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Sacrosanctum Concilium: A Work in Progress

Editorial

"Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old" (Matt 13:52)

December 2013 marks two significant and related anniversaries. Fifty years ago, on 4 December, Paul VI solemnly promulgated *Sacrosanctum Concilium*, the Second Vatican Council's constitution on the liturgy. This document was the starting point for the reform of the liturgy that took place after the Council. And on the first Sunday of Advent it will be two years since the new translation of the Roman Missal came into use. Both these events have had a profound impact on the life of the Church in these isles.

There are different interpretations of how these two anniversaries relate to each other, and in large part these depend upon how well one is disposed to the new translation. In it the Latin original of the Roman Missal is rendered into English "integrally and in the most exact manner" (*Liturgiam Authenticam* 20). For some the "hyper literalism" of the new translation, with its unfamiliar words and complex sentence structures, put an end to a brave experiment in inculturation which, it is claimed, had been envisioned and inaugurated by *Sacrosanctum Concilium* and which had shaped much of the Church's liturgy in the years after the Council. Others would argue that the introduction of the new translation was part of a necessary "reform of the reform". Binding the prayers of the liturgy more closely to the words of the original Latin of the Roman Rite brought a much-needed objectivity to the Church's liturgical life. It was a necessary corrective to the liturgical excesses enacted in the name of the spirit of the Council. In short, in the period after the Council there had been a great deal of bad liturgy that was too subjective and too self-indulgent and this state of affairs needed to be set right. What had gone wrong in the reform of the liturgy called for by *Sacrosanctum Concilium* now itself needed to be reformed.

A Deeper Continuity

Though we would err towards the latter interpretation it should also be noted that both readings imply an element of discontinuity between these two anniversaries. Without wanting to oversimplify the development of liturgical theology over the last half century, it is important to stress that below any superficial differences there lies a much more profound continuity between the Council's project of liturgical reform and the implementation of the new translation of the Roman Missal.

In his frequently quoted address to the Roman Curia of 22 December 2005, Benedict XVI made the following remarks regarding the Second Vatican Council:

> *On the one hand, there is an interpretation that I would call "a hermeneutic of discontinuity and rupture"; it has frequently availed itself of the sympathies of the mass media, and also one trend of modern theology. On the other, there is the "hermeneutic of reform", of renewal in the continuity of the one subject-Church which the Lord has given to us. She is a subject which increases in time and develops, yet always remaining the same, the one subject of the journeying People of God.*

These remarks are fully applicable in the Church's liturgical life. In this edition of *Faith* magazine the finer details of the text of *Sacrosanctum Concilium* are taken up in an article by Jeremy Driscoll OSB and so we shall leave these matters in his more expert hands. However, *Sacrosanctum Concilium* is a document of the Second Vatican Council and it has to be read within the overall context of the Council's aims and objectives. The wider purpose of the Council was what Blessed John XXIII called the "aggiornamento" of the Church. But what precisely does this evocative Italian word mean? In his address at the solemn opening of the Council, Blessed John XXXIII explained exactly what he meant by this term: "That which most interests the Council is that the sacred deposit of Christian doctrine be guarded and taught in a more efficient form." The updating or "aggiornamento" of the Church did not mean jettisoning unpalatable parts of the Catholic faith in a vain attempt to be more with it; it meant a more effective proclamation of the same gospel that the apostles received from Christ and that has been handed down in and by the Church ever since – in Benedict XVI's words "the continuity of the one subject-Church". In 21st-century jargon we might talk about a rebranding, or a repackaging, of the essential truths of the Catholic faith so that they might speak to modern culture.

Active Participation

In the light of this wider purpose it becomes apparent that the liturgical reforms envisioned by *Sacrosanctum Concilium*, however well or badly they may have been implemented, were motivated by a desire to make the prayer life of the Church more accessible. This document desired that the laity be led to a "fully conscious and active participation" in the Church's liturgy. In fact this is the "aim to be considered before all else" (SC 14). However, it is necessary to understand what exactly this means. Benedict XVI, in his message for the Closing Mass of the 50th International Eucharistic Congress, made some important distinctions:

> *The Council promoted the full and active participation of the faithful in the Eucharistic sacrifice… The renewal of external forms, desired by the Council Fathers, was intended to make it easier to enter into the inner depth of the mystery. Its true purpose was to lead people to a personal encounter with the Lord, present in the Eucharist, and thus with the living God, so that through this contact with Christ's love, the love of his brothers and sisters for one another might also grow. Yet not infrequently, the revision of liturgical*

forms has remained at an external level, and "active participation" has been confused with external activity.

The purpose of the liturgical reforms envisioned by *Sacrosanctum Concilium* was to lead the Church and her individual members into a deeper, more interior, grasp of the content of the Catholic faith. The intention is to give us greater access to our faith and so make it more available to us, and through us to the world at large. And here the continuity between *Sacrosanctum Concilium* and the introduction of the new translation becomes apparent.

> "That which most interests the Council is that the sacred deposit of Christian doctrine be guarded and taught in a more efficient form"

The New Translation

The "hyper literalism" of the new translation throws up all sorts of words and concepts that sound unfamiliar to those of us who are immersed in the work-a-day world. But these concepts and words are part of our Catholic faith. It is almost as if the new translation forces us to trip over the content of our faith. The words of the prayers at Mass are among the most public and available manifestations of the Catholic faith. They are, if you like, the front windows of the shop, and the new translation with its admittedly sometimes specialised language – and in fact precisely because of this language – sets out all the wares of the Church's faith for public inspection. This is perhaps a change of tactic but it is nonetheless a real attempt to make the Catholic faith available. As such the new translation is profoundly consonant with the project of the Second Vatican Council.

One cannot go through all the prayers of the Mass in this short editorial but a few examples will suffice. Take the term "consubstantial", which appears in the new translation of the Creed. Certainly this word needs to be explained, but it also provides a doorway into the drama of the Arian crisis. It opens up the great debate about the identity of Christ that convulsed the Church in the fourth century. And the laity have a right to know about this: clergy have an obligation to preach on this and share the patrimony and history of the Catholic faith with those in their care. It is patronising and demeaning to suggest that the laity aren't interested.

A second example might be the words "my sacrifice and yours", which the priest speaks at the Offertory. One might misunderstand these words and imagine that the priest is somehow placing himself on a pedestal. But in truth this distinction between the sacramental sacrifice offered by the priest in the person of Christ and the sacrifice offered by the laity must be maintained if we are to come to a true appreciation of the specific dignity and importance of the lay vocation.

Finally, let us touch upon an example that will crop up in December and has been cited as one of the most egregious instances of impenetrable theology-speak. On 8 December, the Solemnity of the Immaculate Conception, in the Prayer over the Offerings the priest will say these words: "As we profess her [Mary], on account of your prevenient grace, to be untouched by any stain of sin, …"

The notion of "prevenient grace" may be a fine scholastic distinction, but the life of a Christian is the life of grace. How can we expect our people to lead good Christian lives if we don't catechise them about grace? Nor is grace such an impossibly abstract concept to explain. Fr Holloway, the founder of the *Faith* movement, used to talk about grace as "the sunshine of the soul". Just as the sunlight descends from on high and brings a flower to life and makes it flourish, so too the love of God brings us to life and makes us flourish. And is it impossible to explain that God takes the initiative, that his love comes before our human efforts, that his love is prevenient?

Work Still to be Done

In the two years since the introduction of the new translation the vast majority of Catholics in these isles have simply accepted it. However, if the goal of liturgical reform is a deeper holding of the Catholic faith we would be wrong to assume, just because the new translation is being used, that its implementation is now complete. The new translation itself was an enormous work and the saying of the prayers of the Mass in this translation in our churches is an important milestone, but a vast amount of work remains to be done.

The new translation does lay out the riches of our faith in a very public way, but our people now need a continuing catechesis. This is not some sort of sterile giving of dictionary definitions for the more difficult vocabulary. These difficult words and phrases and the way they fit together give us a way into the whole body of the Catholic faith and therefore provide an opportunity for a completely renewed catechesis. Such a catechesis will embrace the whole of the Catholic faith and will be both stimulated and reinforced, Sunday by Sunday, by the things we do and say at Mass.

The Importance of Continuity

The deep continuity that runs from *Sacrosanctum Concilium* up to and through the new translation is simply a fact. However, the awareness of this fact has a salutary function. Those who understand it are insulated against liturgical fashions that, rightly or wrongly depending on the human element in the Church, may come and go. As Catholics we are not ricocheting from one liturgical extreme to another. In this important post-conciliar period we are primarily called to ensure "that the sacred deposit of Christian doctrine be guarded and taught in a more efficient form". And though the Church's liturgy is so much more than just a catechetical tool, it nonetheless embraces this desire to communicate the faith.

Catholic Education in the 21st Century

By Roy Peachey

Roy Peachey is an English teacher and director of learning at The Cedars, an 11-18 school for boys in Croydon. He also maintains a blog at www.catholicenglishteacher.blogspot.com. In this article he reflects on recent developments in Catholic education.

Changes in the World of Catholic Education

These are exciting times for Catholic education and, *mirabile dictu*, much of the excitement is being generated here in the UK. When I wrote a couple of articles for this magazine in 2011 about the need to Catholicise the English curriculum, I did so more in hope than in expectation. However, a mere two years later, the nature of Catholic education in the UK has already begun to change dramatically.

A number of different strands have come together to effect this change. In the field of higher education, for example, several new institutions have been founded. The Benedictus College of the liberal arts in London is now offering a one-year foundation programme in European culture and thought as a prelude to its full degree programme. The St Andrew's Foundation for Catholic Teacher Education, which was set up at the University of Glasgow in 2012, had its official launch in 2013 with the Prefect of the Congregation for the Doctrine of the Faith, Archbishop Gerhard Müller, giving an address on the topic of Catholic education. The Jubilee Centre for Character and Values at the University of Birmingham, an "interdisciplinary research centre focusing on character, virtues and values in the interest of human flourishing", also opened its doors in 2012. Though it is not a Catholic institution, many of the leading figures at the centre, including Professor James Arthur, its director, are Catholics and much of its work fits in well with Catholic educational thinking.

Similar developments have taken place in secondary education too. The most notable, for me, was the decision of the PACT Educational Trust, which already runs two prep-schools, Oakwood School in Purley and Oliver House in Clapham, to move into secondary education. The Cedars, an 11-18 school for boys in Croydon, and The Laurels, an 11-18 school for girls in Clapham, took their first pupils in September. Not that I'm an entirely objective observer: I am director of learning at The Cedars.

The Cause of the Changes

So why have these changes come about? The beatification of John Henry Newman has certainly made a difference, bringing his educational (as well as his theological) ideas into the spotlight. More significant, though, has been the continuing impact of Benedict XVI, who at the beatification Mass in September 2010 paid "particular tribute to [Newman's] vision for education, which has done so much to shape the ethos that is the driving force behind Catholic schools and colleges today. Firmly opposed to any reductive or utilitarian approach," Benedict said, "he sought to achieve an educational environment in which intellectual training, moral discipline and religious commitment would come together." In much the same way that the pontificate of Benedict XVI created the environment for a renewal of the liturgy, so too did his pontificate gradually bring about change in the world of education.

It was Benedict XVI's visit to Britain which encouraged the directors of PACT to put into operation their long-cherished plan to set up two secondary schools, and it was his words that gave the Benedictus College for the liberal arts its impetus. As is explained on its website: "The college will develop and enrich the cultural and educational life of our country; and respond to Benedict XVI's call for a New Evangelisation, bringing life to 'the interior desert that results when man, wishing to be the only builder of his own nature and his own destiny, finds himself devoid of that which constitutes the foundation of all things' " (Motu proprio *Ubicumque et semper*, October 2010).

The Church has, of course, always held education in high regard, but it is certainly possible to argue that Benedict XVI brought new life and new impetus to Catholic education at a time when it was in danger of losing its direction. I am even tempted to go so far as to suggest that the pontificate of Benedict XVI created the conditions for what we might dare to call a New Educational Movement.

An International Movement

One of the most positive sides to this new educational movement (which, to be fair, doesn't yet quite deserve the capitalisation) is its international dimension. The launch of the St Andrew's Foundation by Archbishop Müller and the message of support sent by Pope Francis are indications of a broader international picture. *An Anthology of Catholic Teaching on Education* (Scepter, 2007) may have been collated and edited by the head of the foundation, Leonard Franchi, but it was Cardinal George Pell from Sydney who provided the illuminating and challenging preface.

Similarly, one reason the most recent edition of *Communio*, on Catholicity and education, was so interesting was the international scope of its contributors: not just David Schindler and Adrian J Walker from the US, but Jean-Luc Marion and Rémi Brague from France, and Robert Spaemann from Germany.

What is apparent from these publications and others like them is that Catholic education has faced similar challenges across the globe. For example, in a recent analysis published in an edition of *International Studies in Catholic Education* dedicated to the question of whether there can be such a thing as a Catholic curriculum, Therese D'Orsa argues from the Australian experience that "attempts to give meaning to the concept of a Catholic curriculum … have ranged across a spectrum familiar to those who lead in Catholic schools" and that such initiatives have had a "limited impact".

The most common approach, she argues, has been to give RE a central place in the school curriculum. It is an approach G K Chesterton identified and criticised in his essay "The New Case for Catholic Schools", published in 1950 as part of a collection entitled *The Common Man*: "If Catholics are to teach Catholicism all the time, they cannot merely teach Catholic theology for part of the time. It is our opponents, and not we, who give a really outrageous and superstitious position to dogmatic theology. It is they who suppose that the special 'subject' called theology can be put into people by an experiment lasting half an hour; and that this magical inoculation will last them through a week in a world that is soaked through and through with a contrary conception of life." If it is left entirely to the RE department to create a school's Catholic identity, the inevitable result is that other subjects tend to become permeated (at best) or dominated (at worst) by an antipathetical, secularised philosophy.

A second approach has been what she calls values integration, one version of which "seeks to incorporate various themes such as social justice, peace, the environment, etc, into the total life of the school so that the student may incorporate the Catholic values demonstrated in the way the school lives the theme". Values integration is not a phrase widely used in the UK, but it suggests a word which is widely used: ethos. The danger here is that the full glory of the Catholic faith is replaced by a bland, and sometimes only tangentially Catholic, ethos which offends no one but satisfies no one.

