

faith

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OF FAITH AND REASON

September and October 2011
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Knowing and Loving God: Is it Possible?

Editorial

The New (corrected) ICEL Translation

Timothy Finigan

Contraception and the Imperfection of Natural Family Planning

Dylan James

Christianity and Science: Confronting Challenges to Faith and Reason in the History of Philosophy and Theology

Joseph R. Laracy

Also

John Foley on the Vaughan School crisis

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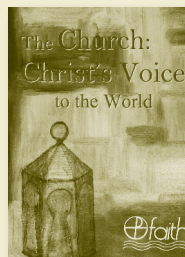
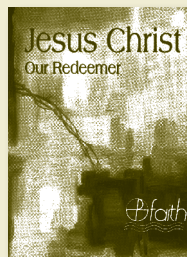
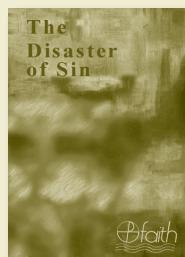
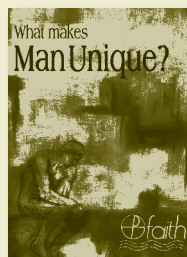
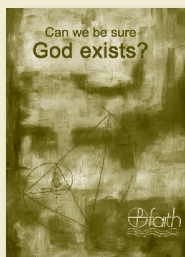
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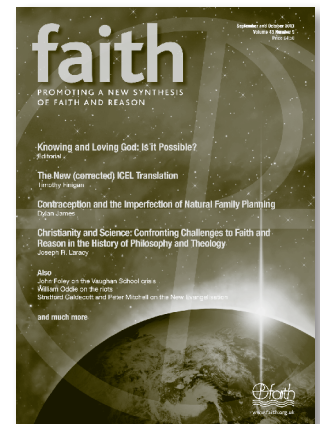
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faith

September and October 2011
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This writer distinctly remembers back in the '90s being told by a good and respected professor that he would be worried if the theology of *Faith* movement grew in influence in the Church, but not nearly so worried concerning its philosophy. He had, one thought at the time, unwittingly enunciated the heart of the crisis in the Church, namely, not the lack of influence of our humble apostolate, but the lack of harmony of faith and reason at all ecclesial levels.

The heart of *Faith's* apostolate is to promote a development of such harmony through showing the harmony of the identity of the Word made Flesh with the pattern of the creation. In this issue, among other things, we make the link with the contemporary crisis of culture in and out of the Church.

Our **editorial** attempts to sketch anew the harmony between natural knowledge and that supernatural knowledge which is our end and final blessedness. It also depicts how that harmony is intellectually undermined today, undermining the Christian use of language about God, which dynamic is clearly at the root of the recent impoverishment of liturgical language which **Fr Tim Finigan** overviews in his piece.

Fr Dylan James powerfully presents Edward Holloway's Christocentric attempt to challenge the “sex is for loving” philosophy which is so clearly at the heart of the incoherence of much Catholic catechesis in this area, and of the modern breakdown of the family. **William Oddie** convincingly draws out some of the social effects of this breakdown. The relegation in our Catholic schools of formation in faithfulness and other *duties* beneath “equal rights” and exam results is one of the most heart-breaking drivers of this process. **John Foley's** description of one unseemly skirmish over one of our many schools seems to indicate that this relegation, for the most part, is set to continue.

One of the more subtle forms, yet for all that resilient and influential, of the Catholic disjunction concerning faith and reason is present in otherwise fecund thinkers. See the diffidence concerning the ability of *modern* knowledge of nature to be convincing evidence for God referred to in our **review** of Paul Haffner's quality book and our **Cutting Edge** column, as well its presence on our **Letters'** page. Again our **editorial** argues that a developed natural philosophy and theology, which are open to mutual synthesis and to real contact with the transcendent, as envisaged for instance by Vatican One in *Dei Filius*, can help to free our intellectual vision from the smothering effects of a too Platonic conception of the absolute and infinite.

As we argue there, and in effect throughout this issue, the resultant “theology of nescience scandalises and shakes the faith of many in the Church.” Surely, with or without our little movement and magazine, we can do much better than that.

With the arrival of the new translation of the Roman Missal there is, as one would expect, much talk about the kind of language we use to express our relationship with God. This is a cause for hope and we welcome the liturgical reforms. Embedded in the debate about what register of language and what kind of words we might use in the Mass is a more fundamental, and vital, question: how valid is it to use any kind of human language to talk to, and about, God? And behind this question stands another, still more fundamental, question: can we human beings know God at all?

Many Catholics today are, perhaps in most cases unwittingly, victims of a crisis in confidence as to whether God can in any meaningful sense be known. Not infrequently one encounters a deep-rooted scepticism in this regard. Notwithstanding the welcome rise of new communities emphasising the personal relationship with Our Lord Jesus through his Church, many modern theologians still lay great emphasis on the total otherness of God and our corresponding utter nescience, or ignorance, of God. Often God is presented as such a vague, abstract reality – in many cases no more than a hypothesis – that the notion that such a God could be truly known and loved, let alone be our personal fulfilment, is risible. If we cannot know God, then it is understandable that good people who yearn for a sustaining relationship with Him turn in desperation to weird, and frankly kooky, forms of spirituality in order to fill the void left, so they imagine, by God's unattainability. We note with great sadness that numerous Catholic retreat houses that should be havens of peace, places where people can find time and space to reflect and be guided authentically towards God, continue to offer new-age spiritualities, such as the Enneagram personality categorisation, that have been condemned by the Church as harmful to an authentic relationship with God.

Against this trend we would assert that God is not some abstract entity towards whom we fire off prayers in the vague hope that they might land somewhere near him. God is our fulfilment and He offers to us the possibility of entering into a personal communion with Him. God, trendy theology and bizarre new-age musings aside, wishes us to know Him in wisdom and possess Him in love. It is the deepest purpose of our lives to engage in this endeavour.

What has brought us to our present impasse? First, we should not underestimate how much sin and our moral failings, both collective and individual, have alienated us from God. St. Augustine referred to this earthly life, marked as it now is by sin, as a *regio dissimilitudinis*, a region, or state, of dissimilarity or remoteness from God, and the more we allow our hearts and minds to be claimed by this dissimilarity the less capable we become of contemplating God. Moreover, our own sins alienate us from God. It is hardly surprising then that a society sunk in vice and cynicism, like our own, is less than conducive to the contemplation of our God, before whom the angels fall down in adoration.

The effects of Original Sin apply to all, so we should not imagine that our particular cultural malaise stops at the door of the Church and is only to be found “out there”. Many within the

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Editorial

Church lost their way in the turmoil that followed the Second Vatican Council. It might even be supposed that some of those who were meant to guide us failed to do so because they had lost their own prayer life and personal communion with God. As Fr Edward Holloway wrote in this space in 1989: "If you spend your life in a position of constant and deliberate dissent from the solemn doctrine of the Church, and if in private conversation you teach the young to dissent and to sneer at the person of the vicar of Christ, you are certainly not going to know God in wisdom and possess him in love: you are going simply to be an empty old husk." Sadly the forces of dissent would still seem to be widespread in the Church. They encourage the belief that the true God cannot be known personally.

A Problem of Ideas

But the more proximate cause of nescience in Catholic culture relates to an aspect of that culture's intellectual milieu.

In the years after the Council Transcendental Thomism became the ascendant theology in the Church. In many respects this was a valiant attempt to address many of the issues that modernity had thrown up, but despite its strengths it also presented problems. Broadly speaking, Transcendental Thomists would argue that all our experiences have two dimensions: the categorical and the transcendental. The categorical is the objective and finite, that which we can conceptualise. The transcendental concerns our experience of the infinite and that which escapes human concepts. God is the ultimate transcendental reality. In this system, pushed to its logical conclusion, it becomes impossible to say or know anything about God because God is a transcendental reality and therefore beyond words or concepts. The reality of God is thus ultimately emptied of any content and so one finds God described as the infinite horizon against which individual finite realities are distinguished. Or God is described as "naked being" against which particular beings are distinguished.

The problem with this is that it leaves us with nothing to love or build our lives upon. The infinite horizon of being is hardly likely to inspire a martyr to lay down his life. In what possible sense is "naked being" a personal God?

While Transcendental Thomism dominated the curriculum in continental theology faculties, back in Britain analytical philosophy held sway. The basic point, that God escapes our concepts, remained the same, but here the emphasis was laid upon the incapacity of human words to express the reality of God. Wittgenstein's famous dictum "whereof one cannot speak, thereof one must be silent" seemed to apply with a particular aptness to the reality of God. Through an almost mathematical use of the concept of infinity this dissimilarity between finite and infinite was perceived to smother any positive affirmation.

If we can say nothing meaningful about God, then every statement we make is equally absurd. Yet this is not the case. We know that there are certain statements we can make about God that are less inadequate than others. Anyone who wishes to call himself a Christian must hold that the statements "God

is good" or "God is our Father" are more adequate to the reality of God than is the statement "God is made of Tupperware." And if we can discern between more or less meaningful statements about God, it follows that we do have some knowledge of what God is like. And this is just at the natural level, without consideration of the indwelling of the Holy Spirit.

It would certainly be wrong to claim that we human beings know God if by that we meant that we have an *exhaustive* knowledge of God. For as Scripture tells us, "my thoughts are not your thoughts, my ways are not your ways – it is Yahweh who speaks" (Isa 55:8). Or as St. Augustine wrote concerning definitive knowledge, "*si comprehendis non est Deus*": if you have understood it, it is not God. However, even though our knowledge of God is not exhaustive we do have a real natural knowledge of God.

Traditionally our capacity to speak of, or apply our concepts to, God has found its foundation in the medieval concept of *analogia entis*, or analogy of being. Analogy is simply a way of holding similarity and difference together. It means that no word or concept is applied univocally to Creator and created reality; that is, as if it had precisely the same meaning in both cases. Nor is any term applied equivocally to both Creator and created reality; that is, as if there were no similarity at all in the two applications of the term. Any term that is applied to both God and created reality is used analogically.

The analogy of being is the articulation of the teaching of the Fourth Lateran Council: "For between creator and creature there can be noted no similarity so great that a greater dissimilarity cannot be seen between them." This means that when a term is used of both God and creature encompassed within that usage there is both likeness within a greater dissimilarity.

The analogy of being has particular applications in the discipline of natural theology; however, it is also the condition of possibility for any discourse whatsoever about God. If one takes into account the whole of the New Testament one finds abundant statements pointing towards the ineffability of God and our relationship with Him. We read: "Beloved, we are God's children now; what we shall be has not yet been revealed." (1Jn 3:2). Or we hear of St. Paul "caught up to Paradise" where he heard "things that cannot be expressed in words, things that no human being has a right even to mention" (2Cor 12:4). But at the same time Jesus himself is constantly using created realities to describe our relationship with God. We find on his lips phrases such as "to what shall I compare the Kingdom of God..." (Lk13:20). And so from the pages of the New Testament there emerges this pattern of similarity within the transcendent dissimilarity of God, who is *semper maior*, always greater than what we know of Him.

The Root of the Analogy of Being

The analogy of being is not the invention of theologians. It is rather a recognition of the fundamental structure of reality. The analogy of being is based upon the fact that there are degrees of being. As Aquinas acknowledged this truth is written into

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continued

physical being. The deeper understanding of the physical realm offered by modern science has confirmed this insight and, as Holloway argued, deepened it. In this issue's Cutting Edge column we offer some extracts from the introduction to a philosopher-physicist's paper at the 2009 Vatican-sponsored conference on the philosophy of evolution which clearly lays the foundation for such development.

At the beginning of his paper William Stoeger SJ of the Vatican Observatory and Arizona University argues:

"All novelty and emergence is really due to the constitutive relationships at lower levels which enable and effect the emergence of novel systems and organisms at higher levels. Along with the importance of these relationships are several other key features: the nested hierarchies of organisation at hundreds – if not thousands – of different levels on this planet ... the same laws of physics and chemistry function throughout the universe, and everything is related to everything else ... as any system or organism is always a part of some larger system, organism or ecology, it in turn fulfils a certain function, or set of functions – which is often interpreted as having a certain 'purpose' within that larger system. And natural selection itself supplies the preference for the organisms which are more fit and functionally adapted relative to a given environment."

Science has clearly shown the link between the being of something and its functional relationship with its environment. This functionality becomes more sophisticated the "higher up" the hierarchy of physical complexity and organisation, and thus very being, that the structure of something is. Such relationships of parts integrate higher unities, ultimately making up the existential unity of the whole cosmos. In our May 2011 Cutting Edge column and our November 2005 editorial we applied this insight to low-level, or subatomic, physics, using De Broglie's interpretation of quantum mechanics. Because intelligible relationships and individuality seem to become less clear at this level, we should talk of things having even "less" being.

In our vision the specific, meaningful relationships by which things exist find their source of existence, as well as their intelligibility, in the creative Mind of God. It is because He knows the cosmos as this specific unity of unities that it exists with all its interconnected specificities. Human beings, who are the unification of physical matter and spiritual mind in one personality, are at the top of this cosmic pyramid in which we, uniquely, and primarily in our spiritual souls, are made in the image and likeness of God.

Words About God

If we already observe that cosmic reality itself embraces different degrees of being, there is no problem in holding that the way God exists, as the ultimate spiritual Mind, is simply richer and fuller than the way in which we exist. Thus there is some similarity between God and us: we exist, though not as fully as God. But the similarity of our existence to God's does not prescind from the "infinite" distance between necessary Creator and contingent creature, our existence being but a

pale shadow of His. Hence when we apply a term to God such as "good", we do so in light of the full richness of His existence. When we apply that same term to ourselves we do so meaningfully, but in the knowledge that our goodness has only a flicker of the richness and fullness of God's goodness. The term is used not to mean the same thing, univocally, nor yet to mean something completely different, equivocally. Analogy walks a tightrope between total dissimilarity and total similarity.

Conclusion

In these few pages we have been able to offer only a cursory glance at the analogy of being, a reality that lies at the heart of theology. This editorial is not the forum for a specialised discussion of all the subtleties of the analogy of being. We would, however, note with optimism the renewal of interest in the work of Erich Przywara SJ. Przywara's is not a name that is on the lips even of those who are theologically educated. He was, nonetheless, a great proponent – perhaps the great proponent – of the *analogia entis* and is one of the great forgotten theologians of the 20th century. His major works are being translated into English, and he and his controversy with Karl Barth have been the subject of a recent conference in the United States. We hope that this renewed interest will bear much fruit and that a deeper and more widespread appreciation of his contribution to theology will inspire renewed confidence in our ability to know, and discourse about, God. We hope that this in turn will deepen our love for God and give us confidence to live our Catholic faith joyfully.

We cannot conclude this editorial without a final word on the mystery of God. Although the Church can, under the guidance of the Holy Spirit, formulate true dogmas, the Divine majesty of God is always greater than anything we can say. We must acknowledge that God is simply more than we can grasp and so there is a place for silence before the mystery of God. The saints and mystics all bear witness to this truth. Moreover apophatic theology, based on the supposition that God can be known to us only in terms of what He is not, is an integral part of the Church's heritage. And yet even mystics, such as Teresa of Avila, used metaphor liberally to describe their growth into the very life of God by Grace.

