practice of abortions in the country.

The first batch of roses was delivered on the feast of St. Thérèse of Lisieux, who promised that she would "let fall a shower of roses" on her death and spend her time in "Heaven doing good upon earth." The Benedict XVI Institute pre-ordered 1,000 roses, hoping that they would

receive at least 500 responses. But the response “blew up the rose market in San Francisco,” said the organization’s director.

Pelosi also lashed out at her Archbishop after he described a pro-abortion bill that she supports as “legislation one would expect from a devout Satanist, not a devout Catholic.” Archbishop Cordileone, referred to the legislation as “child sacrifice.” Asked about the Archbishop’s comments at a press conference, Pelosi laughed, responding, “The Archbishop of the city, that area, of San Francisco and I have a disagreement about who should decide this. I believe that God has given us a free will to honor our responsibilities.”

### **Sister of American Community Named to High Vatican Post**

On November 3, Pope Francis appointed Sister Raffaella Petrini to the second-ranking position in the government of the Vatican City State. Sister Raffaella belongs to the Franciscan Sisters of the Eucharist, based in Meriden, Connecticut. The Community is one of those thriving reform congregations, established in the wake of the disastrous falling away from the true Faith and perennial notions of religious life.

### **Planned Parenthood Fund-raiser Hosted by a “Catholic” University**

Loyola Marymount University refused to block a student club (Women in Politics) from hosting a fund-raiser for the nation’s and world’s largest abortion provider, Planned Parenthood, despite a petition drive saying that it is an “egregious violation” to hold the event on the Catholic institution’s Los Angeles campus.

The University administration distanced itself from the event by saying that it did not endorse the gathering, and, went on to make the absurd claim that it “remains committed to its Catholic, Jesuit, and Marymount heritage, values, and intellectual traditions”! This is typical of the tripe spewed out by 95% of the Catholic-in-name-only institutions of higher

learning in the country. As faithful as most of our Catholic elementary and secondary schools are, the colleges and universities are almost uniformly a disgrace and, if necessary, could not provide any significant evidence of their Catholicity. And the 20+ Jesuit institutions are in the vanguard of the worst.

This situation exists because the vast majority of the hierarchy have failed even to attempt to implement Pope John Paul II’s 1990 apostolic constitution, *Ex Corde Ecclesiae*.

### **Under the rubric of “You can’t make it up!”**

“Recently, the Committee on Canonical Affairs and Church Governance was made aware of instances where it had been discovered that a woman living under a transgendered identity had been unknowingly admitted to the seminary or to a house of formation of an institute of consecrated life,” said a memo to U.S. bishops from Archbishop Jerome Listcki, chairman of that committee. In one instance, “the individual’s sacramental records had been fraudulently obtained to reflect her new identity... In all instances, nothing in these individuals’ medical or psychological reports had signaled past treatments or pertinent surgeries,” he added. None of the biologically female seminarians received Holy Orders.

As a result of this bizarre occurrence, Archbishop Listcki encouraged bishops to require DNA tests as part of the application process for seminarians.

### **Teacher Fired for Entering into a Same-sex Marriage**

On October 13, Matthew LaBanca was fired from his positions in the Diocese of Brooklyn as parish music director at Corpus Christi Church and as music teacher at St. Joseph Catholic Academy. He had worked as an organist and choir leader for some 16 years at Corpus Christi, and had taught music since 2015.

A statement from the Diocese explained: "His contract has been terminated based on the expectations that all Catholic school and academy personnel, and ministers of the Church, comply with Church teachings, as they share in the responsibility of ministering the faith to students. . . . Despite changes to New York State law in 2011 legalizing same-sex marriage, Church law is clear. We wish Mr. LaBanca only the best in his future endeavors."

As I have noted many times here, having a "morals" clause in contracts for Catholic institutions is essential, as those have been upheld repeatedly in the courts.

## Ad extra

### Archbishop Gomez on the "Elites"

Archbishop José Gomez of Los Angeles and president of the United States Conference of Catholic Bishops, in an address to a conference in Madrid, offered some trenchant remarks about the socio-political-cultural reality of the moment. To wit:

In the United States and Europe there are "elitist leaders" in "corporations, governments, universities, [and] the media," who have little interest in religion and who seek "to establish what we might call a global civilization, built on a consumer economy and guided by science, technology, humanitarian values, and technocratic ideas about organizing society. In this elite worldview, there is no need for old-fashioned belief systems and religions. In fact, as they see it, religion, especially Christianity, only gets in the way of the society they hope to build... often what is being canceled and corrected are perspectives rooted in Christian beliefs – about human life and the human person, about marriage, the family, and more. In your society and mine, the 'space' that the Church and believing Christians are permitted to occupy is shrinking... Church institutions and Christian-owned businesses are increasingly challenged and harassed... I believe the best way for the Church to understand the new social justice movements is to understand them as pseudo-religions, and even replacements and rivals to traditional Christian beliefs."

He observed that the new "critical theories and ideologies of today... are fundamentally atheistic. ... In denying God, these new movements have lost the truth about the human person. This explains their extremism, and their harsh, uncompromising, and unforgiving approach to politics... We need to proclaim Jesus Christ. Boldly, creatively. We need to tell our story of salvation in a new way. With charity and confidence, without fear. This is the Church's mission in every age and every cultural moment. The Gospel remains the most powerful force for social change that the world has ever seen. And the Church has been 'anti-racist' from the beginning. All are included in her message of salvation."



Archbishop José H. Gomez  
(VICTOR ALEMÁN)



## Apology Demanded for Evangelization of “New World”

Mexico’s Socialist President Andrés Manuel López Obrador is at it again, in the context of the bicentennial of Mexican independence. As for the past three years, he continues to demand an apology from Spain and the Catholic Church for the conquest and colonization of the Americas, once more calling for them “to give an account of offenses and to ask the indigenous peoples for forgiveness for violations of what today are known as human rights... There were massacres, impositions. The so-called conquest was carried out with the sword and the cross.” His accusations have consistently met with firm rebuttals, including from the indigenous peoples he claims to be defending.

To be sure, there were crimes committed by some of the colonizers, however, as many of the indigenous point out, the greatest blessing that the Spaniards brought was the Gospel of Christ. One-sided accusations also fail to take into account the inter-tribal warfare that was common prior to the arrival of the Europeans, as well as ghastly practices like human sacrifice.

Governor Gavin Newsom of California (another bad Catholic and nephew of Nancy Pelosi) signed Assembly Bill 338 on September 24, replacing a law requiring a statue of St. Junipero Serra at the state capitol with one requiring a statue to honor local indigenous populations. The bill text claims that Serra and his missions were responsible for a host of atrocities against native peoples, which drew strong objections from Catholics who said it was inaccurate and misrepresented Serra.

