

faith

Promoting A New Synthesis Of Faith And Reason

Liturgy: Beauty and Renewal

Editorial

The Renewal of the Sacred

Michael Nazir-Ali

Liturgy and Music

Joseph Estorninho

Holloway on: The Renewal of Christian Philosophy

Interview

Peter Seewald discusses Pope Benedict XVI

Laudato Si', Bell's Theorem and the Unity-Law

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Book Reviews:

Theories of Development in the Oxford Movement *by James Pereiro*

Shifting Sands and Solid Rock *by Patricia Jordan FSM*



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Editor: Joanna Bogle, editor@faith.org.uk

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The Timeless Mass

Every Mass takes place across the boundaries of time. Every Mass is one with Christ's one sacrifice on Calvary, every Mass unites us with the saints in Heaven and hence with eternity. Every Mass is "the Mass of all ages".

Of course, each Mass also has its fixture here on earth: 8, 9 and 11.15 am, on Sunday at St Awfully Ordinary, Parknshopcity, or whatever. The church may be a glory of gothic revival, a fearsome blend of concrete and children's artwork, or perhaps an echoing ancient building in some part of Europe where the Faith was not lost in the religious trauma of the 16th century but now seems to be receding fast in the face of the secularism of the 21st. But the Mass, wherever it is, is always and everywhere the Mass of all time.

"The way of beauty"

It is not always done well. A memory from some years back: a funeral Mass, and while we are still praying quietly after Communion, a member of the family is brought forward and offered a microphone. She tells us about how she loves to write poetry, and recites some trite verses of her own composition about the deceased. A thin ripple of awkward applause. (This happened at a Mass in the Extraordinary Form or, as we called it at the time, the Tridentine Rite. It is not just the Ordinary Form that can be abused in this way.)

Liturgy can be a neuralgic issue among Catholics: attempting a serious editorial on the subject requires some courage. But a recently canonised Pope, noted for his devotion to the Eucharist, told us "Do not be afraid!" and so FAITH magazine takes a breath and goes forward.

The great theologian Hans Urs von Balthasar urged that the Church focus on "the way of beauty". An encounter with Christ should be an encounter with beauty, and Christians have known this and lived it for centuries: art, architecture, music, poetry, all to the glory of God.

When people drop in to a church, they intuitively expect beauty. They may well be disappointed, but they expect it. They don't necessarily want to be greeted and offered a chat. They haven't come for coffee. If there are candles glowing, they will gravitate towards them, and may well light one themselves without quite knowing why. They will be much less likely to pick up a booklet or leaflet. If there is a Visitors' Book, and they have enjoyed their visit, they are likely to express their sentiments by using words like "peaceful" or "lovely" rather than "enjoyable".

Liturgy

The liturgy should be beautiful. In any prayer, God is really the one who initiates: he seeks us out, he wants to make himself known, he came to live among us. Liturgy is not about the human need to build up a sense of community: it is about connecting humanity with the God who has already made himself known to us.

The Catechism of the Catholic Church quotes St Justin Martyr: "On the day we call the day of the sun, all who dwell in the city or country gather..." and notes that "The liturgy of the Eucharist unfolds according to a fundamental structure which has been preserved throughout the centuries down to our own day. It displays two parts that form a fundamental unity: the gathering, the *liturgy of the Word*, with readings, homily and general intercessions; the *liturgy of the Eucharist*, with presentation of bread and wine, the consecratory thanksgiving, and communion" (CCC1346). It then – unusually for the *Catechism* – poses a question: "Is this not the same movement as the Paschal meal of the risen Jesus with the disciples?" (CCC1347) and it answers the question in the affirmative with a description of Christ on the road to Emmaus in Luke 24:13-35.

Of all the ages

This section of the *Catechism* is headed "The Mass of all the ages". What is happening at Mass cannot accurately be described as simply a celebration in a particular place at a particular time: it always links us directly back to Christ and the Apostles, to the command given by the Lord on the eve of his Passion, "Do this..." , to the Cross and Calvary. "The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice" (CCC 1366). The *Catechism* quotes the Council of Trent: "The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross, only the manner of offering is different".

