

# faith



Promoting A New Synthesis Of Faith And Reason

Our Lady, Fatima and the Future  
*Editorial*

Martyr of a modern era  
*Clare Anderson*

Here to Stay  
*Christopher Pearson*

Obituaries: Ursula Nash and Fr. Dominic Rolls

The Promise of the Messiah  
*Dominic Rolls*

Interview: Joanna Bogle talks to David Alton

Holloway on: Times and Tides in World Religion

CROSSWORD by Aurora Borealis

Book Reviews

*George Weigel* on unanswered questions in Pope Benedict's *Last Testament*

*Christina Read* on the demolition of the Anglican case for women priests

*Nicholas Rimmer* on a defence of Christianity's role in public sphere

*Jane Critten* on a debunking of anti-Catholic myths



Issue: Volume 51 Number 3 May & June 2017

Price: £4.50

[faith.org.uk](http://faith.org.uk)



# Contents

- 
- |   |  |
|---|--|
| 1 | EDITORIAL: Our Lady, Fatima and the Future |
|---|--|
- 
- |   |   |
|---|---|
| 6 | Martyr of a Modern Era<br><i>Clare Anderson</i> |
|---|---|
- 
- |    |  |
|----|--|
| 12 | Here to Stay<br><i>Christopher Pearson</i> |
|----|--|
- 
- |    |   |
|----|---|
| 15 | Obituaries: Ursula Nash and Fr. Dominic Rolls |
|----|---|
- 
- |    |  |
|----|--|
| 17 | The Promise of the Messiah<br><i>Dominic Rolls</i> |
|----|--|
- 
- |    |  |
|----|--|
| 22 | Interview: Joanna Bogle talks to David Alton |
|----|--|
- 
- |    |   |
|----|---|
| 25 | Holloway on:<br>Times and Tides in World Religion |
|----|---|
- 
- |    |                              |
|----|------------------------------|
| 32 | Crossword by Aurora Borealis |
|----|------------------------------|
- 
- |    |  |
|----|--|
| 33 | Book Reviews<br><i>Benedict XVI – Last Testament</i> by Peter Seewald<br><i>Without Precedent</i> by Geoffrey Kirk<br><i>Christians and the State</i> by John Duddington<br><i>Bearing False Witness</i> by Rodney Stark |
|----|--|
- 
- Editor:** Joanna Bogle, [editor@faith.org.uk](mailto:editor@faith.org.uk)
- Editorial Board:** Patrick Burke, Hugh MacKenzie, Andrew Nash,  
Luiz Ruscillo, Andrea Fraile, Tim Finigan, Christina Read
- Book Reviews Editor:** Andrew Nash
- Subscriptions & Enquiries:** Sister Andrea Fraile, 104 Albert Road, Glasgow G42 8DR  
or subscribe on-line at [www.faith.org.uk](http://www.faith.org.uk), [subscriptions@faith.org.uk](mailto:subscriptions@faith.org.uk)
-

# Our Lady, Fatima and the Future

**M**arian devotion is central to the Church, and to Catholic life and culture. Mary's central role in God's plan from "the beginning" places her at the core – literally at the heart – of the Church and the life journey of every Christian.

Every era has seen additions to the great Marian shrines of the world, and also renewal of old ones. Today, Lourdes attracts millions of pilgrims annually – to our Medieval ancestors it was unknown. In England, Catholics of the Victorian era knew of Walsingham only as a shrine destroyed under Henry VIII – today it is a major part of Catholic life, renewed afresh in this 21st century having been revived in the early years of the 20th.

In Mexico, where once a militantly anti-Catholic government sought to ban any public expression of the faith, some six million people visit the shrine of Guadalupe annually. In Poland, the shrine of Our Lady of Czestochowa has remained at the core of national life for centuries, was central to the life and message of the nation's most famous son St John Paul the Great, and is world famous.

## Fatima

This month Pope Francis goes to Fatima.

The village is named after the daughter of Mohammed, dating back to the days when Islam was a great force on the Iberian peninsula. But in the early years of the 20th century, Portugal, and all of Europe, had other worries. In 1917, Europe was at war on a scale unknown in previous history.

When three children at Fatima reported a series of visions, they were interrogated and challenged by both the Church and the public authorities without much sympathy: they stuck resolutely to their accounts of what they had seen and heard. They claimed that Mary, in deep sorrow and with repeated solemnity, was calling for prayer and penance. She had spoken to them with great seriousness and the children never wavered in their accounts of what she said. The Church examined the visions and pronounced them worthy. The authenticity was in a sense somehow validated by the lives of the children themselves. From poor families, the children never benefited from the crowds who subsequently thronged the place, or from the attention they received and they went on to endure suffering and tragedy with touching courage. Two died in the worldwide epidemic that followed World War I. The survivor, Lucia, became a nun and the lone witness to what had occurred.

## Russia

She sought to describe it all faithfully, and in 1941 the Church revealed a previously unpublished section: Mary had said that if people did not cease from sin, there would be a further war. By 1941 of course, this was already raging. Lucia also had written that Mary had asked that Russia be consecrated to her Immaculate Heart, and that people pray with renewed fervour, receiving Communion on five consecutive First Saturdays. The warning was that Russia would “spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated.”

These words reverberated throughout the Church over the next decades: the Fatima vision became intensely bound up in the popular mind with Russia. It all fitted

*In the Millenium Year 2000 the Church revealed together with the Cold War and the persecution of Christians in the USSR and Eastern Europe. Inevitably, it became mixed up*  
*the final parts of Sister Lucia's accounts of*  
*what had occurred at Fatima in 1917.*

in many minds with events in the world and in the Church: thus in the 1950s and 60s, rumours of a “Third Secret” of Fatima were assumed to be about a nuclear war and its ghastly aftermath, and then in the 1970s and 80s this switched to rumours of false Popes, establishment of a false religion worldwide...

## St John Paul

But God is Lord of history, and visions and revelations are not horoscopes or fortune-telling. On the feast of Our Lady of Fatima, 13th May, 1981, John Paul II, the Polish Pope from a nation crushed by Russia, was shot in St Peter's Square. The bullet struck him at point-blank range and should have killed him – as he was rushed to hospital he was heard praying “Mary, my mother...”. He had dedicated his pontificate to Mary, taking the motto “Totus tuus” and having a large M on his coat-of-arms contrary to official heraldic rules. His survival from the assassination attempt was astonishing. The bullet was in due course placed in the crown of Our Lady's statue at the shrine – where, extraordinarily, it fitted perfectly.

One year after the attempted assassination he went to Fatima to give thanks. Once again there was drama: a renegade priest from Archbishop Lefebvre's Society of St Pius X stabbed the Pope, drawing blood before he was dragged away.

## That final secret

In the Millenium Year 2000 the Church revealed the final parts of Sister Lucia's accounts of what had occurred at Fatima in 1917. There had been much speculation about what had become known as the “Third Secret”. It turned out to be essentially

a continuation of what had already been revealed – a plea for prayer and penance, but with an added series of images: a ruined city, a rugged Cross, a Pope shot at with arrows, bishops, clergy and faithful people martyred.

## Truth and hope

Cardinal Joseph Ratzinger, then Prefect of the Congregation for the Doctrine of the Faith, was asked by the Pope to provide an analysis and commentary on this for the faithful.

He noted that “Those who expected exciting apocalyptic revelations about the end of the world or the future course of history are bound to be disappointed. Fatima does not satisfy our curiosity in this way, just as Christian faith in general cannot be reduced to an object of mere curiosity. What remains was already evident when we began our reflections on the text of the ‘secret’: the exhortation to prayer as the path of ‘salvation for souls’ and, likewise, the summons to penance and conversion.”

*“Those who expected exciting apocalyptic revelations about the end of the world or the future course of history are bound to be disappointed. Fatima does not satisfy our curiosity in this way, just as Christian faith in general cannot be reduced to an object of mere curiosity”*

As an image of the martyred Church of the 20th century, the Fatima vision has bitter accuracy. But the essential message of Fatima includes a deep message of hope: “In the end my Immaculate Heart will triumph.” Cardinal Ratzinger spoke of this:

“The *fiat* of Mary, the word of her heart, has changed the history of the world, because it brought the Saviour into the world – because, thanks to her Yes, God could become man in our world and remains so for all time. The Evil One has power in this world, as we see and experience continually; he has power because our freedom continually lets itself be led away from God. But since God himself took a human heart and has thus steered human freedom towards what is good, the freedom to choose evil no longer has the last word. From that time forth, the word that prevails is this: “In the world you will have tribulation, but take heart; I have overcome the world” (Jn16:33). The message of Fatima invites us to trust in this promise.” (Ratzinger, Fatima 2000).

## Fatima 2017

When Pope Francis goes to Fatima, there will be no shortage of discussion and analysis, and advice to him. Disappointed apocalypse-watchers have become a busy

range of lobby groups, asserting that there was surely a more exciting secret that had been withheld, and that both Pope St John Paul and Pope Emeritus Benedict were part of a conspiracy and were effectively liars, dupes or possibly blackmailed. The lobby

*Disappointed apocalypse-watchers have become a busy range of lobby groups, asserting that there was surely a more exciting secret that had been withheld, and that both Pope St John Paul and Pope Emeritus Benedict were part of a conspiracy and were effectively liars, dupes, or possibly blackmailed.*

groups made confident predictions often including flood, fire and famine with only their own followers rescued. Some had a particular and curious hatred for St John Paul, announcing

that there would be a Divine intervention to prevent his canonisation, only to fall into embarrassed silence when that prediction failed along with others.

Pope St John Paul consecrated the world to Mary in 1984, and things did indeed change dramatically in Russia. The Soviet Union collapsed and a new chapter in Russia opened with an extraordinary movement towards Christianity. Conversion is always a work-in-progress. The Fatima vision announced no time-line on Russia's spiritual journey, and doubtless it will have its halts and problems. The path is set: the conversion is happening.

The message of the Fatima visions has too often been lost amid the conspiracy theories. These have included Pope Emeritus Benedict being held "in the Vatican, perhaps drugged" against his will, and a false Sister Lucia being produced for the cameras. There has been an insistence on "the real secret" being hidden in a Vatican cupboard, whispered messages conveyed in corridors, the dreadful truth known to just a few but definitely connected with dark plots and popes forced to lie. Faithful Catholics need to counter this rubbish with authentic Marian devotion and should quietly but firmly reject the conspiracy-theorists and their material.

## What really matters

In 2017 the Fatima message is what it has always been: prayer and penance, and an invitation to trust in God's love and mercy – to respond with our hearts as Mary responded with hers. Perhaps its significance in the future may be for Moslem pilgrimages, attracted by the extraordinary link with the founder of their religion, open in new ways to the truth of Christ and the Church. Perhaps some day there will be Russian pilgrims, giving thanks and renewing with successive popes the consecration

*We can only know that what really matters is the theme of prayer and penance*

of their country. Maybe it will be a place where the Orthodox feel they can make their peace with the

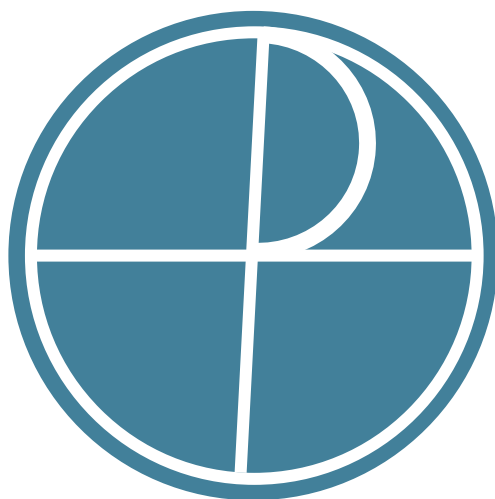
Catholic Church in a new way. As Christians, we must not seek to know the future or consult fortune-tellers or horoscopes – or try to turn Marian devotions into these.

We can only know that what really matters is the theme of prayer and penance. As Pope Francis leads the Church on pilgrimage, we can unite our prayers with his, and with those of his saintly predecessor whose faith and courage were brought there with the bullet that almost killed him.