In response, Archbishop Salvatore Cordileone said: “This new law does not change the facts: Junípero Serra spent his life caring for and defending the indigenous people of California to the point of heroic virtue. Indian and Spaniard alike mourned when he died. We would do well to imitate his virtues. We ignore history to our peril.”

## A Surprise for Sanity

A relatively unknown player entered the lists for governor in the Commonwealth of Virginia against the establishment Democrat (and bad Catholic) Terry McAuliffe – Glenn Youngkin. Running on policies distinctly pro-life, pro-family, pro-parents’ rights, the “upstart” trounced McAuliffe. Most importantly, his victory sent liberals in the country into a tailspin since, even Vice President Kamala Harris (whom McAuliffe brought in to support him, along with Barack Obama and Joe Biden) warned that a Youngkin victory would have a deleterious effect on Democrat fortunes in 2022 and 2024. Her prognostication has been seconded by all pundits and is a clear signal that “normal” Americans don’t buy the left-wing agenda.

## Exodus from Government Schools

For more than a century, it has been considered tantamount to sedition to question the “public” schools (that is, government or state schools). In point of fact, one of the consistent critiques of Catholicism in our nation was that, by establishing our independent school system, we were “less” American, indeed, unpatriotic.

In the past two years, thousands of American parents have awakened to the inadequacy of the government schools. More than inadequate, they promote objective evils. A teacher in the Loudon County (Virginia) school system addressed the school board before her resignation, condemning the transgender and equity policies she was forced to advance – “political ideologies that do not square with who I am as a believer in Christ.” The school board silenced her microphone after she urged “all parents and staff in this county to flood the private schools.”

Mary Rice Hasson and Theresa Farnan have written that the Church must do three things at once:

- **educate parents about the ideological capture of public education and the very real threats that gender ideology and “wokeness” pose to their children’s faith and psychological stability;**
- **convey the vision of Catholic education (broadly speaking), which offers unparalleled benefits for faith, character-building and educational excellence; and**
- **work alongside parents and the larger Catholic community to ensure that financial costs will never prevent a Catholic child from receiving a Catholic education, not only by reducing costs in parochial schools but also by promoting less costly options.**

### Aztec Prayers in State Schools

As part of a cultural diversity program, students in the state schools of California are being encouraged to engage in pagan Indian rituals and prayers. The program is being challenged in the courts by the Californians for Equal Rights Foundation due to the “affirmations, chants and energizers,” but also due to the violent nature of Aztec religion. Aztec gods were worshiped with brutal human sacrifice, including ripping the beating heart out of a victim. Aztec worship is associated with black magic, cannibalism, bloodletting and the flaying of victims’ bodies to provide a skin suit worn as “golden clothes” by Aztec priests, the suit says. Victim’s hearts were often burned in offering and the dead bodies then fed to animals or eaten by the people. Other victims were fastened to frames and shot full of arrows, with their blood dripping down like the “fertile spring rains.”

The inclusion of the Aztec and Yoruba prayers “clearly constitutes an unlawful government preference toward a particular religious practice,” said Frank Xu, president of the Californians for Equal Rights Foundation.

Ironically, prayer in government schools has been banned since the Supreme Court 1962 decision, *Engel vs. Vitale*; Bible reading was outlawed in *Abington School Board vs. Schempp* (1963).

### David vs. Goliath

Ed Durr, a 58-year-old truck driver, trounced a 30-year veteran for the presidency of the Senate of New Jersey. Durr spent \$153 for his primary campaign and \$2200 in the general election. He bills himself as a constitutional conservative and has said, “Abortion is wrong and should be stopped.”

In the gubernatorial race of New Jersey (the most densely populated state, and 34% Catholic), fake Catholic Phil Murphy was up for re-election and was opposed by good Catholic Jack Ciattarelli (a double alumnus and one-time professor at Seton Hall University – my own alma mater and likewise where I taught for a decade). Ciattarelli is pro-life, pro-family, pro-educational choice; he was vastly outspent in the campaign, and



Illustration of human sacrifice from the Codex Magliabechiano.

no one thought he had a snowball's chance in hell. However, he came within 2% of Murphy; as I pen this column, a re-count is underway.

These were but two of many conservative Republican wins across the country.

### **"Yank" Reaction to the Royal Couple in Our Midst**

Americans are mesmerized by the British royal scene, between the accent and pageantry. That said, most don't understand why England maintains a monarchy – and Catholics are generally even more befuddled by that.

When the Duke and Duchess of Sussex landed on our shores, the media couldn't give them enough air time. Their performance on "Oprah," however, caused a lot of fair-minded people to consider them ingrates and ungracious (Why bite the hand that feeds you?). Since then, hardly anyone has paid them any

mind – until the Duchess started to insert herself into our political scene.

In burning up the telephone wires to lobby members of Congress for her left-wing agenda, she has had the temerity to introduce herself as "The Duchess of Sussex." The first question asked was how she got access to the private numbers of these politicians; secondly, most have found her use of her royal title both disingenuous (If you hate the royal schtick so much, why claim it now?) and possibly illegal (Is it a violation of our laws for a foreign agent to interpose herself in our affairs?).

Simply put, I think it fair to say they have worn out their welcome mat.

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

### **POEM - Faith**

It's caught like the measles, it lights like a flame,  
It moves more than mountains, in God's holy name.  
It cannot be bartered, it cannot be bought,  
It's firm as a stronghold, if truly it's taught.

If charity kindles, if hope fans the fire,  
It's the fuel of faith which drives the soul higher.  
Love lives after judgment, hope helps us through life,  
But faith is the reason religion is rife.

It won't bring us riches, it won't make us pure,  
Nor make us less lonely, but yet more secure,  
It joins us to Jesus, it makes prayer come true,  
It gives us the vision all heaven to view.

A.M.Hill

## A day of grace and rest from work

### Father Michael Nazir-Ali reflects on the importance of Sunday



**At their November meeting, the bishops of England and Wales decided to postpone the reintroduction of Sunday as a day of obligation for the faithful. They recognised that many are returning to the churches and are, indeed, longing to be in the presence of Christ and to receive the Blessed Sacrament. There are others, however, who are still wary of returning and are preferring to participate from home and to make their spiritual communion, with help from the technology that makes this possible.**



In these extraordinary times, church leaders will have to make prudential judgements of this kind, but it is good that churches are open and that people are coming to pray, to attend Mass and to receive communion, even if many look forward to the restoration of Holy Communion under both species, if only by intinction to begin with.

We should not, however, be allowed to forget the importance of gathering for worship and the centrality of meeting on a Sunday, which goes back to the New Testament itself and to the universal practice of the early Church. Already in the Acts of the Apostles, the earliest believers, we are told, “Devoted themselves to the Apostles’ teaching and fellowship, to the breaking of bread and the prayers” (Acts2:42). Such gathering makes the Church visible as the Body of Christ. The Letter to the Hebrews also warns us not to neglect coming together so that we can strengthen each other’s faith and to encourage one another in works of charity (Heb10:25).