"In the earthly liturgy we share in a foretaste of that heavenly liturgy towards which we journey as pilgrims..." (*Sacrosanctum Concilium*). Many readers of this magazine will have uncomfortable memories of earthly liturgies in which that foretaste has been hard to find: banal music, performed into a microphone situated in or near the sanctuary, trite bidding prayers read badly, an atmosphere lacking in reverence. But things are changing. Today, it can be noted that as a general rule, the younger the priest, the more formal the liturgy. Younger Catholics use "Kum-by-ya" as a sort of catch-all expression for turgid 1970s ditties they despise and find embarrassing. Eucharistic adoration is today a central feature of major Catholic youth gatherings from World Youth Day to pre-Confirmation retreats, and this in turn has begun to influence attitudes to the Mass, the Tabernacle, genuflecting, being at ease with times of united reverence. Corpus Christi processions, once thought to have been abolished, have made a comeback. Latin chant is heard with increasing regularity.

“Eucharistic amazement”

This is a time of renewal. Pope St John Paul’s call for a sense of “Eucharistic amazement” has found an echo among the faithful. This is the time to surround the Eucharist with beauty: church, altar, music, all should be as beautiful as possible. This is to give glory to God: it also enables the faithful to pray more deeply. Our participation in the Mass is chiefly in our hearts, but must touch all our senses, so that we are allowed to pray with our voices, to respond aloud to the priest’s “The Lord be with you”, to join in when invited to pray “the prayer our Saviour gave us”, to sing, to be able to see and hear, to be aware of the scent of the incense and the flickering of the candles and the gleam of the chalice.

Glorious

Many years back, FAITH magazine published a detailed critique of the then-current translation of the Mass into English, showing its deficiencies. The Church now has a new translation, *Deo gratias*. FAITH events used to be unusual in their adherence to the Church’s liturgical norms: now that approach is widespread. FAITH has always recognised that much was gained with the reforms that took place under Paul VI – including a richer fare of Scripture, the revival of the Offertory procession – and that what was needed was a sense of continuity, and of adherence to the authentic voice of the Church. That “reform of the reform” is happening now with a sense of normality. *Deo gratias* again. “Do not be afraid.” Let us now concentrate on developing that sense of beauty which the very nature of the Mass deserves.

Children and teenagers love to sing glorious music from the rich treasury of the Church’s centuries-old heritage, as school choirs prove annually at the Towards Advent Festival in Westminster Cathedral Hall. They learn plainchant easily and sing it well. They link it automatically with worship even if they have not experienced it before learning it in choir: they will tell you that it “feels right” to sing it at Mass. Every Catholic school should teach and use plainchant and have a choir that also sings a range of beautiful church music.

Choirs and Psalms

Parish choirs can do more – often much more – than is often recognised. Psalms can be sung: the dreaded recitation of a line for the “Responsorial psalm” can be replaced with the normality of an easily learned sung refrain. The Introit can – and should – be sung. Good music can be something that is given a priority: there can be visits to places where it can be heard, opportunities for plainchant or other music to be learned. This is not difficult: a few sessions can start a whole parish singing a simple

Kyrie and *Sanctus*. A project launched by the Association of Catholic Women, “A Day of Art and Music” for primary-school teachers and catechists became a popular event held in various places, with attendees learning some simple chant in the afternoon, and singing it at a Mass as the day finished.

It’s not just about music. Whether the Mass is in the Ordinary or the Extraordinary Form, beauty can and must be its language. Readers can – and must! – be properly instructed and spiritually formed, so that the Scriptures are “audible and intelligible” (CCC1154). And all this should be happening in a church where sacred images help to focus the mind on prayer, and where everything used in the liturgy is beautiful and of good quality. And so on.

The Mass is Christ’s sacrifice. God is present among us, and we are united with and in him, to all Christ’s faithful, and to the angels and saints. Since the Eucharist brings us to God himself, it must express his attributes: unity, truth, goodness and beauty.