Our purpose in writing this editorial is to highlight an alternative to the path taken by those who use this necessary silence as a pretext to undermine and question the dogmas of our faith and the related experience of the personal love of God. Such theology of nescience scandalises and shakes the faith of many in the Church, subverting the renewal of devotion fostered in new communities and movements. We cannot know God exhaustively: our concepts are not the measure of God. But we can talk meaningfully about God using analogy and metaphor, and we can know and love God. And God invites us to do this "with all [our] heart, with all [our] soul and with all [our] might."

The New (corrected) ICEL Translation

by Timothy Finigan

Fr Timothy Finigan, Parish Priest of Blackfen, sketches the slow process, following Christopher Monckton's 1979 exposé in this magazine, of correcting the 1970s mistranslation of the text of the liturgy. He also touches upon the opportunities offered by the translation for healing some of the deep ecclesial wounds of recent decades. Fr Finigan has a popular blog, *The Hermeneutic of Continuity*.

People have grown old and died waiting for an accurate English translation of the Missal of Pope Paul VI. Most Catholics under 40 years of age have never been able to participate at Mass said according to a faithful rendering of the official Latin text. This injustice to the People of God is now being rectified, and not before time.

The *imprimatur* for the first full ICEL Missal in England was given by Cardinal Heenan in October 1974. The introduction of the whole Missal was not necessarily immediate. In England and Wales, the former, and much better translation of the National Liturgical Commission (NLC), known colloquially as the “Wheeler Missal” after Bishop Wheeler who played a significant part in producing it, remained legitimate as an alternative. In the September-October 1975 issue of *Faith Magazine*, Fr Holloway wrote: “To my mind, it is a blessing that our Bishops have not yet allowed ICEL complete and total dominion, although for how long can NLC hold out?” In fact, it did gradually fall into general disuse, although some priests carefully retained copies of the Wheeler Missal. In recent years, they have become as gold dust for younger clergy. (It is still legitimate, I suppose, until the first Sunday of Advent, though I wonder whether anyone has even remembered to mandate its suppression.)

Early Criticisms of the Old ICEL

Though the NLC Propers could be used, the Ordinary of the Mass had to be ICEL. Criticisms of ICEL in the early days therefore often focussed on the texts of the Creed or the Eucharistic Prayers. Even so, this was in the days long before the first web browser was invented, and the reaction was slower than we are accustomed to now. People did complain about the translation, focussing on its banality and lack of a sense of the sacred. Latin Mass (even in the new rite) had become a rarity by the mid 1970s and so it required an effort to get hold of a Latin Missal to compare the texts. As more and more interested Catholics did so, there was a sense of outrage at what was missing, changed or simply invented. In 1979, Christopher Monckton, then Editor of the *Universe*, focussed the complaints of many of us in his widely influential paper for the Association of English Worship, published in this magazine (Dec 1979) as “Caught in the Act. A Conspiracy of Errors.” (He compiled a list of over 400 such errors.)

The main point of his article was that the ICEL translation (of the Ordinary of the Mass) was not only banal, nor even simply erroneous; Monckton demonstrated that it was marred by systematic omissions, and systematic doctrinal

defects. The words *sanctus* and *beatus* had been passed over in almost every place where they occur in the text. As he observed, “there was only one point at which the translators must have found it all but impossible to omit the word “Sanctus” and that is in the SANCTUS itself.” They could hardly have expected the priest and people to say: “— — — — —” My own favourite example of desacralising is the translation of the text in the Roman Canon “*accipiens et hunc praeclarum calicem in sanctas et venerabiles manus suas*” which is properly translated in the new ICEL as “he took this precious chalice in his holy and venerable hands.” The old ICEL has “he took the cup.”

Monckton also drew attention to the theologically grave problem of the text’s playing-down of sacrificial language, eliminating the distinction between the offering made by the priest and that made by the people, and losing the notion of Christ as victim. The most glaring example is the phrase “*sanctum sacrificium, immaculatam hostiam*” in the Roman Canon, which is simply omitted.

Ever since Monckton’s article and others like it in the late seventies, it has been an open secret that the translation was bad, and needed to be replaced. Even at that time, with the text not six years old, the Chairman of ICEL indicated that it was to be subject to a careful and painstaking re-evaluation; it took eighteen years for a new text to be presented to the Holy See. By 1998, however, many things had changed: Pope John Paul’s papacy had matured, and the Congregation for Divine Worship, after a series of other good prefects, was now run by Cardinal Estevez. In his letter to ICEL, the Cardinal gave 114 examples of specific flaws in the proposed text, saying that the list “cannot be considered in any way exhaustive.” He specifically noted “It appears, indeed, consciously or unconsciously to promote a view of sacramental and ecclesiological theology that contrasts with the intentions of the Holy See.” Among the many defects, he noted the dropping of the words *sanctus* and *beatus*: the “careful and painstaking” eighteen year re-evaluation did not seem to have achieved very much.

Before offering his cordial good wishes in Christ the Lord, Cardinal Estevez wrote:

“... this Congregation considers it may be helpful to recommend that there be a complete change of translators on this project and that a new, independent and definitive English version be made afresh from the Latin texts.”

The New (corrected) ICEL Translation continued

Not long afterwards, in 2001, the instruction *Liturgiam Authenticam* was issued, insisting that

“the original text, insofar as possible, must be translated integrally and in the most exact manner, without omissions or additions in terms of their content, and without paraphrases or glosses. Any adaptation to the characteristics or the nature of the various vernacular languages is to be sober and discreet.”

The following year, ICEL was reconstituted with due acknowledgement of the competence of the Congregation for Divine Worship, and the process of translation began for a third time. The growing use of the internet, especially in social networking, meant that through the debates of the US Bishops' Conference (commendably held in public session) the general Catholic public became increasingly aware of just what thinking was behind what was coming to be known by consensus as the “lame-duck translation”, an expression popularised by Fr Zuhlsdorf who has spent many years analysing “What does the prayer really say?” both in his column for *The Wanderer* and on his popular blog. When Bishop Trautman of Erie complained about unfamiliar words being used, bloggers jokingly vied with each other to include the words “ineffable”, “wrought” and “gibbet” into ordinary posts. The opposition to the more sacral language was characterised as objecting to “them fancy words.”

A Great Relief for Priests and People

Now, after several decades, we finally have an accurate translation of the Roman Missal to use for the celebration of Mass. During the lead-up to its introduction, some of the liberal Catholic press has been acting in a way reminiscent of the “phony war” of 1939. They have not been issuing gas masks and practising air raid drills, but from the hysteria of some articles, you would think that extra first-aiders should be trained. I am not exaggerating here. *The Tablet* actually posted an article on its website in which the author suggested that asking children to say in *The Confiteor* “through my fault, through my fault, through my own most grievous fault” while beating their breasts, was a form of psychological child abuse. Wisely (perhaps realising that this foolish comment trivialised real child abuse) *The Tablet* took the article down.

Most ordinary Catholics who are still actually going to Mass will not be troubled by the changes to the text, except for stumbling a bit for the first few weeks and accidentally falling into the old ICEL from time to time. The priest can do a lot to help in the reception of this change. If he is obviously enthusiastic and positive, the people will be encouraged in their faith, and can benefit from the catechesis that he gives in his ordinary preaching, looking at topics like sacrifice, grace, humility, and the sacredness of the Liturgy, to give a few examples of doctrines that show out much more clearly in the new texts.

For the minority who take an active interest in the Liturgy, read Catholic articles and follow news within the Church, I suspect that the people who are delighted by the new ICEL will far outnumber those who are opposed to it. For priests who are faithful to the Church, and have been aware of the errors and deficiencies of the old ICEL, it will be a relief and a joy to be able to use a worthy text for the celebration of Mass in English. For the 27 years of my priestly life, I have been using a lame-duck text that dumbs down the theology of the Mass and prevents me from giving to God the reverence due to Him in the words of the prayers prescribed by the Church. I rejoice that the students I have taught, who are being ordained this year will begin their priestly ministry with a worthy text.

Unfortunately, there has been little progress on the question of copyright to the text, which belongs to the local Bishops' Conferences. The cards which have been produced by the major publishers have various problems because of conditions imposed by the National Liturgical Committee. They imply or state that the offertory prayers must be said out loud, that the sign of peace is compulsory, and that Holy Communion must be received standing. They are also unwieldy because of ICEL's insistence that the texts must be printed according to “sense lines.” (This constraint also make the Missal itself waste acres of white space.) Last year, when the “phony war” ponderously urged elaborate preparation for priests to be able to use the new texts, I pointed out at one clergy meeting that I had done the preparation many years ago by taking English O-Level. The stubborn insistence on “sense lines” is surely a form of that “infantilisation” which was fostered by the collaborative ministry enthusiasts but is so decried nowadays.

Paradoxically, since *Summorum Pontificum*, it is easier to obtain high quality pdfs of the texts and music for the extraordinary form of the Mass and the Divine Office than for the ordinary form in English. There will undoubtedly be an underground movement to share electronic versions of the text so that booklets and leaflets can be produced and distributed on the internet free of charge. (There is already a text of the newly-translated Missal available on Wikispooks.) It would make sense for ICEL and the English speaking Bishops' Conferences (or any one of them) or the Holy See itself to put an official version of the text out into the wild under a licence that allowed non-commercial copying with the caveat that the text itself should not be modified (it is in fact much easier to verify the integrity of an electronic text.) Hunting people down for copyright violations is a waste of time that could be better spent supporting the work done by enthusiastic Catholics free of charge for the love of God.

In a way, the liberals are right to fear the new (corrected) ICEL text. They do not want any change in the *status quo* because it will inevitably provide an opportunity to make other changes, most notably to the music that is used for

“The words *sanctus* and *beatus* had been passed over in almost every place where they occur in the text.”

the Mass. If parishes begin to recover the idea of a sung Mass, rather than a Mass at which things are sung, that will be a great improvement to the celebration of the Liturgy. Once bumped out of the groove in which we have been stuck for decades, it will be easier for parish priests to take up some of the reforms which have been encouraged gently by Pope Benedict, to be frightened no longer by traditional vestments and vessels for Mass, by the possibility of at least some celebrations of Mass being *ad orientem*, or by gently moving away from anti-liturgical informality.

During the decades in which we have been lumbered with the lame-duck translation, much has changed in the Church: some of the changes have ironically been a matter of people continuing to do the same thing. Those who as youngsters were attracted by the folk choir and have remained in it, can sometimes now look like the ageing rockers who play at teatime in seaside pavilions in the summer. They may still harbour the pious hope that young people will be attracted by matey liturgy and jolly tunes. The sad reality is that in most parishes there are hardly any young people left after the Confirmation course has finished. The ones who do remain will stay because either through a miracle or the providence of God they have received some formation in the faith: they want the truth and they want to worship God. Some school chaplains or diocesan youth centres have tried hard to move towards better and more catechetical music for worship but the danger remains that this is of transient appeal and can become quickly outdated and a source of amusement unlike the perennial sacred music of the Church which was actually mandated by Vatican II.

The debate over whether liturgy or catechesis is most important for saving the faith of the young has taken a new turn in the recent revival of the Liturgical movement. The Liturgy has been rediscovered as itself a source for theology, and therefore also for catechesis. This certainly does not mean that the Liturgy is primarily a school assembly: making it such is one of the problems that we have to overcome. Rather, the priest in his preaching, and the catechist in sacramental preparation can use the texts of the Liturgy to illustrate the faith. This will be much easier with the new (corrected) translation which succeeds in preserving the dogmatic content of the prayers. Shortly after the time of the publication of the lame-duck translation, *Faith* movement produced a pamphlet called “The Liturgy: a catechism of Catholic doctrine.” This showed that even in what was a bad translation, the basic doctrines of the faith could be found in the text. Now everyone is talking about the opportunity for catechesis that the new text presents.

Important though this is, it must be accompanied by a recovery of the sacred in the Liturgy: especially in the celebration of Sunday Mass, and even more crucially in the celebration of the school Mass. Many active young Catholics have found the numinous in the *usus antiquior* and have

become attached to it, much to the bewilderment of older Catholics who remember the heady days of the seventies with nostalgia. Whatever the process of mutual enrichment between the Extraordinary and Ordinary Forms of Mass (as desired by Pope Benedict) will hold for the future, the present position of young Catholics is that they are going to keep or lose the faith through what they experience in the Mass celebrated at their parish and at their school. The new (corrected) translation offers us a definitive moment of action (the local centre of spirituality would doubtless call it *kairos*.) Archbishop Nichols told the clergy of Westminster on the 9th of June last, that “the Liturgy forms us, not us the Liturgy.” I agree with him and would add that right now, we need to seize the opportunity to change more than simply the translation: clergy of orthodox faith who love the Church must take the risk of insisting that they will submit themselves to the Liturgy, eradicate informality, correct abuses and (if not literally then at least symbolically) turn towards the Lord. Whether in English or in Latin, we are in fact going up to the altar of God. And He is the one who gives joy to our youth.

Contraception and the Imperfection of Natural Family Planning *by Fr Dylan James*

In a piece originally given at the 2011 Faith Theological symposium Fr Dylan James offers a powerful summary and contemporary contextualisation of a theme of Edward Holloway's book *Catholicism: A New Synthesis* (Faith-Keyway Trust, 1970). Whilst we think this vision is complementary to Blessed John Paul's Theology of the Body it offers important correctives to some popular presentations of the latter vision. Fr James lectures in Moral Theology at Womersley seminary, Guildford, and is Parish Priest in Shaftesbury, Dorset.

This article will summarise Fr Edward Holloway's arguments against contraception while also arguing that Natural Family Planning is a good but not "perfect" use of the marriage act. To make the latter claim is to run counter to the approach of much popular and well-intentioned Catholic thought, thought that has tended to so exalt the goodness of sex that it has often seemed to imply that marriage is for sex rather than sex being for family. Such an outlook is not only unrealistic in the face of real marriage experience, it is also, Holloway argues, misguided theologically. This article will situate his theology of sex not only in the plan of creation and the Incarnation but, significantly, on the distinction between how the sexual urge operates now and how it would have operated before the Fall.

Sex in the Plan of Creation

Holloway, in keeping with the Scotist vision of the Incarnation promoted by this magazine, argues not simply that the coming of Christ was part of the plan of creation but that the division of the sexes was planned as the *means* by which the Incarnation would be possible: "God did not fashion sex "for loving" but that the Incarnation might be the gift of creation from the potential of its own resources for the enfleshing of God". To explain Holloway's point, it can be noted that asexual reproduction, such as in an amoeba, does not require the cooperation of two individuals. Thus, if humans reproduced asexually rather than sexually then the "enfleshing" of God in a human nature would involve him being subject to a human's decision, rather than him being the initiator seeking the cooperation of the Virgin. The creation of humans as beings who reproduced sexually resulted in a "natural vehicle" for God to become human "without subjection of the Divine Person to the creative law which makes a human person".¹

The Primary Purpose of Sex and Marriage: Procreation

Holloway's rooting of the purpose of sex in the Incarnation is a unique argument in favour of the conclusion articulated by the tradition and by many contemporary orthodox Catholic scholars, namely, that the "primary reason for the existence of sex in human nature in the intention of God is for children". Similarly, marriage "is not primarily... a state of romantic love [but is] for the making of men". Marriage is an "office" of love, and sex is "a function in [this] office of love", though "sex is not for loving, sex is for children in a state of loving". In Holloway's analysis, sex "expresses

and perfects" (*Gaudium et spes* n.49) marital love in the sense that it is ordered to procreation and it is *through* such an ordering that marital love is deepened: having a child together expresses² a pre-existing love in such a way that it also bonds the lovers more closely together.