## Saint Paul

It seems clear that the main gatherings of this kind were already taking place on Sunday, that is, the first day of the week. Thus we are told that St Paul and his apostolic team were gathered together with the believers of Troas in Asia Minor for a celebration of the Eucharist and to hear the Word of God on the first day of the week (Acts 20:7). In his instruction to the Corinthian Christians about almsgiving, he tells them to set something aside for the Church at Jerusalem on the first day of every week (1 Cor 16:2). The seer in the last book of the Bible tells us that as an exile on the island of Patmos, because of his witnessing to Jesus, he was in the Spirit on the Lord's Day (η Κυριακή ημέρα- Apoc 1: 10).

In the very early *Didache* we are told that the gathering together to break bread and to 'eucharistise' should take place on the Lord's Day.

In the very early *Didache*, or Teaching of the *Twelve Apostles*, perhaps contemporaneous with the New Testament, we are told that the gathering together to break bread and to 'eucharistise' should take place on the Lord's Day (14:1). The Letters of Ignatius (martyred c. 108 AD) explicitly replace the Jewish Sabbath with the Sunday because of its association with the Resurrection of Christ which brings us new life (Epistle to the Magnesians 9:1). Though the much later Syrian Apostolic Constitutions (4th century) tell Christians to observe both the Sabbath and the Lord's Day! The former because of Creation and the latter on account of the Resurrection. Even slaves are to be allowed to rest and to worship on those two days. Have we here the first glimmerings of the five-day week and a concern for the welfare of the weakest which was to become such a feature of later Christian thought about the Lord's Day?

## The Church

Justin Martyr, who wrote his *First Apology*, that is, Defence of the Christian Faith, to the Roman Emperor in around 150 AD gives us a detailed account of how the President presides at a celebration of the Eucharist on the Sunday because that is the day that Creation was begun and the new Creation inaugurated by the rising again of Jesus Christ from the dead. The 'memoirs' of the Apostles and the writings of the prophets are read. When the reader has finished, the President preaches and this is followed by the prayers of the people. After this, bread, wine and water are brought to him and he offers up prayers and thanksgivings. Everyone then receives communion and the deacon takes the consecrated elements to those unable to be present. The offerings of the people are deposited with the President who uses them for relief of the poor, assistance for strangers and the ransoming of captives. He is described as the protector of those in need. Such is our continuity in faith, that we can recognise in Justin's description of worship our own practice in the 21<sup>st</sup> Century!





After the recognition of Christianity as a *religio licita* from the time of Constantine, both civil and ecclesiastical laws stipulated that Sunday was a special day and, on the model of the Jewish Sabbath, made it a day of rest from most kinds of work. In England, this was reinforced by kings like Alfred the Great (9<sup>th</sup> century).

Following the Reformation, the observance of the Lord's Day became more and more identified with the Sabbath and the Puritan Commonwealth imposed a rigorous understanding of it. This was relaxed a little after the Restoration but an Act of 1677 prohibited 'worldly labour' on Sundays. A period of laxness in the 18<sup>th</sup> century was followed by the Evangelical Revival and the return of a stricter discipline which characterised the 19<sup>th</sup> century.

## The Catechism

*The Catechism of the Catholic Church* also sees Sunday as replacing the Jewish Sabbath because it is the day the new Creation was inaugurated by the Resurrection of the Lord. The faithful are exhorted to refrain from engaging in work or activities that may hinder worship, the appropriate relaxation of mind and body, attending to family needs or works of mercy. Because the Sunday Eucharist is 'the foundation and confirmation of all Christian practice,' the faithful are required to attend Mass unless there is a serious reason for being absent. By the way, such a requirement can protect us if we are required by employers to work so that we cannot access divine worship on a Sunday. Employment tribunals, for instance, will more easily see the need for 'reasonable accommodation' at the workplace if Sunday worship is an obligation rather than just a preference.

The Catechism also teaches that a weekly day of rest is a social good in that it provides for everyone to enjoy adequate rest, to cultivate family life and to engage in cultural and social activities that do not affect freedom for Christians to worship in tranquility and with rever-

ence (why oh why do Sunday sport and boot sales have to take place at the very time when most Christians are worshipping?). These are some of the reasons why public authorities should make provision for Sunday rest and employers should respect its observance.

In common with much of the Christian consensus in the West, so-called 'economic deregulation' in Britain has also jeopardised the observing of the traditional Sunday: it is now shopping seven days a week, with only a fig leaf of a reduction in the hours and locations where people can shop.

Although assurances were given that workers would not be compelled to work on Sundays, this has been widely ignored and, I understand, there is now no legal protection at all for Sunday as a common day of rest and recreation. Against this, the Church continues to insist on the importance of Sunday not only for its own faithful but for the good of society as a whole.

Those of us who opposed the 'liberalisation' of the Sunday trading laws, foresaw that this would disproportionately affect the poorer and less skilled sections of society because of their weaker bargaining power, while allowing the professional classes to retain their customary privileges, including, of course, having the weekend off work. This is, indeed, what has happened.

## Our heritage

Britain's Christian heritage should alert us to what is needed for social cohesion and well-being. We need a *common* day of rest. It is not enough to ensure that people have days off in the week if these are unrelated to other members of the family or to their friends.



If families are to be together for shared meals, leisure activities and, hopefully worship, they need a common day off. If friends are to meet and have adequate time together, there needs to be a common day when they can have such time together. Even if there was no religious reason for Sunday as a shared day of rest, there would still be plenty of social reasons for it. This may be why one of those politicians who led the drive for deregulating Sunday confessed to me that it was the worst mistake of his political life!

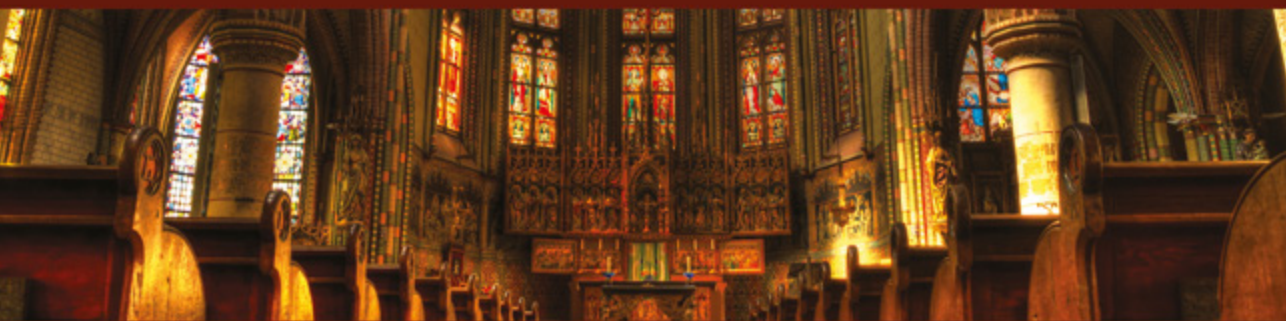
### A gift

The biblical notion of Sabbath rest is one of the gifts of the people of Israel not only to the Church but to the world. In the form of the Christian Sunday, it has rescued millions from the drudgery and hardship of daily labour for at least one day and week. It has provided many with time to be with their family, to acquire literacy and other skills necessary for self improvement. It has encouraged the worship of God 'in the beauty of holiness.' Let us be grateful for the gift and let us not squander it for endless shopping or entertainment.