A third approach, D'Orsa suggests, has been to seize opportunities as they arise to make connections with Catholic faith and values. The obvious problem here is that it's just too hit and miss, partly because it relies heavily on what is increasingly rarely found in our Catholic schools: well-formed, highly committed, Catholic teachers. As James Arthur points out in another essay in the same journal: "Between 1978 and 1993 the percentage of non-Catholic teachers in maintained Catholic schools increased from 22% to 29%. Between 1993 and 2011 this percentage increased to 45%, with the pace of change accelerating annually. … This set of statistics may even be an underestimate of the direction of travel as … Catholic schools and colleges often feel under pressure to demonstrate their Catholicity and can inflate actual numbers in their 'self-declaration' of Catholic staff and pupils."

Signs of Hope

So much for the all too well-known problems that have afflicted Catholic education. What about the solutions?

The very existence of the St Andrew's Foundation for Catholic Teacher Education is a source of hope (and maybe of some envy to those of us south of the border). Its legacy may well be the formation of the well-formed Catholic teachers whose absence James Arthur notes; and its presence may also provide not just inspiration but also a model for teacher training elsewhere in the UK.

The Jubilee Centre for Character and Values offers something quite different: what its director has called a "return to virtue". At its heart is a mission to develop the virtues in order to facilitate the development of character, which suggests that it is rooted in a vision of Catholic education shaped by St Augustine, St Isidore of Seville, Alcuin and St Thomas Aquinas.

The focus of the Jubilee Centre reminds us that we need to reach further back into history than we have been accustomed to if we are to revive Catholic education: in particular, we need to learn from the great Catholic schools and universities of the pre-Reformation era. We need to be reminded that it was once taken for granted that authentic education was built upon the teaching and practice of the human and theological virtues, that education, as St Thomas Aquinas put it, is "the progression of the child to the condition of properly human excellence, ie to the state of virtue".

> "There is no real education without personal responsibility, and there is no responsibility without freedom"

If true education is an education in the virtues then we can begin to see a link between the work of the Jubilee Centre and the work of the Benedictus College of the liberal arts, which places itself in a tradition stretching back through Blessed John Henry Newman, St Thomas Aquinas and St Augustine to Aristotle.

As the Benedictus Trust website explains: "In his book *The Idea of a University* Bl John Henry Cardinal Newman asserts that the primary purpose of a university should be to teach theoretical knowledge, following the distinction made by Aristotle in the first book of the *Nicomachean Ethics* between moral and intellectual virtues; the moral life concerned with practical knowledge and the intellectual life primarily concerned with theoretical knowledge – that is, 'knowledge for the sake of itself'. This principle underlies the single, integrated programme of studies at Benedictus; its breadth and rigour will reconnect all the disciplines with what Mgr Ronald Knox referred to as the 'Hidden Stream', the Christian basis of European culture and tradition."

This link between the virtues and the liberal arts can also be seen in the work of the two new PACT schools, The Cedars and The Laurels. Both place great emphasis on developing human virtues, or strength of character, because these virtues enable a person to be truly free. Drawing on St Josemaria Escriva's writings, including the insight that "there is no real education without personal responsibility, and there is no responsibility without freedom", the two schools emphasise freedom in education: not freedom from constraints but freedom as the capacity to carry noble convictions into action.

The PACT educational vision is therefore underpinned not just by the idea that the parents are the first educators of their children, with all that that entails (including the understanding that "the family is the first school of those social virtues which everyday society needs", as the Second Vatican Council's Declaration on Christian Education puts it), but also by the idea that an education in the virtues is the basis of genuine freedom. In taking a liberal arts approach to education, therefore, The Cedars is not attempting to turn back the clock or to Americanise British education. Rather, it aims to create the means by which children can be formed for true freedom.

What this means in practice needs some spelling out because, as Leonard Franchi at the University of Glasgow and his colleague Robert Davis point out: "The conjoining of 'Catholic' and 'liberal' in an essay about education needs further examination … owing to the (wilful?) misappropriation of the term 'liberal' by many social, cultural and political commentators of the day." In their essay, Franchi and Davis take Benedict XVI's call for the appreciation of an "authentic humanism" as the basis for their defence of the liberal arts, arguing that the Catholic vision of education is grounded in the search for wisdom and in a profound appreciation of the True, the Good, and the Beautiful.

The Cedars' approach is to emphasise the interconnectedness of knowledge by drawing out links between subjects so that our pupils do not compartmentalise what they learn. In his essay "A New Humanism for Europe: The Role of the Universities", to which Franchi and Davis refer, Benedict XVI puts it like this: "How urgent is the need to rediscover the unity of knowledge and to counter the tendency to fragmentation and lack of communicability that is all too often the case in our schools!" In our view, a liberal arts approach also emphasises a respect for the past; the significance of grammar, logic and rhetoric; and the notion, popularised by the historian Christopher Dawson, that ideas develop within cultures, which means that a grand narrative must necessarily underpin the curriculum.

What this grand narrative might cover also needs explanation. And Dawson, an Englishman who wrote *The Crisis of Western Education* while professor of Roman Catholic studies at Harvard University, can help us here. Convinced that "one of the chief defects of modern education has been its failure to find an adequate method for the study of our own civilisation", Dawson argued that "the study of Christian culture … offers a new approach to the three great problems that confront Western education at our present time: first, how to maintain the tradition of liberal education against the growing pressure of scientific specialisation and utilitarian vocationalism; secondly, how to retain the unity of Western culture against the dissolvent forces of nationalism and racialism; and thirdly, how to preserve the tradition of Christian culture in the age of secularism."

Dawson believed, as Glenn W Olson put it in a recent article in *Logos*, that "single-minded study of the classics and classical world had blinded people to the nature and significance of the Christian world that had grown up since antiquity. … Dawson thought it strange that 16th-century men should read so many pagan classics and, philosophy and theology aside, so little of the great Christian works that had subsequently appeared, especially works of the imagination like the *Cid* or *Parzival* that were built around the question of what it means to live the Christian life in the world."

He believed, by contrast, that, whatever our own religious beliefs, we should be studying the growth and development of Christian culture (in its broadest sense) because it was Christianity which had created and shaped the culture we still live in today.

In *The Crisis of Western Education* he wrote: "I see no reason to suppose, as some have argued, that such a study would have a narrowing and cramping effect on the mind of the student. On the contrary, it is eminently a liberal and liberalising study, since it shows us how to relate our own contemporary social experience to the wider perspectives of universal history. For, after all, Christian culture is nothing to be ashamed of. It is no narrow sectarian tradition.

It is one of the four great historic civilisations on which the modern world is founded. If modern education fails to communicate some understanding of this great tradition, it has failed in one of its most essential tasks. For the educated person cannot play his full part in modern life unless he has a clear sense of the nature and achievements of Christian culture: how Western civilisation became Christian and how far it is Christian today and in what ways it has ceased to be Christian: in short, a knowledge of our Christian roots and of the abiding Christian elements in Western culture."

Of course, a liberal arts approach to education underpinned by such a grand narrative is not the only possibility for Catholic educators. The Laurels School in Clapham, for instance, gives greater prominence to the development of sound philosophical understanding. As Melanie Clark, deputy head at The Laurels, explains: "Our approach, while acknowledging the liberal arts programme, is to equip our pupils with the ability to seek, find and love the true, the good and the beautiful wherever they may be found. In order for them to have the intellectual virtues to allow this to happen, we will educate in philosophical discourse and content. Our vision is to help our pupils and staff link together the different branches of knowledge to the Catholic Faith through philosophy, where the latter acts as the handmaid of theology."

Of course, The Laurels and The Cedars are just two schools and much more could be said about the good work that is being done in schools across the country, about the sterling work done by Catholic home educators, and about a range of other initiatives including the steady growth of the Catechesis

"A school cannot be truly Catholic unless Catholicism and its values are diffused into the entire curriculum, methods, organisation and ethos of the school"

of the Good Shepherd and the projects arising out of Stratford Caldecott's two books on education: *Beauty for Truth's Sake* and *Beauty in the Word*.

Practical Issues

To finish, I would like to focus on some of the practical issues that impinge on all these groups. Though there is a growing awareness of the need for a genuinely Catholic curriculum, there is still little guidance on how to implement such a curriculum. We may wholeheartedly agree with James Arthur when he writes: "The idea that the school subjects that make up the curriculum (excluding religious education) are value-free and therefore somehow separate from the Catholic faith is clearly contrary to the Catholic worldview. … A school cannot be truly Catholic unless Catholicism and its values are diffused into the entire curriculum, methods, organisation and ethos of the school." However, the problem of what Catholic schools should actually teach remains.

Part of the problem is the lack of suitable textbooks. One effect of the National Curriculum has been to create a market in which textbooks are much of a secularised muchness. If, as a 2010 report ("Doing God in Education") by the think-tank Theos suggests, not even the teaching of modern foreign languages is immune from what it calls "the contemporary love affair with consumerist individualism", where should Catholic teachers turn for their teaching materials?

One answer is not to use textbooks at all. A number of liberal arts schools in the US (The Heights in Washington DC being a good example) largely eschew textbooks for their older students and rely instead on the great books of the past. It is not unknown, for example, for mathematics to be taught through the medium of Euclid's *Elements*. This approach is so far off the radar of most British schools that it is tempting to dismiss it as inherently unworkable. But, I would argue, there is no intrinsic reason why, for example, pupils should not be able to read and enjoy the whole of Bede's *History of the English Church and People* when studying the Anglo-Saxons, or a Plato dialogue when studying philosophy.

The great advantage of such an approach is that it constantly reminds students that ideas do not exist in a vacuum, that what can too easily be presented as immutable facts are subject to revision, that science quite as much as any other subject is liable to paradigm shifts.

Another option is to turn to those parts of the English-speaking world that still produce suitable textbooks. The Didache series, for example, and the Catholic Schools Textbook Project, both from the US, are well worth considering. Another possibility, of course, is for publishers in this country to develop their own materials for Catholic schools. Sadly, there is little sign of such books being produced, other than for RE, at the moment but we can but hope that CTS and Evangelium, for instance, will one day move into this field. A final, more demanding and time-consuming, option is for Catholic schools to produce their own materials.

Such a discussion may seem terribly divorced from the everyday concerns of most readers, but in fact these practical issues lie at the heart of the current educational debate. Educationalists and theorists have argued the case for a Catholic curriculum for years now, but there has been little in the way of a response from those at the chalkface (or whatever the equivalent is now that interactive whiteboards have replaced blackboards).

What has changed over the past few years has not been Catholic educational philosophy – the desire to impart wisdom through the education of the intellect, and the desire to help pupils become saints through the education of the will. Rather, it's that Catholic groups and individuals have decided to establish schools and institutions of higher education that take this philosophy seriously and seek to apply it in practice. If they are to succeed and flourish – and so enable the students who pass through their doors to succeed and flourish – the practical implications of Catholic beliefs need to be worked through.

A few years ago I would have wondered whether Catholic schools, universities and publishers were prepared to grasp that particular nettle. Now I feel a strong sense of hope.

Charter of the Rights of the Family (1983-2013)

30 Years on – A Pearl of Great Price *By Edmund Adamus*

Edmund Adamus has been the director for marriage and family life in Westminster diocese since March 2012 and was its director for pastoral affairs from 2003. His work covers marriage preparation, marriage support and enrichment, and help for couples in difficulty. He also promotes the doctrine of parents as the primary educator of their children. Here he urges us to look again at an important Vatican document, on the 30th anniversary of its publication.

Historical Origins

In October 1980 the Synod of Bishops called for a charter expounding family rights. Blessed Pope John Paul II welcomed this demand and committed the Holy See to prepare one in his post-synodal Apostolic Exhortation *Familiaris Consortio* of 1981.

During the Synod, the bishops gave particular attention to the difficulties in which numerous families in many nations found themselves because of institutions and laws which did not help people to know the inviolable rights of the family, or even threatened these rights. In the face of these direct and indirect attacks on the institution of matrimony, and on the life of the family, the urgency of compiling a document to bring to the attention of society and governments the most important rights of the family was compelling.

That was more than 30 years ago – and now that so many more nations have passed laws bent on distorting the family's "genome" (to quote the word used by Archbishop Paglia, President of the Pontifical Council for the Family), knowledge of the content and purpose of the charter is even more urgent.

Content and Purpose

The Charter of the Rights of the Family came into being in a climate of contrasts and the refusal of values. At the time it was noted that many nations were violating one or more rights of the family. Since then, not only has the number of such nations increased but, more importantly, the violations have been institutionalised by law and imposed by authority. In recent years, a tempest has broken out against the institution of the family. The document contains the formulation of those inalienable rights which are inherent to that natural and universal society which is the family nucleus and which states have the duty to defend. A brief introduction explains the genesis, the aim and the style of the charter and makes clear its intended audience. It was the first time that the Holy See had turned to the international community with a document of this type.

The charter had a prophetic characteristic in recalling the attention of all to a global vision of the mission of the family, asking society to respect the rights of the family, and demanding that it give each family the necessary instruments to fulfil its mission. Such a call was in line with the constant appeal of the Church to respect the rights of each person. By this charter, the Church did not want to impose its vision on society. Rather, in a spirit of service, and in the exercise of its mission, it sought to instil within society a higher respect for natural law – the law of the Creator, which is written in the hearts of all human beings.

Its 12 articles present some specific rights regarding

- the foundation of the family and the freedom to choose one's own spouse;
- the just exercise on the part of the spouses of responsible parenthood;
- the respect and the protection of life from the moment of conception;
- the role of the family in the education of children;
- the right of the family to exist and to make progress;
- the protection of children, the promotion of the family institution, and the religious rights of the family;
- social life (8, 11), culture, economy and finance (9, 10).

> "A tempest has broken out against the institution of the family"

The charter deals also with the rights of particular groups who merit special consideration in society, such as elderly people, migrants, people with different capabilities, and prisoners (12).

Nature and Style

It is important that the nature and the style of the charter be correctly understood. The document is not a dissertation in dogmatic or moral theology on marriage and the family, although it reflects the thought of the Church on the subject. Nor is it a code of behaviour for persons or institutions who have an interest in the problem. The charter differs also from a simple declaration of theoretical principles regarding the family. It aims rather to present to all, whether they are Christians or not, a formulation of the fundamental rights inherent to that natural and universal society which is the family. The rights enunciated in the charter are expressed in the conscience of the human being and in the values that are common to all humanity. The Christian vision present in the charter finds its source in divine revelation, which enlightens the natural reality of the family. These rights, ultimately, are born from that law which is inscribed by the Creator in the heart. Society is called to defend these rights from violations, to respect them, and to promote them.