Not "Making Love"

The above statement that "sex is not for loving" is so far removed from current popular thought that it needs some explanation. Before the mid-20th Century the term "making love" referred to courtship in general. Now, however, the term "making love" has come to be associated exclusively with sexual intercourse. The implication of identifying these two realities is that it suggests that sex *in itself* is the cause of love being "made" or deepened between a couple, and this is something that Holloway directly takes issue with. Of course, it does not take much reflection to realise that sex does not automatically "make" love between two people: in the extreme example of rape, the bodily action of sexual intercourse does not cause love between the two people involved. Holloway's argumentation, however, is more technical: He argues that love is spiritual and is "made" "through the spiritual soul" "not through the body as [the] principle of eliciting",³ and the body is not apt to be the cause of spiritual union per se. To further illustrate his point Holloway notes that angels (as spiritual but non-bodily beings) "know love and joy, but not sex" and similarly "God loves... but in God there is no sexuality". To repeat, sex is a function in an office of love, namely marriage, but in itself sex "is not a function of human love".

Love and the Body

But surely, it might be objected, aren't love and the body connected? "Is there then any specific concomitant of human love in the body, which is admitted to be characteristic of human love at any time and in all circumstances? There is. It is the tranquil warmth of possession in joy, an experience which is a reality in both the body and the soul... this is not specifically sexual". Holloway is thus arguing that sexual union can be an example of this but it is not the *only* example of it. There are many things that a husband and wife do together that can "make" love between them but in each case, as previously noted concerning sex, though the body is involved it is not "the principle of eliciting" love. For example, if a couple wash the dishes together in the kitchen

“the sexual urge, was administered, judged, and directed, by the spiritual soul.”

this is something that they do with their bodies, it is something that can “make” love between them, but it can only do so because the principle that is eliciting the love is spiritual not bodily. The “spiritual soul draws the body with it in a common consent of matter and spirit”⁴ and thus love is “made”. This said, lest Holloway might seem to be reacting excessively to the popular equation of sex and “making” love, Holloway’s use of the term “concomitant” indicates that he does truly see sex and “making” love as belonging together. His point is that sex per se has a primary ordering to something other than love, namely, procreation (in a state of love).

Sex Before the Fall

If the primary purpose of sex is for children rather than for making love, how would this have been experienced before the Fall, before concupiscence? Holloway considers this point quite directly and says that before the Fall, a couple would have had sexual intercourse as “an act of religion [by its reference to God] as well as an act of love [by its desire to share in God’s creative work]”. There would be certain consequences that come with the act of procreation, namely, a deeper union between the couple: “spiritual and sacramental love, joy of possession, and the fulfilment of human, complementary vocation in one flesh, all taken up to God”,⁵ as well as a natural organic pleasure such as accompanies the proper functioning of other human acts (like eating and drinking). Pleasure and deeper union are thus secondary ends that are part of the marriage act, though part of the act in such a way that they are intrinsically subordinated to the primary end that is their cause.

The Sexual Urge

Holloway develops his thought further by considering the sexual urge, an urge that is manifestly over-developed in Fallen humans. In considering the plan of creation he makes a comparison with animals: In animals the sexual impulse is attuned to times and seasons, in due proportion, attuned through the controlling interplay of body, animal brain, and its environment. “The animal appears to be less sexually conscious, certainly less sexually addicted, than the mass of mankind”. Holloway argues that before the Fall the sexual urge in humans would have likewise looked with obedience “to its wise times and seasons”. All bodily faculties, including the sexual urge, were “administered”, judged, and directed, by the spiritual soul.⁶ The spiritual soul controlled and directed so as to give “unity” to what was “related”, i.e. the various faculties. As a consequence, the sexual urge only existed for procreation in those “wise times and seasons” when procreation was appropriate. The human sexual urge as it is experienced post-Fall is very different: Sexual desire is overdeveloped. The secondary end of pleasure is sought even when the primary end of procreation is not.

Seeking Secondary Ends

Given that the sexual urge is overdeveloped and that the secondary ends of sexual intercourse are sought aside from the primary end, where does this leave the morality of the act? Holloway follows the traditional notion of the “remedy for concupiscence”, saying that it is permitted to seek sex “for the tempering of disordered natural desire”,⁷ “*in remedium concupiscentiae*”, as long as this is done in such a way as not to thwart the primary end of the act. i.e. one can seek the secondary ends of the act while not seeking the primary end as long as the primary end is not directly opposed.

Good but Imperfect

At this stage it is possible to articulate what was referred to at the beginning of this article, namely, the notion that natural family planning is not a “perfect” use of the marriage act. Natural family planning does exactly what was described at the end of the last paragraph, namely, seeks the ends of union and pleasure while not directly opposing the end of procreation. Holloway notes that such a use of the act does not use sex in its complete or “perfect” form and he thus calls it an “imperfection”.⁸ In an ideal world, before the Fall, the act would only be sought in its completeness, in its perfection. Even now, Holloway argues, growth in holiness and the “sedating” of sexual concupiscence can lead a couple to be able only to seek the sexual act when they are seeking it in its full meaning. This, however, is a matter of perfection. One can be good without being perfect. A comparison (that Holloway does not make) might be made with the traditional Evangelical Counsels of poverty, chastity and obedience. The “state of perfection” consist of living these three Counsels *absolutely* in the consecrated life (as a monk or nun), an imperfect but Godly state involves the living of the Counsels in spirit in *some* limited fashion, while it is sinful to live in such a way as to fail to observe poverty, chastity, or obedience in *any* form. Analogously, it might be said that perfection in sexual intercourse involves seeking the full meaning of the act, i.e. seeking procreation, a godly but imperfect use of the act involves seeking a secondary end without the primary end (or in its conscious absence), while it is sinful directly to oppose the primary end of procreation.

The above outlined distinctions are not intended merely as a technical exercise but as an attempt better to understand and foster the proper use of the marriage act. If a couple think they are engaged in the fullness of marriage when they are in fact only imperfectly using the act then they are failing to fully understand what they should be aiming for. The understanding that has been outlined above should help indicate a rationale for why the Church teaches that a couple should only aim to space out the births of their children when there are “serious motives” (*Humanae Vitae* n.16) or “just reasons” (*Catechism* n.2368) for doing so. While there

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continued

are many grounds for seeking to delay (or even indefinitely put off) having another child the “norm” is to use the marital act in its complete or “perfect” manner.

“Open” to Procreation?

To focus the matter more clearly, what should a couple be seeking when they are seeking sexual intercourse? Should they be “open” to having a child? Not necessarily – the answer depends on how the word “open” is being used. There is a lot of confusion surrounding this issue and much of it can be traced to a misleading translation of a key passage of the encyclical of Paul VI. *Humanae Vitae* n. 11 is frequently quoted as saying, “each and every marriage act must remain open to the transmission of life”. Janet Smith notes, however, that there is a difference between the official Latin text and the original Italian draft.⁹ The original draft used the Italian word “*aperto*”, which might seem to imply a *subjective* attitude. If the Church actually meant that a couple needed to have such a subjective attitude then a couple would need to be in some sense desiring a child each and every time they engaged in the marriage act. Mistaken unscholarly understandings of this have sometimes been articulated as the suggestion that natural family planning is only permissible because “it doesn’t work” or it’s not entirely reliable, i.e. using such unreliable means implies that you must be subjectively “open” to the possibility of a child being conceived. Holloway is one of many who point out that future scientific advances may make the use of natural family planning, i.e. recourse to the infertile period, entirely reliable, but the act would not then become immoral.¹⁰ Of course, practitioners of the Billings method frequently cite statistics to indicate that their NFP methods are already as “reliable” as the Pill – but Holloway’s point is that the morality of the method is determined by something other than its reliability (or not). The proper meaning of the Church’s teaching on this point becomes clearer when one sees the official Latin text, which rather than “open” says, “*per se destinatus*”, which refers to the *objective* status of the act *per se*. Translated into English the phrase would be, “in itself ordered”, “retain its natural potential”, or “without any impairment of its natural capacity”. i.e. the couple do not need to be desiring a child or subjectively “open” to one. The “openness” is something inherent in the act itself, in what it remains ordered to.

Per Se Destinatus

As has been noted, the sexual act is ordered towards procreation. This is something built into the nature of the act and built into the nature of the sexual organs. Janet Smith makes the comparison with an eye that has been blinded: such an eye is still ordered to sight even though it cannot fully function. Using an eye in a partially functioning manner is not the same as blinding yourself and causing the inability to see. Similarly, the sexual act remains *per se destinatus* even when the act is known to be infertile. When a couple

have recourse to the infertile period in natural family planning they either engage in no sex, or, they engage in sex that has not been tampered with in such a way as to alter its *per se destinatus*. As Elizabeth Anscombe argues, *not having sex when you are fertile does not change the nature of the act you engage in when you are infertile*.¹¹ This said, Holloway’s argument adds the further clarification that even though such use of NFP is good, it is nonetheless imperfect. The decision to use the marital act when you know it to be infertile is a decision to use the act in its incomplete i.e. imperfect state.

“it is not the opposing of bodily organs that is *per se* immoral but the opposing of the meaning of human acts that is immoral”

Evolution and the Purpose of the Organs

Holloway’s argument not only refers to the plan of creation but also refers to what we can infer from evolution, namely, that the sexual organs have an inherent purpose.¹² The process of evolution means that animal’s bodies and organs have purposes that accord with their particular environment, any body part that does not serve the animal’s existence in that environment is counter to the animal’s welfare and so evolution results in organs having purposes (whether by Darwinian selection or some other means). Thus nature, through the processes of evolution and the proper functioning of creatures in their respective environments, manifests the purposes inherent in creatures and their organs and “declares the intention of God embodied in the properties of the organs and organisms”.¹³ This said, in animals lower than humans it is morally permissible to thwart the purposes of bodily organs, so that the Church fully permits the sterilisation of animals (if it doesn’t cause unreasonable cruelty to them or damage to the material environment). In contrast, the body and its acts have a wholly new moral significance when we are considering *human acts*; it is not the opposing of bodily organs that is *per se* immoral but the opposing of the meaning of human acts that is immoral. This said, the crucial point at this stage of the argument is to recognise the connection between the purposes of the bodily organs and the meanings of the related human acts.

In humans, organs have purposes, as they do in animals, though in us the spiritual soul controls and directs so as to give “unity” to what is “related”. The spiritual soul not only gives “unity” but brings a moral significance to the purposes of the acts that relate to the bodily organs. Recognising the purposes of the bodily organs enables us to discern something more, namely, the meaning of the human acts that relate to these organs. To directly oppose the inbuilt meaning of a human act is to oppose not merely the bodily

organ but the whole person who possesses that organ. In the case of sex, the sexual organs have an inbuilt procreative purpose, and as *Humanae Vitae* n.12 teaches, the sexual act has the two inherent meanings of procreation and union. To use the sexual act in such a way that one of its two inbuilt meanings is directly opposed is a mis-use, a use that is wrong because opposing these purposes is wrong, both because it opposes the well-being of the human person and because it opposes the Creator's plan. Contraception interferes “with the natural functioning and natural relationships of meaning of that organ relative to the processes of the body as a whole, for reasons extrinsic to the meaning and function of the organ” whereas using natural family planning does “nothing to obstruct the primary potential of [the] sexual act”.¹⁴

Holloway's Definition of Contraception

The manner in which Holloway defines the sin of contraception can usefully focus the preceding comments. First, he says that contraception is an act that “obstructs” the primary end of the act; “directly frustrating the procreative possibilities of the act is not ever lawful”. In saying this he is articulating a version of the standard “perverted faculty” argument that argues that the body, its organs, and its related acts have certain inherent purposes that cannot be directly opposed. Secondly, and more originally, he returns to the question of the primary and secondary ends of the act. In this context he defines the sin of contraception as to “subordinate the primary purpose potential of the sexual function and organs to secondary purposes of the sexual act, this subordination understood of a physical ordering of nature”; “the primary end intrinsic to the physical nature of the act [may not be] subordinated to other purposes”.¹⁵

Summary

As has been noted, Holloway argues that a proper appreciation of how sex should be used needs to bear in mind the fact that our present experience of it is coloured by concupiscence. As a consequence of an over-developed sexual urge we seek sex apart from its primary purpose of procreation. To seek sex in direct opposition to procreation is to engage in the sin of contraception. To use natural family planning to seek the secondary ends of the act while not thwarting the primary end is a good but imperfect use of the act. Whereas, to seek procreation is to use the act in its perfection. Fully to understand the nature of love and married life we need to understand the perfect, i.e. full, use of the act. Marriage catechesis that over-emphasises the capacity of sexual intercourse to foster love and mutual self-giving is likely to disappoint as well as actually distracting from the more complete picture.

Notes

¹Edward Holloway, *Catholicism. A New Synthesis* (Wallington, Surrey: Faith Keyway, 1976), p.427; Ibid.

²C.f. “Confusion Over The Meanings of Marriage” [Editorial] *Faith* (March/April 2006), pp.2-5; Holloway, p.421; Ibid; p.396; p.400; p.422; p.430.

³Ibid, p.400.

⁴Ibid, p.400 c.f. p.422; p.400.

⁵Ibid, p.424; p.425; c.f. p.428.

⁶Ibid, p.397; p.398; c.f. p.426.

⁷Ibid, p.431.

⁸Ibid, pp.445-6.

⁹Janet Smith, *Humanae Vitae. A Generation Later* (Washington DC: CUA Press,1991), p.78.

¹⁰Holloway, p.434.

¹¹Smith p.80; Cited in Ibid, pp.122-3.

¹²Smith likewise notes that evolution implies that organs have functions and an inherent teleology (Ibid, p.75).

¹³Holloway, p.420.

¹⁴Ibid, pp.420; 436; p.398; p.435.

¹⁵Ibid, p.435; p.430; p.436; p.432.

Christianity and Science: Confronting Challenges to Faith and Reason in the History of Philosophy and Theology

by Joseph R. Laracy

Joseph Laracy offers a succinct and very helpful overview of the development of post-Reformation philosophy, which through modernism and post-modernism affirms presuppositions which, *a priori*, make the harmony of science and religion impossible.

In the process he brings out well how the concepts of “formal and final causes ... are making a serious return” through some modern philosophy of biology. He also shows how the scholastic tradition needs to distinguish such “normal” observation, from which we can get “perennial” metaphysical principles, from that science which intrinsically involves instrumental observation and precise mathematics. Our previous editorial and Synthesis column questioned this distinction, and its concomitant “protection” of the “perennial philosophy” from the implications of the applicability of mathematics to nature.