**Fr. Michael Nazir-Ali is a member of the Ordinariate of Our Lady of Walsingham and former Anglican Bishop of Rochester.**

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## The Faith Movement Vision

### Fr Roger Nesbitt sets out the vision of the Faith Movement



## The Unity-Law in Matter

The material universe is revealed to us by science as a balanced and harmonious unity of billions of entities. All material things, from atoms to stars, are controlled by the impact of the other things around them. Everything is interdependent: nothing in the universe can be understood apart from its relationships to other material beings. All these relationships are governed by equational laws of science, which ultimately link up into a highly developed 'super-law' which embraces all the physical sciences. There is clearly some sort of Unity-Law operating in the material order. This law is impossible without a centre of control and direction, a supreme Mind, which frames the law in balance and harmony. This Mind is that centred intellect and will that we call God. God cannot be part of matter: he must be transcendent, outside space and time, in order to plan the material universe and to bring it into being from nothing.



## Creation through Evolution

Modern science has revealed to us, too, that the universe has an amazing history of development or evolution from simple beginnings to incredible complexity. Cosmology has shown us that the universe began some 15 billion years ago with a Big Bang – a huge explosion of matter and energy. From this beginning, under the control of the

laws of science, matter developed first fundamental particles, then simple atoms of hydrogen. This gas collapsed under the law of gravity to form galaxies and stars. Within the stars heavier elements were synthesized and were thrown back into space when the stars exploded. From the richer mix of gases and dust now in space rocky planets could form, on which simple and then complex chemicals were produced. This development deepened with the synthesis of the first molecules of life – for under the mighty plan of God, even life emerges from the equation of matter in evolution. The first cells of life continued to develop under the biological laws of evolution, and from this evolutionary tree of life were formed the enormous richness of the plant and animal kingdoms, the myriad species of living things. Every living thing seeks control and direction, which it finds in the complex web of other living and non-living material beings which we call the environment.

Thus, onward and upward the Unity-Law manifests itself in coherent and harmonious development. If it was clear that a transcendent Mind is required to frame the laws of science in harmony and balance, how much more can we see the need of a transcendent God to poise these laws to bring about such tremendous development. Matter has indeed developed by evolution according to the laws of science, but this is no random process - it would be meaningless to call development random. Instead we can see clearly that the whole universe was planned by God, created through evolution.

## The Unity-Law and the Creation of Man

Under the Unity-Law, matter evolved to higher and higher forms of life, still controlled and directed by the material environment. Eventually, however, a point was reached at the apex of the possible development of matter. At this point a unique mutation occurred, which produced a species with a larger brain than before – a brain too powerful to be controlled by the physical environment any more. However, like anything else in the universe, it could not be self-controlled or self-directed; it still needed to receive control and direction suitable to its nature, and unless this happened, according to the Law itself, the new species would have had too large a brain and would have been a diseased sport of nature. The soul, a new, spiritual principle of control and direction, was needed.

At this point, and only then, God created a new being, man, who stands at the pinnacle of the evolution of matter, but who also has a directly created spiritual soul. God could not have put a soul into any other physical creature; it would not have been physically prepared for it. In man, matter is controlled and directed not so much by the physical environment as by a personal principle unique to each individual, the spiritual soul –

God created a new being, man, who stands at the pinnacle of the evolution of matter, but who also has a directly created spiritual soul.



free and intelligent, so that man is made in the image and likeness of God. Matter had reached the end and goal of its development in producing this unique mutation. The whole purpose of the evolution of matter was the creation of man. Under the Unity-Law, creation has now passed to a higher order of being.

Not only is this vision in accordance with the discoveries of science; it also agrees with the essential truths revealed in Scripture. In Genesis 1-2 the Bible teaches that the world was created by God from nothing, and that over a period of time God built it up until with man the highpoint was reached. It also teaches that man is unique: he is different from the animals because, although he is created from the same earth as they are, he is also filled with spirit and is therefore made in God's image and likeness.

Some people hold that we must interpret these chapters absolutely literally. The Church teaches that whilst it is permissible to hold to such a literal reading of Genesis, an interpretation such as we give in Faith is also fully in accordance with Catholic doctrine. After all, many great theologians of the Church such as Origen and St. Augustine did not hold that the description of Genesis is an exact historical report of how creation happened. Pope John Paul II has also taught that belief in evolution, rightly understood, is not contrary to Christian Faith. *The Catechism of the Catholic Church* also teaches this.

### Control and Direction for Man: God as his Environment

According to the Unity-Law, man must find control and direction suitable to his nature. He is part matter but he is also part spirit, beyond matter. He will therefore only find real control and direction in God himself, who is pure and infinite Spirit. God is the true Environment of man: "in him we live and move and have our being" (Acts 17:28).

As animals find their full meaning and happiness in their material environment of food, water, the warmth of the sun, and so on, so man finds his full meaning and happiness only in God. He will seek beyond matter for wisdom, guidance and love; God's grace will be for him the "sun shine of the soul." So religion, which is that natural and supernatural living bond between God and man, is the fulfilment of the Unity-Law of Control and Direction in creation.

### The Unity-Law and Revelation

Since under the Unity-Law man naturally seeks God and a personal relationship with him, we expect God to communicate his Truth to the mind of man, and his Love to the heart of man. We expect divine revelation from the first moment of the creation of man. And following the pattern of all God's works, we also expect this revelation to grow and to develop under the initiative of God controlling and directing man, both individually and socially, throughout history. Such a line of developing revelation, such a history of salvation, is found uniquely in Israel. Through the ages God's People is chosen and formed, with priests, prophets and kings. A pattern of living, the sacred liturgy and moral teaching in the commandments also emerge and develop under God's guidance. And this People, prompted by God, constantly looks for a further development: the line is Messianic – looking for the One who is to come as the fulfilment of God's control and direction of man in history.