The charter refers continually to the Universal Declaration of Human Rights. Never before had the central bodies of the Church published a document of this type. Its form is analogous with documents which are usually published by

international organisations. Accordingly, the charter assumes the value of a declaration of principles and an enunciation of rights. Far from competing with analogous documents of civil authority, the charter intends to make a specific contribution to the promotion and safeguarding of the dignity and rights of the person and of peoples.

It defends principles which have their own intrinsic value. Such principles are binding because of their own truth. Their urgency and validity are universal and absolute. The basic framework of the charter tends to propose principles and values that every rightly formed conscience and every intelligence uncorrupted by error can perceive, even without the light of Christian revelation. In reaffirming, for the good of society, the common knowledge of the essential rights of the family, the charter offers to all those who share the responsibility for the common good a model and a point of reference for elaborating a legislation and a policy of the family, as well as a guide for programmes of action.

Affirming Errors as Errors

Experience shows that many half-truths about the family have ended up imposing themselves and being accepted. To oppose these errors, which undermine the family, one needs to affirm errors as errors, and then to proclaim courageously and ceaselessly the Gospel of family life.

The Charter of the Rights of the Family was drawn up to present truths that the Church can proclaim to the men and women of our times. Thirty years on from its promulgation, the wisdom it contains needs to bear fruit to ensure that all families of whatever creed or culture might enjoy a better future. In 2015 it will be the 800th anniversary of the Magna Carta – and no doubt there will be many events portraying it as the seedling from which would develop those uncontested rights to personal liberty and freedom that exist under the law across many nations.

I can think of no better way to prepare for that anniversary than by revisiting the Charter of the Rights of the Family. We should seize the opportunity to do so, for as *Familiaris Consortio* 44 states: "Families should grow in awareness of being 'protagonists' of what is known as 'family politics' and assume responsibility for transforming society; otherwise families will be the first victims of the evils that they have done no more than note with indifference."

Postscript

"As the Church, we offer a concept of the family rooted in the Book of Genesis, of the unity in the difference between man and woman, and the fruitfulness of this complementarity, and we recognise it as an asset for all, as the first natural society. … The family understood in this way remains the first and principal building block of society and of an economy on a human scale. … The consequences, positive or negative, of decisions of a principally cultural or political nature in relation to the family touch upon the various areas of the life of a society and a country" (Pope Francis, Message to participants in the 47th Social Week for Italian Catholics, 13 September 2013).

Woman and the Cardinal Virtue of Temperance *By Cormac Burke*

In the final part of his series on woman and the cardinal virtues Mgr Burke examines the virtue of temperance and its specific calls upon women, especially with regard to sexuality.

What is Temperance?

Temperance or moderation implies self-control. We might compare temperance to driving a car. An untrained or unpractised driver, lacking control of his car, ends up by crashing, perhaps killing himself or others. And so with people who lack self-control; they are heading for a crashed and self-destructive life.

In a car engine there is a lot of power and energy. But the different sources of energy have been co-ordinated so as to work together for one purpose: to make the car travel well. Inside each one of us there are many energies, but they are by no means naturally co-ordinated. In fact we often note how these tendencies seem to work at cross-purposes. On the intellectual level we have a natural yearning for truth. And yet, when it comes the truth about ourselves – and that truth always has some negative aspects – our pride (which is a tendency of the intellect) makes it hard to face up to those negative aspects. Then, unless we combat our pride, we know the truth about ourselves only in *part*, which means we don't really know ourselves.

But temperance is usually related to bodily tendencies or impulses, which are called passions: hunger, thirst, sexual desire, anger, etc. These are not bad in themselves. They are bad when they are not under our control. Then they get out of their place, grow beyond their proper function and can become a force dominating and controlling the whole direction of our lives.

Temperance, then, is the virtue by which we keep each of these passions in its proper place, so that it works for our overall human growth and leads to our fulfilment. Our mind needs to understand the positive function of this virtue, just as our will has to be or become strong enough to live it habitually.

Still on the level of theoretical considerations, we can add that temperance will not make sense to the person who has no idea of what makes for human fulfilment, or to one who thinks that fulfilment lies in following the instinct of the moment. The trouble with the latter position is that if you follow any instinct or passion too much, you eventually cannot stop following. It has taken over your life; you are out of your own control.

The Practice of Temperance

Now let us turn to some practical areas where temperance or control is necessary, but often lacking. Since there is not space to consider temperance in using money or in speech (many people, men and women, are spendthrifts, or chatterboxes and gossip-mongers), we will focus on drink and drugs, and in particular on sexuality.

Drink and Drugs

To begin with, I would emphasise that there is no natural or inbuilt attraction towards alcohol (or to drugs). For many people, the first taste of beer is not pleasing – just as happens with the first cigarette. Knowing that it can lead on to an addiction, in other words to a loss of self-control, why do many people take up drinking? Usually, because of a lack of independence. They want to be part of the crowd or the party. But why not be so on your own conditions? Why let the crowd dictate your choices? A first teenage decision to try drink is almost always due to a lack of independence or character (much more so in the case of drugs); and hence it shows a lack of fortitude.

According to the Roman philosopher Seneca, "drunkenness is nothing else than voluntary insanity".[1] Insanity, when a person has no grasp on reality, is a misfortune. But *voluntary* insanity is a high point of immaturity – because a person deliberately loses control of himself or herself. It is also pitiful; a drunk person is always pitiful. But here a distinction – fair or unfair – should be made. Such are the expectations of our society that for some reason a drunken man, though laughed at, is tolerated, but a drunken woman is not only laughed at but also despised. "Passing out" may be considered the ultimate "coming of age" for a teenage girl. It is anything but that; it is mindless immaturity, no more.

Young partygoers often ask me about drinking. I see only two sensible policies in the matter, each of which demands a certain independence and fortitude. One is to be a "soft drink" person; the other is to be a "one drink" person. And then one must stick to one's decision. "Oh come on, have another." "No thanks, I'm OK." "Come on, join us all, don't spoil the party."… But a party where everyone is expected to do exactly the same, must be a dumb party of spineless people!

Regarding drugs, the issue is clear. *No* drugs! Neither out of conformism nor out of curiosity. It's too much like Russian roulette; and I want to keep a sane head on my shoulders.

The issue of drink or drugs is simply a matter of character and independence. In fact, unless one is content to let others control one's life, not much fortitude is really required. Because, I repeat, there is no natural attraction or appetite towards either – there is nothing to be gained. And there should be a natural repulsion towards both – because, as any thinking person realises, there is everything to be lost.

Sexual Appetite

Temperance in regard to sexuality is not so simple. Because there *is* a natural sexual attraction between man and woman. Natural, but often dangerous, because as well as being powerful it is disordered. Whoever denies that there is a disordered element in the sexual instinct – which therefore calls for control – is either insincere or ignorant. It would seem they have never heard of rape, or else consider that it falls within normal sexual behaviour.

"Temperance … is the virtue by which we keep each of these passions in its proper place"

It may help if we consider the sexual instinct on two levels: the animal and the properly human. As an animal phenomenon, the sexual instinct is indiscriminate. It has the potential to attract any male and any female animal to each other. Since we are part animal, that aspect of sex is present in us too and, if not controlled, can lead a person to be as promiscuous as any animal. To propose or defend human sexual promiscuity, as some do today, is to say that we are animals, with an animal sexual instinct, no more. But we are more than animals and we have a human as well as an animal sexual instinct.

That our sexual instinct is human as well as animal simply means that sexual union between man and woman has a much deeper meaning than the simple satisfaction of a physical appetite. Human sexual intercourse, the sharing of the female and male elements of reproduction, is of itself, unless frustrated, designed to give rise to a new human being – fruit, and in some way image, of the union of the father and the mother. That is why the only human setting for intercourse is marriage, for it is only if they are married that a man and a woman should engage in an act that of its nature tends to start or increase a family.

Animals cannot understand this, and that is why they are naturally promiscuous. But human beings can understand it, and that is why they naturally tend to be monogamous. Further, they should be able to understand the loving and unique significance of conjugal intercourse, which lies not mainly in the pleasure it may give the spouses, but in the unparalleled way by which it expresses the total and exclusive self-gift they made to one another in marrying.

People can of course frustrate the natural purpose of conjugal intercourse. Then it is no longer a conjugal act, nor is it in fact a sexual union in any proper sense at all. It is simply two people using each other for sexual satisfaction together, no more.

In Courtship

Let us try to pin down the practical function of temperance in all of this. First of all, it enters as an absolutely necessary virtue into premarital relations. From the very start of a relationship between a boy and a girl, each should realise (and, if they are sincere, this is not difficult) that between them there is an animal sexual instinct drawing each one to take physical pleasure from contact with the other. But at the same time there is a human sexual instinct drawing them to respect each other, to realise that human persons are not meant to be used but to be respected; and that this desire to respect and not to use for self-satisfaction will grow in the measure in which love is present. Further, that love itself only grows in an atmosphere of mutual respect.

Given the strength of the physical attraction, it can only be controlled by a stronger power; and that is precisely the virtue of temperance, which in this context is properly called the virtue of chastity.

In passing we could note the opinion at times expressed that the most fulfilled life is one "where most things have been experienced". This is simply not true. Not all experiences are enriching; some are impoverishing. Some are mutually incompatible. For example, the person who wants to experience sex before marriage can no longer experience the joy of a real marital donation in its fullness: giving oneself totally and for the first time – that is, in a true virginal gift – and receiving the same gift from one's spouse.[2]

In Marriage

"It is not true that love make all things easy; it makes us choose what is difficult."[3] People today are afraid of what is difficult, and hence afraid of the commitment involved in marriage. That way they can never be happy. If love between a man and a woman is sincere and grows in a courtship where there is mutual respect, they will naturally want to marry. And they will face up to the difficult task of keeping married love pure and making it grow. That is the purpose of married chastity.

"The person who wants to experience sex before marriage can no longer experience the joy of a real marital donation in its fullness"

But is there then need for temperance in marriage itself? Indeed there is! More concretely, is there need for chastity in conjugal intercourse? Of course! The difference we have been making between the desire to respect and the desire to use is basically the difference between love and lust. And lust, it must be understood, is not resolved simply by marrying. In marriage the challenge remains to ensure that the conjugal act is one of generous giving in love, and not one of selfish taking in lust. Marital chastity is called for here. Chastity in marriage does not mean abstinence (although abstinence is at times called for), but rather purification: seeking to ensure that what is sought above all is to show love for one's spouse and not mainly to satisfy one's own appetite for pleasure – even if that pleasure remains legitimate. In that way true married love can gradually purify lust.

Karol Wojtyla, later on Pope John Paul II, put it delicately in the context of marital tenderness: "Love makes it possible in married life for husband and wife to educate each other. The man must reckon with the fact that the woman is in a sense in another world, unlike himself not only in the physiological but also in the psychological sense. Since he has to play the active role in the marital relationship, he must get to know that other world, and indeed as far as possible project himself into it emotionally. This indeed is the positive function of tenderness. Without it the man will only attempt to subject the woman to the demands of his own body, and his own psyche, frequently harming her in the process. Of course, the woman too must try to understand the man, and simultaneously to educate him to understand her. Each of those things is equally important. Neglect of education and the failure to understand may both be the result of egoism."[4]

Modesty – Temperance in Dress, Behaviour…

Now let us turn to the broader topic of temperance and modesty in dress and in general behaviour.

Our starting point could be the simple anthropological fact that woman easily arouses sensuality in man; man less easily in woman. Perhaps it is for the protection of both that woman is endowed with a natural sense of modesty. Modesty is an expression of temperance. In a woman's case, it should arise from an elementary level of sexual psychology by which she is aware that part of a man's weakness is to be attracted more immediately to a woman's body than to her person, to her physicality than to her femininity. A woman can capitalise on this weakness; but in doing so she invites men to treat her as an object rather than as a person. And here one has to remember that objects can be admired or desired or despised, but only persons can be loved.

> "Men find self-control in sexuality very hard. They need the strength of a woman to protect them from their own weakness"

A woman who emphasises the merely physical aspects of her sexuality brings out the worst in man. It is when she develops and shows true femininity that she inspires him. The same applies vice versa, but not so powerfully. And that's another reason why woman has such humanising and salvific power – or the opposite.

Men find self-control in sexuality very hard. They need the strength of a woman to protect them from their own weakness, the strength that a woman shows in her reserve and modesty.

Modesty in dress and behaviour tempers a woman's natural desire to be attractive with her even more natural determination not to be provocative. She should have enough self-respect and should know enough about life to realise that only a certain class of women set out to be sexually provocative.

Men can easily be led to give way to a purely physical attraction towards women, or to an exclusively physical desire for the possession of a woman. Immodesty on the part of the woman will intensify these attractions. In contrast, modesty can awaken an instinct of respect, and so prepare the way for a truly loving relationship between a man and a woman. If that respect is not cared for, growth *in desire* is likely. Only with respect is *growth in love* possible. In short, modesty is a feminine virtue that can stir a man to grow powerfully in admiration for a woman.

Modesty also springs naturally from the realisation that only a woman who has little regard for herself offers herself indiscriminately. Easy giving shows that a woman places little value on her self. She can hardly expect men to value her more. They will realise that, if not money, then perhaps a good dinner is enough to get *her* to give what they want.

If modesty is thrown away, then the sensual woman emerges. Having lost what makes her most *femininely* attractive to man, she is left with her ability to be physically attractive, and no more. Now she has to rely on her body to attract men, not on her character or her spirit. She should consider what sort of men she will be able to relate to, and what sort of relationships she will establish.

Shame

A word on shame, something closely connected with modesty. "Shame" is commonly held to derive from an older word meaning "to cover". In this sense, covering oneself, literally or figuratively, is a natural expression of shame.

Parts of our being are naturally hidden from others' view. Our thoughts, for instance. This can be for the good, since our thoughts might be lacking in respect for others and, if uncovered, could stir them to strong or even violent reaction.

Women need to keep this in mind regarding the revelation of certain body parts. The normal woman should have little difficulty in knowing which bodily revelations can provoke men and stir up lust in them. Her sense of modesty, and her sense of shame, will keep her on the right side of what is decent. But the woman who is lacking in modesty and shame will be indecent and provocative, whether she realises it or not. She, along with others, will suffer as a result.