### And a message for the Church:

In 1984 the then Cardinal Ratzinger gave an interview which drew worldwide attention when it was published as *The Ratzinger Report*. He made a number of important points about Mary.

“With her destiny, which is at one and the same time that of Virgin and of Mother, Mary continues to project a light upon that which the Creator intended for women in every age, ours included, or, better said, perhaps precisely in our time, in which—as we know—the very essence of femininity is threatened. Through her virginity and her motherhood, the mystery of woman receives a very lofty destiny from which she cannot be torn away. Mary undauntedly proclaims the Magnificat, but she is also the one who renders silence and seclusion fruitful. She is the one who does not fear to stand under the Cross, who is present at the birth of the Church. But she is also the one who, as the evangelist emphasizes more than once, ‘keeps and ponders in her heart’ that which transpires around her. As a creature of courage and of obedience she was and is still an example to which every Christian—man and woman—can and should look.”



# Martyr of a Modern Era

*Clare Anderson explores the life and heroism of Jerzy Popieluszko*

In Czestochowa, the Marian shrine that is Poland's spiritual heart, is an oversized statue of a priest who at first glance seems to have no arms. One has to walk around it to realise that his hands are tied tightly behind his back. At the foot are the simple words 'Bl. Jerzy Popieluszko, 1947-1984'.

For Poles, this needs no more explanation. The tens of thousands of pilgrims who come to this place know exactly who he was and why he died.

There is a monument in Suchowola, a small village in north-eastern Poland, which marks it as the geographical heart of Europe. A mile or so away is the hamlet of Okopy, where Alfons Popieluszko was born in the year that the Soviet Union imposed Communism on Poland. His parents were subsistence farmers who, like others, had been forced by their new masters to give some of their land to the state so while they were never hungry, they lived extremely simply.

From the start, it was clear that young Alfons would never be a farmer; sickly from birth, he was baptised swiftly as his chances of life were not hopeful. During her pregnancy, Marianna Popieluszko had prayed that the baby would have a religious vocation, invoking the intercession of St Alphonsus Liguori, after whom she named her child.

## Patriotic

Like many Poles, the Popieluszkos were intensely Catholic and patriotic. The children were expected to help in the fields and do their share of the chores. Twice a day the family prayed together, and there were extra devotions for the time of year.

In this remote location the education system was not yet fully controlled by the atheistic government. So young Alfons was taught largely by believers, and the classroom reinforced what he had learned at home. Each day he walked, whatever the weather, to serve the 7am Mass before school. From all accounts Marianna was a very strong woman whose life was entirely permeated by her faith. Shortly before leaving school, Alfons told his parents that he wished to train as a priest.

His parish priest suggested the nearby seminary, but Alfons wanted go to Warsaw. His application letter, preserved in the museum dedicated to his life, is significant.





He wishes to be accepted for the seminary because he has “great respect for the profession”. The Polish is written in a naive and uneducated style, revealing a lot about the prospective priest at this stage in his life. In Warsaw he seemed very much the country bumpkin. To sophisticated city people his surname had a rustic, almost comical sound, rather as it does to English ears, and his forename, Alfons, which he had never really liked, was in Warsaw a slang word for a pimp. It would have to go. So Alfons became Jerzy, after Saint George.

Jerzy had been an average student at school but worked hard. He had appeared something of a loner in the village. Now in the seminary, he opened up more, making friends who would remain close for the rest of his short life.

### Army life and then ordination

Life had never been easy for Jerzy – born sickly into a peasant family where hard physical labour was part of daily life, he had done his chores uncomplainingly. Now he was to be tested to the limits of his limited strength. Despite a government promise that seminarians would be exempt, Jerzy was required to serve two years military service.

Seminarians were bullied, attempts made to crush them and force them to abandon their vocation. Punished for refusing to destroy his rosary, Jerzy was beaten and made to stand barefoot for hours in the snow. Yet this harsh treatment only served to make him stronger, to overcome fear.

Ordained priest in May 1972 by Cardinal Wyszinski, he was sent to a Warsaw parish and quickly became popular with young people. His own frail health helped him to empathise with the sick and he was a familiar sight at the local hospital. He established a rosary youth group who prayed and collected gifts for the poor.

Polish clergy were moved several times at the outset of their ministry, giving them experience before running parishes of their own. In 1979, in his third placement, Fr Jerzy fainted at Mass and was taken to hospital. Treated for pernicious anaemia, it seemed that this young priest lacked the physical stamina for parish work.

*Life had never been easy for Jerzy  
– born sickly into a peasant family  
where hard physical labour was  
part of daily life, he had done  
his chores uncomplainingly*

### Medical students

Thus, Fr Jerzy became a chaplain to medical students. This was especially congenial to him as he was already saying a weekly Mass for nurses, attendance growing from a handful to a thriving group which also met in his rooms to discuss ethical problems. Fr Jerzy was active in prolife work and although he promoted it tirelessly, he still remained under the radar of the authorities.

Pope John Paul II's first visit to Poland changed everything. The authorities had tried to downplay the thrilling news of his election, but it had proved impossible to deny him the right to visit his own country. Everywhere he was greeted with elation, people falling to their knees weeping as he passed.

For a few days in 1979 Warsaw became the focus of the Catholic world. A great cross was erected in Victory Square under which Pope John Paul II said Mass. The crowds were huge. It was the feast of Pentecost and during his sermon the Pope called on the Holy Spirit to fall again "on this land! This land!"

## Pivotal moment

If there was a pivotal moment in the history of the late 20th century, this was surely it. A tipping point had been reached, although no one would yet know it. Emboldened by the support of the Polish Pope and inspired anew by the Spirit, people sensed that change was possible. It wasn't that the Holy Father preached this: he didn't need to. He spoke of human rights, and of the dignity of work and workers. His words touched the hearts of a tired people, filling them with vigour and hope.

This was especially true for the priests. John Paul inspired them to emulate him, and to study his writings. For Fr Jerzy, shaped by the teachings of the Second Vatican Council, the papal visit confirmed his commitment to serving ordinary Polish workers.

Unfortunately his health was weaker than his spirit and again he was exhausting himself. It was decided to move him again. In May 1980 he was sent as assistant priest to the parish of St Stanislaw Kostka in the district of Zoliborz. It was a post normally given to priests on the cusp of retirement.

Such was Fr Jerzy's popularity that many of the medical workers and students came with him as did artists and actors. The papal visit had inspired artists and film makers to rediscover their faith and many started coming to Mass alongside the factory workers. But Poland as a nation was still in the grip of Marxism. The authorities, facing economic problems, decided to raise the price of meat. The workers' response was swift; they went on strike, demanding a rise in wages. By August, the Solidarity movement was born.

## Trade unions

Trade unions were supposed to be unnecessary in a socialist state and none existed outside communist control. The workers at the Lenin shipyard in Gdansk had listed twenty-one demands, including the right to strike, freedom of speech and a guaranteed pension. What had begun as a local trade union began to attract people from all walks of life until about ten million people, a quarter of Polish adults, had joined. The government was forced to accept the 'Gdansk Agreement'. But it was to be a false dawn. At the end of 1981, the government of General Jaruzelski declared

martial law, banning trade unions and jailing leaders including Lech Walesa.

In the summer of 1980 striking workers occupying the Warsaw steel plant requested a priest to celebrate Sunday Mass for them and Fr Jerzy volunteered. The frail and shy young priest nervously approached the steel plant gates. He wrote: "I went there jittering . . . how would the workers receive me? And then at the gates I began to feel astonished. The crowds of people were smiling and crying at the same time, and clapping. At first I thought that there was someone important right behind me. But they were applauding me." Fr Jerzy found that everything had been perfectly prepared for Mass. He stayed a day and a night, hearing confessions, speaking with the men. Many were mentally and physically exhausted from the strain of the strike.

## Freedom for the workers

When the strike was over, the workers requested a chaplaincy and were assigned the parish of Stanislaw Kostka. If this was to be one step towards freedom for the workers, it was transformative for Fr Jerzy. He had found his true work in life, and from then until his death, he would dedicate all to this. According to one friend, he was like a man in love.

Popieluszko's own reputation began to grow. His contact with leading officials in Solidarity gave him an image of one in the know. When he began to say the Masses for the Homeland during the martial law period, people came to hear what he had to say, and perhaps to learn what was going on. From a shy country lad with, apparently, no preaching ability beyond the average, he was suddenly a leading figure. Huge crowds gathered at the church for the Homeland Masses, people streaming out into the churchyard and the streets around. Radio Free Europe broadcast his sermons making him a figurehead for the resistance, and bringing him to the attention of the secret services.

With public protests banned, people of all beliefs came to the Masses, including Jewish people and atheists. Witnesses afterwards spoke of a special atmosphere, a profound sense of God's presence. Fr Jerzy's sermons were inspirational, "I base my sermons on the teaching of Pope John Paul II and of the late Cardinal Wyszyński. My strategy is founded on the fight against hatred, for the dignity of human labour. My weapons are truth and love" he explained.

## Peaceful

Always he was insistent on the need for peaceful protest, citing John Paul's quotation from the Scriptures not to repay evil with evil but with good. "Let us offer a sign of peace and not be led by a feeling of hatred" he might say during Mass.

"Whose side will you take?" he challenged his listeners both present and via the radio: "The side of good or the side of evil? Truth or falsehood? Love or hatred?"

When in May 1983 a young student was beaten to death by the security police, Fr Jerzy spoke out about recent outrages, which included a raid on a convent. "This was too little for Satan. So he went further and committed a crime so terrible that the whole of Warsaw was struck dumb with shock. He cut short an innocent life. In bestial fashion he took away a mother's only son . . . This nation is not forced to its knees by any satanic power. This nation has proved that it bends the knee only to God. And for that reason we believe that God will stand up for it." This prophecy would come true, but only after much more suffering.

## Relief work

As well as the monthly Masses for the Homeland, Fr Jerzy was organising relief for the families of striking workers – clothes, money and food. Lorries full of donated clothing *Christ was a worker, and Christ suffered. Poland understood this at its deepest level.* began to arrive from as far as Britain, and the drivers were always offered food and a bed for the night. Government soldiers posted outside the presbytery were, at Fr Jerzy's request, given hot food and a drink. Forgotten was his ill-health; he could not afford to be unwell. He slept and ate very little, his shoes did not fit him as he had given his own away and was using a random pair from an aid package. But his was not a secular ministry. The Papal visit had energised and revitalised the church in Poland and people were coming back to it. Christ was a worker, and Christ suffered. Poland understood this at its deepest level.

## Threats

Among hundreds of letters which Fr Jerzy received, came a few that were not so friendly. He started to get threats. His car was vandalised and he was constantly followed. Thugs threw a bomb into his apartment intending to kill him. Union members swiftly provided him with a bodyguard and a driver. Taking a tattered cassock home to his mother for repair, Fr Jerzy told her to keep it, in case anything happened to him. She would have something to remember him by. *"A priest is taken from the people and ordained for the people in order to serve them. So the duty of a priest is to be always with the people in both good and bad times".* For a man who was not by nature physically brave, Fr Jerzy's actions are remarkable. He seemed to set aside all thoughts of himself and his likely fate. He was the only priest to accompany strikers and their families to the courtroom. During a temporary imprisonment he ministered to the criminals, spending a night counselling a murderer and eventually hearing his confession. As he said: "A priest is taken from



the people and ordained for the people in order to serve them. So the duty of a priest is to be always with the people in both good and bad times.”

## Secret police

By 1984 the Polish secret service was desperate to put an end to the problem of Fr Popieluszko. He was reputedly the most hated of all the people they were following; because of him many of them had to give up their weekends and free time. A car accident was staged, but failed, thanks to the skill of Fr Jerzy's driver.

Then, on 19th October, on returning from saying a night Mass in Bydgoszcz, Fr Jerzy's car was ambushed and he was kidnapped. His driver managed to escape and desperately tried to raise the alarm, but was dismissed as a drunk.