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Introduction

The estrangement between science and religion in the 21st century seems to be a well accepted fact both in the ivory towers of secular academia and the conversations of many committed Christians. In fact, most people believe that they are presented with two contradictory systems from which they must choose. Blessed John Henry Cardinal Newman encountered this phenomenon during his ministry and expressed his discomfort with the status quo of the 19th century:

It will not satisfy me, what satisfies so many, to have two independent systems, intellectual and religious, going at once side by side, by a sort of division of labour, and only accidentally brought together. It will not satisfy me, if religion is here, and science there, and young men converse with science all day, and lodge religion in the evening. It is not touching the evil, to which these remarks have been directed, if you men eat and drink and sleep in one place, and think in another: I want the same roof to contain both the intellectual and the moral discipline. Devotion is not a sort of finish given to the sciences; nor is science a sort of feather in the cap, if I may express myself, an ornament and setoff to devotion. I want the intellectual layman to be religious, and the devout ecclesiastic to be intellectual. – (Cardinal Newman’s sermon “Intellect, the Instrument of Religious Training” preached in the University Church, Dublin. Feast of St. Monica – Sunday after Ascension, 1856.)¹

To understand the causes of this perceived conflict between science and religion it is necessary to look at the history of philosophy and theology with regard to the fracture between faith and reason and the subsequent destruction of both in modern and postmodern thought.

Historical Perspectives

In particular, one must examine the historical development of these concepts since the Reformation and the

Enlightenment. In the early 16th century, the then Rev. Martin Luther, OESA,² developed the theological concept of justification *sola fide*.³ This doctrine was later given pride of place in the Lutheran ecclesial communities for Luther himself said that it was the “*articulus stantis et cadentis ecclesiae*” (article by which the Church stands or falls).⁴ Besides the devastating error this injected into the theology of justification and sanctification, it also had the effect of breaking the classical Catholic synthesis of *fides et ratio*. Faith took on the dimension of a blind leap, only an act of the will *pro Deo*. The Catholic view of faith, as a way of knowing (God and His holy will), with the assistance of God-given reason, was abrogated.

About one century later, another attack was levied against the Catholic synthesis, this time from a philosopher. The “Father of Modernism,” René Descartes, developed a philosophical movement which can best be described as *sola ratione*. Modernist philosophers, such as Descartes, sought to refute the Scholasticism of the Middle Ages and Renaissance.⁵ During his studies at the College des Jesuites de la Flèche, Descartes became concerned with the fact that Scholastic philosophy was not engaging the exciting and emerging field of modern empirical science. Also, his distrust of the senses led him to investigate questions of illusion and doubt, topics not thoroughly treated by Scholastics. As a result, Descartes began a life-long project which was fundamentally epistemological.

Eventually, he came to reject the four causes of Aristotle, particularly final causes, and his three principles of matter, form, and privation – all foundational elements of Scholastic thought.⁶ Descartes was not the only philosopher/scientist to reject the four causes. Francis Bacon was a leading figure who attempted to eliminate formal and final causes from modern empirical science. Interestingly, both concepts are making a serious return, albeit in a different manner. A rigorous concept of form is developing around the study of emergent properties in nature and man-made systems.

“Just as studying an artist's painting or an architect's building tells us much about the human author, so too does the study of the natural sciences”

Abstractions for complex natural and engineered systems often involve layers. In the case where the abstraction is hierarchical, the level of organisation increases as one moves toward higher layers. Additionally, the step from level n to $n + 1$ yields new properties that are not discernable at level n . This phenomenon is referred to as emergence, or emergent properties. A good example of this behaviour is seen in the shape of an apple which can be explained in terms of the cells of the apple but “apple shape” has no meaning at lower levels of description.⁷ Final causes, i.e. ends or purposes, are also “back on the table” in a certain sense. Contemporary research in genetics and evolutionary biology often implicitly makes use of this concept. It is also utilised in cybernetics and control theory.

Returning to Descartes, the only place where he thought that certainty could be found was in mathematics and the physical sciences and so he began to devote himself to studies in those areas.⁸ Starting down a philosophical road in which his successors would eventually reduce being to consciousness, Descartes assumed a radical, methodical doubt⁹ on the epistemological level and began to reconstruct reality from within his mind. The only fact which he does not doubt is the fact that he is thinking, e.g. the well-known *Cogito ergo sum* (I think therefore I am). This step by Descartes would plant the seed for the idealists who would follow and ground their philosophy within the thinking subject and simply remain in doubt or denial over the existence of objective being which transcends it.¹⁰

The extreme principal of immanence is a denial that being transcends consciousness, a radical departure from *esse* as the act of being, i.e. *actus essendi*. In the words of Étienne Gilson, “‘To be’ is the very act whereby an essence is.”¹¹ In order to *know* a thing, its essence must be comprehended. However, one can only know that which is in act. Therefore, the reality of a being (*ens*), or thing, is constituted by its essence and its existence. Starting with Descartes, the focus and departure point of modern philosophy was the consciousness of the thinking subject, whereas prior to him, the Scholastics had departed from “being,” simply put. The Scholastics took the “beyond-mental”, that is objective, world seriously, as do contemporary empirical scientists, and for the Scholastics, real knowledge comes by way of essence. Since in the Aristotelian-Thomistic understanding there are no uninstantiated essences, then real knowledge presupposes the underlying *esse* of all that is.

Descartes’ work eventually led to the development of two schools: the Rationalist School which included philosophers such as Nicolas Malebranche, Baruch Spinoza, and Gottfried Wilhelm Leibniz, as well as the Empiricist School which included Thomas Hobbes, John Locke, David Hume, George Berkeley, and others. The Rationalist School emphasised the existence of innate ideas, metaphysics, and a distrust of sense experience. Conversely, the Empiricists doubted the existence of innate ideas, preferred epistemology

and political philosophy, and trusted sense experience. This school did not think that certainty was attainable and that epistemology was the only way to analyse ideas since we obtain ideas by induction applied to experience. In the end, both schools ended up with epistemology as “first philosophy” instead of a proper metaphysics.

The 18th century German philosopher, Immanuel Kant, was greatly influenced by Descartes and sought to unify the Rationalist and Empiricist Schools through an integrated approach which used both reason and sense experience. Kant realised that he had to deal with empirical phenomena, and pointed out that it is the spontaneity of our intellect which synthesises and confers conceptual objectivity upon empirical phenomena. Conversely, a traditional Rationalist has as his method intellectual intuition detached from sense knowledge. Kant did not admit innate ideas, only *a priori* categories. Fundamentally, Kant took human subjectivity and elevated it to transcendental subjectivity.¹² The ancient definition of truth articulated by St. Thomas as *adaequatio rei et intellectus* (correspondence of the intellect and the thing) was rejected in favour of a “consistent ordering of the information coming from the senses.”¹³ Additionally, it is important to note that he lived in a period where faith was cast into the background of the epistemological question of “What can one know?” While the classical modernity of Descartes was *sola ratione*, it did retain some space for faith in God. The Kantian Enlightenment was however a modernity without faith which reduced religion to an approach to ethics.

The ground was now laid for the culmination of modernity in Europe – the 19th century German idealist, Georg Wilhelm Friedrich Hegel. Hegelianism was an “absolute” rationalism that left few believing in the traditional conceptions of reason or truth. Following his death, the successors of Hegel and his idealism deliquesced into different groups. One group was a Rightist School of philosophers and theologians with some openness to Christian ideas, e.g. Karl Friedrich Göschel, Hermann Friedrich Wilhelm Hinrichs, and (much later) an argument can be made to include Rudolf Karl Bultmann as well. An Anti-Hegelian “School” also developed which emphasised

- pessimism, e.g. Arthur Schopenhauer,
- faith without reason – “the leap of faith,” e.g. Søren Kierkegaard, and
- nihilism, e.g. Friedrich Wilhelm Nietzsche.

Finally, a Leftist School of philosophers emerged with figures such as Karl Marx and Friedrich Engels.¹⁴

The existentialism of Kierkegaard and the atheism-nihilism of Nietzsche both provided the capstone to the modern project and laid the foundation for postmodernism which in some sense is a reaction to the incoherence of Enlightenment rationalism. With the modernist position

Christianity and Science: Confronting Challenges to Faith and Reason in the History of Philosophy and Theology continued

that being does not transcend consciousness (being is posited by consciousness), any subjective foundation which is achieved can be the object of a further more radical subjective foundation. In his commentary on G.K. Chesterton's *Orthodoxy*, Woods points out that:

Chesterton rightly discerned that Nietzsche was the ultimate exemplar of the turn to the subject that began with Kant – indeed, that he would be the philosophical father of the postmodern and irrationalist century to come. Though in 1908 Nietzsche had just recently been translated into English, Chesterton saw immediately that he would inaugurate the triumph of will over reason. With remarkable acuity, Chesterton goes to the heart of the matter: “Will, they say, creates. The ultimate authority, they say, is in will, not reason. The supreme point is not why a man demands a thing, but the fact that he does demand it. ... They say choice itself is the divine thing.” Whereas the real was once the rational, it is now the chosen and the felt.¹⁵

While the medieval philosophers gave pride of place to metaphysics, i.e. speculative access to being, and the modernist preferred ethics, i.e. practical access to meaning, the postmodern philosopher believes that aesthetics is most important. By emphasising style, they deny meaning and seek a flight from being or truth. In the encyclical *Fides et Ratio*, our late Holy Father summed up very well the postmodern position in his critique: “...the time of certainties is irrevocably past, and the human being must now learn to live in a horizon of total absence of meaning, where everything is provisional and ephemeral.”¹⁶ By proposing a false opposition of transcendence and immanence as contradictories as opposed to contraries, postmodernism falls into an inevitable nihilism – something obviously contradictory to the essence of Christianity.

One can see in this period of about 500 years the tragic evolution away from the Catholic understanding of faith and reason as complementary ways of knowing. First, faith was reduced to a blind act of the will. Next, faith was demoted in importance because God was not considered to be an object of reason. Finally, reason was abandoned and the ability to know truth was called into question. All that remained was the will of the (atheist) individual. With such a state of affairs, how can science and religion be understood as compatible?

Christianity and Science

Not surprisingly, one of the so-called “master narratives” characteristic of postmodernity, originating with Enlightenment thinkers, is that the significance of religion declines as scientific knowledge advances. This narrative is based on the presumption that the Christian religion is a mythological one. In fact, the situation could not be more to the contrary. Unlike the pagan religions of classical antiquity,

e.g. ancient Egypt and the Far East, Christianity does not seek to explain the physical phenomena of the material world as a dramatic struggle between warring gods and goddesses, i.e. *μυθος* (myth). The created world can be understood through the God-given gift of reason. For He who created it is Reason, i.e. *λογος* (logos), Himself. This insight has great implications. In the words of St. Athanasius:

For if the movement of the universe was irrational, and the world rolled on in random (i.e. indeterminate) fashion, one would be justified in disbelieving what we (i.e. Christians) say. But if the world is founded on reason, wisdom and science, and is filled with orderly beauty, then it must owe its origin and order to none other than the Word of God.¹⁷

The master narrative is also not supported by empirical evidence. According to David Martin, “In terms of cross-cultural comparison, countries at roughly the same level with regard to scientific advance have religious profiles pretty well across the complete range.”¹⁸ Commenting on this phenomenon, Rev. Richard John Neuhaus opined that:

It is also the well-established case that natural scientists and people working at the edge of technological advances tend to be more religious than those in the humanities and social sciences. One problem is that, among academics in what Peter Berger calls the global faculty club, assumptions about secularisation are driven by the intellectual history of ideas, with slight attention being paid to what persists in being the real world.¹⁹

Martin concludes his article stating that

If I were an atheist anxious to disturb the faith of intelligent young friends, I would recommend a course in biblical criticism, or in psychobabble and sociobabble, or, best of all, a vigorous drench in romantic literary *Weltschmerz*. But not, definitely not, a bracing course in astrophysics. They might too easily suppose they were tracing ‘the Mind of the Maker.’²⁰

In *Religion and the Future of America*, particle physicist, Stephen Barr, illustrates that the real problem *vis-à-vis* the relationship between science and religion is not conflict, but estrangement:

If you are saying there is a conflict, you are saying that there are truths asserted by religion and truths asserted by science that are in logical conflict with each other. Now, I can speak only as a Catholic. I ask myself: Are there doctrines of Catholicism – authoritative, binding teachings – which are logically in conflict with well-established scientific facts and theories? I do not know of any, and I have been thinking about such questions for over forty years. I do not think there is a conflict. Now, if you believe in a literal interpretation of Genesis, there is a conflict. If you believe that rain dances cause rain, there is a conflict. Certain religions are in conflict with science, but

“The *incarico* of Catholics today is not so much a harmony between science and religion, but to show the harmony that already exists”

at least Catholicism is not, and neither is Judaism. What there has been is not conflict, but estrangement. That is the problem.²¹

One problem that remains today is establishing a common language which would enable interaction between science and theology. During the Middle Ages, Aristotelianism was a philosophical system shared by scientists and theologians which provided a unified world view. However, in the 21st century, scientists and theologians speak separate languages. Also, the effects of living in a postmodern culture have conditioned many intellectuals into the belief that there is an intrinsic conflict between religious belief and scientific inquiry. The *incarico* of Catholics today perhaps is not so much to create a harmony between science and religion, but to show the harmony that already exists.²²

The history of the Church's involvement in science is in fact quite rich. The scientific pursuits of devout Christians, including clergymen, have been motivated by the belief that in studying the natural world, they would know more deeply the author of Creation. Just as studying an artist's painting or an architect's building tells us much about the human author, so too does the study of the natural sciences lead us to understand the Author.²³ Beginning with the mathematic contributions of Pope Sylvester II in the 10th century, to the experimental method of Bishop Robert Grosseteste and Friar Roger Bacon, OFM in the 12th and 13th centuries, and the mathematical physics of Archbishop Thomas Bradwardine, Bishop Nicholas of Oresme, and Cardinal Nicolas of Cusa, senior churchmen have played a decisive role. Later, the astronomy of the 15th century Canon Nicolaus Copernicus, and the great 16th century Jesuit astronomers made lasting contributions to celestial mechanics.²⁴

As Barr points out, even after the Enlightenment, serious Christians continued to be leading scientists:

Almost every great scientist of the seventeenth century, the century of the Scientific Revolution, was deeply devout, including Tycho Brahe, Kepler, Boyle, and Newton. And that was true even through much of the nineteenth century. The two greatest physicists in the nineteenth century, Faraday and Maxwell, were not only devout but unusually so, even by the standards of their day. It is simply not true that modern science built itself in opposition to religion. I do not understand the idea that miracles make genuine science impossible. That statement has been falsified by history, because almost every one of the great founders of modern science from the seventeenth century until the mid-nineteenth century believed in miracles. Not only did that not make it impossible for them to do science; they created modern science. We have to reclaim the story of science and show that conflict between science and religion is a myth, created largely by *anticlerical and atheistic propaganda*.²⁵

In the modern era, the personages of Abbot Gregor Mendel – botanist who became the “father of genetics,” Father Henri Breuil – paleontologist and geologist who became the “father of pre-history,” and Monsignor Georges Lemaître – mathematical physicist who formulated the Big Bang hypothesis are familiar to students of empirical science.

