

# faith

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## EDITORIAL: The Synod

**FAMILY: Become what you are**

*Frans and Annemeike Alting von Geusau*

**Double Trouble: Population crisis, economic crisis**

*Philip Booth*

**Holloway on: Humanae Vitae**

**ARE WE DIFFERENT FROM ANIMALS?**

*Stephen Dingley*

**INTERVIEW:**

**Catherine Utley meets Fr Ed Tomlinson and a transformed village church**

**LONDON'S EVENINGS OF FAITH: A Report**

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**Book Reviews:**

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*Reasonable Pleasures* by James Schall

*Faith of Our Fathers: DVD*

*Prayer: A surge of the Heart DVD*



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# THE SYNOD

## *Marriage "from the beginning"*

**M**arriage is not a structure invented by man. It is not something that merely celebrates and seals a deep human emotion – although it does echo to the very core of our emotional and psychological needs. It is the “primordial sacrament”. It is the plan from “the beginning”.

Marriage is the union of a man and a woman in a lifelong bond that is a profound echo of Christ’s bond with his Church. This is not a bond that can be broken by divorce and “remarriage”.

God’s dealings with the human race were not – and are not – a series of human mistakes rectified by God with a sort of “tut tutting” at our irritating inability to fall in with his arrangements, and a sighing decision to make the necessary amendments. His plan was always – from “the beginning” - a nuptial plan. “In the beginning” he called all things into being by his spoken word. And from the beginning the Word was there. And in the fullness of time the Word became flesh, and dwelt among us. The Eucharist was, in an important and literally crucial sense, part of it all from the beginning.

### NUPTIAL PLAN

God and his people, Christ and his Church, the nuptial plan, is a profoundly Eucharistic plan.

In the Old Covenant, the start of the

fulfilment of God’s plan, his bond with his people was one of love. It was a matrimonial bond. God chose his bride, his people, and he cherished them and cared for them and prepared them for the greatness of it all.

And in the New Covenant – which does not revoke the Old, because God has an unchanging essence – God brought things to fulfilment. His loving bond with his people was opened to all who would accept it, as Christ stretched out his arms on the Cross, and blood and water flowed from his side. And the matrimonial covenant planned from the beginning was renewed. just as Christ had intimated as the plan began to be revealed in its fullness at the Wedding at Cana when he spoke of his “time”, and turned water into wine.

### HUMAN MARRIAGE

And human marriage is the living out of his plan: a lifelong bond between a man and a woman: the one blessing “not forfeited by Original Sin, or washed away in the flood”. And the union of Christ and His Church, the union of God and his people, is nuptial, and Christ’s sacrificial love on Calvary was nuptial – and the writer of this editorial, and all the baptised, are children of that union – and every Mass is a nuptial Mass, and one day all will be brought to completion in the Marriage Feast of the Lamb.

So when the Synod Fathers gather in Rome to discuss marriage and the family, they are not dealing with human arrangements, but with participation in God's plan and God's love.

## WOUNDED

Of course human marriages do not follow the perfection of that love. Marriage was not forfeited by Original Sin, but like everything else in creation, it was wounded. In their first innocence man and woman lived in harmony. Genesis tells, in poetry that still makes sense to us today, about man and woman living in the freedom given by God, and the abuse of that freedom.

This didn't wreck the plan, nor did it change it – God kept his Word, and the Word became flesh and dwelt among us, just as it had been planned from the beginning. At Cana Christ, the living Word, spoke and people did his bidding, and the water turned into wine because the people had done what he told them. And it was the best wine, and there was a superabundance of it, and it will keep until the end...

Marriage is not a temporary arrangement which when wounded by cruelty or adultery ceases to exist. It is the union of a man and a woman, open to new life, and for the baptised is a sacrament.

*Marriage is not a temporary arrangement which when wounded by cruelty or adultery ceases to exist. It is the union of a man and a woman, open to new life, and for the baptised is a sacrament.*

## LIFELONG UNION

Today in the West it is possible for a young man and woman to stand in expensive wedding attire in a flower-decked church in confusion as to what they are actually doing. They are in all probability already living together in sexual communion, and each may also have had other sexual partners. They will be using contraceptive drugs or devices so as to ensure that there is no child of their union. They may not have much human understanding of marriage as each may have grown up with parents who have divorced or never married, and many of their friends and acquaintances will have that experience too. And their spiritual formation for marriage - if any has been given - will have had to be very profound in order to reach through these deep levels of confusion and hurt, and may or may not have succeeded in doing so.

## VALID

Is such a marriage valid? It is possible that it is null from the start, neither party fully understanding that this is a lifelong union, echoing that of Christ and his Church and open to children as Christ's bond with his Bride is fruitful. The Church is right to recognise that a declaration of nullity is possible, and right to ensure that necessary procedures are not unduly prolonged, expensive, complicated, or burdensome.

But we also need to recognise the reality of God's grace. He does not abandon his people. Marriage in a fallen and broken world is possible. It is still God's plan. An assumption of nullity should not be automatic: on the contrary,

the reverse should be the case: God is good, and marriage is his original plan. As centuries of missionary endeavour have shown, pagan and semi-pagan people can be taught, helped, and encouraged to live glorious Christian lives from inauspicious beginnings. A marriage that starts with two confused young people can be formed into something great and wonderful. Sin – including sexual sin before and during marriage, including the use of contraception – can be washed away by Christ and life renewed. Marriage between two baptised people is a sacrament – and a sacrament is an outpouring of God's grace.

If a marriage "breaks down", it is not ended. A validly married couple may choose to separate, even temporarily, to resolve differences, or make some practical arrangement that will make life bearable. But the bond is sustained.

### **So here is a message to the Synod Fathers in Rome:**

As the successors of the Apostles, Bishops are the custodians, not the inventors, of marriage and all the other sacraments. Marriage and the Eucharist are inextricably bound up together. Each Mass is a nuptial Mass renewing the covenant between Christ and his Church. Each Christian marriage echoes that bond. No sacrament is in isolation from others.

Mary, the Woman in whose body the Old Covenant met the New – spoke at the Wedding at Cana "Do whatever he tells you" in words carefully remembered and passed down to us today.

Christ placed the care of his Church in the fragile hands of human Apostles.

*Bishops have the task and the privilege of explaining – not as something new but as something renewed – the plan of God for human beings. Marriage is at the core, literally the heart, of that plan.*

Over the centuries some of Christ's Apostles have failed him. There is no need for any Bishop today to join that number. The message to the Church from the Pope who took us across the threshold to this 21st century came from the words of Christ: "Do not be afraid." God is always renewing his Church. This is a time for teaching all the faithful about the Eucharistic plan from the beginning.

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### **EACH SACRAMENT**

Each sacrament has its own profound meaning. The Eucharist is bound up with the Paschal Mystery, and Christ's union with his Church: it is no mere celebratory meal but a foretaste of the nuptial banquet of the Lamb. The Sacrament of Penance is there for the forgiveness of sin, and is no mere ritual – it involves the penitent confessing specific sins with the intention of no longer continuing in them, receiving God's grace for this commitment. Marriage is a sacrament conferred by the spouses on one



another and is for life – an awesome reality given into human hands for God’s work of establishing a family.

The argument with which the Synod Fathers will be presented is that divorce and remarriage are sins that should be forgiven and that subsequent reception of Holy Communion is an outward sign of that forgiveness. But this is not an honest statement: it ignores the reality. A man or woman who, for whatever reason, abandons a spouse and goes through some form of marriage with another can rectify this only by ceasing to be in the new union. That might be by a decision to live as brother and sister – difficult but not impossible – or by a decision to return to the spouse, or by a decision to renounce the new union. This last can sometimes be impractical because of commitments to beloved children. In such a case, it is possible to live with a faithful recognition that reception of Holy Communion is not possible, and quiet humble obedience to God’s plan. God honours that, because he knows his children well enough, and knows how much grace and strength he gives them. His Apostles do not need to make the claim to know them better.

## THE TASK OF BISHOPS

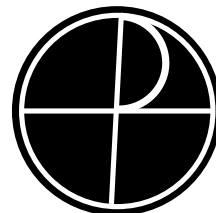
The task of Bishops is to teach and celebrate God’s plan, making use of the rich insights given through his faithful servants down the centuries. That includes the recent work of Saint John Paul, the pastor whose “theology of the body” was given for our times.

**Dear Synod Fathers: please know you have the prayers of the ordinary faithful as you speak in faithfulness to the Word, whose bond with his Church**



**is unbreakable and who has never abandoned us, never given up on us.**

**And dear Papa Francis, successor of Peter, who in his weakness was nevertheless tasked with “strengthening the brethren” - you have our special prayers. Peter, frightened and nagged by a woman while warming himself at the fire, Peter filled with the Holy Spirit leading the Church after Pentecost, Peter enduring martyrdom for his Lord. Dear Papa Francis: do not be afraid! Speak up “boldly” as Peter did, and as his successors must. Please strengthen the brethren in upholding faithfulness to God’s original plan for the lifelong union of man and woman in marriage, the plan not destroyed by Original Sin or washed away in the flood, the plan entrusted by God to his Bride, the Church.**



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## Become What You Are!

*Frans and Annemieke Alting von Geusau-Houben look at the current position of Catholic families, and write from their own experience about the possibilities and practicalities of a radical and joy-filled Catholic family life.*

*'Each family finds within itself a summons that cannot be ignored, and that specifies both its dignity and its responsibility: family, become what you are.'* (John-Paul II, *Familiaris Consortio*)

**W**e are (grand)parents in a Dutch family. Our children began to go to school in the late 60s of the twentieth century. For us parents, the 1960s were very different from the 1940s when we went to school.