Intemperance Can Lead to Self-Contempt, and Even to a Total Loss of Self

Certain radical feminists think it unfair that, in the past, a higher standard of morality has been expected of woman than of man. If their judgement of the past is true, why take it as discriminatory or offensive to women? Surely one could see it rather as a compliment. One modern psychologist takes it that way, and ventures an explanation for why woman has traditionally had greater goodness and observed a higher degree of morality than man. The reason in his view is that she "needs to be happy with herself, to feel all right when she meets herself".[5] Allowing that this view could be further qualified, I think it is nevertheless true that an intemperate and immoral woman is likely to be threatened by greater self-contempt than an immoral man. Self-esteem is the sterile goal proposed by modern popular psychology. But in an intemperate and immoral woman, self-esteem can never be more than a posture or an illusory construction that eventually crumbles and collapses into self-contempt; self-contempt which, if it does not find redemption, can lead to despair.

A main character in John Steinbeck's *East of Eden* is Cathy, the brothel-keeper mother. She had read *Alice in Wonderland* in her childhood. Now, just in case life were to become too much to cope with, she keeps in reserve a bottle labelled "Drink me". By drinking a little, she could become small and so escape from all her enemies. And if the worst came to the worst, she could drink the lot, and so would shrink into nothingness. "She would dwindle and disappear and cease

to exist. And better than all, when she stopped being, she never would have been. This was her darling safety. Sometimes in her bed she would drink enough of 'Drink me' so that she was a dot as small as the littlest gnat. But she had never gone clear out – never had to. That was her reserve – guarded from everyone". In the end she couldn't stand it, and drank the lot. But was she reduced to "nothingness" – or rather to a tiny and intolerable but enduring self?

To die, to sleep… But perchance to dream – eternally. Ay, there's the rub; so Hamlet felt. The danger of remaining forever like one of Tolstoy's characters as he slipped into madness: "Why have I come here? Where am I taking myself?… I am running away from something dreadful and cannot escape it. I am always with myself, and it is I who am my tormentor… Neither the Pensa [an estate he was on his way to buy] nor any other property will add anything or take anything from me: and it is myself I am weary of and find intolerable and a torment. I want to fall asleep and forget myself and cannot. I cannot get away from myself" (*Memoirs of a Madman*).

Self-contempt is not redeemed by self-esteem, but only by mercy and love, which give us the "courage to make definitive decisions indispensable for growth, and in order to achieve something great in life, in particular, to cause love to mature in all its beauty"[6], in a truly feminine woman.

In a homily in Nazareth on 14 May 2009 Pope Benedict dwelt on "the sacredness of the family, which in God's plan is based on the lifelong fidelity of a man and a woman consecrated by the marriage covenant and accepting of God's gift of new life. How much the men and women of our time need to reappropriate this fundamental truth, which stands at the foundation of society, and how important is the witness of married couples for the formation of sound consciences and the building of a civilisation of love!" And, citing the book of Sirach (3:3-7, 14-17), he added: "The word of God presents the family as the first school of wisdom, a school which trains its members in the practice of those virtues which make for authentic happiness and lasting fulfilment."[7] The cardinal virtues, aspects of which we have briefly considered, are prime among those that lead to authentic and lasting happiness and fulfilment.

Notes

[1]cf. Shakespeare: "O, that men should put an enemy in their mouths to steal away their brains!" (*Othello*, Act II, Sc. 3).

[2]Love needs to have a waiting period before possession; otherwise respect does not develop, or is undermined. St Augustine's *Confessions* expresses the maxim: "affianced girls should not give themselves at once, lest the husband hold her cheap whom, as his betrothed, he had not to sigh after" (Ch. VIII, iii, 7).

[3]G. Eliot: *Felix Holt: the Radical*, Ch. 9.

[4]*Love and Responsibility*, 275-276.

[5]Julián Marías: *La Felicità Umana,* Milan, 1990, p. 333.

[6]Benedict XVI: Address, 19 October 2006: http://www.vatican.va/holy_father/benedict_xvi/speeches/2006/october/documents/hf_ben-xvi_spe_20061019_convegno-verona_en.html.

[7]http://www.vatican.va/holy_father/benedict_xvi/homilies/2009/documents/hf_ben-xvi_hom_20090514_precipizio_en.html.

Reflections on *Sacrosanctum Concilium*'s 50th Anniversary *By Jeremy Driscoll, OSB*

Fr Jeremy Driscoll OSB is a monk of Mount Angel Abbey in Oregon. He has worked as a consultant to the US Conference of Bishops' Committee on the Liturgy and for the Congregation for Divine Worship in the Vatican. His books include *Theology at the Eucharistic Table* and *What Happens At Mass*. Here he offers insights into the scripturally based teaching on sacred liturgy as promulgated in *Sacrosanctum Concilium* during the Second Vatican Council.

On 11 October 2012 St Peter's Square in the Vatican was filled with tens of thousands of faithful celebrating a Mass that marked the 50th anniversary of the opening of Vatican II. This same Mass opened the Year of Faith that Pope Benedict wished to be celebrated from then until the Solemnity of Christ the King in 2013. In his homily at that Mass the Holy Father strongly urged on the Church a new round of deeper appropriation of the texts of the Vatican Council. This celebration also marked the 20th anniversary of the promulgation of the *Catechism of the Catholic Church*, and Pope Benedict likewise urged renewed attention to this precious text as, among other things, a tool of interpretation and appropriation of the documents of the Council. This Mass was also taking place as an event within the Synod of Bishops then in session on the topic of the New Evangelisation. The bishops were well aware that the New Evangelisation is about carrying forward the concerns of the Council.

The Council and the Liturgy

Fifty years ago on 4 December 1963 the first of the Council's documents was promulgated by Pope Paul VI. It was the document on the liturgy, *Sacrosanctum Concilium*. The reform of the liturgy is tied up with the purpose of the entire Council. It is important to measure the significance of what is implied by this claim. The Council's liturgy and the Council's teaching are inextricably intertwined. (Both opponents and defenders of the Council seem to operate from a profound intuition that such is the case.) This intimate connection between the reform of the liturgy and the whole Council was solidly indicated already in the document's title, which has no specific reference to liturgy, but is simply *Sacrosanctum Concilium*, "This Sacred Council". The word *sacrosanctum* is already an expression of faith by the Council Fathers. Theirs was not just a meeting of a group of corporate leaders. Something holy was under way. The gathering was at God's doing.

They discerned the purpose for which they had gathered to be fourfold: (1) to impart vigour to the Christian life of the faithful, (2) to adapt to our own times those structures subject to change, (3) to promote unity among Christians, and (4) to strengthen whatever serves to call all people into the embrace of the Church. On the basis of this they stated: "The Council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy."[1]

With this brief article I want simply to make a reverent and grateful nod in the direction of *Sacrosanctum Concilium* on the 50th anniversary of its promulgation. I am grateful for what Pope John Paul II called "the great grace bestowed on the Church in the 20th century".[2] I take to heart the deeper round of appropriation of the Council documents that Pope Benedict urged on the Church at the opening of the Year of Faith.

The Language of *Sacrosanctum Concilium*

It can perhaps be useful to say something about the kind of language employed in this document and, indeed, in all the documents of the Council. This style of language is already part of the Council's message. It is well described by Pope John Paul II in *Tertio Millennio Adveniente*: "The Council's enormously rich body of teaching and *the striking new tone* [emphasis in the original] in the way it presented this content constitute as it were a proclamation of new times. The Council Fathers spoke in the language of the Gospel, the language of the Sermon on the Mount and the Beatitudes."[3] When we remember that the Pope had been a bishop-participant in the Council, we can think he is perhaps recalling that many of the bishops there were surprised when they first saw drafts of documents in this new style. They were expecting a more juridical style – language that excluded errors and defined truths in our troubled times, just as previous councils had done. But the Pope notes that what he calls "the striking new tone" of the documents is a proclamation of new times. Careful attention to this striking new tone leads us to the event of the Council that wanted to declare new times in the life of the Church and in the life of the Church for the world.

This new tone is the language of Scripture, a tapestry of citations and allusions woven together in such a way that what the Council teaches will appear ultimately as the Scripture applied to the point in question. In this way Scripture becomes the ultimate authority for what the Council authoritatively teaches. The Fathers of the Church used Scripture in this same way, and it is their style of doing so that is used now to express what Pope John Paul called "the Council's enormously rich body of teaching".

The Paschal Mystery

Let us take just one example of this striking new tone and rich teaching. Chapter one of *Sacrosanctum Concilium* begins at Paragraph 5. Paragraphs 5 and 6 are formed by a beautiful combination of scriptural texts that are a description of God's redemptive work as culminating in the paschal mystery. It begins: "God who 'wills that all men be saved and come to the knowledge of the truth' (1 Tim 2:4), 'who in many and various ways spoke in times past to the fathers by the prophets' (Heb 1:1), when the fullness of time had come sent His Son (Gal 4: 4), the Word made flesh (John 1:14), anointed by the Holy Spirit, to preach the gospel to the poor, to heal the contrite of heart (allusion to Isaiah 61:1 and Luke 4:18), to be a "bodily and spiritual medicine" (Ignatius of Antioch), the Mediator between God and man (1 Tim 2:5)."

As the text continues its movement, it arrives at a first climax by using for the first of many times an expression that will be of major importance for the theology developed here and for the renewed liturgy. It is the expression "paschal mystery." Note its

careful placement within the whole development: "The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He achieved His task principally by the paschal mystery of His blessed passion, resurrection from the dead, and the glorious ascension, whereby 'dying, he destroyed our death and, rising, he restored our life'. For it was from the side of Christ as He slept the sleep of death upon the cross that there came forth 'the wondrous sacrament of the whole Church'."[4] The paschal mystery, then, is the central work of Christ; it is usefully delineated here as his passion, resurrection and ascension. But not only that; this work is immediately associated with us. His dying destroyed *our* death; his rising restored *our* life. Then an explicit and crucial piece of ecclesiology is inserted into the text, based on a vivid Gospel image well developed by the Fathers: "the wondrous sacrament of the whole Church" emerges from the crucified Lord's pierced side. The Church is born as part of the paschal mystery. This is a first step in a development towards the claim that the Church's liturgy likewise springs forth from that same paschal mystery. She is called a "wondrous sacrament".

Paragraph 6 develops this by focusing on the risen Lord's relationship to his apostles. I like to say – in part to catch people's attention, but I mean it – that the words "as" and "so" are the most important words of Jesus' teaching. "As the Father has loved me, so have I loved you." "As you and I are one, Father, so may they be one in us." "As the Father sent me into the world, so do I send you." And so forth. There are many of these. When we take them seriously, we see that a tremendous transfer is being revealed and accomplished: nothing less than the divine relationship between Father and Son is completely transferred to us. The "as and so" construction, so crucial to Jesus' own revelation, is used to open Paragraph 6. "Just as Christ was sent by the Father, so also He sent the apostles, filled with the Holy Spirit."

Something marvellous is stated here. Just as Christ was sent, so also are the apostles. This is the tremendous transfer. And the transfer finds its climax in the Church's liturgy. Christ sent the apostles to proclaim his death and resurrection to every creature so that, the document continues, "they might accomplish the work of salvation which they had proclaimed, by means of sacrifice and sacraments, around which the entire liturgical life revolves". This too is an enormous transfer. The work of salvation accomplished in the death and resurrection of Christ is still being accomplished through "sacrifice and sacraments". Baptism is described as being "plunged into the paschal mystery of Christ". Then the Eucharist is named as a proclamation of the death of the Lord until he comes. The development reaches a beautiful conclusion with Pentecost as the day "when the Church appeared before the world". And what does this Church look like? Those who heard Peter's preaching were baptised, and – again in the words of Scripture – "they continued steadfastly in the teaching of the apostles and in the communion of the breaking of bread and in prayers … praising God and being in favour with all the people" (Acts 2:41-47).

In the final move of this paragraph, the Council document strikingly declares the Church's direct continuity with these apostolic beginnings. It says: "From that time onwards the Church has never failed to come together to celebrate the paschal mystery…" And those celebrations are a description of our liturgy: "…reading those things 'which were in all the scriptures concerning him' (Luke 24:27), celebrating the Eucharist in which 'the victory and triumph of his death are again made present', and at the same time giving thanks 'to God for his unspeakable gift' (2 Cor 9:15) in Christ Jesus, 'in praise of his glory' (Eph 1:12), through the power of the Holy Spirit". In 1963 this was enormously rich teaching in a striking new tone. We have absorbed a good deal of it in 50 years, but precisely because the teaching is so saturated with Scripture, we dare not claim we have exhausted its meaning and can go on now to further thoughts. This way of conceiving things is of perennial importance for the Church.

The concept of paschal mystery has had enormous influence on the shaping of the new liturgical books and celebrations. Later in this document the Council Fathers will call for a revision of the liturgical year with a clear centre in the paschal mystery as exposed during Lent and Paschaltide. A renewed sense of Sunday is likewise called for because "the Church celebrates the paschal mystery every eighth day".[5] The rite of burial should be revised to show more clearly the paschal character of Christian death.[6] The revision of sacraments and sacramentals is to be done so that the faithful "…are given access to the stream of divine grace which flows from the paschal mystery of the passion, death, the resurrection of Christ, the font from which all sacraments and sacramentals draw their power".[7] The restoration of the Rites of Christian Initiation for Adults flows from this principle and is specifically called for in *Sacrosanctum Concilium*.[8]

And there can be no question that one of the great theological achievements of the Missal of Paul VI is the way in which the paschal mystery emerges with clarity as the centre of the liturgical year and, indeed, as the centre of every celebration of the Eucharist. We can measure this achievement by studying individual texts and gauging their cumulative effect, but a simple statistic can indicate what I am pointing to. In the Missal of Paul VI the word "paschal" in various of its forms occurs 120 times. In the preconciliar missal of 1962 it occurs 17 times. In the English-speaking world the intended impact of the Missal of Paul VI was weakened by the habitual translation of paschale as "Easter." But "Easter" means only resurrection, whereas "paschal" means death, resurrection, ascension, and the wondrous sacrament of the Church all at once. In our new English translation of the Mass we hear "paschal" again and again in our prayers in conformity with what the reformed liturgy intends – a striking new tone, enormously rich teaching.

Notes

[1]Cf. *Sacrosanctum Concilium* 1.
[2]*Novo Millennio Ineunte*, 57.
[3]*Tertio Millennio Adveniente* 20.
[4]SC 5.
[5]SC 102-111.
[6]SC 81.
[7]SC 61.
[8]SC 64-71.