During recent decades, progress has been made through the work of Blessed John Paul II. Toward the end of his life, Avery Cardinal Dulles pointed out that “during the second half of the nineteenth century, it became common to speak of a war between science and religion. But over the course of the twentieth century, that hostility gradually subsided.”²⁶ As an example, Dulles reminded us that shortly after beginning his Papacy, John Paul II established a commission to review the 1633 condemnation of Galileo Galilei.

Although most people have some vague sense of the so-called “Galileo Affair,” few have inquired into the actual facts. The problem which Galileo encountered largely had to do with a misapplication of Aristotelian thought. Given the tremendous insights offered by the use of Aristotle's *Metaphysics* (which he called first philosophy) for speculative philosophy itself as well as theology, other writings of his were accepted as equally as insightful, including his book, the *Physics*. Unfortunately, certain elements of Aristotelian *Physics* are flawed from the point of view of empirical science, such as the conception of the centre of the Earth as the centre of the universe.

It is important to realise that in 4th Century BC, an educated, determined man could learn the entire corpus of human knowledge. Aristotle was one such man and he was able to develop a unity in the philosophy of science. In his *Physics*, he developed a philosophy of nature (which he called second philosophy) that was a combination of metaphysics as well as empirical science, e.g. his geo-centric model of an eternal universe. With our knowledge of 21st century empirical science, we can dismiss the empirical errors and focus on the metaphysical principles which underlie material beings from a most general perception of reality. These are common to all human beings and sciences in a way equally as valid as in 330 BC. Regrettably, the unity of vision which Aristotle enjoyed in his philosophy of science, despite the errors, has been lost.

The philosophy of nature of Aristotle studies material beings, i.e. bodies, as capable of motion and change. This is a universal characteristic of any body and can be used to build a metaphysics of material beings. Contemporary empirical science takes a different approach and studies phenomena from the point of view of quantity, or more precisely, measure. As a result, the scope of physics today is phenomena which is quantifiable, or measurable, and no longer focuses on material bodies from the point of view of being.²⁷

Christianity and Science: Confronting Challenges to Faith and Reason in the History of Philosophy and Theology

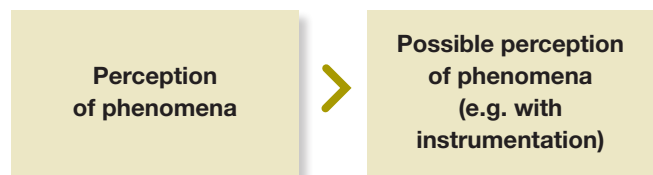
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St. Thomas described the philosophy of nature as the *intelligible essential* knowledge of *ens mobile* (being capable of motion, i.e. change) and modern science as *empirical accidental* knowledge of physical reality. Within the field of modern science, Thomas also distinguishes between the sciences based on mathematical models which are constructed from empirical data, e.g. mathematical physics, and the “empirio-schematic” sciences which are not highly mathematical, e.g. anatomy.²⁸ The characteristic intellectual movements of the philosophy of nature and empirical science are shown graphically below:

Philosophy of Nature



Empirical Science



Given this scope, God is not the proper object of contemporary empirical science, i.e. He cannot be perceived with instrumentation. Nonetheless, that does not mean that empirical scientists should deny realities which are not directly perceivable. There is nothing intrinsic to contemporary empirical science which closes it off from another science which is beyond physics, i.e. metaphysics.²⁹ Additionally, there is great potential for the metaphysically rich, Aristotelian philosophy of nature to be an intellectual bridge for exchanges between the empirical sciences and theology.

Returning to the “Galileo Affair,” the Aristotelian geo-centric model seemed to reinforce the view of those who took a literal, “scientific” interpretation of the creation story provided in Genesis. Sadly, when this approach is applied to the Book of Genesis, the profound theological insights which are communicated through its narratives can be lost, e.g. the stars, animals, plants, etc. in fact all of nature, is part of *creation*, that is, it is created by God, it is not a god (contrary to the pagan understanding of the natural world).

Because of the deeply held belief in the 17th century of both the common man and the intellectual (scientist as well as theologian) on the geo-centric model of the universe, Galileo was asked to present both his view and the prevailing one in his book on the topic. However, when his presentation of the helio-centric solar system was, not surprisingly, given

a much better treatment in the text, certain officials in the *Sacra Congregatio Romanae et Universalis Inquisitionis seu Sancti Officii* were upset and in the ensuing trial Galileo was convicted of the *suspicion* of heresy, probably more for his disobedience to their request for equal treatment of both positions than for the ideas themselves. Sadly, these events provided fodder for the enemies of the Church in subsequent centuries to accuse her of being “dogmatically” opposed to empirical science.

Striving to move forward, in 1983 Blessed John Paul II organised a conference celebrating the 350th anniversary of the publication of Galileo’s *Dialogo Sopra i Due Massimi Sistemi del Mondo* (Dialogue on the Two Principal Systems of the World). Acknowledging God’s providential hand in all things, the late Pope commented that the entire Galileo affair has helped the Church come “to a more mature attitude and a more accurate grasp of the authority proper to her,” enabling her better to distinguish between “essentials of the faith” and the “scientific systems of a given age.”

Just four years later John Paul II sponsored a study week at Castel Gandolfo on the topic of the proper relationship between science and religion. After reflecting on the topics raised during the conference, he sent a very positive letter to the Jesuit Director of the Vatican Observatory. Cardinal Dulles relays to us that in it, he suggested an approach of dialogue and interaction between theology and science so that neither discipline would try to displace or ignore the other. In the course of pursuing this goal, both scientists and theologians would realise more profoundly the competencies and limitation of their respective disciplines. John Paul II was very aware of the history in which religious leaders sought to “control” science and scientists sought to discredit religion. Rather, science should purify religion from “error and superstition” and religion should purify science from “idolatry and false absolutes.” In doing so, the integrity of each discipline is preserved and yet they remain open to the advancement of knowledge in the other.³⁰

Conclusion

Despite the significant intellectual harm inflicted on Christendom by Luther and subsequent modern and postmodern philosophers, the Catholic synthesis of faith and reason has endured to this day. In the late 20th century, through the exercise of the Petrine ministry, Blessed Pope John Paul II proclaimed this truth and asserted the healthy complementarity of science and religion. Now, in the third millennium, the Church must continue to announce that “all truth is God’s truth” and offer a credible apologetic against both fundamentalist Christians and non-Christians who seek to posit a conflict between science and religion. For in fact, the myth that the Church battles against science lies not in Christianity itself, but in the supposed conflict between the Christian religion and science.

“[John Paul II] suggested an approach of dialogue and interaction between theology and science”

Notes

¹Ian Ker, *John Henry Newman: A Biography*, (New York: Oxford University Press, 2009), 443-444.

²Ordo Eremitarum Sancti Augustini.

³To reinforce this doctrine, Luther added the word “*allein*” (alone) into his translation of Romans 3:28 for his 1545 German Bible. However, this word is not found in the actual Greek text: λογίζομεθα γὰρ δικαιούσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου. Interestingly, later Protestant translations did not necessarily retain this addition, such as the 1951 German Schlachter Version. The author would like to thank Peter Van Lieshout for his assistance with this research.

⁴Eberhard Jüngel and John Webster, *In XV Psalmos Graduum by Martin Luther, 1533*, (quoted in) *Justification: The Heart of Christian Faith* (New York: T & T Clark, 2001), 17.

⁵Although some scholars assert that Descartes’ philosophical education was contaminated by the nominalism of Ockham, a common problem in that era. See Richard John’s description at http://faculty.arts.ubc.ca/rjohns/descartes_rationalism.pdf.

⁶Roger Ariew, “Descartes and Scholasticism: The Intellectual Background to Descartes’ Thought,” *The Cambridge Companion to Descartes* ed. John Cottingham, (New York: Cambridge University Press, 1992), 65.

⁷Nancy Leveson, *Engineering a Safer World* (book draft March 26, 2011), 53.

⁸Julián Marías, *History of Philosophy*, (New York: Dover Publications, Inc., 1967), 213

⁹“Descartes prepares himself to think that everything is false, but he finds that there is one thing which cannot be false: his own existence. ‘While I wished to think thus, that everything was false, it necessarily had to be true that I, who was thinking this, was something; and, observing that this truth – I think, therefore I am – was so firm and so sure that all the most extravagant suppositions of the skeptics were incapable of shaking it, I judged that I could accept with a scruple as the first principle of the philosophy I was seeking.” Quote from Julián Marías, *History of Philosophy*, 215.

¹⁰According to the followers of Descartes, “An idea is not merely something which occurs to man; nor is it something which man thinks and which must coincide with reality. It is reality itself, seen.” Quote from Julián Marías, *History of Philosophy*, 218.

¹¹“Esse or ‘to be,’ is something else and much harder to grasp because it lies more deeply hidden in the metaphysical structure of reality. The word ‘being,’ as noun designates some substance; the word ‘to be’ – or esse – is a verb because it designates an act. To understand this is also to reach, beyond the level of essence, the deeper level of existence. For it is quite true to say that all that which is a substance must of necessity have also both an essence [nature] and an existence. In point of fact, such is the natural order followed by our rational knowledge: we first conceive certain

beings, then we define their essences, and last we affirm their existence by means of a judgment. But the metaphysical order of reality is just the reverse of the order of human knowledge: what first comes into it is a certain act of existing, which because it is this particular act of existing, circumscribes at once a certain essence and causes a certain substance to come into being. In this deeper sense, ‘to be’ is the primitive and fundamental act by virtue of which a certain being actually is, or exists (...) ‘to be’ is the very act whereby an essence is.” Étienne Gilson, *God and Philosophy*. 2nd ed. (New Haven: Yale University Press, 2002), 64.

¹²Victor Velarde, “Modern Philosophy” *In Course Notes*, 2008.

¹³Benedict Ashley, “Proposed Dominican Philosophy Guide,” <http://www.domcentral.org/study/ashley/guide/dominicanguid.htm>, Accessed on March 27, 2011.

¹⁴Victor Velarde, “Modern Philosophy” *In Course Notes*, 2008.

¹⁵Ralph C. Woods, “Orthodoxy at a Hundred,” *First Things* (November, 2008), 42.

¹⁶John Paul II, *Fides Et Ratio*, (Vatican: 1998), §91, http://www.vatican.va/edocs/ENG0216/_INDEX.HTM, Accessed October 26, 2008.

¹⁷St. Athanasius, “Discourse against the Pagans” (quoted in) *The Liturgy of the Hours*, Volume 3 (1974), 67.

¹⁸David Martin, “Does the Advance of Science Mean Secularisation?” *Scottish Journal of Theology* Vol. 61, no. 1 (2008): 51.

¹⁹Richard John Neuhaus, “While We’re at It,” *First Things* (December, 2008), 59.

²⁰Martin, “Does the Advance of Science Mean Secularisation?” 63.

²¹Stephen Barr, quoted in “While We’re at It” (Excerpt from *Religion and the American Future* by Aei Press). *First Things* (December, 2008), 64.

²²Ibid.

²³See Romans 1:18-22.

²⁴Joseph Laracy, “Priestly Contributions to Modern Science: The Case of Monsignor Georges Lemaitre,” *Faith* Vol. 42, no. 2 (2010): 16.

²⁵Barr, “While We’re At It,” 64.

²⁶Avery Cardinal Dulles, “God and Evolution,” *First Things* (October, 2007), 19.

²⁷Email conversation with Victor Velarde, March 28, 2011.

²⁸Benedict M. Ashley, “The River Forest School and the Philosophy of Nature Today,” *Philosophy and the God of Abraham* ed. R. James Long, (Toronto: Pontifical Institute of Mediaeval Studies, 1991), 5.

²⁹Email conversation with Victor Velarde, March 28, 2011.

³⁰Avery Cardinal Dulles, “God and Evolution,” *First Things* (October, 2007), 19.

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Catholic Doctrine in the Pastoral Context

THE VAUGHAN CONTROVERSY: WHAT'S THE STORY?

by John Foley

A good education is viewed by many as the best start in life. To that end, competition for places at good schools has always been intense. Ofsted recently judged 73% of Catholic secondary schools to be outstanding or good compared to 60% of Schools nationally. Understandably parents are likely to want to enroll their children in successful schools.

The Comprehensive System

In the 1970s the Labour Education Secretary, Shirley Williams, dispensed with Grammar and Secondary Schools and introduced the Comprehensive School System. Under Comprehensive Education there would be no division as all pupils would attend similar schools and receive a similar education. Critics described it as social engineering reducing the overall standards of schools down to the lowest common denominator. In practice Schools located within affluent areas prospered.

At the time of the Comprehensive School change one of the leading schools was Willesden Grammar School, in this writer's borough of Brent. I had the opportunity a few years ago to peruse a school publication produced by senior members of the school. The publication was impressive in its content and contained a list of former pupils who had been successful across a range of professions. After the introduction of Comprehensive Education Willesden Grammar School became Willesden High School and the education attainment at the school decreased over time.

Today the provision of quality state education in Brent is inconsistent. Unless parents have sufficient means to have their children educated at private schools they often seek to have their children educated outside the Borough.

Yet despite the upheaval in the education system from the 1960s onwards some schools have managed to maintain high academic levels of excellence. One such school is the Cardinal Vaughan Memorial School in Kensington. The school is heavily oversubscribed with many Brent parents trying their luck, usually unsuccessfully, with applications there. As a church supported school the governors, with Diocesan support, provide 10% of the school's capital fund. The diocese exerts influence over the school through appointing the majority Foundation Governors.

What is Catholicity?

A key element of Cardinal Manning's vision was that Catholic Schools must be allowed sufficient autonomy to integrate the catholic faith into every aspect of school life. A Catholic ethos was not something to be confined to RE lessons but a pervasive set of values that find expression throughout the school day.

Admission requirements at Catholic Schools, normally stipulate the submission of evidence that the applicant and their parents are practising Catholics. The requirement is

satisfied by production from the local Parish Priest of the appropriate certificate.

The Vaughan School has a tradition of making a more thorough discernment concerning the catholicity and suitability of applicants to their particular educational community. Following diocesan and government disapproval of their interviewing system they introduced a ranking system based on significant involvement in parish groups. This was viewed by the diocese as discriminating against practising families less able and inclined to get involved in group activities, perhaps because of other commitments or lack of appropriate skills. The diocesan commission pointed out that the Church's self-understanding of "practising Catholic" basically involves only Sunday Mass and Holy Day of Obligation attendance.

Yet the Vaughan Chairman of Governors pointed out that the diocesan official guidance notes undermine even this criterion of weekly Mass attendance. Perhaps as a result, this requirement is in reality rarely clearly applied, let alone enforced, by secondary schools in their admissions processes. More recently, the Vaughan Parents Action Group (VPAG) argued that "practising Catholic" also involves following the Precepts of the Church, such as bringing one's child for First Communion. This sub-committee of the Parents Association has a growing list of prominent patrons including Lord Alton.