We grew up during the German wartime occupation from 1940 to 1945 and the post-war period of reconstruction. American Marshall Aid came to an end in 1952 when we entered university. In the Netherlands it was a period in which the Christian and Catholic Churches kept their strong identity both in faith and in social organization. Our parents could be confident about the Catholic schools to which they sent us. No reason to discuss school teaching at home. It was enough to be assured that we would properly memorise what we had learned.

The 60s were an era of change. School education became an issue of national policy. Catholic and other denominational schools were to be treated on equal terms with other state-funded schools. Financial advantage was obtained at the price of government control. Dutch society changed to a pluralist democracy in which Christian

churches began to lose their own identity. We could no longer be sure that Catholic schools still offered Catholic teaching. As a vital cell our Catholic families had to renew their deepest commitment to be signs of contradiction. Such commitment obliges us to witness to the unique and irreplaceable task of the family in bringing up and forming our children in particular with respect to education in the faith, family education and questions relating to the right to life; subjects for frequent discussion, learning and reading in the family.

### A SIGN OF CONTRADICTION

In the Netherlands as in the other countries of Europe and North America, law and policy in the decades following the Second World War moved steadily away from the teaching of the Gospel and the magisterium of the Church on matters of marriage, family and life.

In a way we are all – in the West as in the former communist states – victims of a kind of Newspeak introduced to us as the language of progress. The legalisation of abortion, for instance, was prepared in this way. The unborn child was reduced to a foetus or a tissue, mother's and father's responsibility for the child were reduced to the mother's right of privacy, and abortion itself came to be called interruption or termination of pregnancy. For most people it has

become literally unthinkable that the issue is killing of a human person.

## LAWS

The moving away happened in stages. It began with the distribution of the contraceptive pill. The pill disconnected intercourse from its intended aim of receiving children. Henceforward intercourse became possible without consequences or mutual commitment.

It continued with the legalisation of abortion; in the United States in 1973 with the Supreme Court Judgement in *Roe v. Wade*, in the Netherlands through the adoption by Parliament in 1981 of the Law on the interruption of pregnancy. Christian politicians justified their support for this law with the fallacy that the new law would end illegal abortions and prevent full legalisation as in the United States. Reality, of course, would turn out to be different. A lawmaker or judge who legalizes selective killing promotes moral acceptance of selective killing. Abortion practice with respect to children with possible Down's Syndrome has made it very clear. At the same time the legalisation of abortion facilitated the legalisation of euthanasia. In the Netherlands a law to that effect was adopted in 2001, with the same arguments of our Christian politicians and the same consequences. In both cases, the Christian politicians told us that they agreed personally with our resistance against the legalisation, but were unable as politicians to do otherwise.

## RECOGNISING RIGHTS

In parallel with the demolition of the right to life runs the destruction of

marriage and family as defined in the Catholic Church:

*"The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament."*

*"The family, in fact, is born of the intimate communion of life and love founded on the marriage between one man and one woman. It possesses its own specific and original social dimension, in that it is the principal place of interpersonal relationships, the first and vital cell of society. The family is a divine institution that stands at the foundation of life of the human person as the prototype of every social order."*

It is quite clear from the text just quoted that marriage and family are not institutions of positive law that can be defined, deleted or amended by a majority in parliament. The task of lawmakers is to recognize the fundamental human right to marriage and family and to protect these rights. As article 16 of the Universal Declaration of Human Rights stated:

*"(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.*

*(2) Marriage shall be entered into only with the free and full consent of the intending spouses.*

*(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State."*



The drafters of the 1948 Declaration had good reasons to include article 16. The Declaration was adopted in response to the “disregard and contempt for human rights [that] have resulted in barbarous acts which have outraged the conscience of mankind.” The totalitarian regimes of the twentieth century saw it as their principal objectives to destroy the faith and the family as the natural unit in society. They knew that faith and the family were the principal barriers to total rule over human beings.

The special protection offered to marriage and family in European and Western law was clearly the outcome of the Gospel and the teachings of the Church. Thanks to them and to Canon Law, the pagan customs of polygamy, concubines, arranged marriages and the repression of women had been replaced by monogamy, marriage for life and mutual consent between the spouses.

The profound tragedy of our times is that our democratic majorities are applying the same tactics as the totalitarian rulers of the past to destroy marriage and family. They introduced the right to divorce by mutual consent and “redefined” marriage and family in such a way that there is no longer anything left for special protection. In European Union law, civil law of most member states and judge-made law in the United States, the right to marry has been “modernized” so as to include partnerships and same-sex unions. Such modernization of language is another example of Newspeak as explained in George Orwell’s 1984.

As a consequence, every true Christian family in our society is, by definition, a sign of contradiction. It thus raises the important question as to how we can responsibly educate and form

our children and grandchildren to stay the course in adversity.

## OUR EXPERIENCE

As we learned, our education must adapt to and grow with the growing up of our children. We must also be attentive to their differences in character. Each of our children is an absolutely unique person.

In their first ten to twelve years our children will normally live at home together with their parents and be fully dependent upon them. A family of young children has a variety of opportunities to bear witness to their being a Christian household. They radiate joy to others while travelling; in restaurants they pray together before starting their meals; they go to church together; they are helpful to others. Well-raised children are a joy for others.

Children in those ages are too small to burden them with the task of being a sign of contradiction at school. They must be protected against negative influences. Their family homes are open to friends, but they do not accept every invitation they get for parties. Homeschooling is possible only in some families and countries, but catechising in the Faith can always be organized for our children.

In more and more countries, governments arrange “sex education” at school and at a very young age. It is up to us parents to resist and in any case to give family education at home before it comes at school. In this way we parents continue to be their points of reference. What they learn at school comes home as their questions to us parents. Parents should join forces with other parents and will find out that many school teachers

actually dislike the material they get from official sources, and be open to parents' views.

When the time came for our children to go to secondary school, they had to bike quite some distance (ten miles or more) to high school. The smaller ones would sometimes encounter aggressive behaviour from others and needed protection. We saw to it that they would always bike together with others, but they also learned judo to protect themselves. They also practised other sports to be strong and fit.

This is the time in which our children begin to form their own opinions and become rebellious. In this phase parents must do a lot of listening, and home must become the place for lively discussions and talking during meals. It also is the time for working together on household chores and repair jobs, for making music together and playing together. At this age children will begin to understand what it means to be a sign of contradiction in the world. Talking about it will strengthen their confidence in us parents as their points of reference. During this period in our family we installed a very long dinner table in the sunniest part of our house, where everybody could join in the talk and the togetherness.

On their way to adulthood and greater independence, the secondary school phase also was the time for developing their reading skills, their eagerness to learn and their healthy curiosity. Not every child has an equal drive for this, but we should urge them all to try. It is their time for good reading, real literature, no more youth books and not only pious writings. Reading literature and history opens windows in their young minds and helps them not

to lock themselves up in their own world and their own opinions. Ideally they also learn and practice other languages than their own; their holidays are used to gather knowledge and understanding of art and other cultures, rather than just sunning on a beach.

## TOGETHER AS A FAMILY

At this stage, we and our children regularly went to the prayer sessions of Emmanuel – the French charismatic renewal movement – in Paray-le-Monial, where we discovered the joy of the faith and the wealth of the universal church to which we belong. It saved our faith at a time the Dutch Catholic Church suffered from internal polarization.

We also made music and performed theatre for others especially during the Christmas season. Our performances were meant for the lonely, but also formed us. Over Christmas day we could be found rehearsing together and creating stage settings rather than just over-eating!

As a final example, we could mention the need for children at this age to learn their proper limits. We taught them it was too early to have a permanent friend or a "date", but encouraged them to seek friends across the borders of country, language and church. We taught them not to smoke or drink before turning eighteen or nineteen and to return no later than midnight from their parties. In their peer group it earned them ridicule but also curiosity and respect.

Once they successfully concluded high school, they entered the transitional stage to independence. We were privileged to be in a position to allow our children to go to university after completing high school. We gave them

a gap year for study and reflection either at the Institut Catholique in Paris or at the Franciscan University of Steubenville in Ohio, USA. They learned another language and studied civilization, theology and philosophy; they also did voluntary social work. Thereafter five of them studied at Leyden University in the Netherlands and one trained as an officer in the Dutch marines, later studying economics and business. They were active in student life, but followed another of our family principles: complete successfully what you have started. We gently assisted them in such endeavour.

We thank the Lord for the grace that kept us together for so many beautiful years and gave us six children and twenty six grandchildren. We wrote on the basis of our faith in Christ, our hope for future generations, our profound love for each other, for our wonderful children and our lovely grandchildren. We did not study to become (grand) parents, but we learned a lot from being it. What we learned we happily pass on.

And now there are six families as vital cells of society, willing to accept the mission of being a Christian family in society. We thank the Lord for his blessings!

***Adapted from "Become What You Are" by Frans and Annemeike Alting von Geusau, to be published for their family on their 55th Wedding Anniversary in the Netherlands. Frans Alting von Geusau is Professor Emeritus of International Law, Tilburg University and Western Cooperation, Leiden University and was on the Council of the international Catholic charity Aid to the Church in Need from 1992 to 2008.***

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**Thursday 22nd October-** "Humans are more than matter" -  
Bishop Stephen Robson

**Thursday 5th November-** "Sin is real" - Bishop Hugh Gilbert

**Thursday 19th November-** "Jesus Christ is who he said he is" -  
Archbishop Leo Cushley

**Thursday 3rd December-** "The Church is His voice" - Archbishop Philip Tartaglia

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The nearest subway is at Hillhead or Kelvinbridge.