Fr Jerzy was never seen alive again. People across Poland began to meet and pray for his safe release. Vigils were organised and newspapers as far as the USA carried news of his disappearance. Until the last minute people trusted that their beloved Fr Popieluszko would be found. Then eleven days later his bound and gagged body was discovered. His clothing weighted with stones, he had been dumped into a reservoir on the Vistula river.

The entire country went into deep mourning. About a quarter of a million people came to his funeral in the church in Zoliborz, including Lech Wałęsa and the dead priest's grieving parents. There was no violence from the vast crowds. Nationally, there were demands that the guilty should be identified and punished. This was not a murder that could be conveniently “forgotten” by the authorities.

## Miracles

Three secret service agents were subsequently tried and imprisoned for the murder, claiming to have acted independently of orders. We will never know for certain what happened during those eleven days. It was alleged that Fr Jerzy was beaten to death after a failed attempt at escape from the boot of a car. Fr Jerzy's frail body was like one giant bruise, with severe trauma to his internal organs. Some believe he was tortured for a prolonged period and may not have been dead when his body was thrown into the water.

He was beatified in June 2010 by Pope Benedict, in the presence of Marianna, Fr Jerzy's widowed mother.

---

*Clare Anderson is co-author of a book on the life and spirituality of St John Paul II*

# Here To Stay

*Fr Christopher Pearson looks at the Ordinariate of Our Lady of Walsingham*

With anything new there are inevitably lots of questions. It does get a little tiresome having to answer some of them again and again. Among long-time Catholics, there is still a sense of mild confusion about the Ordinariate of Our Lady of Walsingham. Their questions reflect both a genuine desire to appear concerned and interested, and a frank curiosity: “Are you happy now you’re a Catholic?” “D’you miss anything from the C of E?”, and – this last apparently without any deliberate intention to offend – “Will the Ordinariate last?” The inflection of the voice, the questioning look and the gentle shake of the head from side to side, denotes how keen – or otherwise – they are that it should! But the reality is that whatever individual hopes or desires, the Apostolic Constitution *Anglicanorum Coetibus* is here to stay.



We start at a major disadvantage. All other institutions in the Catholic Church began at grassroots, whether it’s a diocese or a religious community. From an idea through discernment, to reports and discussions, they ended with a petition to, and recognition from, the Holy See. The Ordinariate, has, quite literally, had to hit the ground running.

Nevertheless, people want a measure, something tangible, and in the case of the Ordinariate, many have opted to make that the Ordinariate Liturgy. But there are other things that are so much more important. Being in the Ordinariate has brought a great deal of joy, and looks set to bring more. As Anglicans, we had reached a point of enormous difficulty. The Anglican Communion no longer made any sort of coherent sense in terms of its ecclesiology, and although day-to-day life in the parish still had all its consolations, the bigger picture for Anglo-Catholics was, to put it mildly, exasperating.

The invitation of the Holy Father to full communion came in response to many discussions over many years. There were groups of CofE bishops and others flying to Rome to seek unity. There was a great, great longing among us for union with Peter. When the invitation arrived from Benedict XVI to create an Ordinariate, there could really be only one response. It is puzzling that those many Anglican bishops whose requests for help were fully met in Rome, having been given what they sought, then chose not to respond. Peter said, “Come!” and they said “No”, or at least, “Not yet”. This is dispiriting for us who attended Forward in Faith assemblies year after year: we had discussed statements and resolutions, and planned provisions and structures through

which we could dialogue with Rome for unity, because, as we heard often 'Peter is the rock from which we are hewn'.

Imagine our genuine concern for our former colleges in the CofE today: their position is now bleak. All hopes for any provision within the CofE fade further and further away – the invention of women bishops means that any notion of sacramental assurance is now inevitably confused, and trying to find some sort of safe corner becomes surreal. The Ordinariate was essentially the one-solution offer: there isn't going to be any other negotiated deal. Their decision not to join us is not a non-decision. It has placed them in a weaker position than ever – and we sense their loss too. Everyone is the poorer for it. How we pray and long for them to join us!

And how do things in the Ordinariate stand now? In today's culture, people want instant, microwave results. But this is not the way of the Holy Spirit. There are many wonderful things happening for member of the Ordinariates which, by definition, cannot be measured. Indeed, any new initiative like this is going to have a slow start, and some tensions and complications – a glance at (or better, a serious examination of) the history of all missionary initiatives or religious orders will reveal that. And the stirrings and emotions of people's hearts cannot be measured.

A question that people tend not to ask is "How can we help?" Instead, they want to offer what they see as solutions to problems that we do not have. There is something of a claiming of the heart of the Ordinariate. People tell us what it should be like; or how they see it. Now that we are safely within Peter's fold and the full communion of the Catholic Church, people seem to want a piece of us: they come with eagerness – campaigners for the Extraordinary Form, enthusiasts for a New Movement or some other group. People are keen to tell us what we should do and how we should do it. Most will be perfectly genuine in thinking that they are offering a helping hand rather than any sort of intrusion or interference.

Similarly, cradle Catholics with a vaguely romantic attachment to an Anglicanism they have never experienced seem to enjoy telling us what sort of liturgy we ought to use and why we ought to use it. And there is also the slight tendency for some Catholics who have their own tensions with the bishops or with other authority, and seek in us some sort of mutual resentment-fest. We don't want to seem ungrateful but...


On liturgy, the reality is that the liturgical traditions from which the Ordinariate members come are varied. Some, for example, were firmly rooted in the Book of Common Prayer; some always used the standard Roman Rite in varying styles. The Anglican patrimony that we inherited and value gives us a certain relish for diversity – no "one size fits all" mentality – in liturgy and styles of mission. All is now solidly set on the authority Christ gave to Peter and his successors. It is impossible to convey adequately just what that means – to be free of any need to form lobby groups to ensure a majority vote on some major point of doctrine. We know that we are secure.

Is everything going well with the Ordinariate? Of course not – and whenever people in the Church think smugly that everything is going well, it usually isn't. But we come into the Catholic Church with a great sense of joy that we want to share – that's what mission is! We also come receiving more than we are bringing, and for that we are grateful, especially to all who have been welcoming and supportive.

So what next? We are in a good place at the moment. We have committed members who have joined the Catholic Church at some cost; we have priests with long pastoral and priestly service who left livelihoods and friends; and we have a committed, energetic and determined Ordinary in Monsignor Keith Newton. This is a good well-resourced start! Next we need enthusiasm from all angles. From those Anglicans who desire unity with the successor of Peter, we encourage you not to be afraid, but step out into the deep and trust the Lord who calls you. From those now Catholic but who were once Anglican, we encourage you to join. Anglicanism is from where you come, and it formed you, so like us you will not want to despise it, but rejoice in that heritage. For those who have been Catholic since baptism, we encourage you to see what this treasure is that we are invited to bring to the Catholic Church. Invite one of us to talk at your parish, or come and see one of the many Ordinariate groups around the country. To bishops, we encourage you to welcome an Ordinate group in your diocese and entrust them with the pastoral care of a parish. And if you're not sure what you can do, do the most important and very best thing: pray for us.


---

*Fr Christopher Pearson OLW is parish priest at the Church of the Most Precious Blood, The Borough, London Bridge*



# Holding on to the Cross...

...this little girl in Syria faces an uncertain future. But with your help ACN can provide food, shelter and medicine.



## Aid to the Church in Need

12-14 Benhill Avenue, Sutton, Surrey SM1 4DA  
☎ 020 8642 8668 | [www.acnuk.org](http://www.acnuk.org) | [acn@acnuk.org](mailto:acn@acnuk.org)

A registered charity  
in England and  
Wales (1097984)  
and Scotland  
(SC040748)



# Obituary

*Ursula Nash 1920 – 2016*



Ursula Nash, who has died at the age of 96, was one of the Faith Movement's earliest supporters and for nearly twenty years ran the office for *Faith Magazine* and pamphlets in her home.

Ursula first became involved in the movement when Fr Roger Nesbitt founded the Faith group at the John Fisher School in Purley, Surrey, where her son was a pupil. In 1975 she agreed to take on the administration of the magazine.

A spare bedroom in her family home in Wallington became the Faith office where she was assisted by Mrs Jeanette Cook who had originally been a home help but became Ursula's co-worker in the hectic business of posting out each issue of the magazine and orders for pamphlets. Her grandchildren remember sleeping surrounded by shelves loaded with booklets and magazines when they came to stay.

Ursula and her husband Bert welcomed Faith members into their home when boys from the school came to help in the office. They also hosted social events, notably the annual Faith party for which Bert would build a huge barbecue in their garden.

Born in 1920, Ursula was technically a convert when her father was received into the Church when she was seven. She grew up in Richmond, Surrey, leaving school at 16 to work in a bank so as to help pay for her brothers to go to university. During the Second World War she was evacuated to Stoke-on-Trent along with the rest of the bank's staff and was involved in the Young Christian Workers. Returning to London after the war, she married Bert in 1949; they had three children.

With her own children grown up and left home, she became "Auntie Faith" to several generations of boys from the John Fisher School, attending the weekly meetings of the Faith group and providing toast and tea after the talks. On her retirement in 1994, Fr Edward Holloway, the founding Editor of *Faith*, wrote: "Few except those intimately concerned know how much she has also been the 'Mother confessor' and counsellor of so many of our youth. She has been the 'eminence grise' behind many of the vocations with which God has blessed the John Fisher School."

Widowed in her seventies, Ursula remained active in her parish life and was a regular at daily Mass. She spent her last years in St Teresa's Home for the Elderly in south-west London. Her Funeral Mass was attended by eight priests from the Faith Movement as well as her children, all her UK grandchildren and two of her great-grandchildren.

# Obituary

*Father Dominic Rolls 1963 – 2016*



**F**ather Dominic Rolls, a priest of the Faith Movement, of Dorking in Surrey and a lecturer at St John's Seminary, Woking, died in April 2016 aged 53.

Born in 1963, the youngest of five children, Fr Dominic was educated at Worth School in Sussex and St Andrews University, Fife. He was a housemaster at Westminster Cathedral Choir School before training for the priesthood at the English College in Rome for the diocese of Arundel and Brighton. He received his STL from the Pontifical Gregorian University. Ordained at Arundel Cathedral in 1993, he worked first as assistant priest at St Joseph's, Epsom, and Our Lady of Ransom, Eastbourne, before being appointed to St Joseph's, Dorking. Here he became a popular parish priest, developing youth work and initiating a number of parish projects including a community Memorial Garden. He was also Dean of the Epsom Deanery. He served for twelve years at Dorking, his work cut short in 2014 when he was diagnosed with cancer and faced surgery and prolonged treatment.

A leading figure in the Faith Movement, Fr Dominic was a popular speaker at the Faith Summer and Winter conferences, the annual theology seminar, and the Faith Forum at Glasgow University and Evenings of Faith in London.

*In tribute to Fr Dominic we publish the lecture he gave at a FAITH Symposium.*

## St John Paul II Pilgrimage

**3rd to 6th August 2017 – 50 miles walk to Walsingham**

The pilgrimage starts on Thursday afternoon in Bury St Edmunds with an opening Mass. We spend the first evening and night in Bury St Edmunds on the floor of the parish hall, and the following nights on the floors of halls and gyms on the way.

Sleeping bags and sleeping mats/airbeds are required.

We walk from Brandon to Swaffham on the first day, from Swaffham to Helhoughton on the 2nd day and from Helhoughton to Walsingham on the 3rd day, using footpaths and small roads. Our luggage is transported for us and food is provided: picnic lunches and hot meal in the evening. We arrive for the pilgrim Mass in Walsingham on Sunday.

**Book your place! Visit the website: [www.dominicansistersofstjoseph.org/JPII](http://www.dominicansistersofstjoseph.org/JPII)  
or contact: St Dominic's Priory, Shirley Holms Road, Lymington SO418NH tel: 01590681874**

# The Promise of the Messiah

DOMINIC ROLLS

For the ancient Hebrew, so often under siege from foreign powers and afflicted by apostasy from within, the promise of the Messiah was a hope and joy that sustained him throughout his difficult history. The Messiah or “Anointed One” would be his saviour, who would rescue him from the tyranny of his enemies and from his own catastrophic infidelity to the Law of God. The Messiah would be a true Israelite, a noble son of David, the beloved of God.