### Jesus Christ: the Fulfilment of the Unity-Law

Like everything else in creation man must come into real contact with what controls and directs him, and this contact must involve his whole person - body and soul. Yet man is controlled and directed, and so fulfilled, only by God himself, who is pure Spirit. How can man as both spirit and body



achieve this contact with God? Man could not think of a way, but God had already done so – indeed it was the very centre and fulfilment of his whole plan of creation and salvation. In Jesus Christ God became man, so that every



Sermon on the Mount,  
Carl Bloch (1877)

human being could have a real personal encounter with God. Through union with the humanity of Jesus the whole human person enters into direct communion with God, and so receives the fullness of salvation.

Therefore we find uniquely in the Incarnation of Jesus Christ the highest possible fulfilment of man – a fulfilment so wonderful we could never have imagined it. God had already spoken to us in human language and human signs and rites in the Old Covenant; now, in Jesus Christ, he has given himself to us completely in human nature (cf. *Heb 1:1-4, John 1:1-18*), all the while retaining the fullness of his divinity. In Christ, and in him alone, we find the full meaning of our nature and existence: “Jesus Christ is the foundation and centre of history, he is its meaning and ultimate goal.” (Pope John Paul II, *Novo Millennia Ineunte*, 5) Indeed the whole universe was only created for Christ:

“Creation is the foundation of ‘all God’s saving plans,’ the ‘beginning of the history of salvation’ that culminates in Christ. Conversely, the mystery of Christ casts conclusive light on the mystery of creation and reveals the end for which ‘in the beginning God created the heavens and the earth’: from the beginning, God envisaged the glory of the new creation in Christ.” (*Catechism of the Catholic Church*, 280, cf. 349)

Fr Edward Holloway summed it up as follows:

**“Without Christ man is meaningless, without man the evolution of life is mean-**

**ingless, without life the earth is meaningless, but all things have meaning in Jesus Christ, to whom all things, visible and invisible are relative, and to whom all things bear witness in their being.”**

Thus, the view of the Incarnation presented in the Faith movement is one of Christ predestined before the creation of the universe and before sin, which is known in theology as the Scotist view, following the teaching of Blessed John Duns Scotus.

However, following the disaster of sin, far from turning away from us, Christ embraced into the very heart of his work of salvation the mystery of redemption. By his life-giving death on the cross and his glorious resurrection he healed the wounds of sin and division and restored us to the destiny God had planned for us from all eternity.

## Completion of the Unity-Law: Christ in History

Finally, the Unity-Law of Control and Direction points to the Church as essential to Christ’s continuing control and direction of mankind, reaching out over the whole world and down through the ages. The Church will therefore be One, Holy, Catholic, and Apostolic. In the Church Jesus will continue to teach the truth in its fullness to all men in every time and place. He will also definitively give his life-giving and healing grace to us in the Church through a sacramental system. Thus the Church’s infallible magisterium and the seven sacraments – most especially the Real Presence of Christ in the Eucharist – are part of the continuing Unity-Law in its provision for mankind, until the Law reaches its final perfection with the Second Coming of the Lord Jesus.

**This was initially published by the Catholic Truth Society as part of a pamphlet in a series on the New Movements in the Church. Fr Nesbitt is a priest of the Archdiocese of Southwark.**

# CALLING ALL RE teachers in secondary schools!



The 2022 **Schools Bible Project** offers an opportunity for student to encounter Christ in the New Testament. With no complicated lesson-planning, this is a simple and attractive project which has been run successfully in schools across Britain for over 30 years. Pupils are invited to study an incident in the life of Christ as described in one of the Gospels and to write an account of it as if they had actually been present.

There are **cash prizes** for schools and individual **book prizes** for the students. The main prizewinners are invited to London to receive their prizes following a tour of Parliament and Tea at Westminster. A number of runner-up prizes are also awarded.

**1st prize: £550 for the school • 2nd prize: £350 for the school  
3rd prize £150 for the school • 4th prize £100 for the school**

*For further details visit: [christianprojectsocu.org.uk](http://christianprojectsocu.org.uk)*

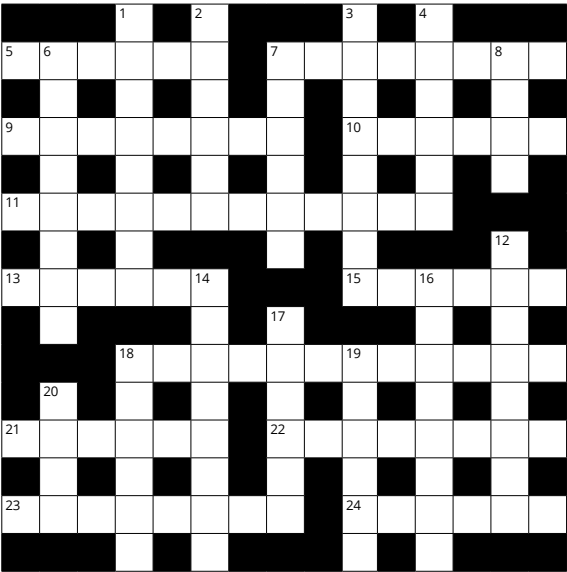
The Schools Bible Project is organised annually by Christian Projects, an ecumenical charity bringing together representatives of the mainstream Christian denominations in Britain.

Chairman: Mrs Joanna Bogle DSG Vice Chairman: Lady Benyon Bursar: Mr Norman Paisley  
Trustees: The Baroness Cox Mr Harry Spencer Smith

# Crossword 32

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 February 1<sup>st</sup> 2022. 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 31 was A.H. of Surrey.

1	C	H	2	A	S	3	S	I	4	S		5	S	I	6	G	M	7	A
	A			L			H			I			A			O			T
8	R	H		I	N	O			9	M	O	N	A	R		C		H	
	O			B			C			O			D			K			L
10	B	L		A	C		K	A	N	D	W	H	I		T	E			
				B			A			Y		I							T
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Solution Crossword 31

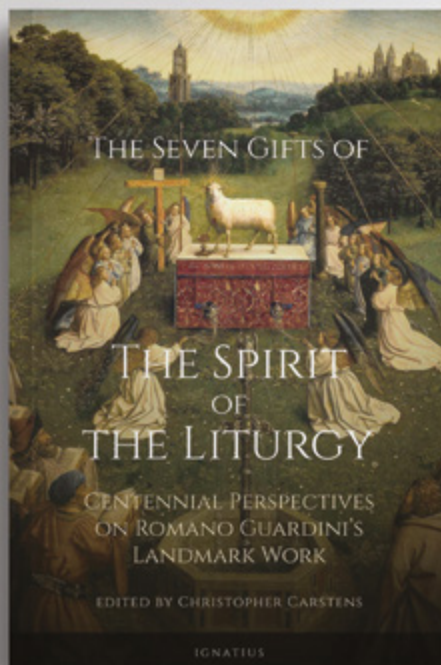
## Across

- On one side of the channel, one of a dreadful pair (6)
- A dogma or teaching (8)**
- Becomes rigid if is so backward with English and Spanish (8)
- Sea creature good at keeping a secret (6)
- Sounds like rain! (6-6)
- Herb grows in gardens or religious houses (6)
- Man on board found in Windsor, say (6)
- How an obsequious violinist might behave (3,3,6)
- The family name of Pope Alexander VI (6)**
- Unwrap map to find undivided space (4-4)
- Confused, I pleased a group of heavenly female siblings (8)
- Textile made of porcelain over time, swapping first for last (6)