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# DOUBLE TROUBLE

*how the population crisis will bring about an economic crisis*



Most developed countries have set up systems of welfare that depend on population growth to sustain them. Unfortunately, we are destined for population contraction and an age of government austerity that could last for a generation. To put it simply, the Catholic Church is right about the importance of children and has been right in its warnings about the welfare state. The next generation will reap the whirlwind.

It is difficult to find a clearly articulated case in Catholic social teaching for modern-style welfare states involving huge government intervention in the lives of families combined with enormous transfers totalling around a quarter of national income. Certainly, Pope Leo XIII's great encyclical, *Rerum Novarum*, was pretty clear, at one point arguing that the government should come to the aid of families only as a last resort: "True, if a family finds itself in exceeding distress, utterly deprived of the counsel of friends, and without any prospect of extricating itself, it is right that extreme necessity be met by public aid...". Pope Leo then went on to praise the independent welfare associations which developed quickly in the late nineteenth century. These were especially common in Britain. By 1910, there were seven million members of registered friendly

societies alone in the UK.

## THE GROWTH OF THE MODERN WELFARE STATE: A WARNING

Forty years after *Rerum Novarum*, *Quadragesimo Anno* made explicit something which had always been implicit in Catholic social teaching – the principle of subsidiarity. In other words, the state should not take over the functions of the family, civil society and lower levels of government. There is no doubt that the state did take over these roles at the time of the creation of modern welfare states. Indeed, on the 100th anniversary of *Rerum Novarum*, Pope John Paul II warned us directly about the growth of state welfare. Distinguishing carefully between "state" and "society", he argued that the modern state had taken over functions that belonged with society.

*the state should not take over the functions of the family, civil society and lower levels of government.*

Strangely, just as welfare states are drowning in a sea of debt whilst also increasingly being seen as at least partly responsible for lower levels of family formation and employment, the Church



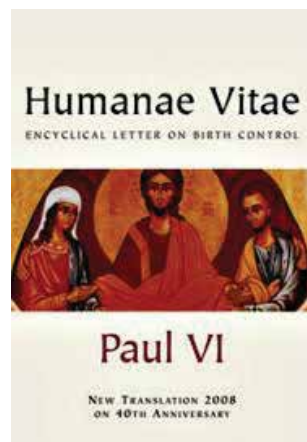
has started to question welfare states rather less. In 2009, the encyclical letter *Caritas in Veritate* praised government social security systems. And our own Bishops' Conference pre-election letter not only called for the government to ensure that all had access to healthcare but specifically called for the NHS to be supported. Supporting a system of providing healthcare, which is the most centralised, bureaucratic and government-dominated in the developed world (with the possible exception of Canada), is hardly in accordance with the principle of subsidiarity. And the outcomes of our NHS are poor, as Catholic social teaching might predict.

## DISCRIMINATING AGAINST THE FAMILY

Welfare states are not the same everywhere. Some – like our own – discriminate against marriage and family formation more than others. Continental European welfare models, on the other hand, are often much more 'anti-work' than the UK system. But a further, very worrying feature of welfare systems which is shared right across the developed world is that they are "anti-young". They are piling up trillions of pounds of debt. Unless, there is radical reform, the next generation will face much higher taxes, much reduced government spending or – quite likely

*Welfare states are not the same everywhere. Some – like our own - discriminate against marriage and family formation more than others.*

in some countries – complete economic breakdown.



It is strange that no Catholic social teaching documents have commented on this issue given its seriousness. It is especially strange because there are two causes of the problem. One is the development of the government-backed systems of welfare that involve the transfer of enormous resources between generations. The other is the lack of children. Welfare states have shown a lack of respect for the principle of subsidiarity in Catholic social teaching and the population at large has shown a lack of respect for the teachings of *Humanae Vitae*. The combination is toxic.

## THE PROBLEM

*What precisely is the problem?*

In generations past, the family was the main vehicle for welfare provision in old age. This would be supplemented – even amongst the lowest paid – by saving and sometimes by formal pension provision. In other words, people would have children or set aside the economic resources which would provide for old age or both. Just as parents looked after their young, when the time came

the young looked after their parents.

When state pension systems were introduced, it was thought that the older generation could have a bonus. Pensions were to be paid for not by saving, but by the taxes of the current workers – thus enabling the post-war pensioners to have higher pensions immediately. Because of the baby boom, there was, at first, a high number of workers relative to pensioners making the system easy to finance. It was assumed that, in future years, when it came to the turn of the younger generation to receive their pensions, the taxes of the workers would look after them too. This is sometimes called – especially in France – ‘inter-generational solidarity’. However, in reality, the system represents a pact between today’s workers and a group of people who have not even been born – and, indeed, may not be born.

In theory, this system can go on forever. But, in practice, it requires a healthy birth rate. The problem arises when birth rates fall and life expectation rises so that pensions are being paid for longer and there are relatively fewer workers paying taxes.

The same problem arises with healthcare. The majority of health spending occurs near the end of life. Again, as populations age and the working generation shrinks in absolute or relative terms, health care funded only through taxes, rather than partially through saving during a person’s working life, become very difficult to sustain.

## THE RESULT

The result has been much higher taxes to fund a growing elderly population

from the shrinking (at least in relative terms) working population. This then damages employment. On average in the EU, taxes paid by the employer and employee sum to a total equal to nearly 70 per cent of take-home wages for low paid workers. When people move from unemployment into work the amount of additional income they receive after taxes is very low. It is, sadly, not surprising that youth unemployment rates are a shocking 22 per cent in the EU. Perhaps even more shocking is that, at the height of the pre-crisis boom, youth unemployment was over 15 per cent: the bankers are not to blame for this!

## VICIOUS CIRCLE

And then there is a vicious circle. At least to some extent, people vote in elections to promote their own interests rather than to promote the ‘common good’ as the Catholic Church teaches. This means that, as pensioners become more numerous relative to workers, the more numerous older generation will tend to vote to protect its benefits. We have seen this reflected in almost every action of the current government and its predecessor. Between 2007 and 2014, the incomes of pensioner households rose by 10 per cent more than inflation whilst the incomes of those of working age fell by 4 per cent after inflation. David Cameron has quite deliberately and transparently protected pensioners – even better-off pensioners – from

*In generations past, the family was the main vehicle for welfare provision in old age.*

welfare cuts and is increasing pensions much faster than inflation.

## WORSE

The problem is set to get worse – much worse. Germany’s population is projected to fall by 11 million in less than 50 years with nearly all of this fall concentrated within the working population. This is even after allowing for inward migration. You might think that Catholic countries would fare better. They don’t. On average, families are having only slightly more than one child (for example, 1.4 in the case of Italy) and populations are in danger of collapse with far fewer workers supporting more pensioners and paying for increased healthcare costs. Catholic strongholds such as Portugal, Poland, Slovakia and Croatia are projected to see population falls of up to a quarter within the lifetime of today’s forty-year-olds. Outside the EU, Russia and Japan may see population implosion.

## BALANCE THE BOOKS

Economists have tried to calculate the total value of all the healthcare and pensions obligations that governments have promised to future older generations. In round numbers they amount to five-to-seven times governments’ official debt figures. To put it another way, to balance the books over the long term the figures suggest that most Western countries would have to reduce total government spending by about one-quarter or reduce social insurance (including health) spending by a half. It does not matter how you try to add up the numbers, they don’t add up.

## THE FUTURE

Where do we go from here? Systems of social insurance more firmly based on the family, saving and mutual associations would be a good start. In the UK, a priority must be more savings for pensions and an end to discrimination against marriage in the tax and benefits systems. It would help if the problem was recognised in those parts of the Catholic Church which are supposed to show an interest in issues of economics and politics. Economists have been talking about these problems for well over 25 years and yet you never even hear any recognition of the problem from the Church’s Justice and Peace Commission. Given the near-bankruptcy of many EU states and the appalling levels of unemployment in Europe, this is a terrible omission. This is especially so given that the answer to the problem lies in re-examining and applying Catholic social teaching on the welfare state and Catholic teaching on marriage and family life.

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# HOLLOWAY ON . . . HUMANAE VITAE

*Fr Edward Holloway, the founder of the Faith Movement and Editor of Faith Magazine, marked the twentieth anniversary of Pope Paul VI's encyclical 'Humanae Vitae' by reflecting on the underlying principles of Catholic teaching on sex and love. This is an edited version of his editorial from July 1988.*

The Church has to form the consciousness of her young people in what is the true and the beautiful in their loving. What she teaches must echo the music of the most inner and sincere depths of their own souls — “everyone who is of the truth, listens to my voice” — is the witness of the crucified King of Truth. (John 18:37.) The Church must “get it right” concerning the use and seeking of erotic pleasure not only in marriage, but in the formative friendships of puberty, and through the teens to the early twenties. Indeed, if the Church can get it right for the years before marriage, then the truth of her teaching for life in marriage will inevitably follow. Abstract arguments from Natural Law even when they are true, and in fact they are true, will be dismissed impatiently unless they can be related to, and reflected in a living law found within the mind and heart.