From about 1900BC, God had called Abraham, the father of the Hebrew people, into a binding and unique relationship with him. He would be their God, and they would be his chosen people. Abraham was to leave behind his native land, his settled and safe lifestyle, his worship of many gods, in favour of a nomadic existence totally dependent upon God. He would be led to the land that God would show him: “I will make of you a great nation . . .” (Gen. 12:2-3).

But to the magnificent cultures of the Ancient Near East, the Hebrews were an insignificant people. They had neither pyramids like the Egyptians, nor law codes like the Chaldeans. Their cities could not compare with the magnificence of Assyrian Nineveh. Hebrew history was one of survival against the odds. Nor did their religion seem to have fared any better. At a time when to be powerful and influential was to boast a pantheon of gods, into which the gods of conquered enemies were placed during victory parades, Israel had none of this. Indeed, if anything did characterise the Israelite religion, it was horror at such practices.

*Alone among all the peoples of the Ancient Near East, Israel worshipped the one God, who alone had made himself known to Abraham*

Alone among all the peoples of the Ancient Near East, Israel worshipped the one God, who alone had made himself known to Abraham . . . This had a sobering effect on her religion, cleansing her writings of mythological and magical aspects in favour of a God who revealed himself to her in human history...

## Primitive Revelation

Though it came to us through God’s Chosen People, this unique call to intimacy with God is universal. It is a divine communication with us right from the first moments of our existence as a species. Such a vocation is also unique to the religion of Israel, as the first fruits of her strictly monotheistic tradition. It is the point of continuity between God’s mighty work of creation and the beginnings of his acts in human history. The

call of Abraham and God's subsequent history with Israel is far from arbitrary. It is to be expected as part of that one wisdom of God, seen in his magnificent work of creation, extending into human history.

Men and women stand at the pinnacle of God's creative purpose, as the most complex fruit of that unity law of control and direction active in the material universe since the dawn of time. And God's reaching down to the first human being through the direct creation of the spiritual soul within him, whereby God himself becomes the true environment of man, is also the first merciful act of a loving Father.

## Human beings

There is a qualitative difference between the workings of this one wisdom of God in material creation and in the history of mankind, who is both material and spiritual. Life below man is infinitely nuanced and complex, but it is two-dimensional. It exists and can be explained under God on its own terms.

But man does not fit into that mould. The physical environment does not fully explain him. In his body, man is patently part of this physical universe and determined by it.

*Men and women stand at the pinnacle of God's creative purpose, as the most complex fruit of that unity law of control and direction active in the material universe since the dawn of time*

If it rains, he gets wet. But he is also able to control the physical environment and adapt it to his needs. He puts on an aqualung in the sea or a space suit in the hostile environment outside the

earth's atmosphere. He controls material things and is not wholly controlled by them.

As a creature with a nature that requires determination like any other within creation, man looks to live according to his inbuilt law of life. Through the direct creation of the spiritual soul within man, God becomes the environment of man. He becomes the eco-system within which man lives and moves and has his being: as water is to the fish and air to the birds, God is to the soul of man.

And he becomes our God – as personal and vital to us as hand or heart or head.

*Man is made to respond to God and to bask in his love. God evokes in us a thrill and desire for the good and the true that can only be fulfilled in relationship with God himself*

We are made for him and can only come fully alive in his company. He does not need us, but we need him as life-law and fulfilment. God is sufficient unto himself, transcendent and

perfect – but invites us into relationship with him that we might have life and have it to the full.

Man is made to respond to God and to bask in his love. God evokes in us a thrill



and desire for the good and the true that can only be fulfilled in relationship with God himself.

Revelation in this context means the reaching down of God to human beings directly, evoking within them a response of love and a primitive recognition of God as the source and summit of their being.

## Wisdom

The one wisdom of God, which poised all elements and energies of matter in being at the beginning of creation, is equally operative in human history right from the first awakening of our most primitive ancestor. The call of Abraham has a unique pre-history in the call of Adam. There is continuity, and a line of development in human history analogous to the control and direction of matter leading up to the creation of man.

## God and the Word

As God is the Envioner of the soul of man, then from the beginning of man there must be, within his personality and within the complex of human society, a God-evoked and God-directed line of spiritual truth, goodness and spiritual authority, with the fullness of development within it.

Therefore the first evocation of the Word of God (i.e. religion) in man as an individual and in human society is a work of God – a work ever developing its own inner coherence.

This noble line of spiritual wisdom finds its fullness in the ardent monotheism of the Hebrew people. This line of promise is at once sober, truthful

and pure. Through contact with the living God, it is very sure of itself and without any magical deviations. Hebrew religion was a faith that knew that men and kings descended not from mythological deities but from the inbreathing of God into the dust of the earth (cf Gen. 2:7). By this participation in the breath or being of God, man becomes not only a living person but also a son of God. In this way a primitive people learnt reverence for human life that was “made in the image of God” (Gen. 1:26).

*Israel was thus vowed to God in poverty, chastity and obedience: in the denial of empire and power, in the purity of her marriage covenant that did not permit her to go after any other religion, and in the fidelity of her worship by an unwavering revealed Faith*

## The line of promise

Weak and insignificant Israel was chosen by God for this work so that, in the silence of littleness, the line of his providence in human history might be conserved more

securely. Thus it could be mediated by the prophet and treasured by the poor. As a line of promise in Israel it could be reformed again and again in newness of heart.

Israel was thus vowed to God in poverty, chastity and obedience: in the denial of empire and power, in the purity of her marriage covenant that did not permit her to go after any other religion, and in the fidelity of her worship by an unwavering revealed Faith.

The Covenant in Israel was a call to the vocation of every individual, high and humble alike, and hence a call to the vocation of society in general as well, and to the quality of its works. It was a Tradition embroiled in the life, loves and sins of all people everywhere and was strongly organisational, authoritative and liturgical (meaning that it catered in its acts and life of prayer for the mass of the people to whom it addressed itself). Israel was a religion of the whole people, not of an elite. It cared for the doings of daily life (Mic. 6:8). Like a family with simple loves and noisy arguments, it was obsessed with the waywardness of prodigal sons, and as intent on their repentance (cf Joel 2:12-13).

The Psalms too bear the psychological stamp of man's abiding divine friendship, and wisdom beyond the ordinary. David's experience of God knows the anguish of betrayal and despair, but through it all hope and strength prevail (cf Ps. 50: 1ff).

*The Psalms too bear the psychological stamp of man's abiding divine friendship, and wisdom beyond the ordinary. David's experience of God knows the anguish of betrayal and despair, but through it all hope and strength prevail*

The Faith of Israel was of a God who cared and intervened in the toils of material daily life: wisdom out of this world that sanctifies the ordinary. It was a Faith that affirmed a message, and an authority that taught first

before seeking further understanding. God was other than his creation, but sought the friendship of man as pure gift to his creature (Gen. 2:8; 3:8) Morality proceeded from this divine friendship and from this very life-law built into the nature of man by his Maker.

## The Promise of the Messiah

No development in Hebrew Faith proved more key, more determinative of Jewish character and religious outlook than the promise of the Messiah. The whisper of "one

*In Mary the Word became flesh, fully human and fully divine.*

who was to come" from the earliest days of the Covenant grew into a deep chorus of religious fervour in the years building up to the birth of Jesus.

Each generation of Israelites grew the vision of the Messiah through the promptings of a newer and nobler vision by God in the heart of priest and prophet, and in the experienced faith and worship of the whole Jewish community. In the end, God's masterpiece of preparation was the Virgin of Nazareth.

Her child was the Messiah, the desired of all the ages. As the sinless vessel of God's entire plan for humanity, she gave her soul and her body – her whole humanity and entire self over to God to serve his designs. God needed the womb of a woman in the one, true line of his Chosen People. Her Jewishness was as important as her humanity – it was all part of the one wisdom of God finding its fulfilment in space and time. Yet her work for God in Jesus was a truly catholic work. It would continue on in application to all peoples in every generation throughout the world through the Church, the new Israel. In Mary the Word became flesh (Jn. 1:14), fully human and fully divine. In the words of the elderly Simeon over the Christ child are Jewishness and Catholicity truly and beautifully combined. Past, present and future come together in a hymn inspired by the Prince of Peace:

“At last, all-powerful Master, you give leave to your servant to go in peace, just as you promised; because my eyes have seen the salvation which you have prepared for all the nations to see, a light to enlighten the pagans and the glory of your people Israel” (Lk. 2:29–32).

# ZISYS EVENTS

## Professional Audio Visual Installation

- **Considering upgrading your sound system?**
- **In needs of a system overhaul or a complete new AV installation?**
- **Sound Systems, Audio Visual Installations, Induction Loops, Radio Microphones, Lectern Microphones**

**Call us for a free, no obligation quote: 01292 479 500**  
**contact@zisysavmn.co.uk • www.zisysavmmn.co.uk**

**Prestwick Airport, Robertson Road, Prestwick, Ayrshire KA9 2QA**

## Interview

# A voice at Westminster

*Joanna Bogle talks to David Alton*

It is, of course, one of the most famous views in the world. And even a seasoned Londoner who walks across Westminster Bridge several times a week can be suddenly stirred by it on a crisp fresh morning with the sunshine glinting on the river and Big Ben solemnly chiming out the hour. Groups of tourists are taking selfies with that great clock tower in the background, while others crowd the pleasure boats that chug along the Thames beneath.



David Alton became the Lord Alton of Liverpool after serving as a local councillor and then as a Member of Parliament for that city. He now sits as a Life Peer in the Lords. We sit talking in the panelled coffee-room – magnificent paintings of past British naval victories and Parliamentary debates on the walls, fine view across the Thames through the mullioned windows.

### Freedom

We are discussing Pius XII, religious freedom, the importance of honouring our Catholic history and more. David's general approach is measured and he dislikes polemics. Much of his work, notably for religious freedom, is ecumenically based. The whole message of goodwill between all Christians resonates deeply with him – his wife Lizzie is the daughter of an Anglican clergyman.

He initiated The Westminster Award – presented annually to someone who has made a notable contribution to “human life, human rights and human dignity” – and this year it went to the founders of Mary's Meals, a Scotland-based charity which now feeds over a million children annually in different parts of Africa.

“We founded it partly to honour Phyllis Bowman, a great pro-life campaigner, and it is supported by Right to Life, a group which continues her work.”

### Bringing people together

Magnus McFarlane-Barrow founded Mary's Meals during the war in Bosnia, driving a truck with his brother Fergus to bring food and household supplies to families who had lost their homes in the fighting. They returned home to find that more supplies



had been donated, along with funds – and began what was to become a full-time charity project spreading to different parts of the world.

The presentation of the Award was an opportunity for a range of Catholics active in public life to gather in Parliament: MPs, peers, people from the Catholic Union, the Catholic press and various Catholic organisations, plus representatives from other Christian denominations and non-Christian and non-religious groups. Alton enthuses about how worthwhile it is to bring people together and to show that the pro-life cause is something large and wide. He puts the same sense of dedication into all his projects.

These include a major history and heritage venture based at Stonyhurst, numerous ecumenical community projects – among others, he is a vice-president of Crisis, the charity for homeless people – and defence of the Church when it is unjustly reviled in the media.

## BBC and injustice

In December a BBC feature showed Pope Francis at the Auschwitz concentration camp and the reporter stated as fact that *“Silence was the response of the Catholic Church when Nazi Germany demonised Jewish people and then attempted to eradicate Jews from Europe.”* This deeply untruthful statement could not go unchallenged, and Alton teamed up with Fr Leo Chamberlain, a Benedictine monk and former headmaster of Ampleforth College to take up the cudgels.

“After several unsuccessful attempts to seek a correction we felt that we had no choice but to make a formal complaint to the Editorial Complaints Unit (ECU). We presented a dossier of material – all of it publicly available to any reporter.” It included information on the thousands of Jewish lives in Italy saved by Pope Pius XII – and the gratitude expressed for this by Golda Meir and others in post-war Israel – the sacrifices made by Polish families in hiding and rescuing Jews, the over 2,000 priests incarcerated at Dachau, the Nazis’ “priests camp” for their opposition to the Nazi regime, and more.