## Down

- Covered walkway in a monastery (8)**
- The Saint Francis associated with the Far East (6)**
- Anyone could rush out such terrible, infuriating clues to start with (8)
- Camera's ergonomic design contains rubber (6)
- Players and press come together for bridge, say (4-4)
- Tardis malfunctions: inside it's very dull (6)
- Nearly every letter - all but one - for Christmas? (4)
- Help! Etna produces large creature (8)
- Snail, owl and squirrel - look here, not on high ground (8)
- Order of angels (8)**
- If you know these, you are an expert (6)
- The large candles lit for high Mass (3,3)**
- Drawing vessel after start of summer (6)
- Minor Old Testament prophet (4)**

***The Seven Gifts of the Spirit of the Liturgy***  
edited by Christopher Carstens



Ignatius Press  
160pp  
£14.99

## The true spirit of the liturgy

**Review by Father Nicholas Palmer OCSO**

***The Seven Gifts of the Spirit of the Liturgy* is a centennial appraisal of Romano Guardini's *The Spirit of the Liturgy*, a founding text of the liturgical movement which greatly influenced Vatican II.**

A useful introduction summarises the chapters, before Bishop Arthur Serratelli discusses Chapter 1, 'The Prayer of the Liturgy' (pp. 27 ff.). He opens with the context of Modernism and individualism in prayer and gives Guardini's response that the liturgy is a communal act of worship of the whole Church. Private devotions are a necessary complement, but must be guided by the liturgy's laws. Unlike devotions, the liturgy does not focus on one truth to the exclusion of others – for example, God's mercy over His justice – enhancing its universality. The content of liturgical prayer is the Word Himself, who becomes contemporary with us. These ideas about truth and the Word are highpoints for me.

## Individualistic and social personalities

Cassian Folsom then surveys Chapter 2, 'The Fellowship of the Liturgy' (pp. 39 ff.). The liturgy is celebrated by the entire body of the faithful, across time and space, including the saints in heaven.

Three personality types are given: two individualistic – objective and subjective – and one social; and the asceticism, sacrifice and personal action necessary for the integration into the liturgical community of each. I found Folsom's description here clearer than Guardini's. Those of the social temperament must realise the union of members is not accomplished from one person to another, but by their joint aim and spiritual resting place, God. I found this insightful. Subjectivism must be avoided and the objective meaning of the liturgy recovered, so that it has significance for everyone

## The broad and the narrow

Michon M. Matthiesen discusses Chapter 3, next: 'The Style of the Liturgy' (pp. 55 ff.). He gives two definitions of style: broad and narrow. The broad sense is seen when any "vital" principle finds its authentic, true expression, and is of wide importance and accessibility. An example is St Francis of Assisi with his naked dependence on God and compassion for the weak and poor. This has broad appeal and is formative. A narrow sense illuminates the Church's liturgy, manifesting a simplification of the multiplicity of life, by underscoring inner coherence, order, and lawfulness. In terms of liturgical music, Guardini gives Gregorian chant as representative of this narrow sense. Matthiesen says it simplifies the singularity and complexity of other musical modalities. (But did it also contribute to the wall of incomprehension in Guardini's day? This is discussed in Chapter 2, p. 52.)

## Dividers and Blenders

David W. Fagerberg commemorates Chapter 4, next: 'The Symbolism of the Liturgy' (p. 71 ff.). Guardini goes beyond the category of profound thinker in seeking not simply to balance but to integrate two or more extreme positions at a time, says Fagerberg. This chapter discusses those

who see body and soul as sharply defined and those who see them as amalgamated, called by Fagerberg Dividers and Blenders, respectively. Dividers isolate the spiritual plane and so find liturgy challenging. Blenders also find it difficult with their lack of objectiveness regarding defined formulas. In seeking to integrate them, Guardini brings us to the concept of symbolism. Liturgical symbols are elementary signs to which human nature responds, for example, signing oneself with the cross. Both ego types must cooperate: Dividers admitting the relationship between the spiritual and physical and making use of symbolism; Blenders binding the vague and ephemeral elements into clear cut forms.

## The child of God in joyful adoration

Father Daniel Cardo reviews Chapter 5, 'The Playfulness of the Liturgy' next (pp. 89 ff.). He points to two of Guardini's figures: Ezekiel's vision of Cherubim in 'purposeless' contemplation; and Wisdom rejoicing before God, in Proverbs. Two images are said to reflect this 'sublime uselessness': the play of the child and the creation of the artist. The liturgy, however, offers something greater: the possibility of becoming, by grace, not a simple child at play, but a child of God living in joyful adoration of its Father. I like this message a lot. Cardo introduces two paths for appreciating the rite: the priest's formation to Christ the High Priest, and mystagogical formation of the faithful through reflections on homilies by the Fathers. There is a need to trust both the rite and the capacity of the faithful, who, even in our time of relativism and confusion, still desire the truth that the liturgy brings.

## Nerveless asceticism

Bishop James D. Conley discusses Guardini's Chapter 6, 'The Seriousness of the Liturgy' next (pp. 103 ff.). Conley echoes Guardini's



point that the liturgy is chiefly regarded from the standpoint of salvation. The liturgy is, therefore, serious work, and he says it must be beautiful to serve its purpose. I don't think Guardini says liturgy needs to be beautiful exactly; it just will be if it reflects truth. Conley quotes Guardini, that pride of place, though not of worth, goes not to beauty but truth. He also mentions the danger of beauty being placed before truth or being treated separately, which would lead to 'nerveless aestheticism.' He says such aestheticism has hindered *Sacrosanctum Concilium's* reform, shrouding the mysteries of the Mass in banality, making Guardini's work ever-relevant.

### Logos vs. Ethos

Our final chapter in Guardini, 'The Primacy of Logos over Ethos' (pp. 115 ff.), is reviewed by Father Emery de Gaal. He asks: what is more fundamental to Christian life: knowledge and truth (*Logos*) or will and action (*Ethos*)? He says many regret that the Catholic liturgy is unrelated to current affairs in daily life. Liturgy, however, resists being translated into action but is principally occupied in forming the Christian 'temper.' He says in the Christian Middle Ages, primacy was given to the *Logos* over the *Ethos*, bringing much cohesion and solidarity. But as science ascended from the Renaissance, the focus shifted from *Logos* to *Ethos*, from truth to action, our age becoming 'a powerful, restlessly productive, labouring community.' Contemplation of God in love is no longer deemed foundational to minds formed in primarily practical matters. Guardini called for a return to a Christ(*Logos*)centred understanding of reality, particularly in the liturgy. The will is blind without *Logos*, though action is not inferior to contemplation. It is a question of emphasis. The personal *Logos*, Jesus Christ, gives a harmony that does not eliminate *Ethos* but provides its sure grounding.