## THE GLORY OF YOUTH

The years of youth are confused, headstrong, but beautiful years of life. There is an urge to good in the soul of man; an urge to find the true and the good proper to the sort of creatures we are. When we find it, we enjoy peace, and find inner joy. Everything

in nature has this urge to good. As the plant leans out or pushes up to the sunshine, so do we seek the Principle of our light and our life, the sunshine of the soul. This urge is found in the body too, for the flesh was part of nature before ever man was made. The urge to good in the body echoes the seeking of the spirit, and only through the soul can the body find and obey the orientation and seeking of the whole human person. [ . . . ] The spontaneous response of the sensitive young to the sense of the true and the good, as the pastoral priest finds it in youth who trust him, has a vital witness in matter of purity.[ . . . ] Incidentally, one truly good young man who spoke to me of his falls with a truly good girl, whom he eventually married said: “the first time we did it, we both knew we had been thoroughly selfish, and we always felt it was wrong, but it was the pleasure . . .” St. Paul spoke of the living experience of self-division and anguish this way...

## PICTURE

This is also a picture in which we see, every one of us if we are truly sincere, the mirror-image of ourselves. For yes, there are two laws. What St. Paul speaks of is the existential, the living experience of what in a more abstract way is called the Natural Law. It applies to many things besides sex and is the basis of natural and of grace-developed conscience. The other is also truly a law, and has become through generation a pseudo-law of nature as well. It is the law of greed, drive, addiction, and “sin”, which the will

of the all-powerful soul in man has imposed upon the flesh. It is known in the theological abstract as concupiscence, the disordered desire and addictive craving which Original Sin first brought into man's being.

## SEXUAL DISSENT

The schools of sexual dissent, — and permissiveness — rest upon the presumption that the present state of human nature is natural to man, and therefore good. They do not see the two laws of St. Paul. They do not accept that uncontrolled libidinous urge, lust, is unnatural to man, and a fact of the legacy of the Fall. If the surging desire is natural and good, not of itself an aberration from any inbuilt physical law . . . then it may be naturally indulged from boyhood masturbation onwards. Once this principle is accepted, the world eagerly draws all the consequences, brushing aside impatiently any gossamer-webbed restrictions based upon "only in a permanent relationship of loving care etc". The world at large will grant this Freudian principle as justifying permanent homo-sexual "marriages", but not as restraining anybody's right to love. The very justification of masturbation and adolescent sex-play is itself inconsistent with any arbitrary barriers. The denial that distinct physical pleasures are related to distinct offices and ministries of nature, under a natural order and law, which the soul in man recognises as the order of God's wisdom is contrary to the moral sense of all cultures and all folklore. It is also contrary to commonsense and sincerity. Take away the rubber goods and all the technology, and the unlimited indulgence of "tender loving sexual personal relationship" means an indefinite number of conceptions. Apparently God inspired his prophets to offer proposals for a new sexual ethic, and correct the waywardness of repressive Christianity, only from the age of rubber goods and great technological power over the bodily functions of man — which was very convenient. [ . . . ]

## TEACHING

Most of the philosophers and theologians of the new ethic do not believe in the nature of the soul as an order of energy distinct from matter, and as the specific control and direction of the flesh. This tends to obfuscate the teaching of the Church on disordered desire as a consequence of Original Sin, and also to relate all physical feelings to one generalised order of libido. [ . . . ] Again, the same thinkers either implicitly or sometimes explicitly, do not accept the existence of a personal and transcendent God, truly distinct from the contingent creation. This also, must mean in the order of life, and logic, the absence of any objective order of truth and morality. Everything is a matter of the present state of the historical process. *It is always quite impossible to separate out what is right and wrong in ordinary life, from our basic beliefs concerning God, matter, the soul, and the interpretation of equational law, and order in the creation itself.* [ . . . ]

## GOD'S WISDOM: MAN'S LAW OF LIFE

The ascent of the universe is the ascent of Creation through an ordered, equational law of being. In the science of life the same process holds. The animal flesh is not a frenzy of libido with no tendency to obey an interior law. All things are governed by times and seasons, just as, in the order of reality below life, the book of Wisdom assures us that all things are ordered "in measure, number, and weight" (Wis. 7:11 — 20.). The principle of this seeking and finding its life-law, in the living creature below the human order, is in the interplay between the brain and the environment around. The flesh is made for law, as much as physics is made for law. The body of man is made for law, like all other flesh. If man is made, according to the flesh (for the soul cannot evolve in man) by a process of ordered evolution, the soul in man inherited a body made subject to the law of



seeking control and direction, seeking the wisdom of its life-law. [ . . . ] The animal life seeks the full unfolding of its life-law, in times and seasons by the interplay of its being with the environment in which it lives, and moves and has its whole limited being. For man, through the soul, God is the Environment unto which we live and move, and have our being, as St. Paul taught the Athenians (a very sophisticated society) long ago (Acts 17: 28.). To the interior seeking of our personality, or psyche if you will, God the Environer, the life-determiner of man, provides also by the interior life of grace, and the complementary word of priest and prophet, culminating in The Word made Flesh through the history of mankind. [ . . . ] There is only one human holiness, man does not make it: God is it.

### **"ADAM: WHERE ARE YOU?"**

The Fall of Man is the heart of the matter. The soul in man can recognize that no pleasure however intense is the be all and end of all of human life. Indeed, much of the intensity of the sexual drive is, beyond the pleasure, the frenzy of addiction and total centredness of the human response in so many, although not all human beings. The soul in man can, and does even now, recognize that pleasures minister to offices and functions of nature, are proper to them, and in the simple animal life prompt the ministry concerned according to needs, times and seasons. In man, the spiritual soul recognises this order and, apart from sin and its effects, would indulge all the pleasures natural to us with the centred peace and joy of the presence of God; and in that peace and joy, all pleasures of the flesh would find their right subordination, and proportion. In mankind, the basic human joy is a happiness of the spiritual order: the soul has its own proper powers. That happiness of truth in God can develop from a generalized peace, and the joy of purpose in life and its meaning, into a permanent knowledge of God possessed in a peace that "passes all understanding" (Phil

4:7). The simple pages of Genesis reveal in sheer majesty both the original plan of God, and the qualities of human nature in that beginning, and what could, and did befall if man ate of the tree of the experience of sin: the harmony with God is destroyed, and the tyrannical power of the soul in man, if man adores himself as his sole centre of life and meaning, is to bring into the flesh a storm of unruly desire and addictive greed. Sexual lust is not the only manifestation of it, but it is a fundamental one. It is not an accident of the teaching [ . . . ] of the Holy Spirit, that the contrast is shown in that before this spiritual disobedience which brings in the law of sin "they were naked indeed, the man and his wife, but not ashamed before each other" . . . whereas after the sin which breaches the total order to good of the creation before man, their first instinct is to "make for themselves coverings of fig-leaves". A simple folk would understand, at all epochs of history. The point is beautifully made, and it argues revelation from its simplicity with truth. [ . . . ]

### **CHRISTIAN LOVE DOES NOT LUST**

[T]he sexual act is a communion in a sacred relationship of love and of office to life, which embraces time, and in the child's birth is a ministry into eternity. Its pleasure is not an end in itself, even as pleasure. The pleasure, to be as God intended it, is linked to a spiritual joy and peace in mutual possession, in which the spiritual joy of loving each other in God is the determinant and ruling joy of the bodily communion. There are not, in true Christian love, "great romps in bed", as a certain Catholic pamphlet once expressed. St. Augustine knew a lot about "great romps in bed" before his conversion, which is why he is supremely sensitive and accurate in his evaluation of Christian love. [ . . . ] Man is indeed much higher than the animals: in us the bond of sexual union is part of the communion of the soul. The spiritual ministry between man and wife, parents and children, yes and

grandparents, binds them in one providence till death does them part. Therefore in married love the physical in human loving must always be open to the truth of God, which binds the wholeness of their experience in just one fulness of meaning. We know, or can know, what God through the Church can bless and what He cannot. Human history today is strongly supporting the witness of the Church, and the honest young especially see the truth with simple, clean eyes.

## LOVE AND ITS GOOD ORDER

The young can enjoy in each other a spiritual happiness, based on mutual recognition of goodness; they can seek a physical tenderness in which their sexual complementariness is a natural joy. They must separate out, and refuse consent to erotic urge when it flares within them. They can help each other in this matter with love and respect. Then they will find a great peace with liberty of heart. Where sexual union is not relevant in them to a life-long and consecrated communion of love and life with openness to the ministry of creation, then the genital does not belong to them, is not honest love in them, and if indulged, restricts the liberty by which out of marriage, we can love widely, freely, but spiritually and with honesty. There is no greater slavery than the addiction to sexual lust, drink lust, or drugs lust, and in the name of "love" to muddy every relationship with erotic frenzy. We see the end: — the lecher and the paedophile, the homosexual, the many parents who cannot fondle the bodies of their little children without lust, because from childhood masturbation any tender touch has been for them a sexual frenzy. They have been assured it was alright, or was good for them. Youth who know the truth and live the truth find that by warning and restraining each other they come to possess a clear vision of the meaning of sex, and peace of soul. Spouses living within the guidelines of the Church's inspired teaching will find it the same. The celibate priest too, who lives his

vocation within the honesty of his "honouring the flesh of Christ" will find, even to old years, an endless relationship, especially with the young, of sheer love, sheer joy, and peace with God.

## THE FLAW THAT IS NOW IN MAN

Yes, the laws of God in this matter of sex fall hard on fallen man. It is better to rest on God's mercy than make Him a liar. There is no fault in God, nor in his Church. There is a great and terrible flaw in the nature and personality of man. The Church would be better served if her theologians worked out anew and developed the insights of the Fathers, concerning the psychological consequences of the Fall in the psyche of man. But, to rub the sore to gangrene is no way to heal it, and that the Western world has done. Healing — at first fitful and slow — lies in the reforming grace of God, within the wisdom of the Church. This healing grace matures the experience of perfect married love, its sweet consideration, mutual help, and subordination of pleasure to love with peace. We could do with less rather than more sex in the modern world, less rather than more in the average marriage. The erotic has done nothing to enhance marriage and family life: sex has replaced God as our basic joy. Again, that which perfects man in a nobler sexual ethic must come from within a man, by the powers of his personal spiritual being. Is nature and loving perfected in order by the endless sterile couplings, the fornications, infidelities, masturbations, by the lustful parties, the coarse utterly irreverent treatment of the sexual in the papers and on the TV?