Cor ad cor loquitur: Passing on Moral Values in the Family *By Peter Kahn*

This is an adapted version of a talk given on 9 March 2013 at the Westminster Diocese event "Passing on the Faith: Virtues and Values." Peter is married to Alison, with seven young sons.

Introduction

Cor ad cor loquitur: heart speaks to heart. Blessed John Paul used the relationship between Tobias and Sarah from the Book of Tobit as an image of what life was like in the Garden of Eden before sin. We read in the Book of Tobit:

> *Tobias rose from the bed, and said to Sarah, "Get up, my sister! You and I must pray and petition our Lord to win his grace and his protection." She stood up, and they began praying for protection, and this was how he began: "You are blessed, O God of our fathers; blessed too is your name for ever and ever. Let the heavens bless you and all things you have made for evermore. You it was who created Adam, you who created Eve his wife to be his help and support, and from these two the human race was born. You it was who said: 'It is not right that the man should be alone; let us make a helper like him.' And so I take my sister not for any lustful motive, but I do it in singleness of heart. Be kind enough to have pity on her and on me and bring us to old age together." And together they said, "Amen, Amen," and lay down for the night.* (Tobit 8: 4-7)

Our interest today is in how Tobias' father, Tobit, managed to pass on this way of life to his son. How was it that Tobias was able to treat Sarah as a sister? This is surely what we desire for our children, those of us who are parents. How can we avoid the example of Sarah's father, Raguel, who limited himself to digging graves for his sons-in-law, covering over the consequences of their sins?

You could, of course, just tell your son or daughter: "Follow the law." And Tobit does indeed say to his son: "My child, avoid all loose conduct. Choose a wife of your father's stock. Do not take a foreign wife outside your father's tribe, because we are the children of the prophets" (Tb 4:12). In our turn we can tell our children: "You must not live together before you get married," or "Don't use the pill." But what would actually induce someone to depart from paths chosen by so many of their peers? Advice given in this way has something of an Old Testament ring about it, even if it is true that the law of the Lord is perfect and that it brings life to the soul.

The Law of Christ

Christ has brought a new law. In the Sermon on the Mount Jesus tells us: "You have heard how it was said: 'Do not commit adultery.' But I say this to you: 'If a man looks at a woman lustfully, he has already committed adultery with her in his heart'" (Mt 5:27-28). Christ doesn't add further external demands to the law, but he does add stipulations that pertain to the heart. Morality is about the deepest part of our being.

What does this mean for us as fathers and mothers? You will remember that during the wedding rite the priest asks the couple a question: "Will you lovingly accept children from God and bring them up according to the law of Christ?" Let me take a passage from St Paul: "And parents, never drive your children to resentment but in bringing them up correct them and guide them as the Lord does" (Eph 6:1). There are two main alternatives here. The first is to dominate our children, to impose our own will on them. We see something similar emerging in Eden, where the Fall results in the husband seeking to dominate his wife (and vice versa). The second is to bring our children up as the Lord does.

We need to do some theological groundwork here: "How did the Lord do this?" In John's Gospel we see that Christ did what his Father wanted: "In all truth I tell you, by himself the Son can do nothing; he can only do what he sees the Father doing: and whatever the Father does the Son does too. For the Father loves the Son, and shows him everything he himself does" (Jn 5: 19-20). Jesus was the one who was close to the Father's heart; he always did his Father's will.

We can remember here Pope Benedict's teaching: "God's initiative always precedes every human initiative and on our journey towards him too it is he who first illuminates us, who directs and guides us, ever respecting our inner freedom" (General Audience, 14 November 2012). The only truly liveable form of morality is one in which we respond to the initiative that God takes in our lives. So may I ask yet a further question: how does God take the initiative in our lives as fathers and mothers?

Sometimes God does intervene fairly directly in family life, as he did through the angel Raphael for Tobias. And we see God breaking through in other biblical accounts, particularly in the conception and naming of children. As parents we need a deep sensitivity to God to help ensure that we are aware of his will. We need to give ourselves quite fully to prayer. If one were to reach St Teresa of Avila's transforming union, then we would certainly possess a profound transparency to the divine initiative.

God does speak to us before we reach this summit of the Christian life on earth, even if typically in a somewhat less transparent fashion. He especially speaks to us in signs, through the circumstances of our lives. Pope Benedict again reminds us:

> *Many people today have a limited idea of the Christian faith because they identify it with a mere system of beliefs and values rather than with the truth of a God who revealed Himself in history, anxious to communicate with human beings in a tête-a-tête, in a relationship of love with them. In fact, at the root of every doctrine or value is the event of the encounter between man and God in Jesus Christ. Christianity, before being a moral or an ethic, is the event of love.* (General Audience, November 14 2012).

"It is a cause for wonder when you see a married couple living together in a way that is unified under Christ"

I shall dedicate the rest of this article to looking at ways in which Christ comes to meet us in our family life, because it is this encounter with Christ that is the source of any commitment to moral values. The only basis on which to live a moral life is a response to the initiative of Christ in our lives.

The Most Valid Basis for Educating Children in Love

The recent Synod on the New Evangelisation proposed to us: "This faith cannot be transmitted in a life which is not modelled after the Gospel or a life which does not find its meaning, truth and future based on the Gospel" (57). You cannot pass on the faith, you cannot pass on moral values, unless your life is modelled on the Gospel. It is no surprise that *The Truth and Meaning of Human Sexuality*, a document from the Pontifical Council for the Family, calls the witness of parents "the most valid basis for educating children in love".

The first sign of Christ's presence that I discern in family life occurs through the unity of the couple themselves. St Paul says: "Be subject to one another out of reverence for Christ" (Eph 5:21). Is there a harder teaching in the whole of the New Testament? Blessed John Paul identifies this mutual subjection as an important part of his theology of the body, but how challenging it is to live out.

Do not argue with each other: it is an offence against the dignity of your marriage if you seek to dominate your spouse, and to impose your own will on them. It contradicts the way in which your marriage acts as a sign of Christ's unity with the Church. Let me make a bold suggestion – and here, given the number of marriage breakdowns in the Church today, my intention is perhaps as much to indicate the strength of the response required as to make a realistic proposal for change. The Church could add an additional phrase to the marriage vows: *in subjectione invicem in timore Christi*. This is the Latin from Eph 5:21 to indicate that each one is to be subject to the other: "Give way to one another in obedience to Christ," as the New Jerusalem Bible translates this verse.

We need to find ways to convey to engaged and married couples that marriage is not about getting one's own way. Christ did not become a man to live from some autonomous will. He came down to earth to live from the will of his Father. It is a cause for wonder when you see a married couple living together in a way that is unified under Christ; just as it is a cause for sorrow when you see a couple who cannot give up their own wills for each other. Children see this from the inside. They see when their parents are united, and that it brings life. And if their parents seek to dominate each other, they soon experience misery.

This unity of the parents carries over into the family as a whole. Unity is one of the basic sources of all morality. When a family is united, children soon realise that life is not about serving one's own interests, but about acting together for the good of the entire family. Everyone needs to give up their own ideas in order to do this. Only then does it really become possible to eat meals, go for walks, play sport or work together; and in ways that give occasion for wonder.

You might think that to do what the others want is restrictive. But a truly whole-hearted freedom is found here rather than in serving one's own interests. A moral way of life is quite naturally passed on to your children in this fashion. If, on the other hand, everyone goes off to their own little world (perhaps of entertainment or comfort) then we lose the capacity to be together, and conflict is all that results.

Accepting Children From God

For the next sign of Christ' presence in family life, I want to come back again to the wedding vows: "Will you accept children lovingly from God and bring them up according to the law of Christ?" *Will you accept children lovingly from God*? This might at first seem a little remote from passing on moral values in the family, but bear with me.

Let me use some of the language from the Sermon on the Mount, if I may, to put this across:

> "*You have heard how it was said: 'Only limit the size of your family where proper reasons exist', but I say to you that if someone disdains the gift of children they have already begun to offend against the dignity of marriage.*"

This may sound a little strong, but Pope Paul VI teaches in *Humane Vitae*: "The right and lawful ordering of the births of children presupposes in husband and wife first and foremost that they fully recognise and value the true blessings of family life." Pope John Paul II talked about a "morally correct minimum level" for the size of a family. One can see this as the external requirement of the law, but it is a challenge to keep an external demand if our heart has not been truly formed. It is easy for "improper reasons" to kick in if one does not recognise the true blessings of family life. We may seek to maintain a higher standard of living than is genuinely necessary, or look to avoid the scorn of others. There are many reasons why we can perceive children as a burden, a perception that indeed results directly from the Fall itself.

We need to see that Christ is present through our children, right there in the wonder of their births and their unfolding lives. The aim here is to live from God's will rather than from some autonomous agreement between the couple. *Gaudium et Spes* (50) teaches that, in exercising responsible parenthood, married couples *will* act with docile reverence toward God. My wife and I are not the ones, in the first instance, to determine the size of our family. A married couple can morally choose to make use of the infertile period to avoid the conception of a child where proper reasons exist, and *Humanae Vitae* does spell out the nature of such reasons. But even as we retain our freedom in the circumstances that God allows us to experience, it remains the case that the divine initiative must still precede our human initiative. In his catechesis on St Maximus the Confessor, Pope Benedict

reminded us: "The height of freedom is the yes, in conformity with God's will."

Paul VI taught that when parents exercise responsible parenthood, children will "grow up with a correct appreciation of human values" (*Humane Vitae* 21). Blessed John Paul, in his book *Love and Responsibility*, said that "to create a family means to create a community. To be a community it must have a certain size." There is a way in which as a family grows in size it becomes more realistic to have an exchange of love in which one gives up one's will for the other, as each child both expresses and calls forth further generosity. In the same book Pope John Paul wrote that "a determination on the part of husband and wife to have as few children as possible, to make their own lives easy, is bound to inflict moral damage both on their family and on society at large." If you are generous, then your children will be learn to be generous as well. They will realise that generosity brings life in its fullness, as they too find joy in each other. This gift of children is a clear sign of Christ's presence; a sign that calls forth a response from us.

Society: Common Cause With Others

When everyone else is going in a different direction, it can be hard to sustain a way of life that is experienced from the inside as fulfilling. Children do need an explicit awareness that Christ is present in their lives, as the Synod on the New Evangelisation indicated: "Children and youth should be educated in the family and in schools to recognise the presence of God in their lives" (36). Pope Benedict suggests that as parents we need a watchfulness that enables us to take those opportunities to reflect on our life together with our children (General Audience, 28th November 2012). We need to realise without any doubt that genuine and enduring fulfilment is found by those who respond to the desires that pertain to the deepest part of our being. Choices in which we look to our own interests may possess an instant appeal, but in the end they will bring an apathy in which life is experienced as burdensome.

Others will encourage us to settle for a lethargic response, in which we refuse to allow Christ to move our hearts. It is important to choose friends for our children wisely. Tobit was careful to ensure that Tobias was accompanied by a faithful Jewish companion on his journey to collect the family silver. I am surprised that we have not given greater room for the new ecclesial movements in this country. In other countries many new Catholic movements are flourishing. Why is it that the UK has barely created any new movements of its own, beyond those that pertain to the years of youth?

There are many imperfections in the movements, but this does not mean that we should disdain strong expressions of community life in the Church. I myself have left two of the new movements, broken-hearted, but this does not negate the wonderful gifts that God gave my family in each case. We are now involved in a further movement, Communion and Liberation. How hard life would be without opportunities to make common cause with others in responding together to desires that God inflames in all of our hearts. We each need far more than lives as autonomous families, arranging things to our own convenience. We are far too suspicious of substantive communal expressions of life in the Church in this country. We need many more opportunities and ways to make common cause with others in the faith. How else can we learn to deny own wills in following after Christ, or foster a resilient moral commitment on the part of our children?

People around us may think that a life of this sort leads to oppression and misery; that one should aim above all to limit the scope for people to dominate each other. I am reminded of the words of John's Gospel: "How can anyone who is already old be born? Is it possible to go back into the womb again and be born?" These are the words of Nicodemus, who could not conceive that a different way of life would ever be possible. But a communal life of faith is possible, even if we are sometimes swayed by those around us to believe otherwise.

Conclusion

Teaching a moral way of life to our sons and daughters involves far more than getting them to memorise a moral code. Morality depends on an encounter with Christ, in which we as parents respond to those really-very-concrete signs of his presence: a spouse, a child, a community. And in which our children also learn to respond to us as parents who manifest God's will for them, or learn to see Christ present and reaching out to them through blood-brothers or sisters-in-the-Lord.

Jacob and Esau chose different paths in life. Esau was happy with a pot of stew, something that fulfilled him for a brief moment and then left him empty. Jacob was aware that the blessing of his father was valuable even though it was to come in the future. It was Jacob rather than Esau who received the dew from heaven and the richness of the earth, abundance of grain and wine (Gn 27:28). We will be surprised when we reach heaven, God willing, at the myriad times that Christ has reached out to us in the circumstances of our lives.

We don't pass on moral values directly, but we can open up the hearts of our children to encounter Christ, by our own example and by drawing them into this way of life. And in this way Christ's heart speaks to the hearts of our sons and daughters.

Any response to these few thoughts I have committed to paper can only come as God moves your heart. It is not something that I as an author or speaker can do. This is in God's hands. But I pray that all of us will be ready to see Christ when he does come to meet us, and that, like St Peter, we will be willing to jump out of the boat at the words "It is the Lord".

Tobit and Anna, Raguel and Edna received great joy through their children. May this also be true for us. "My soul blesses the Lord, the great King, because Jerusalem will be built anew and his house for ever and ever. What bliss if just one of my family be left to see your glory and praise the King of heaven" (Tb 13:15-16).

"The primary purpose of this project is to serve the Church and enhance the lives of both clergy and congregations."

Science in the Church

The School of Divinity at the University of St Andrews is pleased to announce a major new research project aimed at encouraging deeper conversations about faith and science within Christian churches in Scotland. Led by Dr Andrew Torrance and directed by Professor Ivor Davidson the project, Scientists in Congregations, is funded by an award of more than £500,000 from the John Templeton Foundation. It will run for a three-year period, commencing September 2013.