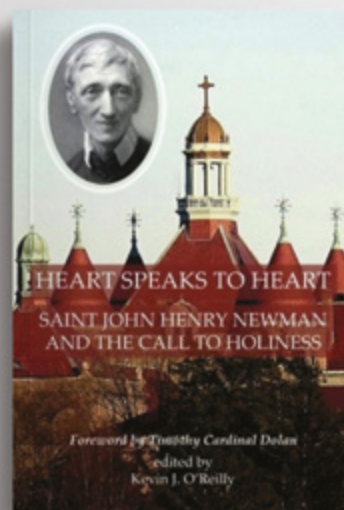
In the liturgy, the *Logos* has been assigned its fitting precedence over the will, states Guardini, because man's purpose is contemplation, adoration, and glorification of divine truth.

### Future liturgical renewal

We end the book with an 'Afterword' by Susan Benofy (pp.133ff.) which tells of the influence of Guardini's book through Vatican II to our present day. Pope Emeritus Benedict says it inaugurated the Liturgical Movement in Germany which in turn influenced *Sacrosanctum Concilium*. He says two contrary interpretations of Vatican II have emerged since, however, one invoking a "spirit of the council" divorced from its texts; the second silently bearing fruit, in continuity with what came before. In the former, a new individualistic spirit had placed the people, not God, at the centre of the liturgy. In contrast, Pope John XXIII had hoped the council would imbue with Christian light and penetrate with fervent spiritual energy not only the depths of souls but all human activities. Benofy suggests that re-examining postconciliar liturgical practices, guided by Guardini and *Sacrosanctum Concilium*, would allow today's Catholic to become imbued with the true spirit of the liturgy, as the council urged. Then a beautiful liturgy would bring congregational unity in their joint resting place, God, and transform human activities.

In conclusion, the book is an excellent way of refocusing our attention on Guardini's foundational work, adding fresh insights and surveying contemporary problems, which can only benefit future liturgical renewal.

**Father Nicholas Palmer is the novice master of Mount Saint Bernard Abbey, Leicestershire.**



### ***Newman, A Human Harp of Many Chords***

by Peter Conley

Alive Publishing

136pp

£9.99

### ***Heart Speaks to Heart - St John Henry Newman and the Call to Holiness***

ed. Kevin J O'Reilly

Gracewing

161pp

£16.99

## Newman's humanity and holiness

### Reviews by James Tolhurst

For most Catholics, Cardinal Newman is known as the author of two familiar hymns and of scholarly theological works, who lived a long way from London. It is no accident that the two miracles necessary for his canonization came not from England but from America. And that is the point. He is known and specially appreciated by those who live in the area of the West Midlands centred on Birmingham which Newman chose as his *pied à terre*. Fr Peter Conley lives there and has made the study of Newman what Archbishop Longley terms in his foreword, 'his keen interest'.

In his short *Newman, A Human Harp of Many Chords* Conley uncovers those aspects of Cardinal Newman's life that you would need to ferret out of the *Letters and Diaries* (there are 32 volumes) and the assorted reminiscences of his colleagues and friends, which he has painstakingly done for you.

### Billiards

We could take out of them a picture of Newman as an author in his library, working out his next book. Instead, we meet him riding his horses, playing his violin, selling one of his books 'dirt cheap' and

saying, 'I am as sick on penmanship as a pastry cook of tarts.' Conley reminds us that Newman was very practical and good with money, enabling him to set up a school and found a university. He points out how he was partial to curry powder, bought barley sugar and almond cakes and talked of his fellowship at Trinity 'like being mashed up into a great pudding.' When on holiday, he wore his worst things and carried three novels under his arm. He learnt to play billiards and bought a 'top notch' table for his Dublin students, which raised clerical eyebrows, and shared local interest in cricket.

## No hermit

But above all Newman was continually entering into contact with people. He rivals Augustine in his correspondence and his friendships. He wrote to statesmen and tradesmen, nuns and governesses, seminarians and bishops, architects and lawyers, novelists and poets. His pen was scratching away for hours each day. But he followed up his letters by helping out financially and socially (he intervened with the Cadburys when he was 88 – in a snowstorm – to exempt Catholic parishioners from Quaker services). He was certainly no hermit wrapped up in his own thoughts.

Conley gives us all this with a good ration of Birmingham scenery and quotations from Pope Benedict, *YouCat* and Pope Francis' *Laudato Si*, as well as excerpts from many of Newman's own writings (I would have liked an index). One excerpt sums it all up 'When a saint converses with me, I am conscious of the presence of one active principle of thought.' Conley knows his saint and brings him to life for us.

## Newman and holiness

Germany used to produce Newman symposia; now the USA has taken up the baton. *Heart Speaks to Heart - St John Henry Newman and the Call to Holiness* contains some of the lectures of Newman scholars in at a symposium in St Joseph's Seminary, New York, in November 2019 to mark Newman's canonization and 'dedicated to Newman's sainthood and his conception of humanity's vocation to sanctity'.

Bishop James Massa argues that 'We need Newman more than ever, both the person and his work, in our efforts to form future clergy and lay faithful who can be instruments of sanctification and embodiments of the holiness without which "no one can see God."' In his lecture Cardinal Timothy Dolan says that, for Newman, 'to make sinful creatures holy was "the great end which Our Lord had in view in taking on our human nature"... Consequently Newman established holiness and calling others to it as among the central themes of his life, preaching and writings.'

## Balance, sin and mercy

Ian Ker's contribution argues that Newman provides a balanced interpretation of Vatican II as he did with Vatican I, not supporting extremists then, and says that Newman would argue now for a correct understanding of the place for ecclesial communities – the New Movements – as well as popular devotions and also the sacrament of Penance. Ryan Marr's interesting lecture is on the balance between sin and mercy. He points out that Newman put an emphasis on the severity of sin and 'the counterfeit understanding of divine mercy' in the case of admitting sinners to the Eucharist and allowing co-habitation or remarriage and the divergent pastoral guidelines in this respect.

Jo Anne Cammarata Sylva, from a Sicilian perspective, sees the impact of Italy on Newman,

both his first visit in 1832 and his year in Rome following his reception into the Church. Other lectures deal with Newman's theological-pastoral mystagogy and his apologetics and contrast his view of sanctity with that of Wilfrid Ward.