Men and women are dignified in their love and sexual communion by a control and order that comes from within by grace, not from without by mutilation. Sexual union should be, is meant to be always part of a living communion with God's will, and God's law, lived in the possession of God's love.



# WHAT MAKES MAN UNIQUE IN GOD'S CREATION?

*Stephen Dingley examines an essential question, frequently raised in debates and discussions about the nature of human life, and why humans matter.*

Psalm 8 is a beautiful reflection on God's creation and it asks an important question:

When I see the heavens,  
the works of your hands,

the moon and the stars  
which you arranged,

what is man that you should  
keep him in mind,  
mortal man that you care for him?

What is man? To start with, we are animals. We are continuous with the rest of the physical creation. We have eyes and ears and muscles which are clearly like those of kangaroos and pandas; we are made of cells just like slugs and bananas; we are made of protons, neutrons and electrons just like washing machines and planets.

On the other hand, this does not mean we are merely animals, any more than we are merely heaps of fundamental particles. But we cannot ignore the obvious truth of our animal nature. Nor is it helpful to avoid the burning question which this fact raises:

the origins of the human body. The overwhelming scientific opinion is that our bodies have come about through the natural processes of evolution. Nevertheless, some people even today deny human evolution, hoping to be good, orthodox Catholics—which is laudable in itself, but it leads to many problems.



## EVOLUTION

The fact of evolution—that different species of life share a common natural origin—is beyond reasonable dispute. The evidence is overwhelming. Rocks of different ages contain fossils of different species. Many species show vestigial structures from their ancestry, for instance the remnants of limbs in some snakes. Above all, the astonishing similarity of living things, anatomically and genetically, demands an explanation. And whilst a supernatural cause can always be invoked, natural causes should not be overlooked. If two students hand in identical essays, God may have inspired them to write the same words, but it's a pretty safe bet that some copying has been going on!

The basic motivation for denying evolution is fundamentalism—the tendency to interpret the scriptures

completely literally, refusing to allow any symbolism or figures of speech. We should respond first by pointing out that this places unwarranted limits on how God can choose to communicate with us. But it is clear from a careful reading of Genesis that a naïvely literal interpretation is impossible. For example, in chapter 1 the plants are created before man; in chapter 2 they are created afterwards.

## ST AUGUSTINE

Saint Augustine of Hippo was remarkably insightful about this nearly 1500 years before Darwin. He points out that the “days” of creation cannot be understood literally because days are defined by the passage of the sun—and the sun was not created until day four! He is also clear about the disastrous effects of denying scientific knowledge in the name of religion:

*Usually, even a non-Christian knows something about the earth, the heavens, and other elements of the world ... Now it is a disgraceful and dangerous thing for an unbeliever to hear a Christian, presumably giving the meaning of Holy Scripture, talking nonsense on these topics ... How are they going to believe these books in matters concerning the resurrection of the dead, the hope of eternal life, and the kingdom of heaven?*

An authentic reading of Genesis even lends some support to the idea of evolution. For Adam’s body was not created directly from nothing but “from the dust of the ground” (Gen 2:7), that is, from something else that God had already created. Similar ideas are found for the animals: “Let the earth bring forth living creatures.” (Gen 1:24) Pope Pius XII, St John Paul II and the

Catechism have lent increasing support to scientific views of the origins of the human body. The question of the soul, however, is another matter, and it is to that question we must now turn.

## CONTINUITY AND DIFFERENCE

Having established the continuity between ourselves and the other animals, what are the differences—for they are many? For a start, sport. We are (seemingly) insanely interested in people we don’t know kicking balls between wooden posts or cycling around France for three weeks! Then there is culture: music, art, television, video games. We love exploring, be it going to the moon or just on holiday for a couple of weeks. We spend vast amounts of money and effort on science. Some of it we put to use in technology, but much ‘big’ science is for the sheer love of knowing how the universe began or what atoms are made of.

Two more characteristic features of human life are vital to mention. Firstly, we understand our actions to have absolute moral value, above and beyond their practical usefulness, and irrespective of whether we get found out! Our actions are absolutely good or bad. And we understand ourselves to be personally responsible for our actions, unlike the animals. For instance, we may put a dangerous dog down, but we blame its human owner for not controlling its bad behaviour.

## RELIGION

Secondly, what most distinguishes us from animals is religion. Human beings throughout world and throughout history have looked for God, or for

gods. We recognise that the world and ourselves are not self-explanatory but rather need some higher cause. Where authentic religion is absent, we do not find happy rationalists but rather false religions, superstitions, addictions of one kind or another—and despair.

Animals, frankly, are only interested in the 'bare necessities' of life: food, shelter, reproduction, and so on. They may have very complex behaviour, but it is essentially focused on biological needs. They just don't go to concerts or football matches or church. We have biological needs too, and they are important to us. But ultimately we get bored with things of only biological relevance. They are not the meaning of our lives, not the things we cherish dearly. When through force of circumstance people's lives have to focus exclusively on their biological needs we say they have been "reduced" to poverty. The phrase is telling.

## TRANSCENDING

All of this means that we transcend our material makeup as animals. Being animals is not enough for us. We transcend control by our physical environment and our biological instincts. For example, we have an instinct to eat, but we can choose to fast instead. In other words, we have free will. Our bodies obey the laws of science, but we are not simply controlled by them—there is more to say. We are not robots.

What we choose to do is irreducibly personal: it cannot be fully understood in terms of external influences, brain chemistry, and so on, although these have a part to play. Nor are our actions random—free will is not about being

chaotic. This idea of freedom has a certain mysteriousness for us. We cannot understand it in terms of the material world around us, because matter is not free. Matter obeys the laws of science, and that's all. But when we honestly consider the meaning of our lives and our actions, that can't be all.

## LOOK FURTHER

So if we try to understand the difference between ourselves and the other animals, we need to look further than our brains. It is true, our brains are about three times larger than would be expected for a primate of our size. But brains are material things. Bigger brains just make smarter animals. In fact, however you study human beings in biology, whilst you will find out true and important things, you will never really understand what it is to be human—you will miss the point. The rational conclusion seems to be that we are more than just bodies, more than just animals. We have something else as well. We have spiritual souls.

This, then, raises the deeper question of how humanity came to be. It is a question which is vital to the theological system advocated by the Faith Movement. The key idea of this theological vision is that the whole of God's plan for creation and salvation is expressed by a single wisdom or 'law', governing and directing all things—matter and spirit—to their fulfilment.

## THE BIG BANG

From the Big Bang until the threshold of humanity this law takes the form of the laws of science, which ultimately bring about the emergence and evolution of



life. Since evolution is controlled by the processes of natural selection (or, loosely, “survival of the fittest”) any physical characteristic will only develop within the parameters of what is biologically useful. Further development would be wasteful or harmful, and would not be naturally selected. This presumably applies to the brain too. However, as we have already seen, we understand the meaning of our minds in ways which go beyond biological relevance.

It seems reasonable, therefore, to suggest that the mutation for greater brain power than is biologically meaningful was not selected naturally. Instead, this is the moment God had planned all along at which to infuse the spiritual soul. The soul is therefore not an ‘optional extra’ or a gratuitous addition to our animal nature. The human body does not fully make sense without a soul—indeed, without the spiritual soul it dies. It would be meaningless and foolish for God to give a spiritual soul to a cat or a cabbage; but it would be equally foolish not to give a soul to a human body.

## THE SOUL

It follows that the soul did not evolve. Evolution is a material process governed by the laws of science. And, by definition, the soul is that aspect of man which goes beyond matter. The soul must be directly given by God; given first probably some 150,000 years ago; given every time a human being is conceived. This is the moment at which God’s ‘law’ begins to operate at the spiritual level as well as the material.

Finally we can delineate what the soul gives us. Firstly, it gives us free will—the

capacity to choose what we do on the basis of our experiences and feelings, without being automatically controlled by them. Freedom makes us morally responsible for our actions; it also makes us capable of love—for true love must be free gift. Freedom, however, can be abused. We can disobey God’s law, which the animals cannot. Next, the soul gives us real intelligence—the ability to know the truth and value of things absolutely rather than just in terms of their pragmatic use for ourselves. Finally, because the soul is not material, it cannot decay in the way material things do. The soul is therefore immortal and gives us hope of life after death.

## OUR SOULS MAKE US PERSONS

Thus our souls make us persons rather than just things, made in the image and likeness of God (cf. Gen 1:26-27). We have infinite value, from conception to bodily death and beyond. We should be infinitely valued by others; we are infinitely valued by God. He has made us to know Him and love Him personally, and for all eternity. It means therefore that religion is natural to us, as St Augustine famously commented: “You made us for yourself, and our hearts find no peace until they rest in you.” It means that God is our true ‘environment’. We need God more than we need food and water. For only God can really satisfy our deepest and most human yearnings, for absolute truth and absolute love.

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# WORSHIP THE LORD IN THE BEAUTY OF HOLINESS

*Catherine Utley interviews  
Father Ed Tomlinson*

In purely aesthetic terms, it's hard to imagine a starker contrast than which Father Ed Tomlinson and his family and flock must have felt four years ago when, as a group, they left their Anglican parish church of St Barnabas in Tunbridge Wells, where Father Tomlinson was vicar, entered the Catholic Church through the Personal Ordinariate of Our Lady of Walsingham and began their new life at St Anselm's in the nearby village of Pembury.