It is often claimed that there is a serious tension or essential incompatibility between religious belief and modern science. As history attests, such notions frequently trade on a series of misunderstandings; in reality, scientific suspicion of faith may be inappropriate, and religious suspicion of science may be quite ill-founded. The School of Divinity's new research programme, Scientists in Congregations, will explore the interface of contemporary faith and science, and seek to foster a deeper and better-informed conversation between scientists, clergy and congregations. It will work closely with around 15 churches across Scotland, from a range of denominations, to develop two-year projects that will excite and facilitate constructive engagement between the Church and the scientific world. In addition, the programme will host major conferences which will bring together church leaders and scientists from all over Scotland to engage with world-leading figures in the dialogue between faith and science.

As part of the project, there will be a new series of James Gregory Public Lectures on Science and Religion, in which world-class scholars will come to St Andrews to present cutting-edge perspectives on the relationship of faith and science. Details of the previous series of such lectures (2007-11), many of which attracted large audiences and significant public interest, are available at www.st-andrews.ac.uk/~jglectures.

Although this project will be engaged in serious research, its primary purpose will be to serve the Church and enhance the lives of both clergy and congregations. The project seeks to be ecumenical in its range, making real efforts to engage with churches in different traditions and settings.

For further information on the Scientists in Congregations programme, please contact the project leader, Dr Andrew Torrance by emailing abt3@st-andrews.ac.uk

Letters to the Editor

The Editor, St Mary's and St David's, 15 Buccleuch Street, Hawick TD9 0HH, editor@faith.org.uk

FATIMA AND THE CONVERSION OF RUSSIA

Dear Father Editor,
Joanna Bogle appears to view the state of the modern Church through double-glazed, rose-tinted glasses. (*Faith* Sep/Oct). A few criticisms:

John Paul II in his 1984 "consecration" of the world did not name Russia, as Our Lady specifically requested at Fatima, and I don't know of any British bishop who co-consecrated with him, as was also required. You just do not mess around or modify Mary's instructions. What madness to do so!

As to the conversion of Russia this is the first time I have heard of it. I hope that Joanna's reporting is true but a serious difficulty arises here: would the mother of the Catholic Church want conversions to the partly heretical, schismatic Orthodox Church, which does not acknowledge the supreme authority of the Pope? Surely not.

It is very unworthy of her to quote the crazy action of one individual Lefebvrist who tried to stab the Pope and, without adding further comment, imply that all "fatimists" are of that ilk.

The then Cardinal Ratzinger has given us a paraphrase of the "last secret of Fatima" which sounds to me like a bland, pacifying bromide. Why are we not given the full wording of it? Are the laity too immature to cope with it, or do we have a cover up here? If the latter, why?

I agree wholeheartedly with Joanna that we can't have enough prayer and penance, which Mary invariably stresses in her appearances.

Yours faithfully,
Jim Allen
Torquay

JOANNA BOGLE REPLIES

Pope John Paul certainly followed the instructions given at Fatima. He was specific and careful in his wording. He asked all the Bishops of the world to join him. Do you really think Mary will fail him if some were elsewhere, whether from choice or otherwise? (One did the consecration in the heart of the Kremlin itself, as described. One, at least, was in prison somewhere in China).

I am glad to have been of service in making you aware, for the first time, of the conversion that is taking place in Russia: my aim in writing about it was precisely to inform people who did not know of it. It is one of the most hugely significant things that is happening in the world, massive in its implications.

The mistake you make is assuming that conversion is a single, split-second event: it isn't, as any Catholic should know. The conversion of Russia is happening and will be brought to fulfilment: full union with the Orthodox is a distant but achievable goal for which successive popes have worked and prayed. Meanwhile, Russian people are turning to God and filling the churches, at the same time as, alas, millions of British and other Western Europeans are turning away. We have got used to thinking of Russians as "the baddies" and the West as "the good chaps", but the 21st century is going to be rather different from the 20th.

Cardinal Ratzinger did not give us a "paraphrase" of the final Fatima secrets: the letter from Sister Lucia was given in full and can be read in its entirety on the Vatican website, where her handwritten pages are displayed – she used old-fashioned, four-fold notepaper. If you thought it was all just "bland, pacifying bromide" then you have a different view from me. I found the vision of a bishop falling to the ground after clambering over corpses rather dramatic.

THE WORLD APOSTOLATE OF FATIMA

Dear Father Editor,
As someone who has been striving to promote a true understanding of the message of Fatima for many years, I was delighted to read Joanna Bogle's informative and balanced article in the last issue of *Faith*, on the recent resurgence of Orthodox Christianity in Russia, and how this contrasts with the misrepresentations of those who still try to maintain that Russia has not yet been consecrated according to Our Lady's request at Fatima.

As you know, Pope Francis has decided to consecrate the world to the Immaculate Heart of Mary on 13 October during the ceremony for the Marian Day in St Peter's Square, in the presence of Our Lady's statue, which he requested to be brought from Fatima.

In support of the Holy Father, I and three other members of our committee of the World Apostolate of Fatima in England and Wales, together with our spiritual director, are going to Rome to participate in this special event. Professor Americo Lopez-Ortiz, president of the apostolate, and members from other nations, will also be going.

The World Apostolate of Fatima in England and Wales was permanently erected as a Public Association of the Faithful by Cardinal Rylko, on 7 October 2010. We are in full communion with the Church, we were approved by the Bishops Conference of England and Wales in 2004, and we affirm with the Holy See, the Bishop of Fatima and Sr Lucia that Russia was indeed consecrated by Bl John Paul II on 25 March 1984.

Yours faithfully,
Timothy Tindal-Robertson,
national president of the
World Apostolate of Fatima in
England and Wales

"Given the similarities with Pius XII I hope Pope Francis will unblock the latter's cause for beatification and put the final seal on the defeat of Hitler"

POPES FRANCIS AND PIUS XII

Dear Father Editor,
There have been a lot of comparisons between Pope Francis and Pope John XXIII. However, sitting watching the news on the evening of his election and first appearance on the balcony, the first thought that came to my mind was how much he reminded me of Pope Pius XII.

Pius XII was elected in 1939 shortly before the Second War broke out. Pope Francis is facing the crisis in Syria, where civil war has raged for more than two years. Both pontiffs are known for their pursuit of peace and their rejection of calls to arms. And hopefully Pope Francis will succeed in making the world see that war is a failure.

Both pontiffs have been accused of moral failure in the face of evil. Pope Pius was criticised for doing nothing to protect the Jews, even though the Catholic Church saved at least 850,000 Jews. Pope Francis accused of moral failures during Argentina's Dirty War.

Both pontiffs have a devotion to Our Lady of Fatima. Pope Pius was consecrated bishop on the day of the miracle of the sun and consecrated the world to her Immaculate Heart. Pope Francis consecrated his pontificate to her Immaculate Heart shortly after becoming Pope (the consecration took place on 13 May 2013). And her statue from the Fatima shrine will be brought to Rome for the anniversary of the miracle of the sun, on 13 October.

It is only human to find these connections, but I am sure Pope Francis will be his own man and not a clone of Pope John XXIII or Pius XII. However, given the similarities with Pope Pius XII I hope Pope Francis will unblock the latter's cause for beatification and put the final seal on the defeat of Hitler and the blood creed of the Nazis. Not to do so would be a scandal.

Yours faithfully,
Christopher Keeffe
West Harrow

CATHOLICS COME HOME

Dear Father Editor,
Pope Francis in his recent interview called the Church the "home of all" (*Faith*, Sep/Oct). How heartening, then, to read Katie Peterson Warner's article entitled "Catholics Come Home". It was very uplifting to learn that the Church in America is taking positive steps to invite Catholics to come back to what the Pope rightly points out is their home.

It was very useful to find Katie offering concrete suggestions on how one might go about inviting lapsed Catholics to return to the Church. No doubt this article will have inspired many practising Catholics to share their faith with lapsed family and friends.

This evangelisation campaign has clearly been successful in America, with an estimated 92,000 Catholics returning to the Church. However, this raises the question: is something similar being done here in the UK? I know that all sorts of catechetical programmes are already being used in the Church, and I know there are differences between the situations in the UK and America. Nonetheless, given the obvious success of the *Catholics Come Home* programme in America, the questions stands.

Is it possible that this programme could be adapted and run successfully in the UK? Certainly there is an audience of lapsed Catholics in the UK for this sort of material. And why go to the trouble of reinventing the wheel if a programme and resources that work are already available and could be adapted?

Yours faithfully,
Laura Seggi
Coatbridge

RACHEL'S VINEYARD

Dear Father Editor,
In Sr Andrea's article "Real Healing for Real Grief", I was encouraged to read about the good works of those at Rachel's Vineyard. I was moved by how beautiful it is that people find healing with the help of Scripture.

To know that your child is "safe and happy in the arms of Jesus" must bring immense healing and peace to someone who has suffered this "forbidden grief". People are being shown how Our loving Lord can allow something beautiful and sincere to come from such heartbreak and lies.

The work of those at Rachel's Vineyard is invaluable in providing a much needed service in today's society.

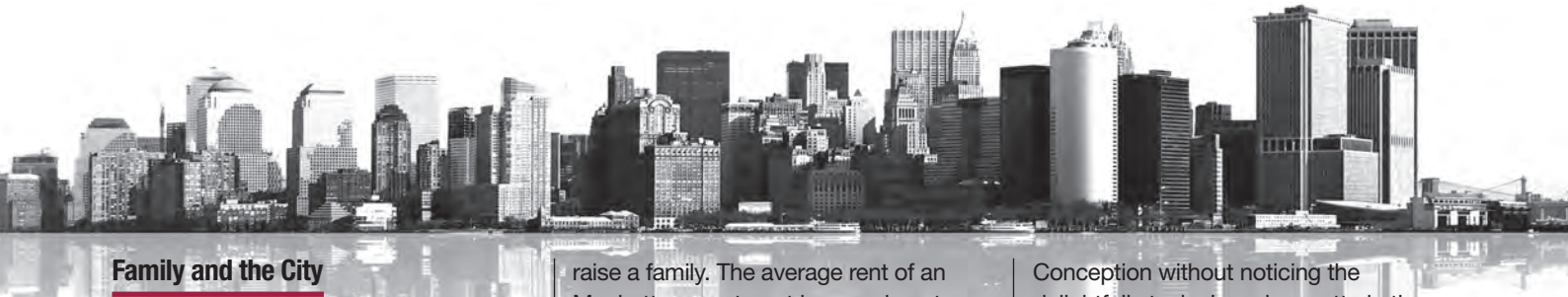
The article certainly made me think more about this aspect of pro-life work, and made me wonder what we are doing as a Church to reach these people and whether we're doing enough.

I sincerely hope that people will think about this aspect of abortion and pray that many more women and men may be reached who are in need of the consolation and peace they deserve.

Yours faithfully,
Vanessa Reith
Edinburgh

Notes From Across the Atlantic

by David Mills, executive editor of First Things



Family and the City

Donna's doesn't look right without the flower shed sticking out along the street, where flowers were always sold, even at three in the morning. In the bodega itself, Donna, or sometimes someone from her extended Korean family, could usually be found behind the counter from very early in the morning to midnight.

Donna's, which sits on the corner just down from the townhouse our founder [Richard John Neuhaus] bought over three decades years ago, has closed after 30 or more years, the victim of a rise of (local rumour has it) $16,000 a month in rent. Not, we stress, a rise to but a rise of. RJN had given Donna a key to the front door of the house, which anyone who'd locked himself out could get by saying "church" or "Neuhaus".

The neighbourhood is slowly changing, with small, independent businesses like Donna's being replaced by chains. It's a result of rising affluence and safety, and while we're in favour of both, the first does slowly kill off the small, personal, local things that give a neighbourhood its character, and drive out the personalities that give it personality. Perhaps the ideal time to live in such a neighbourhood is after the crime rate has dropped but before the chains move in.

One block west, Capucine's is also closed, the windows papered over. This was the restaurant to which RJN took his staff after the "raid" that led to the founding of this magazine, and to which the editors repaired for a celebratory lunch every year on the anniversary. Capucine's rent reportedly rose many thousands of dollars a month. What it is to be replaced with is not yet known.

The loss of the shops is related, of course, to the decline of the city (this one and others) as a place in which one can raise a family. The average rent of an Manhattan apartment is now almost $3,500 a month. In many of the wealthier neighbourhoods the rents are astonishing (we were reading about one apartment overlooking Gramercy Park that rented for $30,000 a month), but rents are high even in the poor neighbourhoods.

Few of our urbanist gurus think about families. As Joel Kotkin wrote in *City Journal*, the Manhattan Institute's excellent quarterly: "Best-selling urban booster Richard Florida, a pied piper for today's city developers and planners, barely mentions families in his books, which focus instead on younger, primarily single populations. Eric Klinenberg, a New York University professor and author of the widely touted *Going Solo*, celebrates the fact that 'cities create the conditions that make living alone a more social experience.'"

They prefer what Kotkin calls "the post-family city". The sociologists Richard Lloyd and Terry Nichols Clark think of the city, and they mean this as praise, as an "entertainment machine" whose residents "can experience their own urban location *as if tourists*, emphasising aesthetic concerns".

Kotkin comments: "Schools, churches, and neighbourhood associations no longer form the city's foundation. Instead, the city revolves around recreation, arts, culture and restaurants – a system built for the newly liberated individual." And he is generally a transient, with a tourist's commitment to the city.

Devotion to Our Lady

Matthew Milliner writes of our founder: "Following Richard John Neuhaus's funeral, it was impossible to process out of the Church of the Immaculate Conception without noticing the delightfully tacky Lourdes grotto in the back. It seemed out of step with an intellectual's priest.

"And yet it wasn't. Near the end of his life, I asked Father Neuhaus about how he, a one-time Lutheran, related to the Virgin Mary. He paused, looking out across the dinner table as if over a measureless vista, and wistfully remarked that there were features of devotion that he – a dying man – was just beginning to explore."

Charities Learning from Big Business?

"What has worked is copying Coca-Cola's business techniques: create a desirable product, market it like mad, and put the product in a distribution system at a price so that everyone can make a profit," explains Simon Berry, who started a company to get medicines treating dehydration to children in the poorest, most rural parts of Africa. As he told *New Scientist*, he'd started with the idea of using Coca-Cola's supply chain – "I was working in a remote part of Zambia and I could always get a Coca-Cola" – and designed medicine kits that could fit between the soda bottles in a crate.