One hopes that the symposium's intention that it 'would serve as an inspiration to the Seminary community and also to the wider Church' will be borne out; but perhaps appreciating Newman's humanity, as Fr Conley has given us, would also help seminarians take Newman as a role model.

**Fr James Tolhurst DD is the General Editor of the ongoing Millennium Edition of the works of John Henry Newman, published by Gracewing; he has edited five of the Edition's volumes and written numerous other books on Newman.**

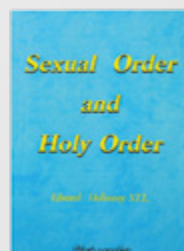
## CATHOLICISM: A NEW SYNTHESIS

Edward Holloway's major work in which he shows in detail how orthodox Catholic theology can be synthesised with the philosophy of evolution to produce a coherent understanding of Catholic Christianity for the modern age. The thinking behind the Faith movement, this theological vision has been inspiring Catholics, especially the young, for over 50 years. It provides a way forward for the Church to meet the intellectual challenge of the modern secular worldview.

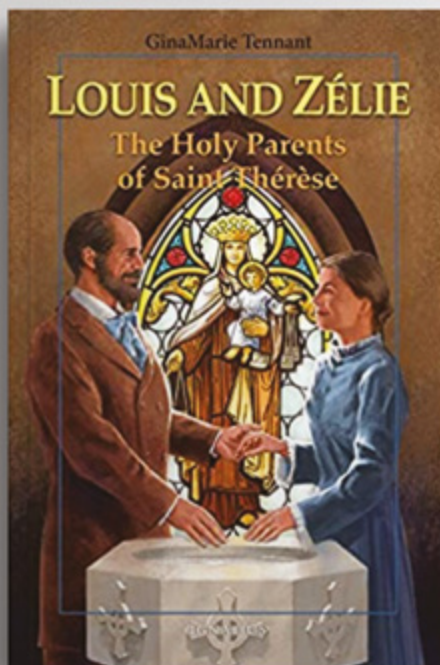


## SEXUAL ORDER AND HOLY ORDER

The Church through the ages has always taught that priests should be male. But in an age when woman has, through the cultural and intellectual development of society, been able to vindicate that status of equality with the male which was always hers by right of nature and grace, we have to look for the intrinsic reasons behind the works and words of God in Christ about the priesthood. Fr. Holloway explores why human beings are created male and female and the role of sexuality in God's self-giving to us which climaxes in the Incarnation and the Eucharist.



***Louis and Zélie:  
The Holy Parents of  
Saint Thérèse***  
by GinaMarie Tennant



Ignatius Press  
224pp  
£9.26

## About a saintly marriage

Review by Jane Critten

*'How can I ever express the happiness of the marriage that is joined together by the Church, strengthened by an offering, sealed by a blessing, announced by angels and ratified by the Father?... How wonderful the bond between two believers, with a single hope, a single desire, a single observance, a single service!'* (Ad Uxorem, II, VIII, 6-8: CCL, I, 393). Tertullian may have struggled to articulate the real and gritty, holy joy of sacramental marriage, but his words came to my mind after reading *Louis and Zélie*. Through her excellent exploration of the lives of Louis and Zélie Martin, canonised together in 2015, author GinaMarie Tennant *shows* the reader exactly what Tertullian meant.

## Holiness a family project

*Louis and Zélie* is an uplifting and encouraging reflection of what the marriage covenant truly is: an image of Trinitarian love. The book could serve as a springboard to a discussion on the vocation of marriage; the joys and challenges that it invariably brings and the buckets of virtue necessary for parenting. It is said that holiness is a family project, and nowhere is that illustrated more clearly than in the Martin family (though Tennant never falls into the trap of defining Louis and Zélie as



'merely' saint-makers). The sacrificial nature of true love shines from every page but is especially evident through watchmaker Louis, who recognises that it is Zélie's lacemaking business that is booming and so gives up his own business to support hers. Both are constantly and generously giving – to each other, friends and strangers – and I am in no doubt that this is a fruit of the couple's deep Eucharistic spirituality, though this link is not explicitly made.

## 'Show, don't tell' for children

Tennant portrays Louis and Zélie from early childhood in a style congruent with her brief to write for children aged 9-15 and with a determination to show - rather than tell - their story. This 'show, don't tell' device is both the worst and best feature of the book. At its worst, it is clunky, as when Tennant has the seven-year-old Louis ponder a rather convoluted thought in order that the reader know his father's occupation. At its best, the reader learns with ease not only the biographical facts of these lives but a good deal about the vocation of marriage.

Tennant chronicles the nine births and four deaths of the Martin children without shying away from the question of why God allows suffering, which she explores through the voice of Louis in conversation with his older children, Marie and Pauline. Young people aged 9 to 15 years old may well acquire a good understanding of marriage and the importance of the primacy of God in all things without even realising that they are being 'taught'. In fact, I did wonder whether Tennant wrote with the words of Louis and Zélie's most famous daughter ringing in her ears: *'When I read some spiritual treatises which show perfection as difficult to attain and liable to many illusions, my poor little spirit tires very quickly; I shut the learned book which is giving me a headache...'*

There were certainly no headaches for me in reading Tennant's vignettes – many of which

are delightful and not a few are exciting – but I did find myself wondering wherein lay the boundary between history and the author's imagination? In Tennant's defence, I must add that I do struggle this way with historical fiction and will often research the topic to find that invisible boundary. Consequently, I rooted around and read enough of the Martins' correspondence to satisfy myself that Tennant passed the test: the impression I had gained from Tennant's book did indeed match that which I found in those primary sources.

## 1950s style

But here's the rub: will any 9 to 15-year-old read this book? I asked my 12-year-old daughter (a voracious reader) if she would be kind enough to read at least the first chapter (18 of 264 pages). She obliged but was tempted no further because 'seven-year-olds just don't talk like that'. She has a point: I found Tennant's prose style reminiscent of Enid Blyton, and I reminded my daughter that she used to enjoy *The Famous Five*. 'That was years ago,' she countered, adding that Blyton's action-filled plots enable the reader to forgive 1950s style, whereas the cover of *Louis and Zélie ...* well, shall we say she wouldn't be tempted to pick it up in a book shop?

And based only on the cover, neither would I. When I discovered the riches of *Saint Thérèse*, it was despite hagiography so saccharine that it ought to carry a health warning, and I'm afraid the front cover of *Louis and Zélie* also set my pancreas on edge. I suspect that on the far side of the Atlantic, where author and publisher are based, readers are not put off by such images, but will a British audience get past the front cover? I hope so: after a less-than-exciting start, Tennant's perceptive and sensitive approach brings to life not only these two fine saints but a rekindled resolution to live out one's ordinary vocation with extraordinary love.

**Jane Critten is a spiritual director who lives in Somerset with her husband and five children.**

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