Having studied this, the ECU said that, in their judgment, the news report had not given *“due weight to public statements by successive Popes or the efforts made on the instructions of Pius XII to rescue Jews from Nazi persecution, and perpetuated a view which is at odds with the balance of evidence.”*

Alton notes that some 6,066 Poles (overwhelmingly Catholic) have been officially recognised in Israel as Righteous Among the Nations, for their role in saving the lives of Polish Jews.

## Pius XII

“The BBC should now commission a documentary examining where the rewriting of history had its genesis. They should start with *The Deputy*, published in 1963, by the

German writer, Rolf Hochhuth and which set out to trash the reputation of Pope Pius XII and the Catholic Church.

As Fr. Chamberlain points out, Hochhuth was an unknown figure from East Germany who was increasingly seen as an instrument of KGB disinformation."

## History and Heritage

Alton exudes considerable energy. A Catholic history project at Stonyhurst in Lancashire involves restoration of an old mill, to be named Theodore House in honour of a 7th century Archbishop of Canterbury – "a refugee from militant Islam" – and landscaping of the surrounding area with Stations of the Cross set in the lanes and woods. He is busy raising funds so that the mill, which used to provide flour for the Stonyhurst community, can now be used to "grind flour to feed souls rather than bodies" and to be a place of study, reflection and enjoyment for the local community and beyond.

## Political Career

Alton's political career began in his early twenties when he became a Liberal city councillor in Liverpool – he later chaired the city's Education Committee - and then went on to win a notable Parliamentary by-election. His transition to the Lords in 1997 as a life peer opened up much wider possibilities for the sort of activity that he obviously enjoys.

As Professor of Citizenship at Liverpool's John Moores University, he launched a series of lectures with speakers including the Dalai Lama and Prince Charles. He has worked with Christian Solidarity Worldwide to highlight the plight of Christians in North Korea and describes with relish how the team watched, in his hotel room in North Korea, a DVD showing how Pope St John Paul had defeated Communism: "We knew the room was bugged, of course, and we hope they heard every word."

## Enthusiasm

Conversations with Alton tend to run on, not least because he is genuinely keen to help with – or get his guest to help with – some project, and communicates an infectious enthusiasm. We finally made farewells in the impressive panelled entrance hall of the House of Lords, where he was due to greet another group of guests and energetically introduced us all to each other and to various passing peers. Our conversation had included discussion on a future project that has some promise and he was keen to help it get off the ground. "Don't give up – we can all help to make it happen" were his parting words. And it just might: FAITH magazine will keep you posted.

---

*Joanna Bogle is Visiting Research Fellow at St Mary's University, Twickenham, and is Editor of Faith magazine.*

Holloway on:

# Times and Tides in World Religion

EDWARD HOLLOWAY

*Writing in 1979, Fr. Edward Holloway, the Founder of the Faith Movement, showed prophetic insight into the state of world religions and the weakness of the Catholic Church*



Not every tide in the spiritual affairs of men is today an ebb tide. At least in its heartlands Christianity may be an ebbing tide, but elsewhere tides are coming strongly in. There is something for us to learn, and urgently, about the reasons why. First, there is Islam. It would be a mistake to see the resurgence of Islam as merely a response to new found Arab nationalism, pride and oil power. Islam was once a great culture as well as a faith, and it could be so again. Islam was also actively and militantly conversional. It is so again. The shadow of hostility already hangs over the Christian and non-Moslem communities of the Middle East. Islam is sweeping through black Africa, and through black North America as well. Wherever Islam is found one will find the demand for a growing autonomy, ultimately for separatism and Islamic Law. There is nothing one little bit "ecumenical" about Islam, neither has the word place or meaning in the Moslem mentality.

## Phenomenon of the sons of Israel

The Sons of Israel are also back again, demanding the lands given them by God through promise in Abraham and Moses. There is nothing ecumenically vague or compromising about them either. They have achieved their return to Palestine by an interpretation of the tradition of their sacred books which bears no relationship at all to the traditions of German biblical scholarship and exegesis. Israel is a scientific state, and is said to be a secular and sophisticated society. Things are not quite as simple as that. The British never understood the Zionist movement. The Zionist has from the beginning worked for just one thing: the borders of Joshua, and in greedier moments, the borders attributed to king Solomon. The Israeli claims it as the heritage of God, of the word once spoken which is "kismet" and is never retracted, a word without repentance or shadow of change. To bring about the phenomenon

of modern Israel the Jewish people have changed the “irreversible” in history, made a nonsense of “historic relativism” and reinstated an ancient absolute with a fixed, univocal meaning. A people which was not a nation, which had lost purity of blood, unity of language and culture, its homeland, has come back again into its own after two thousand years. There is nothing like their achievement in all recorded human history. It has been done by prayer and by planning, by wiles and by brutal violence. It has been done in the name of the objective gift of God, the undemythologised meaning of the Scriptures, the transcendence of the divine word and will. Israel has made a nonsense of Bultmann and of all the ephemeral prophets of the higher criticism. Understand the achievement of Israel — and I judge not of its right and wrong in the eyes of God — and the tradition through which it has been brought about, and you may throw away the Nordic scholarship for the mush it really is.

The phenomenon of Israel is not the outcome of liberal democratic Western civilisation. It is from the collective subconscious of peoples, as much as from the subconscious of individuals, that one must look for the positive forces which shape history. Both God and Satan are unchanging and “transcendent” in their minds and wills through history. The only real myth is the myth of liberal Humanism, the myth called “historic relativism”. The actual myth is the myth which teaches that the only stable reality in history is the present mentality, and the present belly, of Western Aryan humanity.

## The Buddhist and the Hindu

In an aside somewhere in *The Phenomenon of Man*, Teilhard de Chardin remarks that the faiths of the East must crumble before the critical impact of scientific knowledge, and this because their answers to the ultimate problems of the universe are founded upon a quite inadequate mythology. But his assertion is not working out quite as projected. For there is arising in the world, also in the West, a seeking for God by the paths of meditation and contemplation, union and communion. The hunger of the spirit breaks through the scientific affluence, breaks through the kingdom of the belly and of lust made safe by technology. In this respect the Buddhist and the Hindu has more to offer Western man than has Islam.

Alas, “the Way” of the East has more to offer than present Catholic Christianity itself, which stands naked and ashamed like Adam after the fall, its doctrine levelled and distorted, its liturgy and Eucharist ready to any hand to give, its monasteries empty, its spiritual life turned into the fussing over the provision of “small change” for the poor of the Third World . . . All this is the constantly recurring folly of the North Atlantic peoples. The old barbarian returns again and again out of the Northern mists. G.K. Chesterton was quite right in his insight: these cultured men and women

are barbarians of the spirit. The only true Christian civilisation is in the inner refining of the soul in humility and contemplative wisdom through God.

## Faith and myth

Religion founded upon man's opinion and interpretation must be based upon myth. Myth is always man's inadequate and man's directly erroneous way of interpreting the works of God or answering problems of evil which are above the power of the human mind to answer. Once a religion is forced to proceed from individualism and subjectivism, to say effectually "this is how I see it" then we are in the realm of the myth. Therefore the present "existentialism" of the northern theologians, which stretches indeed the whole way from Luther to Hans Kung, is a religion of myth. It must be rejected by mankind, and it must fail to possess any gospel, because it is limited and time dated by the mind of man, whether at the 16th century or at the 21st century. Any faith which does not possess a divine and infallible magisterium is pre-scientific to the age which proximately follows it.

*Religion founded upon man's  
opinion and interpretation  
must be based upon myth*

Of this be sure: every teaching concerning God which demythologises the scriptures because they are too simple to be believed, asserts the primacy of the mind of man over the word of God – such a faith can only replace myth with another myth. For the essence of myth is that it is outgrown and outdated, and from age to age, year to year, individual to individual, every work of man grows outdated. There is no virtue in demythologising to produce an alternative myth.

## The way of the Catholic Church

The Church of Christ alone does have the only possible answer to the dilemma of mankind. She rejects the intrinsically fallen nature of matter, which is the Eastern answer to "tanha", the desire or thirst which vitiates the pleasure urges of mankind. She reveals instead Original Sin: an intrinsic damage and warping of man's pleasure principles and a loss of perfect orientation to the Living God. One would not expect to find this fully and explicitly revealed in the Old Testament. It is so fundamental, deep and profound that

it can be understood only in Jesus Christ, and so St Paul, writing to the Romans, preaches and

*It will not do to blame the Second Vatican Council. Whatever the blemishes . . . the great classic tracts of the Council are magnificent documents which call for authentic and further development in the same sense as the Church has come, without swerving to left or right, for two thousand years.*



perfects the doctrine in Jesus Christ. If the created universe, and the nature of man, is not intrinsically evil, however wounded, then there ought to be an outward word of utter truth, that echoes and clarifies the inner word which is contemplative vision and joy. There ought to be an external magisterium of the divine union which clarifies the inner magisterium of the divine presence. Only Christianity, and only Roman and Greek Orthodox Christianity at that, teaches without cavil that the Living Word of God's own self-contemplation was made flesh and dwelt amongst us.

## Unchanging certainty

Now here we have a heart principle for the Catholic Church in the ebb tide of her fortunes. They will cease to ebb and come surging in as soon as she, in her pope and bishops, lives strongly again from the basic principle of her very being and asserts the unchanging certainty age by age of that Divine Magisterium which is the necessary consequence of the Incarnation. This claim alone distinguishes revealed religion from human myth. If Christ is divine, then his doctrine must grow more clear, firm, and developed through the ages, for the Lord is a strong Lord, and not a watery and confused Lord. There is no gospel without literal Divinity in Jesus Christ, and no development without an active magisterium. For the magisterium of the Church is man asking "why?" of the Holy Spirit, and receiving an answer from the Spirit which is

*the answer to the seekings of men, the gospel which will vindicate the quite unique, and humanly 'aweful' claim of the Christian and Catholic Faith, is the gospel that the Eternal Word, which framed all things, was made Flesh for our salvation, and that His word and His way is utter truth and is found and lived as certain*

"of the things that are Mine", and showing those things to us. The dreadful destruction of the priesthood and of vocations, above all in the contemplative life, which has proceeded apace these last fifteen years [1964-79], is due first and foremost to a

refusal of the princes of the Church, her bishops as teaching leaders, to proclaim, live and defend the fulness of the Church's doctrine and ascetical life.

## The Council not to blame

It will not do to blame the Second Vatican Council. Whatever the blemishes in some documents of the Council, the great classic tracts of the Council are magnificent documents which call for authentic and further development in the same sense as the Church has come, without swerving to left or right, for two thousand years. It is this faithfulness in development which has been lacking. It is the theologians who have been to blame, but some of them were also bishops, and some of them were also cardinals.

One did not blame the theologians for failure, but the bishops. Theologians do not possess any intrinsic authority in the Church, no matter how great their scholarship or how big they may rate themselves. It is for bishops to rule theologians, and to discipline theologians, not to fear them from human cowardice or intellectual snobbery. It is not to the wise and prudent that God has revealed the wisdom that measures His own divine being, but to "the little ones", and Jesus exulted in the Holy Spirit when he proclaimed the fact. But the Church has, temporarily only, forgotten that mystery (Lk. 10:21).

It has been a very great error to proceed upon a path of 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 without an equally clear recognition that this gospel of Divinity implies a divine, an infallible magisterium of the spoken word. We have tried to ignore and to soften the authority of the living word of teaching, and in so doing have weakened and confused the very Divinity of Christ himself. What is the purpose of the Eternal Word through whom all things were framed becoming flesh, if He is not to bring into the world and to perpetuate in the world the corresponding *certain word* of his apostles in pope, bishops and council? We funk it, and deservedly we have lost our way. We have done most terrible damage, and been found unworthy of the call of the Holy Spirit which was to revival indeed, to resurgence and to a new and rising tide of Christ in the affairs of men.