And then he found he didn't need to do that. It was a product people wanted to sell and therefore distribute themselves. It succeeded, the story suggests, because Berry served his market in a way non-profit enterprises tended not to. "We went out and asked people what their problems were in treating diarrhoea. I don't think anyone had ever done that before; the kits are designed not for poor people, but with them. Some NGOs sit in their ivory towers thinking they are doing good, but how many of them give people the dignity of attention and choice?"

His company, called ColaLife, wants to expand, he said, perhaps with a "Tough

"Few of our urbanist gurus think about families. They prefer 'the post-family city' – a system built for the newly liberated individual"

Toddlers Kit" with vitamins, nutritional supplements, and deworming pills.

Writers on Marriage

The novelist Richard Ford's first two tips for writing: "(1) Marry somebody you love and who thinks you being a writer's a good idea; (2) Don't have children." If you *must* marry, in other words, have a sterile marriage.

Our writer Elizabeth Corey responds: "What strikes me most is the obsession with self: It's all about *me*, and *my vocation* as a writer. Children, or a wife who doesn't recognise my excellence – these are liabilities. Marriage and children are things you accumulate, when you feel ready to be a consumer."

Not to pile on, but we'd think the joys and pains marriage and children bring would deepen a writer's insight into human nature, including his own, and make him a better writer.

"Good Government Pleases God"

New York City councilman Fernando Cabrera represents a poor part of the Bronx. He's also a pastor, and as we were speaking after a talk he gave to the New York Christian Union, he said, "Good government pleases God."

It's an idea Aristotle would have understood, and Thomas, and even Edmund Burke. Complex societies have to be governed, and God and man want them governed well. They want the trash bins emptied and abandoned buildings secured and the tree limb hiding a stop sign trimmed back – all matters that appear in the constituent service section of the councilman's website, because taking care of them is part of the good government that pleases God.

No Such Thing as Failure?

Speaking to Harvard's graduating class, Oprah Winfrey explained that there was no such thing as failure – "Failure is just life trying to move us in another direction," she said – giving as an example the initial failure of her television network. "I'm here today to tell you I have turned that network around!"

This, Leon Wieseltier explains in the *New Republic*, is "a fine illustration of the cognitive disadvantage of elites. Her triumph of inner resources was of course a triumph of outer resources – a common confusion at the top. Success seems to have carried her beyond the imagination of extreme vulnerability."

Failure, he insists, is real. "If the loss of a house or a job in a recession or a hurricane is 'just life trying to move us in another direction', it is in the direction of pain, difficulty, anxiety and despair."

Except for those with the material insulation to survive it, failure is not a lucky break. …Winfrey's merry homily at Harvard was empirically false. More, her edifying maxim was disabling, even cruel: you cannot help people face their troubles by telling them that they have no troubles."

"The ferocity about economic competitiveness, its promotion into a standard by which to measure things it cannot measure … is resulting in a loss of respect for ordinary work and a soft contempt for ordinary people," Wieseltier goes on. Average has become an insult.

But "there will always be schoolteachers and nurses and shopkeepers and cooks and mechanics and custodians and the old-economy rest; there will always be people who do not write code (how else will the hapless codewriters get through life?); there will always be people who work for other people. The sum total of all these people, and their skills and their labours, is called a society. A society is not an economy, and an economy is not an activity of futurist geniuses."

Writers on Marriage Again

From Steve Walker's *The Power of Tolkien's Prose*, three of his students' "Top 10 justifications for not being married from TLOTR":

(10) It's the Arwen worry: the girl who married me might die.

(7) The only time I gave a girl a ring she started talking about being a dark queen "beautiful as the morning and the night and all shall love her and despair" and I got nervous.

(1) Think it's hard getting an elf to let his daughter marry a mortal? Try talking someone into letting his daughter marry an English major.

For Better, for Worse

The PR boys at the New York State Lottery sent out a media advisory praising a retiree who'd won a lot of money for being "faithful" and for his "30 years of dedication to the Lottery's flagship game". So habitual gambling is like a religion or a marriage. We're surprised they admitted it. If they'd only admit it's like a bad religion or marriage.

The Oxford CS Lewis Society

Of the creation of CS Lewis material there seems to be no end, but some of it is excellent, like the *Journal of Inklings Studies*, edited by Judith and BN Wolfe, both teaching at Oxford.

Judith Wolfe tells us about the origins of the journal: "As an Oxford theologian, I was surprised again and again that CS Lewis was widely read, and very much enjoyed, by theologians and philosophers, but that he wasn't felt to be presentable in polite society – he wasn't regarded as the sort of person who could be drawn into a serious theological or philosophical conversation."

She noticed, however, that respected academics, like Rowan Williams, then the archbishop of Canterbury, and the philosopher Alvin Plantinga, were beginning to engage with his writing and she decided to help this along. With the help of other groups, like the Chesterton Library, the Oxford CS Lewis Society developed its newsletter into a substantial scholarly journal.

Which is, as you may have guessed, much recommended. For information, see inklings-studies.com

Book Reviews

The Fullness of Truth – Catholicism and the World's Major Religions

By Rev Thomas Kocik, Newman House, 2013, 203 pages, £6.19

This is a work on an increasingly relevant issue. It is a presentation of the great religious traditions and a search to find the *semina Verbi* – the seeds of the Word. This will allow us to discover "something of our own in what is alien … [so that] we can better understand ourselves in light of what we have received. The result, please God, will be a faith that is more vibrantly catholic – and Catholic" (p13).

The first part deals with the Eastern religions. The treatment is respectful and avoids the usual mistakes about these traditions. The Chestertonian quip that, if we worship "the god within" (p24) this means that we worship ourselves, is not true. Christian mysticism would refer to the mysterious presence of God in the soul or heart as something immanent but also "Other", so it is not ourselves but rather the presence of the Kingdom of God. It's what the old theology books called "the indwelling of the Blessed Trinity" (p199). Fr Kocik points to Hinduism's concept of God as a creative dance reflecting the playfulness of wisdom mentioned in the Old Testament.

In Buddhism we find in the Mahayana tradition the noble picture of the bodhisattva, who as an enlightened being refuses to enter Nirvana and stays among mankind to work for liberation. Embodying love, compassion and self-giving, this figure finds obvious resonance with Jesus Christ (p47). Confucianism holds the value placed on high ideals such as friendship which, Fr Kocik argues, Christianity raises to supernatural heights by charity (p39).

It is when he is discussing Taoism that one of the great insights of the book emerges. This concerns the Taoist and Confucian concept of Heaven, the Way and Goodness as pointing to the Holy Trinity: "Chinese religion is aware of transcendent power, T'ien (Heaven), at work in those who seek Jen (goodness) by following the Tao (Way) – fragmentary glimpses, perhaps, of the heavenly Father whose Spirit elicits and sustains our union with Christ, the Incarnate Way" (p47). Although the book doesn't mention it, there is an even deeper affirmation in Hinduism, where the one great, unchanging Reality, Brahman, is seen as or expressed as *Sat-cit-ananda*. *Sat* is ground/being, *Chit* is consciousness and *Ananda* is bliss or joy. This is a Trinitarian framework despite different conceptual frameworks and understandings. The fascinating work *Hindu-Christian Meeting Point* by Abhshiktananda develops this.

The next chapter looks at Judaism and Islam which, together with Christianity, account for 54 per cent of the world's current population. The author captures the common ground in three points: all three faiths are strictly monotheistic; they trace their revelation and message back to a historical episode; and they encounter God in a relational way (pp49-50). The book gives an account of the history of Israel and the appearing of Jesus as the promised Messiah. I felt this section could have been stronger in its exploration of the connections between Judaism and Catholic Christianity. The Old Testament offers both a sign and a challenge for all of us who are Christians in how our faith has grown from this religious system yet represents something new.

There is a good explanation of Islam's history and beliefs, but it appears to become more difficult to see the connections. Perhaps this is because Christianity and Islam, despite growing in the same soil, have grown in different directions to become distinct religious formations. I would suggest it is in the mystical tradition of Islam (Sufism) that Christianity might meet a dialogue in which it sees its own face. While Islam tends not to promote celibacy, we have Rabia in Sufism who will not marry as she wishes to be joined to God alone.

We also find in this good soul that she goes around the streets of Basra with a pail of water and a flaming torch. When asked why, she answers that she wants to put out the fires of Hell and set on fire the garden of Paradise so that people might then follow God neither out of fear nor for what they might get in return. In this she was pointing to the pure love with which the Christian mystics burned, driven not by what they could get or avoid but by love of Him who is pure Life and Love itself. Perhaps here is a real ground of engagement. Bahai and Sikkhism are mentioned at the end of the chapter.

The following chapter concerns Christianity. I was pleased to see the great Oriental Churches mentioned and that the Coptic and Armenian Apostolic Churches, once regarded as heretical because of their Monophysite character, are now seen as expressing the same Faith with different terminology (p98). The same applies to the Assyrian Church and its Nestorianism. Fr Kocik leads us through the history between the Catholic Church and the Orthodox Church. One of the blessings of ecumenical contact has been a movement towards agreement on some of the contentious issues the book mentions as dividing the Churches, such as the *filioque* clause and the papal primacy.

There is also the ecumenical growth of a climate of love, friendship, respect and accord, although this can be fragile at times. In terms of Orthodoxy the value and necessity of the Petrine ministry is noted. Fr Kocik also makes the much-needed point that theology has to be both faithful and creative. We do not just pass on a faith but seek to know its depths and mysteries more clearly. Tradition is, in the words of Pope Benedict, "a living and dynamic reality".

"Fr Kocik points to Hinduism's concept of God as a creative dance reflecting the playfulness of wisdom mentioned in the Old Testament"

A long section on Protestant Christianity covers history, theology and groups. The section on Christian spins-offs looks briefly at the main groups: Unitarian Universalists, Mormons, Jehovah's Witnesses and Christian Science. The book ends with a helpful overview of its journey through faiths and traditions.

There is much to commend this book. The author has obviously spent a great deal of time studying and searching these religious traditions and seeking where the connecting points may be. Anyone wanting a clear and simple introduction to world religions from a Catholic point of view should buy this book. However, I think there are two weaknesses. First, Fr Kocik writes: "In the course of my work I visited no temple, mosque, or synagogue nor did I interview Hindu gurus, Confucian sages, or Pentecostal preachers" (p9). To understand other religions we need to spend time with their adherents – to listen, question and be friends with them also. This opens up to us how these faiths exist and are incarnate in the people who hold them. This is a real learning curve but it will sow the seeds for better understanding and for our own faith to be clarified and developed.

The second weakness is that the book does not sufficiently emphasise that the mystical tradition of Christianity speaks a common language which crosses denominations and faiths. This is reflected well in Huxley's famous work *The Perennial Philosophy*. An anthology such as *The Fire of Silence and Stillness* edited by Paul Harris, from 1995, also offers a library of voices from across the ages and religions speaking of meditation, silence and union with God. This is the mystery in which we all exist, the God in whom we all live, move and have our very being. It is this still point in a turning world that perhaps offers us the most appropriate and creative opportunity to meet and understand the other and to share what we have of the Christ – He who is the meaning and centre of all that is.

John Walsh

Imaginative Apologetics

Edited by Andrew Davison, SCM Press, 169pp, £19.99

Apologetics and Catholic Doctrine

By Archbishop Michael Sheehan, edited by Fr Peter Joseph, Baronius Press, 683pp, $25.92

Apologetics has not had a good press for quite some time, owing partly to the rise of rationalist theology and partly to a decline in the use of scholastic philosophy in theological training.

Andrew Davison, who edited this collection of 10 writers from "the Catholic tradition" (most of them are Anglican, but they include a lecturer from St Mary's Twickenham and Fr Richard Conrad OP), provides a useful introductory note to each article. There is also a good index.

The overall opinion goes against the approach of *foundationalist* apologetics – what Archbishop Michael Sheehan put forward in his famous book *Apologetics and Catholic Doctrine* gets a very rough ride. John Hughes opines that "proof and the particular sort of rationalism that went with it has had its day". Davison says "the foundationalist approach sets apologetics up for a fall". St Ambrose used to say "non in dialectica placuit Deo", which broadly translated means that God is not interested in a purely argumentative process.

When the blind man was confronted by Jesus, who asked him "Do you believe in the Son of Man?" he replied that he would believe if he could only see him. Fr Conrad puts forward the history of apologetics down the centuries and concludes that there is a need "to meet people where they are – both intellectually and in terms of the media they attend to… [and] we need to work harder at getting the full message of the Gospel across".

Alison Milbank says that we need "to find a language that can show people that they are *already* engaged in religious practice, and assuming implicitly that it is true". Davison remarks: "Apologetics is as much an invitation to 'taste and see' what it is like to live and think differently."

In the same essay, Davison puts forward the case for continuing to use theological language, even when it might be strange, because "it is the task of apologetics to make things clear and on other occasions it is the task of apologetics to cut through the vapid familiarity of our time and present something unfamiliar, glorious and true". He amusingly quotes an unnamed liberal-minded Catholic bishop who objected to the use of the word "bounty" in new liturgical translations (he could equally have used *paschal* or *consubstantial*) as a case in point.

Graham Ward in his essay puts the spotlight on the treatment of opponents (*adversarii* in theological manuals), whose views were often simplified to the point of parody. Instead he argues that we should "courteously present adversaries with detailed readings of their own work, while exposing the heresy announced with respect of Christian teaching; then they correct their teachings while also learning from and adopting some of their ideas."

Regarding present problems – specifically child abuse – both Craig Harvey and Richard Conrad admit that this does tend to drive a nail through logical arguments. Alistair McGrath points out that "apologetics appeals to beauty and morality as much as to rationality [and] must go beyond demonstrating the capacity of the Christian faith to make sense of things, and speak meaningfully of deeper issues of purpose, value and identity."

On the argument between religion and science, McGrath considers that there is no contradiction since science itself works on acts of faith, not simply on logical deduction. "Christianity does not displace scientific accounts of the world; rather it lends them ontological depth and clarity, and in doing so discloses a greater vision of reality," he writes.

Has the traditional apologetics, then, had its day? By no means. But it needs to be realigned. As John Hughes says: "Many of the ancient arguments for the

existence of God, whether Anselm's or Aquinas's, can be rehabilitated, not as unquestionable proofs, but as arguments that draw out the logic of a certain position or line of thought." Ultimately, says Davison, "the apologist may labour to show that the Christian vision is true, but that will fall flat unless he or she has an equal confidence that it is supremely attractive and engaging".