The education commission of the Diocese of Westminster formally objected to the new "super-Catholic" requirements and reported the school to the Office of the Schools Adjudicator, claiming that the school did not recognise the authority of its Diocesan Bishop in determining who is and is not a practising Catholic. That is to say that as well as being contrary to the Church's own definition of what constitutes a practising Catholic its points ranking system was contrary to the Admissions Code. The complaint was upheld by the Adjudicator. As the parties were unable to resolve their respective differences four of the school's Foundation Governors were removed by the diocese. Their replacements included the VPAG's nemesis, the diocesan Head of Education, and did not include any parent of a current pupil, against the diocese's own guidance. Matters rapidly deteriorated thereafter with the elected (i.e. non-Foundation) parent governors, supported by the VPAG, seeking a Judicial Review through the Courts, and now, after that having been dismissed, going to the Supreme Court. The ostensible purpose seems to be to get two current parents appointed as Foundation governors, something which the diocese say they have offered in private negotiations.

The Importance of True Practice

Some have found it strange that a school which is successful, not least in following its mandate to carry out parental wishes, is not being allowed to continue along its pre-determined path. The charge seems to be that the Vaughan is not Catholic enough in its adherence to equality of opportunity whilst it uses the minutiae of Canon Law concerning the meaning of "practising" to claim a deep catholicity. The position of the Diocese at Westminster appears to be based on the fear that a State School is becoming elitist and

“The Vaughan School has a tradition of making a thorough discernment concerning the catholicity and suitability of applicants to their particular educational community.”

restricting its intake of pupils to a narrow middle class range. Some VPAG supporters have pointed out that as the number of truly practising Christians decreases the influence of non-Christians increases. Moreover well educated Vaughan pupils make it into professions and some into politics, thereby having an influence on tomorrow's policy makers.

The Bishop of Oxford who is in charge of the Church of England's Educational Policy recently indicated that he had no objection if only 10% of applicants to Church of England Schools were practising Protestants. The Catholic Church in this country has indicated that they do not propose to adopt such a strategy. For religious schools were created, ultimately, by parents, to provide an education encompassing the faith of that religion.

The Academy Route

The present Education Secretary, Michael Gove, has urged Catholic Schools to become Academies, which are self-governing. In the case of Cardinal Vaughan the attraction is that it will allow the school to become more self-governing,

gain extra funding and be funded entirely by the State. The Church would no longer pay 10% of its capital cost as it does under the voluntary aided system.

The one fly in the ointment is that the Academy reforms look like requiring the permission of the Local Bishop, who after all determines the applicability of the label “Catholic” to a school. Given the animosity presently existing between the school and the Westminster Diocese this permission may be unlikely to be forthcoming.

Yet, given the excellence of Cardinal Vaughan School, perhaps it might be preferable if a twin school could be set up in a Borough such as Brent, improving education in a deprived area. This could involve monies saved from the capital funding programme of Catholic schools which have become Academies. This way, diocesan resources could be used in a more transparently constructive way.

John Foley lives in Brent and works in insurance. This article first appeared in the Magdala magazine of St. Mary Magdalen's parish, Willesden Green.



The Road From Regensburg

Papal-inspired thought in search of a new apologetic

Calling Young People to Purity: Not Wanted?

20 August 2011

Below are some words that the Pope intended to deliver to one and a half million young Catholics at the Madrid World Youth Day Vigil. He was prevented by a violent storm that engulfed the site for twenty minutes just as he was getting into his stride. As one can see this stopped him publicly contradicting the Spanish redefinition of the family. It also caused some significant injuries, and, it seems, separated some children from their families. Lightning struck one tented chapel and lifted at least one other large tent into the air where it struck a pilgrim on the head. For this reason the police restricted the use of these tents for Holy Mass during the night and thus prevented the consecration of hosts to be used in the distribution of Holy Communion during the Papal Mass the following morning.

Nowadays, although the dominant culture of relativism all around us has given up on the search for truth, even if it is the highest aspiration of the human spirit, we need to speak with courage and humility of the universal significance of Christ as the Saviour of humanity and the source of hope for our lives. ... Dear friends, may no adversity paralyse you. Be afraid neither of the world, nor of the future, nor of your weakness. The Lord has allowed you to live in this moment of history so that, by your faith, his name will continue to resound throughout the world.

During this prayer vigil, I urge you to ask God to help you find your vocation ... The Lord calls many people to marriage, in which a man and a woman, in becoming one flesh (cf. *Gen 2:24*), find fulfilment in a profound life of communion. It is a prospect that is both bright and demanding. It is a project for true love which is daily renewed and deepened by sharing joys and sorrows, one marked by complete self-giving. For this reason, to acknowledge the beauty and goodness of marriage is to realise that only a setting of fidelity and indissolubility, along with openness to God's gift of life, is adequate to the grandeur and dignity of marital love.

Science and its Philosophy are Important

20 July 2011

Archbishop Rino Fisichella, president of the Pontifical Council for Promoting New Evangelisation, spoke as part of a Madrid conference preparing for World Youth Day on the theme: “Young People and the Catholic Church: Points for a Youth Ministry for Today,” at King Juan Carlos University in Madrid.

One must “speak of liberty, as the youth of today has placed it in his culture, but liberty must always be in relation to truth, as it is truth that produces liberty ... [and] one cannot speak of God to young people without knowing the culture of today's young people, which is scientific. Today's culture, its content, is full of axioms of science ... the interaction of science, personal life and ethics is necessary, ... true science puts you at the doors of the transcendent.”



Letters to the Editor

The Editor, The Parish House, Moorhouse Road,
Bayswater, London W2 5DJ, editor@faith.org.uk

HEALING HUMAN NATURE

Dear Father Editor,

Despite being a long-standing follower of and contributor to this magazine, I feel I must express concern with the manner in which the May/June editorial dismissed the notion that “a drop” of the Redeemer’s blood would have sufficed for our Redemption, describing the notion as “pious speculation”, not “helpful”, and not “true” (p.3). While I fully accept that the *Faith* synthesis is important in “helping to avoid a purely punitive and juridical view of the Redemption” (p.4) that sees the Cross as achieving “simply legal acquittal” (p.5), nonetheless, I cannot help but note that it is important that any development in our understanding of the Redemption be in continuity with the Catholic tradition.

That tradition includes St. Thomas’s *Adoro te devote* hymn which refers to “a single drop” cleansing the entire world’s guilt. More significantly, in terms of the Magisterium of the Church, the bull *Unigenitus Dei Filius* of Pope Clement VI (1343) teaches that, “he did not merely shed a drop of his blood –although this would have sufficed for the redemption of the whole human race because of the union with the Word –but a copious flood” (ND 643; DS 1025). The articulation of the Faith synthesis would benefit from better indicating how its teaching on this point develops rather than rejects the theology and teaching that has preceded it.

Yours faithfully
Fr Dylan James
Shaftesbury
Dorset

EDITORIAL COMMENT

Fr James raises some important points, both about the particular question and the wider discussion of a new synthesis of faith and reason within Catholic tradition. First we would note that we wrote that our opinions were given “under correction” and we would value further discussion in these pages and perhaps at the annual *Faith* Theological Symposium.

It would be very helpful in these matters if we still had the habit of using the old “notes of certainty” (*de fide, sententia fidei proxima, sententia communis, sententia pia et probabilis* etc). While only the “de fide” category ever had any formal agreed designation, they did perhaps, through their setting of parameters, allow for a freer debate with less risk of raising concerns about orthodoxy.

As to whether Christ could have saved us “by shedding just one drop of his blood”, St. Thomas addresses the issue in the *Tertia Pars* q.46. His answer is typically careful and nuanced. The specific questions he asks in articles 1 & 2 are:

1. Whether it was necessary for Christ to suffer for the deliverance of the human race?
2. Whether there was any other possible way of human deliverance besides the Passion of Christ?

In discussing the second question he actually says:

“Since God could have liberated mankind solely by His Divine will, it does not seem fitting that Christ’s Passion should have been added for the deliverance of the human race.”

So, considered simply according to the omnipotence of God, not even one drop of blood nor any redemptive act would appear to be necessary. However, he answers this thought by quoting St. Augustine (*De Trin.* xiii): “There was no other more suitable way of healing our misery” than by the Passion of Christ. He then reconciles these two truths by saying that “many other things besides deliverance from sin concurred for man’s salvation in that man was delivered by Christ’s Passion”.

Part of what he means by this had been made clearer in discussing article 1.

“That man should be delivered by Christ’s Passion was in keeping with both His mercy and His justice. With His justice, because by His Passion Christ made satisfaction for the sin of the human race; and so man was set free by Christ’s justice: and with His mercy, for since man of himself could not satisfy for the sin of all human nature ... God gave him His Son to satisfy for him, according to Romans 3:24-25: ‘Being justified freely by His grace, through the redemption that is in Christ Jesus, whom God hath proposed to be a propitiation, through faith in His blood.’ And this came of more copious mercy than if He had forgiven sins without satisfaction. Hence it is said (Ephesians 2:4): ‘God, who is rich in mercy, for His exceeding charity wherewith He loved us, even when we were dead in sins, hath quickened us together in Christ.’

So the offence of sin could be forgone by God’s free will, but the damage done to our nature and the restoration of God’s glory in the glorification of man could not be achieved without real healing and a commensurate price being paid. Lest this be thought to limit God’s power he argues that “... there are several acceptations of the word ‘necessary’. In one way it means anything which of its nature cannot be otherwise; and in this way it is evident that it was not necessary either on the part of God or on the part of man for Christ to suffer. In another sense a thing may be necessary from some cause quite apart from itself; and should this be either an efficient or a moving cause then it brings about the necessity of compulsion ... It was not necessary, then, for Christ to suffer from necessity of compulsion, either on God’s part, who ruled that Christ should suffer, or on Christ’s own part, who suffered voluntarily. Yet it was necessary from necessity of the end proposed.” (He cites John 3:14, Luke 24:26, Luke 22:22, Luke 24:44-46 as witness to that necessity in the plan of salvation for the Passion and Cross of the Lord).

He would surely not intend the poetic expression he employs in the *Adoro Te Devote* to override these theological and

scriptural points he makes in the *Summa*. Its use in that hymn, which surely does have a revered place in Catholic tradition, and its use *inter alia* in a papal Bull which first clarified the teaching on indulgences, expresses the infinite value of every aspect of Our Lord's humanity and the superabundant merit of his Passion. But as often repeated, it could sound as if the sufferings of Christ were merely a melodrama unrelated to the gravity of sin and the degradation of human nature. This is what we think is not helpful or true. When we understand that the Incarnation is the very template of humanity and its principle of glorification and divinisation, then the impact of sin upon the humanity of Christ as he gives himself to be our satisfaction and plenary redemption with the Father becomes a necessity in the precise sense that St. Thomas Aquinas explains.

EXPLAINING WHY PRIESTS ARE MALE

Dear Father Editor,

I read your well put together July/August issue with great eagerness. Joanna Bogle's article on feminism was very interesting. What I would like to see is a full exploration into all the reasons why a woman cannot be a priest – written by both a woman and a man. I get constant questions about this issue from all kinds of people including devout Catholics.

Yours faithfully
Fr Augustine Hoey
Vauxhall
London

GALILEO'S WORDS

Dear Father Editor,

I was a little disappointed that in your July/August editorial: "Science and Religion: Is Synthesis Possible?", you used the oft misquoted quote of Galileo, "the Bible was written to show us how to go to heaven, not how the heavens go". This can indeed be found in "A" level Religion and Philosophy revision books, and does little to help us combat the polemic of the gulf between Religion and Science.

It is worth giving Galileo's quote in full. He said, in referring to the Holy Spirit's *intent* in inspiring the Bible, "it is clear from a churchman who has been elevated to a very eminent position that the Holy Spirit's intention is to teach us how to go to Heaven, and not how the heavens go." It is widely believed that that churchman was Galileo's contemporary, the "elevated" Oratorian, Cesare Baronio.

That it was a churchman and not Galileo, is significant. Perhaps, such information can start as a very useful first stepping-stone in a more meaningful engagement with the scientific community, many of whom are people of religious beliefs. It would be wonderful if we could once again elevate theology to its rightful position as Queen of the Sciences.

Yours faithfully
Gillian Carroll Baulking
Faringdon
Oxon

FAITH AND REASON IN 'DIFFERENT LEAGUES'?

Dear Father Editor,

By attempting to synthesise faith and science you have unavoidably brought them to the same level. This is, I presume, not your intention but it will be perceived that way. Syntheses are usually between more or less equal things, and your stance on this cannot but encourage the prevailing belief that science has replaced religion as a superior explanation of everything. You do not help to correct this terrible error by putting science, and in particular evolution, up there with faith. The trouble with the Church today is too much accommodation to secular values which are, of course, much influenced by the rise of science. Incidentally I think that the phrase "right relationship" is more suitable than "synthesis".

You do not seem to fully appreciate the sublime supernatural knowledge that faith can bring to us compared to earthbound natural science; the two things are in different leagues. "Christ, in whom are hidden all the treasures of wisdom and knowledge", (I Co1 2:3).

The people who know far more about this than academics are the mystics: hear some of their thoughts on the role of natural intelligence.

St. John of the Cross puts the reasoning faculty far below faith. In the *Dark Night of the Soul* reason is deliberately discarded as an actual impediment to attaining real knowledge of theology, (understood in the sense of an experiential encounter with God, not words). He thus, far from synthesising, severs the connection completely.

St. Teresa of Avila in one of her ecstasies, regarded her thinking and imaginative faculties as troublesome little dogs snapping at her ankles. Thomas Merton says that, for the soul in the life and death struggle of some phases of the advanced spiritual life, any kind of rationalisations are absurd luxuries. St. Paul soon gave up trying to "synthesise" with the Athenians and determined to preach "Jesus and him crucified" only. And isn't God executed as a criminal about as unreasonable as you can get, both to stone age and modern scientifically sophisticated men?

In the Bible the mere use of the brain gets short shrift; "What man by taking thought can add one cubit to his stature?" (Matt.6:27). "Receive him that is weak in the faith but not given to doubtful disputation" (Rom.14:1). Our faith can look down on science from another realm and see exactly where it fits into the scheme of things, but reason cannot even begin to penetrate into the territory of faith and love. One thinks of St. Augustine's classic dream of the small boy trying to empty the ocean into his little hole in the sand.

I think that your endeavors are excessively intellectual to the detriment of faith and the answer to the editor's question as to whether your desired synthesis is possible is a resounding "no".

Yours faithfully
Jim Allen
Seymour Drive
Torquay



Comment on the Comments

by William Oddie

The Parental State

One repeated theme, both of the many vox pop interviews we all sat through in the immediate aftermath of the August riots – and of the declarations of the politicians – was that the parents of the looting hoodies were most to blame: “why don’t they know where their children are at that hour of the night? Why aren’t they at home?”: these words, or something like them, were repeated many times that dreadful week, as we all asked ourselves what on earth was going on.

The fact was, however, that as a society, just as we had undermined the authority of the police and just as we had undermined the authority of the teaching profession by not backing them (often deliberately, in the name of “children’s rights”) when they attempted to establish firm discipline in the classroom, so even more calamitously had our society undermined the two parent family.