We had no right, and we have no right, to refuse to propose this principle of new life in God which is Divinity living in its magisterium, a divine authority in daily faith and daily morals, before the faces of our separated brethren. This principle, through which uniquely the full truth of Jesus Christ subsists in the Catholic Church, is the organic divinity in teaching and in defining which is the continuation through time of the divine word enfleshed in Christ. There is no high tide in the affairs of the Christian Faith before other religions except upon the basis of the unique answer of Christ's literal Divinity to the inadequacies and errors necessarily left within every other faith.

We had no right to conceal this from our brethren, and because we have done so, in deed if not in theory, we have brought confusion and ruin into the Church of God, and frustrated the meaning of resurgence also to those nations which have not yet accepted Jesus Christ in any large measure at all. How shall they accept Him unless his word rings upon them with divine truth, power, certainty, and challenge as it did for the Gentiles two thousand years ago? . . . If we are to do this thing, we must present the unique face of Christ as the ultimate fulfilment of the truth in all the religions and the answer to the human confusions in them all. When we give Christ what he asks of us in the Church, we will find that we also can perceive through it a new and deeper synthesis of man's natural and scientific wisdom and of the inner majesty of Christ, through whose being and predestination for us, all being in the universe does hang together and in unity-law expects His Coming.

But of this be certain, the answer to the seekings of men, the gospel which will vindicate the quite unique, and humanly “aweful” claim of the Christian and Catholic Faith, is the gospel that the Eternal Word, which framed all things, was made Flesh for our salvation, and that His word and His way is utter truth and is found and lived as certain. Let us meditate upon what this means, and we will discover again the possibility of divine mission, and of the only meaning of ecumenism which can develop anew, with a powerful proclamation the word of the God strong and divine, a word to men in the scientific rich, and decadent West, and a new word to the nations which have not yet truly heard the Gospel of Christ preached to them humbly and reverently in the majesty of its full and most profound measure.

---

*This is an abridged version of the Editorial in the March/April 1979 issue of Faith magazine.*

## **FROM THE AIMS AND IDEALS OF FAITH MOVEMENT**

Faith Movement offers a new synthesis of faith and reason, explaining the Catholic faith in the evolutionary perspective of modern science.

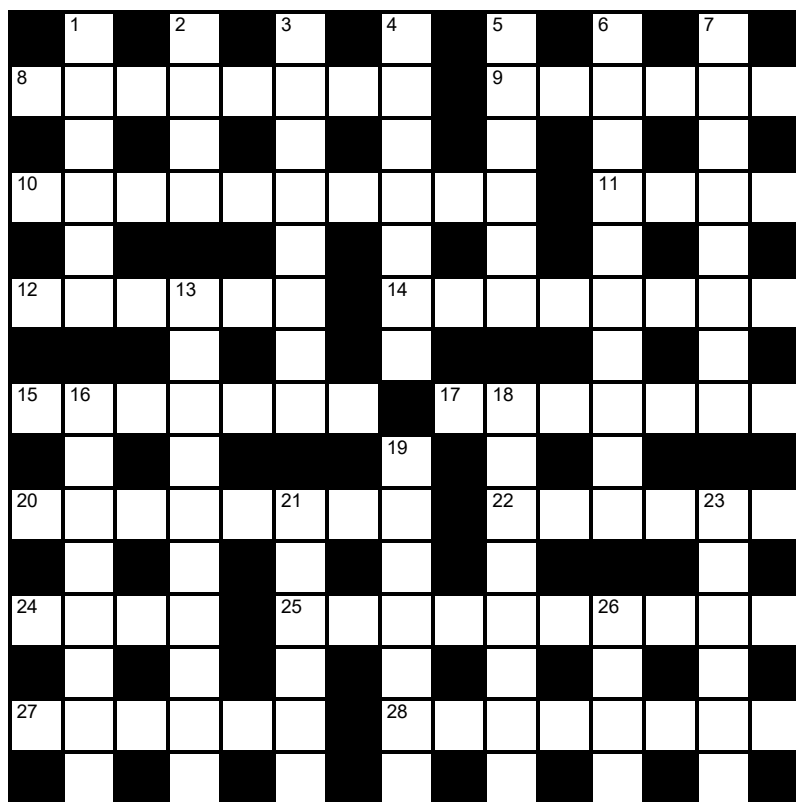
Reflecting on the unity of the cosmos, we can show the transcendent existence of God and the essential distinction between matter and spirit. We offer a vision of God as the true Environment of men in whom “we live and move and have our being” (Acts 17:28) and of his unfolding purpose in the relationship 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 1:10-14), 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.

## CROSSWORD 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 copy of Pope Emeritus Benedict's *Last Testament*, will go to the sender of the first correct solution opened from all those recieved by 1st June 2017. Entries may be this original page or a photocopy and should be sent to:  
FAITH CROSSWORD 4,  
45 East St Helen Street,  
Abingdon OXON OX14 5EE. PLEASE INCLUDE YOUR FULL NAME AND POSTAL ADDRESS.

### Across

8. Great stone lion destroyed by heartless mouth (8)
9. Digger causes confused owl to swallow rat's head (6)
10. **Part of a church below ground (10)**
11. Good boy! Happy? (4)
12. Act of union (6)
14. Grouse, say, with mistress losing her head: it's all finished (4,4)
15. Concerning animosity, give us a break (7)
17. **The rock of the Church (2,5)**
20. **Heresy that Jesus only appeared to have a physical body (8)**
22. Northern crowns made to pay (6)
24. Miserly half of Rome has a name (4)
25. Peels back, drunk for good night (5,5)
27. **Across and 23 Down Moral theory associated with Alasdair MacIntyre (6, 6)**
28. Get transport fast – a hard case (8)

### Down

1. Person networked to get hold of poem (6)
2. **A theological virtue (4)**
3. Tactful and distinct for the listener (8)
4. Depression engulfs hospital from beginning to end (7)
5. Immediately turn over rugs harbouring it (6)
6. **Where St Turibius came from (10)**
7. **Mark wrote of the ..... demoniac (8)**
13. Saturate one minute before insect starts to eat (10)
16. So Crete crumbled with Ionic capital inside – mysterious (8)
18. Mistake partner included: get stuck in (4,4)
19. One politician apiece to make formal charge (7)
21. Almost all paper hankies can cause problems (6)
23. **See 27 Across**
26. Primates without church are little devils (4)

The winner of the March/April crossword was SGB of Minehead, Somerset



# ETHICAL SEX

SEXUAL CHOICES AND THEIR NATURE AND MEANING

BY *Anthony McCarthy*

Is sex important? How concerned should we be about our sexual choices and their effects? Is sexual desire best understood in terms of pleasure, love, interpersonal union and/or procreation?

In an era of radical redefinition of marriage and rapidly changing views about the nature of sex, *Ethical Sex* seeks to bring some philosophical clarity to our thinking.

*"McCarthy's book on sex and marriage is full of fascinating, creative and powerful arguments. It interacts with a broad base of philosophical, literary and theological reflection, from Aquinas and Shakespeare to a rich and diverse set of contemporary philosophers. All who want to have an informed view on traditional sexual ethics need to look at this work."*

Professor Alexander Pruss, Baylor University

*"This splendidly and engagingly written book deserves wide attention and careful reading. It defends in an intelligent way...a number of important and, I believe, very true theses about human sexuality and sexual ethics."*

Professor Josef Seifert

International Academy of Philosophy - Institute of Philosophy Edith Stein

ISBN 9780929891170 • RRP: €20.00/£17.00 (EXCLUDING P&P)

*Available from Amazon.co.uk*

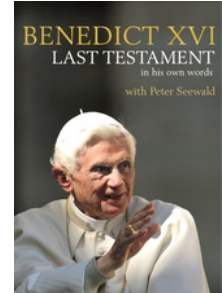
*For more information, please contact: SERTORDERS@GMAIL.COM*



# Why did Pope Benedict resign?

*Last Testament – In his Own Words*

by Benedict XVI with Peter Seewald, translated by Jacob Phillips, Bloomsbury, 260 pp, £9.99, US\$24.00.



*Reviewed by George Weigel*

In a recent interview, German journalist Peter Seewald explained that *Last Testament* – a book composed of interviews he conducted with Pope Benedict XVI toward the end of his pontificate and immediately afterward – was published in part to correct misimpressions of “one of most misunderstood personalities of our time”. Given the vicious caricature of Joseph Ratzinger as *Der Panzerkardinal*, a ruthless enforcer of Catholic doctrine, the intention is a noble one. Readers of *Last Testament* may wonder, however, what in this fourth of Seewald’s book-length interviews with the man who became Benedict XVI is going to change the views of a world media locked into its own certainties and “narratives”, much less the views of Ratzinger’s longtime Catholic critics.

For while there are bits and pieces of new information here, the essential truths about the man – his deep (and deeply Bavarian) faith, his extraordinary intelligence, his human decency – were

already on display in Seewald’s three previous interview-collaborations with Ratzinger. And much as I wish it were not the case, I don’t see much in *Last Testament* that is going to convince those whose “progressive Catholic” program depends in part on the *Panzerkardinal* cartoon, and what that cartoon means for their version of post-Vatican II Catholic history, that they were gravely mistaken and owe Joseph Ratzinger an apology.

### Unprecedented abdication

Many will find *Last Testament* interesting for its primary author’s reflections on his unprecedented abdication. But here, too, there is little that is actually new, although there is detail that confirms what shrewder observers of Vatican life pieced together after the events of early 2013: that Benedict XVI’s poorly-planned 2012 visit to Mexico and Cuba convinced him that he could no longer travel; that he believed the Pope must be present at World Youth Day 2013 in Brazil, a

conviction that became the *terminus ad quem* driving the timing of the abdication and what immediately preceded it; and that, contrary to speculations that have become more lurid over time, Benedict's concern about his increasingly frailty, which fuelled his concern that he would be increasingly unable to give the Church what she deserved from a pope, was the sole motive behind his decision to renounce the Office of Peter – not Vatileaks, not concerns about financial and other corruptions inside the Leonine Wall, not blackmail.

### Unanswered questions

Having known Joseph Ratzinger for almost thirty years, I have always been prepared to take him at his word on this, as I think any fair-minded observer who knows the pope emeritus for the honest man he is would have to do. Still, the account of Benedict XVI's final years in office in *Last Testament* leaves numerous questions unanswered.

Must the pope be at World Youth Day in person? Might Benedict not have sent some of the more compelling personalities in the College of Cardinals to represent him live in Rio de Janeiro, participating himself by video-link from Rome? Was such a scenario ever considered? And if it wasn't, what does that say in confirmation of Ratzinger's own view – expressed before the conclave that elected him pope in 2005 – that he was not a man whose strong suit was governance?

As for the somewhat chaotic condition in the Vatican in the latter years of the pontificate – not to mention the poor preparation for the 2012 pilgrimage to Mexico and Cuba, which seems to have had an impact far beyond the Caribbean – why did Pope Benedict not find himself a more competent “prime minister” than Cardinal Tarcisio Bertone, whose record as Secretary of State the pope emeritus continues to defend in *Last Testament*: a defence that may be admirable as personal loyalty, but is inexplicable otherwise?

Does Benedict XVI have any regrets about his decision to live in a very private way as pope, absent from the wide range of contacts that kept John Paul II more informed about the world and the Church than was possible by depending solely on information from the Curia and the Vatican diplomatic service?

### A short pontificate

When he knew at the outset that his would be a short pontificate – as he candidly admits in *Last Testament* – why did he not think this was the optimum moment to reform the structure of the Roman Curia, whose dysfunction he knew very well after twenty-some years of working in, with, and against it? In other words, why did he consciously decide not to clean house, and perhaps appoint people with real governing skills to redesign the structure, so that his successor could start a fresh with a better chance at getting the Vatican

machinery to work more effectively in service to the New Evangelization? It is true, certainly, that the preservation of the faith in its full integrity is the chief function of the Office of Peter; it is also true that it was precisely for that purpose that those who promoted Ratzinger's candidacy in Conclave 2005 did so. But that still leaves unresolved the question of why Pope Benedict did not seize the opportunity presented by a short pontificate to effect real Curial reform.