Behind them, they had left the magnificent Anglo-Catholic edifice of St Barnabas, built, with no expense spared, in the late nineteenth century and further glorified over subsequent decades with the addition of rich furnishings: a dazzling reredos in the Italianate style, a fine collection of stained glass, ornate statues and glittering banners. Their new home, in the Catholic Church, was a small 1960's concrete dual use hall/chapel with a tiny altar (on wheels), a pool table stored in the confessional and a defunct freezer in the sacristy used for laying out the vestments.

It's not a contrast, however, on which Father Ed – now a Catholic priest of the Ordinariate serving both his Ordinariate group and diocesan Catholics at St Anselm's – dwells. 'It was clear that an awful lot needed doing to beautify the church, so we got on with it,' he says.

## A SMALL MIRACLE?

Four years on, and something akin to a small miracle has taken place at St Anselm's. Funded largely by St Anselm's parishioners with the help of loans from neighbouring diocesan parishes and some grants, a new parish hall has been built so that the church is now used exclusively for worship. A narthex has been added and a garden has replaced what had been a dense forest of trees, giving a pleasing sense of openness to the site. A restored antique lychgate will eventually form the new entrance to the church. Inside, a fine, permanent altar beautifully decked stands in place of the one on wheels. Stations of the Cross, communion rails and a pulpit have been installed, there are coloured hassocks, new candles and a new entrance bell and a vestment press has replaced the freezer in the sacristy.



## HOUSE

I have come to the house near St Anselm's where Father Ed lives with his wife, Hayley, and three children. Jemima, 8, and Benedict, 5, are at school, so Augustine – an unusually hospitable

3 year old (the cradle Catholic of the family) – happily assigns to himself the task of entertaining me while Father Ed and Hayley prepare lunch. After lunch, Father Ed settles down to talk to me about his remarkable spiritual journey to the Ordinariate – the structure set up by Pope Benedict to allow former Anglicans to become Catholics, bringing with them some of their Anglican traditions – and about what he sees as its particular mission, to revive authentic, English spirituality in the Catholic Church.

‘The beautification project at St Anselm’s is very much at the heart of the Ordinariate vision. We want to make our church look like a quintessential English parish, to return traditional treasures to the people and to re-capture that distinctive English spirituality that was lost to the Catholic Church at the Reformation’, he says.

Father Ed Tomlinson was born into an Evangelical, Protestant family in North West England when his father was coming to the end of his curacy there in the 1970s. The strong, biblical foundation which took root in his childhood has remained an important influence throughout his life, but by the time he went up to Cambridge, he was having doubts about whether evangelical Protestantism was for him. ‘It was a period of wilderness. I tried for a bit to be an atheist, but found I



wasn't very good at it. I kept finding myself popping into churches; God wasn't letting me go.' From Cambridge, he went to Colchester to teach and it was there that he encountered the Anglo-Catholic tradition and fell in love with Catholic spirituality. 'I realised that there was a profound truth being taught and it began me on a journey, very similar to John Henry Newman's, which led me ultimately to understand that the fullness of truth lay with the Holy Catholic Church'.

## SOLO SWIMMER

By the end of his Anglican curacy, disillusionment with the liberal, almost secularist, approach which he had found in some of his fellow churchmen, niggling doubts about the validity of Anglican orders and the dawning realisation that the C of E was attempting the impossible by trying to serve both God and State, had convinced Father Ed that he was in the wrong Church. Hayley, by now his wife, felt the same way. In 2007 he went to see the Catholic Bishop of Brentwood to discuss becoming a Catholic.

‘So I was all set at that stage to become a solo swimmer, but then a googley was thrown. Keith Newton, then the Anglican bishop looking after traditionalist clergy of the Catholic persuasion [now the Ordinary of the Ordinariate], asked me to go and look at the parish of St Barnabas in Tunbridge Wells and the minute I walked through the door, I had an enormous sense that I was meant to be there. I had no doubt at all that God was calling me to this parish’. Installed there as vicar, there followed, for Father Ed, a period of two years of inner turmoil and ‘getting cross with God’ in his prayers. ‘I didn't understand why I was feeling both this

burning call to be Catholic and yet, also, this overwhelming conviction that it was right that I was at St Barnabas. It was then that suddenly this incredible offer came from Pope Benedict XVI to join the ordinariates – a possibility, not to come on my own, to escape, if you like, from the Church of England, but a moment of exodus, to bring my people with me’.

Seventy-two of his people (‘it all felt rather biblical and wonderful, like the Lord’s sending out of the 72’) followed him. They left the Church of England on Ash Wednesday 2011, were received into the Catholic Church at Easter and later that year the group joined the similar number of diocesan Catholics who worshipped at St Anselm’s. What had been a Mass centre with no priest of its own became a quasi parish, with Father Ed in charge.

## MISSION

So began his part in the mission to make Pope Benedict’s vision a reality. Central to that vision, for Father Ed, is the idea that because of the Reformation the nation has forgotten that its roots are Catholic. ‘So many quintessentially English things – ancient village churches, great cathedrals and universities – have a Catholic foundation and we need to remind people of that’. During the Reformation, he says, the recusant Catholics, with incredible bravery kept Catholicism alive in England, but they lost that distinct, English way which characterised the pre-Reformation Church. ‘It was the Church of England, which, though it broke with Rome and lost its Catholicity, took on and kept alive the English way and the English spirituality. We see it still in Harvest Festivals and carol services, and in all the pomp and pageantry that we associate

with great national events.’ It is now the job of the Ordinariate, he believes, to bring Englishness back to Catholicism ‘with a deliberate emphasis, always, on reverence, beauty and a robust, unchanging tradition that transcends time’. Hence the beautification project at Pembury, the second phase of which begins in September.

The early days at St Anselm’s were challenging for all. Not surprisingly, some of the diocesan Catholics felt threatened by the sudden influx of 72 ex Anglicans and there was some disappointment, too, for some of the Ordinariate Catholics because there were people from St Barnabas who had been going to come, but did not. Four years on, though, St Anselm’s is a manifestly happy parish with a vibrant spiritual and social life. ‘We are a body that breathes with two lungs. The beautification project has brought everyone together and diocesan Catholics and Ordinariate members are all delighting at the transformation,’ says Father Ed.

## SUNDAY

The earlier Sunday morning Mass at St Anselm’s reflects the English spirituality, music and all that is important to the Ordinariate; the later one is geared more towards the parish’s diocesan Catholics. But all the Masses are open to everyone and people can – and do – go to either. There is also Evensong and Benediction on Sundays and, crucially, an ‘Ordinariate Use’ Mass is offered on Saturdays. This is the liturgy devised especially for the ordinariates and approved by Rome. Drawing on the traditions of the Sarum Rite, used before the Reformation, it also integrates elements of the Church of England’s Book of Common Prayer

into the Roman Rite. 'Like all new liturgies, it takes a while for people to get used to it but I think when they do they find it profoundly moving. For me, it's also powerfully evangelistic because the words teach people what the Church requires of them and explain what the Sacraments do for them.'

Concrete signs of the success of the Pembury project are the explosion of young families that have joined the congregation in the last four years and the fact that no fewer than five former Anglican clergymen have presented themselves at St Anselm's for reception into the Catholic Church, on their way to becoming Catholic priests.

## PLANT THE VISION

I put it to Father Ed that another aspect of English Catholicism that was lost at the Reformation was its zeal and evangelising mission. Was that something, I ventured, that people like him could bring back?

'I would hope so,' he says. 'The Anglo-Catholics of the nineteenth century, founded by Newman, the Ordinariate's patron, were unbelievably bold men. They went out into the slums, they built parishes. They were unashamed about what they were doing. They had zeal and that has to be what the Ordinariate is about too. We are calling England home, with pride, with passion, to say to the English people: "remember you are Catholic. Your country flourished when you were Catholic and it's maybe since we have lost that that we have suffered with a little bit of alzheimers and that's allowed secularism to take over".'

And was he optimistic that England could be won back?

'If you said am I optimistic that we will win this country back in 2015 I would

tell you that you needed to go and lie down for a while. But you know, there is a magnificent chestnut tree outside St Anselm's. It has been there for hundreds of years and I always remember that that started life as a tiny seed and then a little sapling. The Ordinariate seed was only planted four years ago. That's nothing in the history of the Church and it's nothing compared with 500 years of Reformation history in this country. That seed has sprung into life. It's going to need support. You have to nurture small saplings to help them grow. But I think the Ordinariate has got within it the power to do some truly amazing things. I think it changes the way in which ecumenism is done, by witnessing to what unity is all about – a return to the Church but without a loss of who we are and where we have come from and I think there is a call there to the whole of the Church of England to remember the rock from which they were hewn. So, for the next few years the Ordinariate may not be very big, but if we are talking in centuries, I think it will be huge. Our job is to plant the vision and hand it to the next generation.'

*For further information about St Anselm's, visit its website here: <http://www.saintanselms.org.uk/>*

*Fr Ed Tomlinson's blog can be found here: <http://www.tunbridgewells-ordinariate.com/blog/>*

*Catherine Utley was a Senior Broadcast Journalist at BBC World Service News for 30 years and has also worked as the Ordinariate's Communications Officer. She is a cradle Catholic.*



## EVENINGS OF FAITH

*Fr Hugh Mackenzie reports on the popular Evenings of Faith, held at the Church of the Assumption and St Gregory, Warwick St, London W1, through this Spring and Summer. For details of this Autumn's series, see the FAITH Website at [www.faith.org](http://www.faith.org)*

Looking up at bodiless legs walking around a London square whilst discussing the vision of the FAITH movement, in the basement hall of Warwick Street Church, can be a surreal experience. If they knew what they were passing by, the owners of the legs might step gingerly down the metal stairway that leads to a glimpse of Future-Church.