As Fr Finigan commented in his blog *The Hermeneutic of Continuity*:

“Few people have noted the irony of the appeals by the police to parents to ‘contact their children’. For several decades our country has undermined marriage, the family, and the rights of parents. Agents of the state can teach your children how to have sex, give them condoms, put them on the pill, give them the morning-after pill if it doesn’t work, and take them off for an abortion if that fails – and all without you having any say in the matter or necessarily even knowing about it. Now all of a sudden, we want parents to step in and tell their teenage children how to behave.”

Melanie Phillips pointed out that she had been writing for more than two decades “on the various elements that have contributed to this collapse of order: family breakdown and mass fatherlessness; educational collapse which damages most those at the bottom of the social heap” and so on. I was writing in *The Daily Mail* about

these things even before she was. This is very far from being a new analysis: Family and Youth Concern, still battling away, was doing pioneering work over 30 years ago (for which its founder, Valerie Riches, was deservedly made a papal dame), pointing out how disastrous for society the undermining of the traditional family based on marriage – not least by successive governments – really was.

I concluded at the time of the riots that of all the things the government now needed to do, it was the married family which most urgently needed to be rebuilt: I was and remain as certain of that as anything I have ever written, and I have been saying it repeatedly for over 20 years: I was saying it, for instance, when I was attacking (in *The Mail* and also *The Telegraph*), as it went through the Commons, the parliamentary bill which became that disastrous piece of (Tory) legislation called the Children Act 1989, which abolished parental rights (substituting for them the much weaker “parental responsibility”), which encouraged parents not to spend too much time with their children, which even, preposterously, gave children the right to take legal action against their parents for attempting to discipline them, which made it “unlawful for a parent or carer to smack their child, except where this amounts to ‘reasonable punishment’;” and which specified that “Whether a ‘smack’ amounts to reasonable punishment will depend on the circumstances of each case taking into consideration factors like the age of the child and the nature of the smack.” If the child didn’t think it “reasonable” he could go to the police. It was an Act which, in short, deliberately weakened the authority of parents over their children and made the state a kind of co-parent.

There are, of course, many other causes of the undermining of the married family (which David Cameron says he now wants to rebuild). Divorce, from the 1960s on, became

progressively easier and easier to obtain. Another cause has been the insidious notion (greatly encouraged by successive governments but particularly under New Labour – Old Labour tended to be much more traditional in its views on the family) that the family has many forms, that marriage is just one option, and that lone parenting is just as “valid” (dread word) a form as any other. If you thought that voluntary lone parenting should be discouraged, rather than (as it was) positively encouraged by the taxation and benefits system, you were practically written off as a fascist.

Within a week after the police had restored order, the profound dangers of all this (which many of us had realised years before) had at last been demonstrated beyond any doubt: it could no longer be sensibly denied. The conclusive proof of the existence and more importantly the effects of the widespread breakdown of parental responsibility (even where there were two parents) and also of the catastrophic consequences of the encouragement of lone parenting, was described in detail on the front page of *The Times* newspaper of Saturday August 13. The splash headline was “Judge asks: where are the parents of rioters?” and it opened as follows:

“Parents who refuse to take responsibility for children accused of criminal offences were condemned by a judge yesterday who demanded to know why the mother of a 14-year-old girl in the dock over the looting of three shops was not in court.

District Judge Elizabeth Roscoe was incredulous when told that the girl’s parents were too busy to see their daughter appear before City of Westminster magistrates after she was accused of offences during the violent disorder in London this week. She said that many parents “don’t seem to care” that their children were in court facing potentially lengthy custodial sentences.

“We now know what rubbish it always was to deny that lone parenthood should be avoided wherever possible”

“Her comments echoed those a day earlier by District Judge Jonathan Feinstein when he highlighted the absence of parents at hearings in Manchester. “The parents have to take responsibility for this child – apart from one case I have not seen any father or mother in court,” he said.”

The Times had been conducting an investigation into the cause of the riots, and interviews with young people and community workers on estates across London revealed “deep concerns about the lack of parental authority”. Youth workers said that mothers (presumably in such cases there are no fathers) are “too terrified of their own children to confront them and often turn a blind eye to cash or stolen goods brought home”.

Lone parenthood, it emerged, was in fact a primary cause of the August riots:

“An analysis by the Institute for Public Policy Research (IPPR) found that, among other factors linking the 18 areas worst hit by public disorder, is a high rate of single-parent families and broken homes.

“And in an interview with *The Times*.... Shaun Bailey, a youth worker recently appointed as the Government’s “Big Society” czar, argues that childraising has been “nationalised”.

“Of the defendants who appeared before magistrates in Westminster yesterday accused of riot crimes across London, half were aged under 18, but few parents attended the hearings, even though their children had been in police custody for up to two days.

“One member of the court’s staff said: ‘I can’t recall seeing any of the parents down here’... A boy of 15 was accused of looting a JD Sports shop in Barking, East London. A 17-year-old student from East London was also accused of receiving £10,000 of mobile phones, cigarettes and clothing looted from Tesco. The items and a small quantity of cannabis were discovered in his bedroom at the family home... community workers admitted that broken families often led to children taking to crime.

“One youth worker, who has helped children in Lambeth, south London, for 20 years, told *The Times* that single mothers were often scared of their sons. ‘They would not challenge them if they came home with stolen goods,’ the worker, who did not wish to be named, said. ‘In some cases these young men steal more than their mother earns or gets in benefit. They become the father figure, the main earner.’ Young men echo the lack of authority. ‘My mum can’t tell me what to do,’ said Lee, 18, from Copley Court, an estate in West Ealing. ‘It’s the same with young kids. Most of their dads left early on and they don’t listen to anyone’.”

There isn’t much more to be said: all one can do is repeat oneself. We now know what rubbish it always was to deny that lone parenthood should be avoided wherever possible. As for marriage, study after study has shown over the years that from the point of view of the child it is the best and most stable basis for the family. In the 50s, everyone, including governments of all colours, knew that marriage was the foundation of social stability: and a man whose wife stayed at home to look after the children didn’t pay any tax at all until he was earning the average national wage.

That whole dispensation was blown apart by the supposed “liberation” of the 60s, and by political ideologies of various kinds, not least by radical feminism, which was emphatically not in favour of women having the choice of remaining at home to care for children rather than going out to work. There was nothing inevitable about what happened: it was done by deliberate political design. And what political design can do, political design can undo. It’s more difficult – much more difficult – of course and it can’t be done overnight. David Cameron, to be fair, does seem to see some of this (Iain Duncan Smith sees even more).

But does he have the political determination actually to do anything about it? What about, for instance, seriously beefing up his original plans (torpedoed by the Lib Dems) for transferable tax allowances within

marriage (not partial but total, why not?). What will he actually DO to begin a reversal of the undermining of marriage that has been encompassed over the last 40 years? The Lib Dems can surely now be ignored: they were already greatly weakened: their relativist nonsense about the family being a complex and infinitely variable institution, with the one-parent family as valid as any another form of it, has never seemed more absurd, even dangerous. In the aftermath of the riots, Mr Cameron’s own party was urging him to return to the family policies on which he campaigned in the 2010 general election. “Mr Cameron”, *The Financial Times* reported, “is being urged to accelerate tax breaks for married couples as part of his moral clean-up of Britain following last week’s riots”:

“Conservative MPs told Mr Cameron to turn his rhetoric on the importance of strong families to tackle the moral malaise into concrete action. They want to see a timetable to reward marriage in the tax system – currently scheduled for ‘before 2015’.

“It was in our manifesto and the coalition agreement; the only barrier to it being imposed is the Liberal Democrats,” said Nadine Dorries, MP for mid-Bedfordshire. ‘We believe that given what happened over the past week our number one priority should be reinforcing family, reinforcing relationships’....

“Their demands came as Mr Cameron flashed his Tory credentials with a speech that attacked the ‘risk-free ground of moral neutrality’ and called on a return to core Conservative values of marriage, commitment, discipline and duty to fix a ‘broken’ Britain”.

We shall see. I am hopeful; I always am at first. But I greatly fear that as month succeeds month, even my own tendency towards sunny optimism will begin first to flag and then to die. But who knows? This time, I would like very much NOT to be able to say “I told you so”.



Book Reviews

Creation and Scientific Creativity: A Study in the Thought of S. L. Jaki.

*Fr Paul Haffner, Gracewing, 332pp,
£14.99*

Stanley Jaki passed away two years ago, and it is fitting for such a great thinker that we have a book that systematically treats of his ideas. Paul Haffner's previous works are marked by conciseness and an ability to outline complex ideas in an uncomplicated way. He does not disappoint here.

Historians may look more favourably on the case of Galileo than our secular press, but one lesson learnt is the importance of Church representatives knowing science. Haffner well understands the need to put across Jaki's credentials which are impeccable. Jaki became a Doctor of science in 1957, and it is clear that while professional scientists may have disagreed with him, they always saw him as a peer. We are also reminded that Jaki's research was exhaustive. It is these traits that contributed to him receiving the prestigious Templeton prize for Progress in Religion in 1987.

Throughout the book we are reminded of the two major contributions Jaki made to scientific and Catholic thought. The first concerns contingency. The scientific discovery of the cosmology of general relativity is seen by Jaki as key in defending the Christian belief in God the Creator. Kant, for example, had insisted on the invalidity of the specific notion of the universe as the reason for the invalidity of the cosmological argument. The demolition of such a view was important for natural theology and recognised as such by the Templeton award committee.

In a second step, Jaki shows how the finding of the 2.7k cosmic background radiation, the experimental consequence of the theory of general relativity, indicates a specificity of the universe, one choice among many other possibilities. "Ultimate cosmological theories may be true, but never necessarily true". The universe is in its particular form, dependent on an extra-cosmic choice.

The second contribution, clearly due to great scholarship, can be summarised as such: "The stillbirths of science in all ancient cultures and its one viable birth in the Middle Ages constitute the fundamental paradigm of the history of science." Taking note of the monumental studies of Pierre Duhem, the medieval period, and not the renaissance, is the cradle of science. And it is only in the Christian cultures that one sees the fullness of scientific development.

Two people begin the tradition of science which includes Galileo and Newton. They are, Jean Buridan, whom Jaki calls the first modern scientist, and his disciple Nicole Oresme, Bishop of Lisieux. Both reject errors in the Aristotelian physics due to the Christian view of creation. Even before Buridan the way was paved for them in the patristic period, in the consolidation of the Christian belief in God the Creator. Early Fathers stressed creation out of nothing and creation in time, denouncing the idea of eternal recurrence.

Apart from these conclusions which are important in themselves, we are continuously presented with great philosophical and theological thought. For example, we have outlined the development of the belief of creation out of nothing resulting in the definition at Lateran IV. We see how the slide into Pantheism prevalent in the philosophies of so many religions could not occur in a religion that believed in the Incarnation. Jaki also brilliantly indicates how the view of God given to us in Genesis Chapter 1 was incredibly insightful compared to the Babylonian creation myth, Enuma Elish, which had gods fighting each other, etc.

My favourite of these insights is into the error of Arius. His basic error resided in an almost pantheistic view of creation, based on a neo-platonist emanationism. Making the world almost divine reduced the need of any real Incarnation. A clear affirmation of the equality of the Son with the Father was needed. With such an affirmation, and the belief that the world was created through the Son, one has to conclude that the cosmos is rational.

We have a few issues with the book, however. Haffner indicates pessimistically that Jaki never believed that modern society could be shaken in its beliefs, however slightly, by arguments, however scholarly. Indeed, he seems to feel that the scholarly nature of his work will actually prevent it from becoming popular fare and a handy pastoral tool. While understanding the restricting role of original sin in our society, many in *Faith* movement would beg to differ, and be able to point to their own experience in youth work and intellectual debate. We are also informed that while Vatican II may teach that one can come to know of the existence of God through natural reason, one needs moral help via salvation through revelation for this hope to become a reality. But evidence against this would be the scientists whose own studies are leading them to conclude that God exists or who at least ask the question.

In this book's survey of other recognised scholars one might not expect the name of Edward Holloway. However this writer did raise his eyebrows when aspects of Jaki's thought is called 'original' where a cursory knowledge of Holloway's work would prevent the use of such a word.

We are informed that Jaki has an epistemological balance between empiricism and rationalism or materialism and idealism, which he calls moderate realism or realist epistemology. However, Haffner informs us that he did not go into minute details. Haffner calls Jaki's realism Thomistic, but such a term is questionable when there is no discussion of the crucial question

“a monumental contribution to natural theology in an age of modern science”

concerning how the human mind attains to the real. Again humility does not prevent us from referring the reader to Holloway’s realism – as for instance discussed in our January 2009 editorial.

These points aside, the book is a monumental contribution to natural theology in an age of modern science. Haffner has provided a valuable service in publicising the great insights of Stanley Jaki, so much due to his breadth of knowledge across the disciplines, and his loyalty to the Church. Due to books like this, Jaki’s great scholarship will undoubtedly bear much fruit.

Fr Stephen Boyle
New Addington

Words and the Word: The Use of Literature as a Practical Aid to Preaching

Canon Bill Anderson, Gracewing, 240pp, £12.99

Effective preaching is vital in our rapidly changing world. We have numerous ways of communicating but it is still a challenge to present the Gospel in a compelling way. The days when people would passively sit through rambling and ill-considered sermons have long gone. In his book *Words and the Word* Canon Bill Anderson has turned to a nourishing source – our Western literary heritage – to assist in this task. He presents the universal themes of poetry and prose as a means of connecting with the human heart.

The central theme of the book is the link between what Anderson calls the “sacred” and “secular” scriptures. Christianity developed in a milieu infused by Greek and Latin literature. Thinkers like St. Augustine and St. Jerome were deeply influenced by pagan writers. Until relatively recently, a classical training was the bedrock of the British educational system. This is now virtually lost, with most seminarians – if they are encouraged at all – having to start Latin from scratch. But Anderson does not despair. He insists that literature can become an important element in people’s lives. Furthermore it can point us towards

spiritual truth. He follows Aristotle’s view that art involves an imitation of aspects of the world around us. If the Church proclaims the truth about human existence, then literature, according to Aristotle’s definition, must also reflect something of this reality.

A familiarity with literature contributes greatly to good preaching. But it should also be used sparingly and sensitively. There is nothing edifying about a preacher self-consciously parading his learning. Anderson concedes that too many literary allusions can ruin a homily. The purpose of all preaching is to bring the hearers into a closer relationship with God. Any homily should therefore focus on the Word of God with secular literature providing a means of enhancing this. Anderson proposes secular literature as the prolegomena, or the way in to the sacred scriptures. It can help to make the original text accessible and thus contribute to the ultimate purpose of all preaching.

Much of the book is devoted to passages of prose and verse which have had a particular influence on the author. Anderson explores several poems and reveals how they offer practical material for homilies. *The Eve of St. Agnes* is an evocative portrait of a soul at prayer. There is a delicate reference to the Blessed Virgin and a powerful depiction of prayers ascending heavenwards. The point is not to send people off to read Keats – although this would be no bad thing – but to assist the preacher in cultivating a sense of the sacred.