Who was involved in, and what was the thinking behind, the decision to compound the historically unprecedented nature of his abdication with the equally unprecedented – indeed, unimagined – title of “Pope Emeritus”, and the distinctive, quasi-papal vesture Benedict adopted in his retirement? Was any consideration given to other possible arrangements (e.g, his reverting to being the archbishop-emeritus of Munich and Freising, perhaps re-enrolled by his successor in the College of Cardinals)? If there was, what was the theological and prudential reasoning that led him to adopt the style and self-presentation he did?

## Post-Benedict turbulence

In the long run of Church history, what will be remembered about the pontificate of Benedict XVI is its luminous magisterium and powerful homiletics. (Does anyone seriously doubt that Benedict was the greatest papal preacher since Gregory the Great?) And what will be remembered about Joseph Ratzinger, thinker and author, is a body of work that bent the course of Catholic theology in a more richly biblical and patristic direction. So the questions about Ratzinger's capacity for governance will recede into the background, and perhaps even be forgotten, in time. What will remain is what is far more important over the long haul: his brilliant restatement of classic Christian faith for late modernity and early post-modernity.

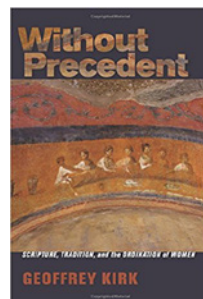
But given the post-Benedict turbulence in the Church, which begins to resemble the chaos of the post-conciliar 1970s that Ratzinger rightly deplored (and did much to repair), it would have been useful to get some clearer answers from *Last Testament* about the months that led up to the papal transition of 2013 – and the reasons why things had come to such a state of affairs before Benedict XVI took the decision to step down.

---

*George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, DC, where he holds the William E. Simon Chair in Catholic Studies. His two-volume biography of Pope St John Paul II, Witness to Hope and The End and the Beginning, has been translated into over a dozen languages.*

# Clarity on women and the priesthood

*Without Precedent: Scripture, Tradition and the Ordination of Women*, by Geoffrey Kirk, Wipf and Stock, 162pp, £16.00.



*Reviewed by Christina Read*

“I suppose we just did not see it coming.” No, not another example of post-Brexit hand-wringing, but the reflection of the great 20th-century Anglican theologian Eric Mascall on the decision of the General Synod of the Church of England to admit women to ordination to the priesthood. Noting the lack of scholarly theological contribution to the debate at the time, in this book Geoffrey Kirk comprehensively examines arguments proposed in favour of ordaining women and, in the words of Graham Leonard, finds “not yet a good one”. Well written and thorough, scholarly but accessible and engaging, on each point the investigation uncovers no precedent for the admission of women to the priesthood.

## Feminist roots

Kirk begins by arguing that the roots of the feminist position lie in Enlightenment thinking incompatible with Christianity. This consistent point of reference puts him in agreement with the post-Christian feminist Daphne Hampson

who, after years of campaigning for women’s ordination, also concluded it was impossible to be a feminist and a Christian (although with rather different outcomes: Kirk affirming Christianity, Hampson leaving the Church).

Kirk then examines efforts to argue in favour of the ordination of women from Scripture and Tradition, exposing the sparseness of the proposed evidence and uncovering remarkable deficiencies in historical scholarship.

## Jesus and women

Although hesitant about the wisdom of asking the question ‘What did Jesus really think about women?’, in a chapter of that name, Kirk demonstrates the historical absurdity of asking whether Jesus was a feminist. Then, in the context of varying Christological perspectives in contemporary Scripture scholarship, he considers, one by one, Jesus’ encounters with women (although oddly Mary, the Mother of Jesus, is omitted from the list).

Of course, a difficulty with this approach is that the issue of sex is not important in some of these encounters.

In others it does have some relevance (e.g. the woman with a haemorrhage, the woman caught in adultery, the woman at the well). However, in contrast with some Church documents (pp. 17–18) and with traditionalists and many feminists (p. 31), Kirk argues that there is nothing distinctive about Jesus' attitudes to women compared with those of his contemporaries (Kirk questioning the historicity of John 4:5-42, which describes Jesus' encounter with the Samaritan woman at the well).

Where does this lead? Is the question 'What did Jesus think about women?' really central to whether or not women can be ordained priests? The last page of this chapter brings us to an extraordinary question and answer: "Was Jesus a misogynist?... apart from the occasional harsh word to or about his mother, there is surely too little evidence in Jesus' case to convict" (p. 47).

## The apostles and St Paul

What about the sex of the twelve apostles? Kirk maintains they are necessarily male (and Jewish) because they are "a proleptic [anticipatory] symbol of the coming kingdom", a divine reconstruction of the twelve tribes of Israel, founded on the twelve sons of Jacob; although he adds this does not preclude "the possibility that Jesus has other ends in mind . . . a church with Peter at its head and the twelve apostles as the foundation stones of its order and authority" (p. 43).

Kirk goes on to show that Paul's

attitude to women is not revolutionary either. Then, in a detailed analysis of a paragraph at the end of the letter to the Romans, he demolishes any hope given to the cause of women's ordination by the brief reference to Junias (or Junia), clearly showing we cannot know with any certainty the sex of this member of the early church, nor his or her place in relation to the apostles.

The chapter "Magdalena Apostola" dismisses some fantastic extrapolations of the role of Mary of Magdala (yet some gesture toward an authentic treatment of this saint, whose feast day the universal church celebrates each year, would be welcome).

"Uncritical enthusiasm" for certain ancient works of art (photos of which are included) supposedly depicting women as priests or bishops are also shown to amount to nothing. Ditto the Pope Joan story.

## Wishful thinking

Kirk shows that looking at the past through Enlightenment-tinted spectacles has resulted in a lot of wishful thinking, some unrigorous scholarship and some plain deceit. At the end of the day, Kirk shows that it was not arguments from Scripture and Tradition that won the day at the General Synod but institutional concern about appearing relevant, so as to reverse decline, and a desire to correct a perceived injustice.

Kirk has done a great service in debunking a whole range of pseudo-scholarly lines of

argument in one slim volume. A number of assumptions commonly accepted among Christians are shown to be of a very different ideological provenance. The clarity with which he demonstrates this would be hard to rival. However, at times an approach that focuses on reiterating what women cannot do comes across as unduly negative (and this perception is heightened when, on occasion, Kirk's witty style takes on a slightly dismissive tone). An indication of the bearing that Mariology, intrinsically related to Christology in the history of Christian theology, has upon the topic would be helpful.

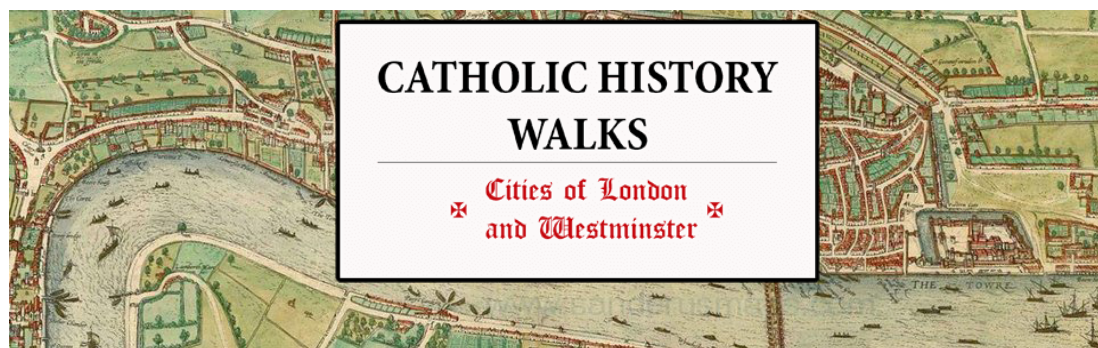
### The sexes and the Incarnation

The insights of Edward Holloway, founder of the Faith Movement, are important as

regards the topic of this book. Only the briefest outline is possible here (see Fr Kevin Douglas' article in FAITH Magazine Sept/Oct 2014 and the Editorial in March/April 2009; also Edward Holloway's: *Holy Order and Sexual Order*, all available free on the FAITH website). Building on the Pauline understanding of the male-female relationship in terms of the Christ-Church relationship, Holloway approaches the essential maleness of the priesthood from a consideration of the role that the two sexes have in the plan of God. Male and female exist for the sake of the Incarnation; they are created in their difference and complementarity with a view to bringing about the conception of God made man and in every aspect they find their meaning and vocation here.

---

*Dr Christina Read studied for her doctorate at King's College, London. She is a member of the FAITH movement and lives with her husband and children in London.*



ALL WELCOME: COME AND EXPLORE LONDON'S CATHOLIC HISTORY

**ANNUAL MARTYRS' WALK Sunday 25th June, 1.30pm.**

Devotional walk from the Churchyard of St Sepulchre-without-Newgate, following the route of Catholic Martyrs to Tyburn. Concludes at 5pm with Benediction and tea.

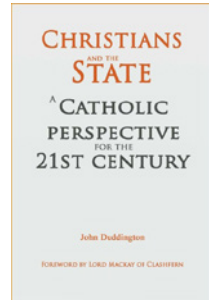
*No charge for this walk; donations welcome.*

**More information: [www.catholichistorywalks.com](http://www.catholichistorywalks.com)**



# How does Christianity fit in the public square?

*Christians and the State: A Catholic Perspective for the 21st Century*, by John Duddington, Gracewing, 225pp, £12.99.



*Reviewed by Nicholas Rimmer*

John Duddington has produced a significant amount of literature in recent years, providing seminal contributions to debates surrounding legal ethics and Christianity. His work typically focuses on the intersection between law, religion and ethics within contemporary society, and as such, his *Christians and the State: A Catholic Perspective for the 21st Century* is a welcome addition to his existing scholarship, broadening the scope of the discussion by framing it in the context of one central question: what is the role of Christianity in contributing to key political and legal debates in the 21st century? In this important work, Duddington takes consideration of a number of key ethical issues that face our contemporary policy and law-makers, including marriage, abortion, euthanasia, reproductive science, and religious conscience and freedoms. He endeavours to assert a core and important role for Christianity in shaping our ethical debates surrounding these issues, and deplores the contemporary perception that religion ought to play no

part in contemporary political debates and discourse.

The core argument of the book seeks to reassert the role of Christianity as making a necessary contribution to the construction of ethics that underpin our society and culture, and by extension, our law-making and justice system. Taking as a starting point the speech of Pope Benedict XVI to the Houses of Parliament in 2010, Duddington echoes the view that Christianity ought not to be sidelined by law and policy-makers. Pope Benedict asserted that “religion, in other words, is not a problem for legislators to solve, but a vital contributor to the national conversation”. Duddington goes further in his discussion by grounding this assertion in conceptions of natural law and theology, and then by exploring the vital light that Christianity can bring to bear on some of these particular cases. In essence, Duddington attempts to liberate Christianity from the perception that religion is widely considered inimical to reason, and therefore cannot operate as part of the rational, secular sphere of law and politics.

## The reasoned pursuit of objective reality

In order to deconstruct this widely-held perception, Duddington employs natural law theory to demonstrate the way in which Christianity should be considered as a contributor in a reasoned, ethical approach. For him, natural law is grounded in reason, and asserts an 'objective reality' that must be discovered by reasoned pursuit. Christianity, according to Duddington, and in particular, the Catholic tradition, can serve to help illuminate the fundamental moral and ethical framework that governs the universal laws of justice. Reason can lead to the discovery of moral universals and norms, and as such, reason and morality should not be separated in our processes of law and decision-making. For Duddington, therefore, the moral order upon which the universe is founded exists as an objective reality, and this morality cannot be culturally relativized or culturally constructed within different human societies. It is from this conceptual and intellectual basis that he is able to make the claim that Christianity should play a central role in law and politics. Christianity's role, in this regard, is to help to shed light on the moral order that governs nature and the world, in order that this moral order may be used to shape policy, law and ethical consensus.