Numbers at the Evenings of Faith have been steadily increasing over our two years: in this summer series several large pizzas and some bottles of wine were needed every time for the party that follows the discussion.

This series faced head-on, very satisfactorily, six "Tough Questions", ending the series with a Holy Hour in the upstairs chapel of old Embassy fame. I can happily report that discussions have come back to the ontological centrality of Christ, the meaning of the sexes focused upon the Virgin birth, and the immediate relationship of mind and matter, enough times to make a Faith Summer Session discussion group leader glow. It all goes to prove that the Unity Law is a crowd puller (along with the Domino's two-for-one Tuesday night delivery deal).

Of course another aspect of the crowd-pulling is the discussion-inspirer: our guest speakers. Faith Movement has a generous range of priests and lay people to call

upon, well versed in our presentation of the Catholic Faith for the modern world. Twenty seven of our twenty nine speakers to date have come from this pool.

Fr Roger Nesbitt gave an inspired kick-off to this new venture in the packed parish room of the London Bridge Ordinariate Church in October 2013. We then moved on to the central London Ordinariate Church across the river at Piccadilly, with Dermott O'Gorman joining the team to pull together efficiently the six Winter 2015 talks on "Why the Church?". Six priest speakers hailed from Scotland, and from the dioceses of Middlesbrough, Lancaster, Birmingham, and Westminster. Dr Greg Farrelly, back by popular demand after showing off his teaching skills at London Bridge, headed up our lay-led summer meditations on the nature of the human person, and our very inspiring six autumn talks on "Love", led to the now famous (see Faith Magazine January 2015) post-Synodal tour de force by Jaqueline Stewart.

This year's Winter series deftly attempted the delicate task of comparing and contrasting some key Catholic beliefs and practices with those of others – and included Anna-Marie Treloar's clearly structured inspiration on "Are all religions the same?".

We challenge you to venture downtown, and downstairs, for this unique experience, for the new series starting on September 29th, 7:30 pm, 24 Golden Square – nearest tube station, Piccadilly Circus. In a newly decorated hall engage with a new angle on the Catholic Faith that seems to work, a new angle on West End passers-by, a pizza and a prayer – and afterwards for the hearty or the hardened New Synthesisers, we gather in the Leicester Arms.



# A WALTZ WITH THE DIVINE

*Not as the World Gives, The Way of Created Justice* by Stratford Caldecott,  
Angelico Press, 271pp, £10.95

Stratford Caldecott, who died in July 2014, was a prolific writer and wide-ranging thinker. His final book, *Not As the World Gives*, will remind his many readers, friends and admirers of how much they have lost. His ability to combine a breadth of enthusiasm and a depth of faith with gentle good humour is irreplaceable.

*Not as the World Gives* is built out of a collection of essays written over several years. They are loosely tied together by the theme of Catholic Social teaching – what it is, how to apply it and how it fits it with the new evangelisation of the last three Popes. Along with nine chapters of the book proper there are six essays presented as an appendix, accounting for about a quarter of the text. By the end reader may feel there is more diversity than unity. The experience reminded me of a fascinating conversation over a long dinner with an especially imaginative friend.

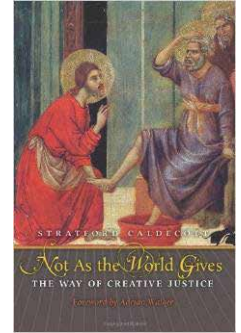
The book is the final instalment of Caldecott's longstanding quest to show that Christian truth and beauty should permeate everything in creation, a conviction which left him saddened by the ugliness and baseness of the modern world. "Modernity entails, ultimately, an injustice ... not only the image of God in man, but God himself." The sure and ultimate answer to what Benedict XVI called a "materialist vision of human events" is Christianity.

As that quote suggests, Caldecott was profoundly critical of much in the

modern world, but he was far more interested in the Christian cure than in describing the history and extent of the liberal-Enlightenment disease. His Christian vision took him in many directions. He was infinitely excited by the harmonies of the universe, and passionate about distributivist economics, numerology and chivalry. Traces of those fascinations appear throughout this book (although there is no mention of his enthusiasm for the modern literary knighthood of superheroes and science fiction films).

For me, his unusual and profound ecumenism is especially appealing. He was both self-consciously and instinctively orthodox in his Catholicism but also believed that Christianity needs to take advantage of the incomplete truths of other religions to overcome fully the damage done to the faith by the modern denigration of the transcendent and the beautiful. "In time we will rediscover prayer as the invisible centre and foundation of culture... and from that centre will be born a new civilization...a Christendom, but distinguished from the old Christendom not least by the fact that it will be shaped by many religious traditions."

Caldecott was closely connected with the American edition of *Communio*, a journal founded after the Second Vatican



Council by Hans Urs von Balthasar and Joseph Ratzinger, later Pope Benedict XVI. Both of those writers come up often in the text, and this book provides a good glancing introduction to some of the basic ideas of the *Communio* school: the priority of gift over being, the Trinitarian nature of all experience, the nuptial nature of all love, the ineradicable and cosmic meaning of sexual difference and the identification of the fundamental modern error as the widening separation of nature from grace.

The Caldecott plan to narrow this “jagged crack” is throughout the book, most distinctly in the chapter “A Theology of Freedom”. It is almost impossible to summarise, as it moves apparently seamlessly in seventeen pages from the history of natural law to the development of conscience, the Evangelical Counsels and what he calls “creative justice”.

In Caldecott’s vision of natural law, reasoning about the universal truths of human nature should be supplemented or even replaced by a different universality: the “human experience of religious hunger and mystical insight” (p.118). This “eye of the heart” sees freedom in a quite different way from the typical liberal idea of unfettered choice. Freedom is the “liberation from sin”. It does not choose “between possibilities”; it “makes possibilities”.

This true liberation is expressed – and the numerical symmetry is a signature Caldecott touch – in a two triplets, each modelled on the Trinity. Faith, hope and love are matched with poverty, chastity and obedience, and then mixed together in the fiat of Mary and in her marriage with Joseph. The result is a justice which far surpasses the rights and equilibrium of traditional natural

law. His conclusion is surprising in the way that deep spiritual insight so often is:

“Asceticism and the living of the Counsels, at least in spirit, is the indispensable foundation of justice – the slaying of self-will. Justice thrives in an atmosphere of prayer. That is perhaps why, in the end, justice melts away, or melts away into mercy. Welling up within the desire for justice, for what the Bible also calls “righteousness,” we find the desire to treat all beings as they deserve, and thus to lavish on them nothing less than the love that moves the creator to bestow existence upon them.” (p.132)

The last appendix, an essay written with his wife Léonie on “Slow Evangelisation”, is particularly fine. They like the “Slow Movement”, which criticises the rush of the modern world. The Caldecotts argue that the New Evangelisation suffers from a typically modern desire for a fast revival of popular Christianity. Instead, they say, we need to think “for the long haul”.

Those who wish to spread the faith must start with the slow process of deep personal conversion. “The key to evangelisation, and the reason that it is failing, is that it cannot work without spiritual transformation.” Without the deepest truth of Christianity – the truth which Stratford Caldecott explored so deeply and presented so well – the “mysticism, spirituality, whatever you want to call – even gnosis perhaps (not in the heretical but in the Christian sense)” – without that, all the “serious business of intellectual argument and social action” is “doomed to fail”. With it, though, we will never forget that “all of human experience is a waltz with the divine”.

*Edward Hadas*

# EVERYTHING HAS MEANING

*Reasonable Pleasures - The Strange  
Coherences of Catholicism by James Schall  
Ignatius Press, 218pp, available through  
Gracewing, £12.99.*

**T**he prolific Jesuit scholar, Fr James Schall, now in his eighties, has given us this book about the pleasure of knowing the truth of things, in particular the delight of discovering coherence from reflecting upon diverse aspects of existence, of realising that all sorts of "scraps of evidence" point to the fact that only Christianity provides an adequate account of our existence.

The main inspiration here is Aristotle's understanding that "knowing itself is a unique pleasure" (p.12) and that every activity normal to us has its own proper pleasure (which is its perfection). Meanwhile the "scrapbook" approach to the pleasure of rational coherence comes primarily from Chesterton, who said that he was a Christian because of "an enormous accumulation of small but unanimous facts" and that "a man may be less convinced of a philosophy from four books, than from one book, one battle, one landscape, and one old friend." Accordingly, Schall turns his attention to a diverse range of subjects. Drawing on and quoting extensively from a number of favourite thinkers, his exploration of these topics points in each case to the truth of the Catholic faith.

In the first chapter, he reclaims the word dogma from its popular pejorative meaning, defining it as an accurate statement of what is true, and setting

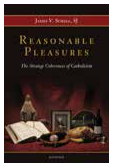
out the relation between philosophy and theology that frames the rest of the book. Against rationalism, philosophy is inherently open and aware of its own limitations. When we examine dogmatic truths (which have their own inner logic and consistency) "they seem to be addressed to enigmas that philosophical truths and arguments do not in fact fully answer, though they approach them and want to know about them." What is incomplete is brought to the whole that it seeks. This delightful coherence is what Schall shows to be the case in the topics considered in the remaining chapters of the book.