Alluding to bad preaching in the Church, Anderson quotes an American Jesuit who speaks of “a constipation of thought amid a diarrhoea of words.” Without prayer and a strong interior life a preacher will never produce a convincing homily. But there are techniques which can enhance the experience. There is much to be said for building up a treasure chest of books, quotations and favourite authors which can contribute to a good sermon. This involves wide reading and a consistent search for literature which illuminates the scriptures. Towards the

end of his book, Anderson gives examples of his own sermons where he puts into practice the themes he has developed.

Anderson’s book is a welcome addition to the important subject of preaching. It is refreshing to find a method rooted in something so solid – this literary approach to preaching is not a gimmick. The author’s love for literature shines through his writing and the extensive quotations provide inspiration to explore these works further. At times the book is surprisingly biographical. A whole chapter is devoted to experiences from Anderson’s life – as a producer at the BBC, as spiritual director at the Scots College in Rome. Rather than obscuring his argument, these episodes reassure us that the author speaks from experience.

Words and the Word deserves a wide readership. It will be useful to anyone involved in presenting the Gospel to the modern world. It is also a timely reminder of the power of literature to raise our minds and hearts to God.

William Johnstone
Westerham

Magnificat: A monthly liturgical booklet containing readings, texts and calendar using the Jerusalem Bible lectionary

Obtainable from the Universe (www.totalcatholic.com) or the Catholic Herald (www.catholicherald.co.uk/subscriptions) £36/year

There has been a lot of talk about the “New Evangelisation” and what that might mean in Church circles recently. A new Pontifical Council has been devoted to the topic, and one of its tasks is to listen to those who have been working for years in the mission fields of the post-Christian West.

One example. Leading internet evangelist, Fr Robert Barron (the “Word on Fire” ministry), summarises his conclusions after 15 years of evangelising the culture, and reaching out to millions of readers and viewers. He has identified four “patterns of



Book Reviews continued

resistance” to the Catholic faith. Each, he says, is based on a “deep confusion”:

1. About the meaning of the word “God”.
2. About how to interpret the Bible.
3. About the relationship between religion and science.
4. About the relationship between religion and violence.

Now, clearing up confusion is important – a vital element of apologetics – but there are at least four further points that need to be added. These are the more positive reasons a person might be drawn to Christianity, and to the Catholic faith in particular. We might call them “patterns of attraction”, and they are what the *Magnificat* booklet is trying to enable people to focus upon.

The patterns of attraction are these.

Faith (1) offers life a meaning; (2) reveals a way of holiness; (3) leads us closer to God; and (4) shows us how to live in community.

1. All Catholic teaching revolves around, and leads towards and away from, the fundamental truth that “God is love”, and that love is the meaning and purpose of the universe, and the calling of every human being.
2. This truth is revealed not initially as a proposition or statement, but as a person, namely Christ, who incarnates and inspires love, and shows us what happens to love in the world, and what it is capable of.
3. In order to achieve holiness, it is essential to draw closer to God in prayer, liturgy, and spirituality.
4. Since God is indeed love, we must love God completely and our neighbour as ourself, from which flows the whole social teaching of the Church.

In order to communicate faith to others, we must not only remove the intellectual obstacles, but dissolve the spiritual obstacles to faith, and that means trying to live as though love really were the most important thing

in the world, and the source of everything that exists. To the extent we live in the spirit of love, to that exact degree we will become capable of communicating faith, because “heart speaks unto heart” (Newman) and the head cannot do it alone. But how do we live from faith?

The final three principles are about exactly that. We focus on Christ. We do so through private prayer, by participating in the liturgy, and by spiritual reading and meditation. And we turn away from ourselves to serve the God of love in others. By serving, we bring God to them. It is this humble approach that is so often missing in failed attempts to “evangelise”.

At the heart of the New Evangelisation, then, is not in fact apologetics, theology, or philosophy – important though all those things are. Evangelisation begins in love and ends in love. In fact philosophy and theology are only of real value if they serve to elucidate love, because the truth is incarnated in a *person* before it becomes a set of propositions.

That is why I am so grateful to be involved in the *Magnificat* project. This monthly booklet is designed to be a tangible support for the Christian life, and the way of holiness. It fits easily in the pocket; it is physically beautiful; it contains the Mass readings for each day of the month; and it also has articles and meditations that supply spiritual reading for each day from a wide range of orthodox sources (fathers, saints and doctors of the Church, mystical writers ancient and modern). My family and I were asked to edit the UK/Irish edition last year, around the time of the Papal visit. Since then we have continued to adapt the American edition for our territories each month, slotting in the correct lectionary readings and feast days for England, Wales, Scotland, Ireland, and Australia, and commissioning short articles on prayer, liturgy, and Scripture from the best spiritual writers we can find (Hugh Gilbert, James Tolhurst, Margaret Atkins, Mark Elvins, Iain Matthew, and many others).

So our work of evangelisation now consists very largely in encouraging people to take a look at *Magnificat* and consider subscribing, or buying a subscription for a friend. It would be an ideal confirmation present, or a gift for someone unable to get to Mass each day. It is not a commercial project, primarily; its founders see it as an apostolate. Begun more than 10 years ago by its French publisher and flourishing in America under Dominican editorship (where it has around a quarter of a million subscribers), it is a way of focusing on the “patterns of attraction”, the positive reasons to have faith. The short biographies of the saints are continual reminders of God’s mercy working in historical time, in the lives of real people. The articles and daily meditations address the challenge of prayer and how to persist in the love of God. The *lectio divina* for each month shows us how to meditate on Scripture. The liturgical material leads us deeper into the prayer of the Church – and is designed to accompany and support confused Catholics as they adjust to the new translations of the Missal.

The liturgy, and especially the Mass, is the place we meet Christ. It is the mould into which we pour ourselves each day, melting our hard hearts to be forged into a new shape. This is the heart of the New Evangelisation, just as it was the heart of the first.

Stratford Caldecott

Oxford

Notes From Across the Atlantic

by Peter Mitchell, Lincoln, Nebraska

An Experience of the New Evangelisation

Mention the words “Totus Tuus” to a youngster at a Catholic parish in the Midwestern United States, and you are likely to get a very positive reaction. The reason? Each summer in scores of parishes big and small, the Totus Tuus summer catechetical programme has become one of the most-anticipated events of the year for American Catholic youth. Named after Blessed John Paul II’s papal motto, the programme brings a week of solid catechesis, youthful evangelical witness, and a burst of enthusiasm and energy that is contagious and seems to be bearing significant spiritual fruit.

Totus Tuus began very informally in 1987 in the Diocese of Wichita, Kansas, and seemed so blessed that it quickly spread throughout and beyond Kansas. The programme now exists in nearly forty dioceses across the United States, including such far-flung places as Oklahoma, Georgia, Nebraska, Colorado, Illinois, and even Vermont. The concept is simple: a team of four college students composed of two young men and two young women spends a week at a parish, catechising the elementary school students (ages 5-13) during the day and the high-school students (ages 14-18) in the evenings. The missionaries speak at the Sunday Masses and invite the youth of the parish to come to the sessions during the week. They stay in the homes of parishioners and eat dinner each night with a different host family. The entire parish is invited to come together for a “pot-luck” supper one evening to meet the missionaries and to hear about what their children have been learning during the week.

Each year the Totus Tuus programme focuses on a different section of the

Catechism of the Catholic Church and also presents one set of the Mysteries of the Rosary to the youth. Daily Mass and the opportunity for the Sacrament of Penance are integral to the week, and the support and involvement of the parish priest is central to the vision of Totus Tuus. It is the powerful combination of content-packed catechesis with the reception of the Sacraments that sets Totus Tuus apart from other run-of-the-mill “Vacation Bible Schools”.

“Totus Tuus captures in microcosm the contagious renewal that is occurring from the ground up among the youngest generation of American Catholics”

Where on earth, it must be asked, does one find committed, enthusiastic, faith-filled college students willing to give up an entire summer to teach the Catholic faith to youngsters? Totus Tuus recruits its missionaries largely from campuses where FOCUS has a presence (The Fellowship of Catholic University Students). In turn FOCUS has an inspired recruitment and formation process. Also, increasingly, recruitment is from those who are Totus Tuus alumni – such is the contagious spirit of the programme that many of the youth who attend decide they want to be missionaries themselves when they get to college. The success of Totus Tuus is such that interest in serving as a missionary is spread by word of mouth among young Catholics involved at their Newman Centers and Catholic campuses. The missionaries themselves receive considerable formation and catechesis before undertaking their task. Most dioceses that sponsor Totus Tuus run intensive training programmes – a week to ten days at the start of the summer.

Each team has a returning veteran who serves as the leader and ensures that the new missionaries are well apprenticed in the many aspects of their demanding work. The experience is not simply one of having a summer job, however, but of living a vocation in community. In addition to their teaching duties, the missionaries pray the Liturgy of the Hours, Rosary, and Chaplet of Divine Mercy together at different times throughout the day.

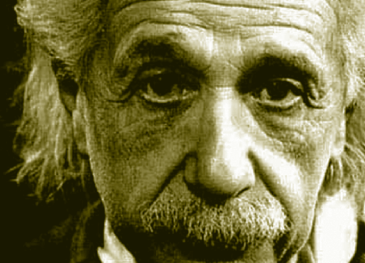
The week of Totus Tuus is never complete without some classic summer fun: the much-anticipated water fight on the Friday afternoon. There is a delightful innocence and beauty in the sight of dozens of children squealing with excitement as they get to chase the missionaries around with water guns squirting left and right as everyone gets drenched. Saint Paul endured shipwreck and imprisonment for the sake of the Gospel; the Totus Tuus missionaries are happily willing to be pummelled with water balloons on a hot summer afternoon for the Kingdom.

Their witness could be called “catechesis with a punch” – the outstanding content of their teaching is hammered home by the enthusiasm and energy of the teachers who as college students are usually seen as “cool” in the eyes of their youthful audiences. Totus Tuus captures in microcosm the contagious renewal that is occurring from the ground up among the youngest generation of American Catholics, and it bodes extremely well for the future of the Church on these shores. For hundreds of American young people, the words “Totus Tuus” evoke not merely an idea but a lived experience of joyful friendship in the communion of the Church, deep love for Mary and Jesus in the Eucharist, and a bold proclamation of the Gospel. If Father Karol Wojtyla showed up, he would fit right in.



Cutting Edge

Science and Religion News



Cosmic Purpose in the Contemporary Philosophy of Biology

The Gregorian University have just published the proceedings of their, Vatican sponsored, March 2009 conference “Biological Evolution: Facts and Theories – A Critical Appraisal 150 Years after “The Origin of Species” (Ed.s G. Auletta, M. Leclerc, and R. A. Martinez, Rome, Italy: Gregorian and Biblical Press, 2011). The volume is also designated as part of a series: “Analecta Gregoriana, 312”.

We gave an overview of the conference in the May 2009 instalment of this column. We made particular mention of a lecture by the Jesuit William Stoeger, who is based at the Vatican's Arizona Observatory and at Arizona University. In his paper entitled “Emergence, Directionality and Finality in an Evolutionary Universe”, Stoeger affirmed that,

“a ‘functional finality’ or ‘teleonomy’ is written into the laws of nature, across its hierarchical layers. Whilst Fr Edward Holloway, founder of *Faith* movement, argues that such is positive evidence for God, Stoeger caught the mood of the conference by simply saying it was not inconsistent with there existing – above and beyond science – a ‘theological teleology, a reason for it all’, and thus it was not inconsistent with the existence of God.”

In the introduction to his fascinating paper (p. 479 of the above volume), Stoeger states of the structures in nature, especially across evolution:

“... All novelty and emergence is really due to the constitutive relationships at lower levels which enable and effect the emergence of novel systems and organisms at higher levels. Along with the importance of these relationships, are several other key features: the nested hierarchies of organisation at hundreds – if not thousands – of different levels on this planet ... the same laws of physics and chemistry function throughout the universe, and everything is related to everything else, often in highly differentiated ways.

“... an amazing array of intricately related, and interdependent systems and networks of systems has emerged at all levels, and then evolved further into new systems and networks, [e.g.] living organisms ... They exhibit capabilities and behaviours far beyond those of their basic components. ... [They] are not causally reducible to or determinable by their individual operations.

“This continually unfolding emergence of new and intricately organised systems and organisms strongly suggests a directionality in the history of the universe, and in the history of the Earth and of life on it ... many recent interdisciplinary pundits postulate an overarching finality or teleology – a purposefulness – to the unfolding universe, and to nature itself as it evolves on Earth ...

“Though it seems impossible either to confirm or deny such an overarching cosmic purpose on the basis of the natural sciences alone, it is clear that within systems and organisms themselves, a certain local, focused teleology has emerged – as differentiated functionality. Each component of a complex system or organism has a particular function within it – a function which is often essential to its survival and integrity. We have for instance in the bodies of mammals the life-giving functions of the heart, the kidneys, the lungs, the brain and its key components. And as any system or organism is always a part of some larger system, organism or ecology, it in turn fulfils a certain function, or set of functions – which is often interpreted as having a certain ‘purpose’ within that larger system. And natural selection itself supplies the preference for the organisms which are more fit and functionally adapted relative to a given environment. This itself implies a certain directionality, even finality.

“It is far from controversial to recognise this pervasive and amazing pattern of the emergence of novelty and incredible variety throughout the history of the cosmos and of the earth. ... It is somewhat controversial to go further

and maintain that there is a general directionality to the unfolding cosmos – and to the overall evolution of systems within it. Among most biologists there is strong resistance to asserting that. However, there are some, along with a number of biophysicists, cosmologists, astrobiologists, and complex systems specialists, who strongly support this conclusion on scientific grounds. ... By ‘directionality’ in this sense – as a scientifically accessible or discernible movement – I do not mean one with a single unique, or even definite, goal, but simply one which proceeds towards a definite range of possible outcomes – which become more focused and delimited as evolution continues. It is not necessarily goal determined – though it may be – but is primarily process driven. ...

“This continual emergence of novelty in nature ... reflects the deep consonance and compatibility of cosmological and biological conclusions about origins with the best that Jewish, Christian, and Muslim theologies of creation have to offer. This is not at all surprising, given that, from a theological perspective, Nature is the ongoing ‘work’ of the Creator. Oftentimes, however, either our concepts of Creator and creation are so inadequate, or our interpretations of scientific conclusions so philosophically distorted or shallow, that an authentic and careful *rapprochement* between the two becomes nearly impossible.

“... to what extent can strictly scientific conclusions of natural sciences as such validly support a definite purpose to our universe? ...”

The concluding words of his paper are:

“... we can certainly say that all that we have found in the sciences supports a deep compatibility and consonance with our less inadequate understandings of the Divine. And, certainly, relationality-based emergence, along with the directionalities, the local functional finalities at every level, and the relative autonomy of nature, is at the core of this profound consonance.”

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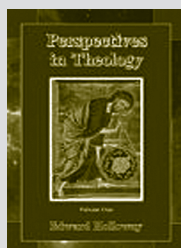
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From the Aims and Ideals of Faith Movement

Faith Movement offers a perspective upon the unity of the cosmos by which we can show clearly 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 and Son of Man, 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.

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