Archbishop Sheehan's work would certainly be considered *foundationist*. The full edition was first published in 1923. It has been given a thorough make-over by Fr Peter Joseph, vice-rector of Wagga Wagga seminary in Australia, and now incorporates Vatican II and the *Catechism of the Catholic Church* while retaining the same basic structure. It is certainly comprehensive (and far larger than the original). It provides more data to back up the various arguments. It still has the *manual* feel about it – which will commend it to many – but Fr Joseph can't resist forays into private revelations (such as St Faustina's on hell) and the phenomenon of incorruptibility of *beati*. He also continues to consign unbaptised infants to limbo.

Although Fr Joseph discusses the impact of science – quoting Pope John Paul II's address to the Academy of Science – he concludes: "It is only the presumptuous who represent it [evolution] as a scientifically established truth." For those who have never experienced the scholastic presentation of theology, or do not possess Ludwig Ott's *Fundamentals of Catholic Dogma*, the book has merit as a reference source.

James Tolhurst

Lessons in a Rose-Garden: Reviving the Doctrinal Rosary

By Aidan Nichols OP, Gracewing, 330pp, £20

"In the rosary," Fr Nichols tell us, "there is a special educational method that makes dogma pass through the hands of Mary" (p11). Accordingly, in this book Nichols sets out to "do theology" through the rosary, or more precisely "to contemplate the mysteries that the Rosary sets forth *and their wider lessons*" (p2, Nichols' italics). The book is divided into four parts: the Joyful, Luminous, Sorrowful and Glorious Mysteries. Each part has five sections, one for each mystery, and each section contains three lessons arising from that mystery, covering a range of doctrinal, spiritual, moral and liturgical themes. Readers inspired by the Incarnation-centred theological vision of the *Faith* movement will notice that this "rosary way" of doing theology means we begin our theological reflection with the moment of the Incarnation: the Annunciation. (Incidentally, although Nichols does uphold the Franciscan primacy of Christ, his perspective appears to embrace a predestination of Christ's redemptive sacrifice more akin to the interpretation of Hans Urs von Balthasar (cf pp68, 74-75).

Nichols' distinctive approach means his book stands out among works on the rosary, which tend to be devotional in character, and also among works of theology, which tend generally to follow thematic structures. However, Nichols is in fact harking back to an older approach, once widespread in Catholic Europe, of a "doctrinal rosary book", a rosary book that was not simply devotional in character.

The systematically trained theologian may well at first feel a bit at sea, or should I say lost in a rose garden, jumping from one topic to another in an unexpected fashion. However, the structure that holds together what might otherwise seem a series of eclectic reflections – that is, the mysteries of the rosary – is of course nothing other than the life and work of Jesus Christ set out in linear fashion from Incarnation through redemption to the glory of heaven. We have left the highways of the town planners not for an uncultivated wilderness, but in favour of meandering in a rose garden, which is not without its own order and design. Above all it is the mariological thread running through the book, the "seeing through Mary's eyes", that organises the reflections and gives the book its distinctive character.

In Nichols' hands this is certainly a fruitful approach. There is hardly a doctrine of the Catholic faith that is not explicated in the book's 330 pages. The lessons, for example, in the Annunciation section dive straight into a treatment of the hypostatic union and Mary as Theotokos, touch upon bioethics, and address joy, obedience and monasticism (as "Annunciation existence", p31). While "The Visitation" elucidates the virtue of hope, Confession, Advent and indulgences. "The proclamation of the Gospel", in addition to addressing the universal commission of the Church and the relation to other religions, usefully rehearses the main argument of Nichols' book *The Realm – An Unfashionable Essay on the Conversion of England*.

Nichols' precise and illuminating connections across a wide range of topics and resources (eg gathering together treatments of virtue, Scripture, popular devotions, doctrine, divine office) present a closely woven picture, a "joined up", tightly coherent vision of the faith. (His impressively broad resources, both traditional and innovative, from Aquinas to Bulgakov, Dante to Bernanos, may well of course mean readers find some ideas with which they do not entirely concur.)

Moreover, the style is not dry but attractive and imaginative. We are learning in the beauty of a "rosary", a rose garden, where theological instruction draws on art and literature, on "distinctively evangelical" examples of the use of the imagination, for "we must learn with blessed Mary … how to lay hold imaginatively on our salvation in a way that is worthy of the promises of Christ" (p46). Religious art illustrating each mystery is reproduced in colour to accompany the opening page of each section, and the argument is frequently developed with references to literature, art or architecture.

As one would expect, Nichols' theology is sound, precise, clearly argued,

"One senses with a feeling of privilege and gratitude that one is drinking from the deep and abundant wellspring of a dedicated Dominican life"

beautifully expressed, strewn with poignant connections and rich in insights, such as the observation that at the wedding feast at Cana, as the bridegroom fails to fulfil his traditional Palestinian-Jewish duty to provide wine, Jesus substitutes himself for the bridegroom (pp125-6); or the presentation of Christmas night as the dark night of our mystical unmaking and remaking (p66). One senses with a feeling of privilege and gratitude that one is drinking from the deep and abundant wellspring of a dedicated Dominican life here generously shared with us.

Moreover, there are indications that this book, which is robustly ready to engage in the public square of theology, is not just meant for experts. Some sections are developed from material used in sermons and retreats, basic theological terms are often explained and down-to-earth analogies are used.

There is nothing like a theology book that affects one spiritually, that enlightens one's understanding of the truth but that also includes plenty of sentences inspiring one to follow that truth wholeheartedly. One such is this, which with a characteristic, understated directness goes to the heart of the matter: "Unless our lives are thoroughly centred on God and eternal life with him in his Kingdom, it is not likely that we shall accomplish much work for him on earth" (p49).

An afternoon (well it might be a little longer) in the rose garden with Fr Nichol's book as guide has much to recommend it.

Christina Read

Practicing Catholic: Essays Historical, Literary, Sporting and Elegiac

George Weigel, Crossroads publishing, 294pp, £9.99p

This is a stimulating, utterly enjoyable read. Weigel is a well-informed, witty and thoughtful writer, whose Catholic faith gives depth to his work. I might have expected him to write well on subjects such as Vatican II, *Gaudium et Spes*, John Paul II, and the history of the Catholic Church in the United States – and he does so, and the reader will not be disappointed. But he also sparkles on subjects like baseball (on which I expected to be bored, and wasn't), Evelyn Waugh, Tony Blair, and the 1960s. This is an excellent collection of essays, which will nourish your brain and lift your spirits.

One of the best essays is on the subject of Pope Benedict XVI's visit to Britain in 2010. Weigel exactly captures the anti-Papal ranting of the weeks immediately preceding the visit – and then the extraordinary change that came over the country that began the moment the Pope arrived and came hurrying down from the aircraft, arms outstretched. Reading it brought it all back again – the Pope's magnificent speech in Westminster Hall, his beautiful message to schoolchildren gathered at Twickenham, and the way in which the fundamental goodness of the man communicated itself to the crowds.

Weigel highlights the huge importance of the issues raised by Benedict at Westminster: 'What are the moral foundations of democracy, and of the democratic commitment to civility, tolerance, and the rule of law? Can there, in fact, be democracy "if the moral principles underpinning the democratic process are themselves determined by nothing more solid than social consensus?" Would this not lead to a condition of "fragility" that could, in time, lead to democratic crack-up?'

Weigel contrasts Benedict XVI's insights with those of Tony Blair… well, it's an unequal contest, of course, but the way in which Weigel brings this out, with reference to various events in recent British history (Princess Diana's death, the Iraq wars, Anglo-American relations) makes for an exciting read. Enjoy it.

And so to topics that plunge more deeply into spiritual matters. On Evelyn Waugh, Weigel notes that Waugh grasped the essential point that Catholicism is an incarnational religion: St Helena's search for the true Cross was rooted in this. Waugh understood that this search was all about the actual, raw fact of the Crucifixion really happening: the Christian faith is not a set of moral principles, or a myth and some lovely traditions, but the truth, rooted in history. I found this so well expressed, and with such clarity, that it helped me to grasp an aspect of sacramental theology that I had never really thought through adequately before.

On the Church, Weigel explores issues that still divide Catholics – notably Vatican II and its documents, including *Gaudium et Spes*. He explores this document and sees its flaws and omissions as essentially rectified by the subsequent writings of John Paul II. I think he is right, and this approach is a richer and more useful one than the angry-young-man line that is taken by an emerging group of commentators who are more keen to denounce something from the 1960s than to seek to build and inspire.

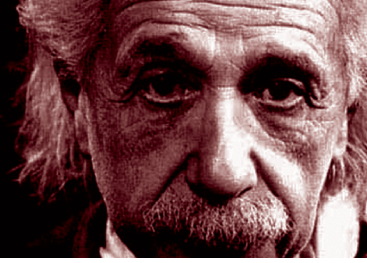
Baseball? I skipped over these essays at first, turning hurriedly to other topics – but when I eventually got round to them I discovered some gems. Issues like the role of money in sport, why loud rock music and sport don't mix, and the greatness of good sportsmanship are all well handled.

This is an inexpensive book, and it is well worth treating yourself to a copy. Weigel's prose is tasty and crunchy. The occasional Americanism doesn't grate – except perhaps for the curious spelling of the title: surely it should be "Practising" with an "s"? And I wish the publisher had found a better binder – some pages in my copy came loose, which is irritating in a book you are much enjoying and want to carry about for train journeys etc. But don't let these things deter you. George Weigel is deservedly well known as a Catholic writer and biographer. This book reveals that he is also that rare thing – a genuine essayist. Relish it.

Joanna Bogle DSG

Cutting Edge

Science and Religion News



By Dr Gregory Farrelly

Cancer Biology and Physics

Most adults will find that they know someone who has had a brush with cancer, sometimes tragically, although medical advances continue to be made. As a physics teacher, I teach the therapeutic effects of gamma radiation in radiotherapy, along with the associated dangers (radiation can cause cells to become cancerous as well as kill cells that are already cancerous), but a common misconception among students is that cancer cells are rather like viruses or bacteria, a sort of alien cell that has entered the body, growing out of control with little relation to the surrounding cells.

The July 2013 edition of *Physics World* (Vol 26, No.7) was devoted to cancer and the physics of cancer. A fascinating article by the polymath British theoretical physicist Professor Paul Davies considers the evolutionary characteristics of cancer cells. These cells, in the view of Davies and the Australian scientist Charles Lineweaver, show a sort of atavism, a reversion to an ancient evolutionary stage.

Most GCSE biology students will recall that *mitosis* is the type of cell division used for growth, repair and asexual reproduction, producing cells identical to the parent cell, whereas *meiosis* is the cell division used in sexual reproduction, containing genetic material from both mother and father cells and giving rise to genetic variation. Single-celled organisms reproduce by mitosis, whereas multi-cellular organisms reproduce by meiosis, using specialised sex cells, the *germ line*. *Germline* cells are labelled "immortal": they have reproduced indefinitely since the beginning of life. The other (*somatic*) cells differentiate into brain cells, muscle cells, etc. These somatic cells die when damaged or after a certain time (ageing). This occurs according to a sort of biochemical programme, for the overall good of the organism.

Cancer cells, in contrast, continue to live and multiply instead of dying when they should; they behave in a purely selfish way (I sometimes joke that this is rather like some students – a joke that is not always appreciated).

Once triggered, the "subroutine" of cancer results in a neoplasm (a group of new, cancerous cells) becoming mobile; this is *metastasis*, responsible for most deaths from cancer. The cells move via the bloodstream or the lymphatic system and the way they do so depends on their physical properties (described below). Primary cancer cells also prepare further biological sites chemically, something Davies regards as "a carefully orchestrated and pre-programmed strategy".

Darwinian evolution suggests that cancer cells result from random mutations, surviving the attacks by the body's antibodies, etc. However, if the cells are random mutations, why are they so adapted for survival and why do dormant cancers awaken? Also, why do cancer cells transplanted into healthy organs often not develop into tumours.

Once started, cancer cells show accelerated growth, mobility, spread and colonisation. The most malignant cells represent the most ancestral forms, a sort of reversal of the evolutionary arrow of time. For example, cancer cells tend to use glycolysis in the cell cytoplasm in their metabolism, an ancient system, whereas healthy cells use oxidation-phosphorylation. Glycolysis flourishes in low-oxygen conditions, characteristic of cancerous tumours and characteristic of conditions on the ancient Earth.

As differentiation continues, various genes are "switched off" but *stem cells*, even in adults, retain a certain *pluripotency* in order to produce fully differentiated cells lost by damage or ageing. Ancestral genetic imprints are evident in *embryogenesis*. For example, even fish and humans have proto-gills in the early stages; these cells have a very ancient genetic code. Embryonic cells are *pluripotent*, having the full genetic code enabling them to become any type of cell; they differentiate into particular cells in their later development. Davies and Lineweaver suggest that genes active in embryogenesis and switched off later may be reactivated because of damage, causing the accelerated cell division of these rogue cancer cells. In this view, the cancer cells have the dynamic changeability of embryonic cells, being able to quickly adapt and undergo metastasis. The survival of these cancer cells is, then, a remnant of billions of years of evolution.

Elsewhere, Philip Ball, an English science writer, reports on research into the mechanical properties of cancer cells. An atomic force microscope has been used to examine the stiffness of cancer cells. There is evidence to suggest that cancer cells are softer than normal cells (although tumours are stiffer). And a histogram of stiffness showed that as tumours become "pre-malignant", two peaks appear on the graph, rather than the single one observed for normal cells.

This could offer a technique to help in the prognosis of metastases, the spreading of cancer cells to other regions of the body, responsible for 90 per cent of deaths from cancer. Metastasis involves clumps of cancer cells becoming detached and moving through the blood stream or the lymphatic system to other areas, where they become attached to a new site and continue growing. It is too early to be certain, but the softness of cancer cells may be what enables them to pass through blood vessel walls, etc. If so, this could mark a cheap and effective diagnostic tool in cancer treatment.

Faith readers will be able to identify in this analysis some familiar themes: the interdependence of material reality within a coherent Unity-Law, a dynamic environment, purposive (not "random") evolution and the "goodness" of life itself. Why is it that nature behaves as it does? Why do cells have "laws" of reproduction, development, growth and decay? As a Catholic scientist, I have to ask myself why there is science at all – why nature is not truly random, disordered, arbitrary, etc.

The answer? "In the beginning was the Word… All things were made through Him." (John 1:1-3)

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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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