Having established his core argument, and its foundations in natural law theory, Duddington proceeds to

a series of practical discussions of the way in which Christianity can be mobilised in order to shed light on difficult contemporary political issues. He discusses modern conceptions of human dignity, a core refrain in human rights law, and uses this concept to argue that Christian ethics are fundamentally compatible with contemporary human rights theory. Following Aquinas, Duddington argues that certain acts are considered intrinsically evil, as they contravene Christian natural law, which for Duddington, is articulated through a discourse of common good and individual dignity. By framing Christian natural law in this way, and emphasising the universality of certain objective 'goods', Duddington demonstrates that reasoned argument and Christian ethics are compatible, and indeed, when the state passes laws or judgements that appear to be contrary to natural law, Christianity can play an important role by acting as a moral framework to hold the state to account.

## Conscience and moral universals

Duddington also provides discussion of the issue of conscience in contemporary society, citing a number of high-profile cases in which the state has intervened on issues of religious conscience and human rights. He argues that the notion of conscience is too often confused with 'opinion' in our contemporary discourse, and that as a result, new methods of accommodating conscientious objec-

tion need to be developed. Most significantly, Duddington argues against the charge that permitting an increasing role for religion in the legal and political (i.e., public) spheres would necessitate the imposition of one system of belief upon another, by re-emphasising the argument that Christianity does not serve to generate a moral code, but rather provides a vehicle through which it may be discovered. These moral universals may also be discovered through reason, and Duddington, using the example of euthanasia, demonstrates this within the text.

Duddington's work provides an important and timely intervention on the role of Christianity within contemporary political and legal discourses. Duddington expertly justifies his arguments with recourse to natural law theory, and grounds his discussion in a series of specific examples that render his arguments accessible to a broad audience. As such, this work offers an important contribution to present debates surrounding the role of Christianity in the contemporary public sphere.

---

*Nicholas Rimmer is a London-based District Judge, church reader and volunteer with the global charity 'Lawyers Without Borders'.*



**MARYVALE INSTITUTE**  
INTERNATIONAL CATHOLIC COLLEGE



**Maryvale Institute is an international Catholic college providing further and higher education in theology, philosophy, catechetics, evangelisation and ministry. Maryvale also provides support to parishes and other Catholic communities in their programmes of adult formation and education. Uniquely, all Maryvale's courses are distance learning and part-time, so students integrate their study within their daily lives.**

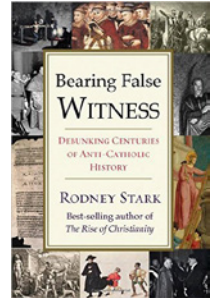
***Parish and Adult Education Courses***  
***Degree Courses***

**enquiries@maryvale.ac.uk      Tel: +44 (0)121 360 8118**  
**Maryvale Institute, Old Oscott Hill, Birmingham B44 9AG UK**

# Fake History

*Bearing False Witness: Debunking Centuries of Anti-Catholic History*,  
by Rodney Stark, Templeton Press, 256pp, £14.99.

*Reviewed by Jane Critten*



“Mummy, I spent this afternoon trying not to listen to the teacher.” “Why was that, Sweetie?” “She said that we’d come to the point in our science topic [evolution] when we had to choose between believing the science and believing in God.”

I wish I’d made that up, but I’m afraid our eldest and I had that conversation five years ago, here in Somerset. I was amazed that anyone could think we believe that fossils are ‘put there by God to test our faith’ and wondered what other nonsense our children might be taught at school. We set about teaching our eldest how her faith is compatible with science and hoped that would be the last time she would encounter such a misrepresentation.

## Non-Catholic credentials

However, if *Bearing False Witness* is anything to go by, there are many more widely-held misconceptions out there, and Rodney Stark has taken it upon himself to set the historical record straight. The very fact that this book exists at all is encouraging, not least of all because of Stark’s own position: “I

am not a Roman Catholic, and I did not write this book in defence of the Church. I wrote it in defence of history” (p.6). Stark is best-selling author of *The Rise of Christianity*, co-director of the Institute for Studies of Religion and professor of the social sciences at Baylor, the world’s largest Baptist University. His lack of Catholic credentials ensures his book is not dismissed as “a work of special pleading” (p.231).

The book is simply structured around the exposition and refutation of ten statements which, in Stark’s experience, are “part of the common culture, widely accepted and frequently repeated” (p.5). Stark invites the reader to “consider whether you believe any of the following statements...” (p.4) which include: claims of anti-semitism; the Church’s suppression of ‘new Christian Gospels’ and of scientists; persecution of pagans; the ‘blood bath’ of the Spanish Inquisition; and the Church’s support of slavery. Even if you do not believe any of these myths from the beginning, *Bearing False Witness* can be a handy tool with which to counter these myths if you hear them from the mouths of others.

## Distinguished historians

Stark draws clear distinctions between myth-peddling historians (or “distinguished bigots,” p.4) and those whom he considers to be trustworthy. These latter are easily recognised by accolades such as “the revered historian...” (p.21); “the distinguished...” (pp.63, 139, 174) or “the prolific...” (p.139). They are further highlighted through short biographies in each chapter. Presumably Stark did this to bolster the authority of those whose views he is advocating, but personally I could do without knowing that, for example, “Gerald Strauss (1922–2006) was distinguished professor of history at the University of Indiana... a fine cellist [who] played in amateur string quartets” (p.215).

I found Stark’s frequent reference to the opinion of so many other historians less convincing than he’d perhaps hoped. I’m much happier to read primary sources as evidence (even though the choice of excerpts lies with the author), as I find this more convincing and usually more entertaining.

## Primary sources

Stark makes brilliant use of primary sources, for example, when pointing out that “a major reason pilgrimages were so common was because the knights of Europe were both very violent and very religious”. He first tells the anecdote of the most notorious pilgrim, Fulk III, Count of Anjou, who accumulated as

penances no less than four pilgrimages to the Holy Land (no spoilers from me, but Stark concludes that maybe that was “far too few” p.104). He then contrasts Fulk III with the Burgundian Stephen I of Neublans, who justified his decision to travel thus: “Considering how many are my sins and the love, clemency and mercy of Our Lord Jesus Christ, because when he was rich he became poor for our sake, I have determined to repay him in some measure for everything he has given me freely, although I am unworthy. And so I have decided to go to Jerusalem, where God was seen as man and spoke with men and to adore the place where his feet trod” (p.104-5). These examples bring the characters – and by extension, their history – to life.

In contrast, later in the same chapter, Stark tells us that “even at the time they took place, Muslim chroniclers paid very little attention to the Crusades, regarding them as invasions by a primitive, unlearned, impoverished and un-Muslim people” (p.113). I would have loved to read a quotation from those Muslim chroniclers! I might then have been able to argue this point with someone, saying “Ah, but did you know that at the time of the Crusades, the Muslim chroniclers wrote...” but alas, all I can do is say, “Rodney Stark wrote that Edward Peters wrote that...”

## Myths debunked

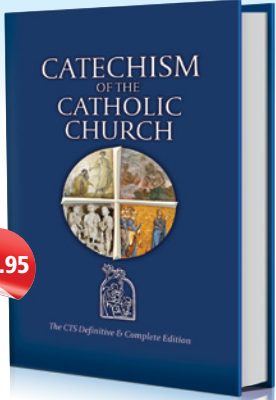
On the whole, *Bearing False Witness* is a valuable read if you, or someone you

know, has been lumbered with an anti-Catholic perspective of history. Each myth is successfully and convincingly debunked. As I drew to the end of the book, I found myself musing that if Templeton Press could produce a sister volume that deals with debunking

present-day myths about the Catholic Church (false perceptions of the Church as homophobic or misogynistic, for example), the two volumes could together help ensure that accurate history will be taught to our children in the future.

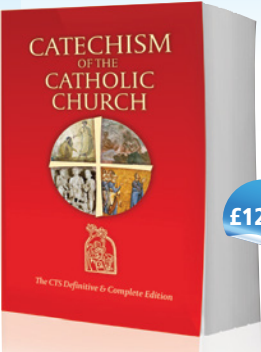
*Jane Critten has a MA in Mediaeval History from the University of St Andrews. She lives in Somerset with her husband and five children.*

# Got Questions?



**Hardback Edition**  
Code: D0916

**£24.95**



**Softback Edition**  
Code: D0917


**£12.95**

## Get the Answers in the Catechism of the Catholic Church

The **NEW** CTS Definitive & Complete Edition

- Can Catholics believe in evolution?
- Do Catholics have to obey the Pope?
- Do Catholics worship Mary?
- Why can't women be priests?
- Does everyone go to heaven?
- Why do Catholics pray to saints?
- Why do bad things happen to good people?
- Does the devil exist?
- Who wrote the bible?
- Is IVF OK?

Preview our great new format and order now at:



[www.ctsbooks.org/catechism](http://www.ctsbooks.org/catechism)

Call: 0207 640 0042 | Email: [orders@ctsbooks.org](mailto:orders@ctsbooks.org)

NEW



# 2017 FAITH Movement Summer Session

Monday 31 July to Friday 4 August

**Set in the beautiful grounds of Woldingham School, Surrey, the Faith Summer Session is five days of talks on the faith for 16-35 year olds which take place along with daily Mass, opportunities for discussion and social time. The Summer Session gives young Catholics a chance to ask questions about their faith and meet other young Catholics in an informal and prayerful atmosphere.**

For more information contact:  
FAITH Summer Session 2017

9 Herma Street, Cadder, Glasgow G23 5AP

T: 00 44 141 945 0393 Email: [conferences@faith.org.uk](mailto:conferences@faith.org.uk) [www.faith.org.uk](http://www.faith.org.uk)

# faith

## Change of Address

*Please print clearly*

Name: (Mr, Mrs, Miss, Rev., etc. including initial) .....

Old Address: .....

.....

Postcode/Zipcode: ..... Telephone: ..... Diocese: .....

New Address: .....

.....

Postcode/Zipcode: ..... Telephone: ..... Diocese: .....

Amendments to Personal Details: .....

.....

**Please return this form to:** Faith magazine, Sr. Andrea Fraile, 104 Albert Road, Glasgow G42 8DR

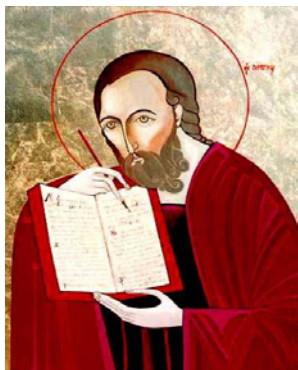
## School of the Annunciation

Centre for the New Evangelisation



### Online Diploma in the New Evangelisation

Discover 'a joy ever new, a joy which is shared' Pope Francis



By kind permission of Michael D. O'Brien

@OfAnnunciation  
 School of the Annunciation

### Accessible formation programme in the New Evangelisation

Learn essential knowledge, understanding, and skills

Two year part-time online programme

Dedicated personal academic tutors

**Residentials at our beautiful campus at Buckfast Abbey, Devon**

Single en-suite accommodation, restaurant, Wi-Fi access

Grow in insight and creativity that only comes from obedience to God's revelation safeguarded and taught by the Church's Magisterium

**For further details:**

See website: [www.schooloftheannunciation.com](http://www.schooloftheannunciation.com)  
or email: [enquiries@schooloftheannunciation.com](mailto:enquiries@schooloftheannunciation.com)  
or phone: 01364 645660

# faith

## New Subscriptions

*New subscriptions only – We send out separate renewal notices*

Please enter a one year subscription for me to Faith magazine.

### Subscription rates (six issues)

UK and Northern Ireland £25/year

Europe (inc. Eire) £29/€37/year

Surface Mail overseas £28/\$56/€36/year

Air Mail overseas £33/\$66/€42/year

Student rate £17/\$34/€22/year

### SEND NO MONEY NOW!

We will be happy to invoice you when you receive your first copy of Faith Magazine.

Please fill in the details on this form and send it to the address below.

Faith magazine is issued bi-monthly. Please tick the month you would like your subscription to start.

☐ January

☐ March

☐ May

☐ July

☐ September

☐ November

Name: (Mr, Mrs, Miss, Rev., etc. including initial).....

Address:.....

Postcode/Zipcode: .....Telephone:.....Diocese: .....

**Please return this form to:** Faith magazine, Sr. Andrea Fraile, 104 Albert Road, Glasgow G42 8DR