First up is an emphatic endorsement of humour. The pleasure of delightful laughter is accounted for as a reflection of "the abundance of joy in which we were created" (p.68), without being the full enjoyment of heaven which is still longed for. Thus humour, with its instructive incongruities, connected with sadness and loss and redolent of our finitude, corresponds to our condition of being human and fallen and redeemed.

Next, in a fascinating chapter on sport, Schall draws an analogy between the fundamental human experience of being wrapped up in watching a good game of sport, and contemplation of the Godhead. "Some experiences," he says, "teach us about other experiences, almost as if that is what they were intended to do" (p.81).

In the following chapter the fact that things happen to us as well as us doing things, that chance and accidents are an essential part of human experience, leads to recognition of the fundamentally limited, dependent and receptive nature of our being.

Next up is Hell, the existence of which is presented as a rational,



naturally discernible truth. Building on the Platonic understanding of hell as the place where unpunished violations of justice are requited, Schall argues it is the consequence of our free will ("the other side of human dignity") and of the significance of human action, opening up trains of thought in the direction of the immortality of the soul and the resurrection of the body – and finding this all pleasurable, "even amusing" (p.121) in terms of logic and reason.

The following chapter concerns the interpenetration of the earthly city and the eternal cities, (i.e. heaven or hell). The primary significance of our passing, limited but necessary civic societies is the fact that they are the place where "our ultimate choices are played out", where something higher than politics takes place. Next, looking back to the introduction of contemplation in the sport chapter, worship is understood as flowing from a response to the reality that is, and the Mass is seen as fulfilling the human search (evident in the history of religious rites) for the right way to worship. Everything else in life is to be related to this "perfect praise of God... to be heard in all places and at all times" (p.156) such that we "are engaged in the worship of God in all we do" (p.158).

Finally, Schall addresses the fact that we are made for eternal life, making sense of the unsettlement we feel regarding the insufficiency of finite things and explaining the way in which modern rejections of heaven tend to seek to build the happiness of heaven on earth.

Schall's starting point is always (with Gilson) "there are things and we know them." His approach is consistently and emphatically concrete. A wit who points out the amusing incongruities of human life "does not make them up. They are

really there." (p.56) "We do not 'make' the world. We live in one already there, not of our own making." (p.49) His understanding of receptivity unfolds in a thorough going use of the category of gift. Our existence and the supernatural fulfilment of our existence is received as gift, not something owed or due to us, but out of abundance. How we live, given the gifts of life and salvation – that is the drama of our existence.

This is a serious philosophy book, but not an inaccessible one; Schall has a light touch, a conversational tone and plenty of examples and anecdotes. Quirky and perhaps at times a little meandering, it is as though we have joined him in his sitting room and, as he thinks out loud, generously sharing a lifetime of penetrating, logical reflection, he illustrates what he has to say by gesturing to books on the table, pictures on the wall, activities going on outside the window.

None of the significance of life passes him by; everything has meaning. Nothing should escape rational investigation – this is what we are meant to do and doing what we are meant to do brings pleasure – even if, after 200 pages in the realms of "rational pleasure", we may want to find stronger words to describe what the amazing coherence of Catholicism inspires.

This is a compelling read, immersing us in thorough, consistently logical thought and inspiring us with profoundly perceptive insights. There is no doubt about it. It's an instructive pleasure to read.

*Christina Read*

# DVD REVIEW

## FAITH OF OUR FATHERS: IN SEARCH OF THE ENGLISH MARTYRS

presented by Fr Marcus Holden and  
Fr Nicholas Schofield

St Anthony Communications, 114 minutes  
(2 DVDs), £14.95

This DVD says it will lead you “on a journey to discover more” about the English Martyrs, but it is not what I thought it would be. In a rather unique way Fr Holden and Fr Schofield literally take you on a journey from busy streets of London to the rural communities of Lancashire and Yorkshire. Doing so adds a richness to our understanding and perception of the Martyrs, not through knowing them more intimately as individuals but through their united love of God and his bride the Church.

The visual journey is able to achieve that more perhaps than the written word in this regard because of its ability to cover such a lot of ground in a short space of time. As Fr Holden and Fr Schofield move around London today there is a sense that aside from people’s attire and architecture, the heart of the bustle and majesty of life seems timelessly comparable. As they talked of St Thomas More or Edmund Campion and the dangers they faced, one could almost feel the sense of peril and difficulty of discretion, as if such laws were around today.

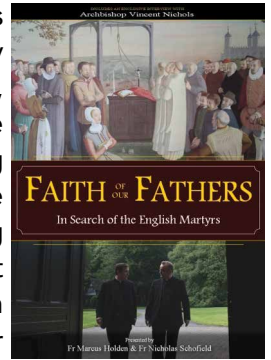
I was also struck by the difficult positions their family and friends were put in. It is very easy when reading about the Martyrs to become focused on them as individuals; and though this is not improper the family is the domestic church, and particularly for those martyrs who did have families there must have been a great sacrifice on the part of both the fathers and mothers who stood up for the truths of the Church and those they left behind. Even at the end St

Thomas More writes to his daughter “my own good daughter, do not let your mind be troubled over anything that shall happen to me in this world. Nothing can come but what God wills. And I am very sure that whatever that be, however bad it may seem, it shall indeed be the best.”

To move from rich and powerful London to the more rural areas gives an interesting comparison to the trials of the Martyrs. Here we see more of the fellowship of the community and how both the poor and rich strived to protect their priests for the sake of the Sacraments and above all the Mass. Some like Nicholas Owen risked their lives to build priest holes, and others like William Byrd composed Mass settings which were used by those during the secret Masses.

The backgrounds and situations of all the martyrs were very different: some were priests who travelled around, some like the monks whose abbeys were relied upon for medicine or respite; others were lay people with families, like Thomas More or Margaret Clitherow, and yet they stood firm. There will have been many in their communities who watched their bravery and took courage from it; and even today though we do not live through such harsh persecutions we do live in a time of persecution and our families are under threat. It would be so easy to hide our Faith in our homes, or worse let it fall to the wayside, but this DVD reminds us that we are not alone. We have our link with the martyrs and can take courage from those great heroes who did not fail to pass on the Faith to us.

But we can also take strength from other Catholics across the country now. For me





personally, I am aware that where I live in England we do not have a strong Catholic community providing me and my family with spiritual nourishment. We strive ourselves to do that; but I am reminded that, just like the Martyrs who must have felt alone at times, they are not because across the country there are other Catholics, some lucky

enough to be in solid communities, and we are all praying for each other, and that unites us together and gives us strength as it did to all those Martyrs who went to their deaths not angry but full of forgiveness and often a statement of wit.

*Ella Preece*

## PRAYER: A SURGE OF THE HEART

*presented by Bishop Mark Davies, Fr Marcus Holden, Fr Andrew Pinsent, Sr Mary Trinity Joanna Bogle, Fr Stephen Brown and Sr Hyacinthe Defos Du Rau*

*St Anthony Communications, 39 minutes, £9.95*

**S**t Irenaeus tells us fish swim, birds fly and people pray. On the one hand it is so simple, and yet in practice it is something that we all struggle with. The “desire for God is written in the human heart” (CCC 27), and yet prayer seems to be a topic which many people find hard to explain, so I was interested to see how this DVD approached the subject.

In my opinion this DVD takes a good approach to talking about prayer. The beauty of having a variety of speakers enables the viewer to feel comforted that there is not a particular way to pray that is best, or that you must always follow set prayers. All the speakers were united in talking about prayer as what it is, the raising of the heart and mind to God. Prayer is a difficult thing that does at times require perseverance and a lot of effort on our part, but the speakers remind us of the great rewards that can be received from doing so and that we are not alone in our struggles.

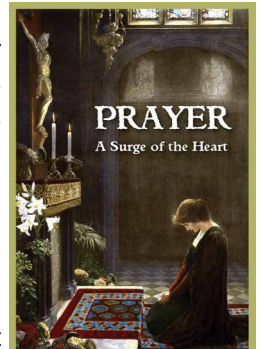
The blurb on the back of the DVD gives me the impression that it is designed for those who have already started a life of prayer and who are maybe struggling, going through a dry patch or maybe need some encouragement. I am not sure how someone would find the DVD if they were

looking for guidance on how to initially start their journey of prayer. There is no denying that the various styles of prayer, adoration, meditation, contemplation, thanksgiving and supplication are all spoken about, but because the speakers

talk about prayer in a familiar way they do not really cover specific types of prayer. That said, this would be a great resource for catechists to use when teaching on prayer as then can give guidance in that regard.

This DVD hopes to “challenge us to make more time for God”, and it does indeed do that. It reminds us that prayer is something we need to work at and it is worth all the effort we put in. It also encourages us to take our prayer further. Maybe you say morning and evening prayers, but why not squeeze in a quick prayer on your way to work? Just as you would go to the gym to strengthen your body, the more you build up and nurture your prayer life the more it gives you spiritual strength. Those speaking on the DVD clearly live lives of prayer which enable them to speak on the topic with a great sense of love and understanding which certainly gives encouragement and rejuvenation to those watching it.

*Ella Preece*





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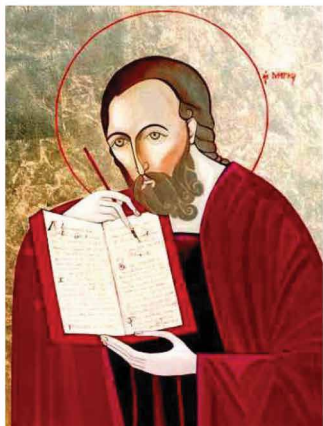
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