Last word to Pope Emeritus Benedict XVI. He taught us that beauty in the liturgy “is not mere decoration, but rather an essential element of the liturgical action, since it is an attribute of God himself” (*Sacramentum Caritatis*).

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A Renewal of the Sacred

MICHAEL NAZIR-ALI

Dr Michael Nazir-Ali reflects on recent events and the need to evangelise the secular West.

After the appalling atrocity in Paris, ordinary people, from all walks of life, appeared at impromptu rituals by the wayside. It was very moving to see them light candles and bring flowers to the scenes of the tragedy or to national monuments. At the same time, I could not help but notice the improvisation and the impoverishment of what they were doing. It was very much 'pick'n'mix and' make it up as you go along'. Here were people who had been distanced from a grand narrative of the spiritual and the sacramental and I was reminded of Mother Teresa's words that she had to come to the West to see 'spiritual' poverty'.



Promise, judgement and transcendence

What we see on such occasions are the results of the progressive disenchantment of European societies. Empirical Science has certainly brought many benefits to communities but a by-product has been an obscuring of questions about social, personal and cosmic meaning. Biblical time which is full of promise, judgement and transcendence has been replaced by the mere succession of chronology. In the Church year the high days and holy days have given way to the mere holidays of the secular year, if only for the privileged. Sacred space, similarly, has been secularised. This is so not only in the heartbreaking instances of chapels and churches being turned into theatres and restaurants but also in the expectation that active churches are only of social use if they allow themselves to be used for profane purposes.

The result of such widespread disenchantment has been that people now simply do not have the vocabulary, verbal or symbolic, to express their spiritual longings or to root their moral convictions in a worldview that sees significance and worth in human beings and human societies but also in the Universe. They are left either to deny any meaning in life and to see it as absurd or tragic or to make up their own meanings as they go along.

One consequence of the decline of traditional Christianity has been the substitution of pastors and confessors with the 'agony aunts' of the newspapers and magazines. It seems, however, that they are now telling us that the overriding question which lies behind the problems which their readers bring to them has to do with a cry for fundamental worth, for significance and love in an uncaring and even hostile world.

The disenchantment was brought about by those who, for religious or secular reasons, wanted to banish the Church's feasts and fasts to the realm of superstition. They have been only too successful in their iconoclastic projects and to such an extent that they have had to allow the return of ritual and the pseudo-sacramental through the back door, even if it is empty and meaningless.

Full-scale re-enchantment

In such a situation, the Church's task is not so much to discover the secular meaning of the Gospel or to become the caring and sharing arm of secular society. It is rather to engage in an ambitious project of full scale re-enchantment. This is one reason why attempts to 'dumb down' Christmas, in the name of an alleged multiculturalism, should not be taken lying down. Children are literally taken into an angelic world by the story of the Nativity. Older people connect with carols as with little else: how often I have seen tears running down their faces as they recover precious memories through singing them or just hearing them sung. Even the Christian truth of sacrificial generosity in the story of Santa Claus needs recovering and re telling: a bishop who helped the poorest of the poor.

The Church must be ready

It is significant that the memorial service for those killed in the Paris massacre had to be held in Notre Dame Cathedral and not in any monument of secular France. The Church has to be ready for every such opportunity, even in tragic circumstances, to bring the assurance and comfort of the Gospel in word and sacrament. At baptisms, weddings and funerals we need to add Gospel value to rites of passage. The time to strip away and to discard is over. We need now to re-appropriate and to re-clothe our cultures with a sense of the sacred. We should be unapologetic about providing people with both time and space for reflection, meditation and, yes, prayer. Our churches, convents, monasteries and retreat houses can, indeed, become centres for the re-enchantment of our culture.

This may have implications for the formation of clergy and religious. Of course, they must be given the means to offer an effective apologetic to a secular world but it must go beyond that to the robust affirmation of a Christian worldview and its spiritual and sacramental consequences in Church and society. The world needs the Christian narrative of creation, redemption and transformation. We should not fail to provide it imaginatively and truthfully.

Dr Michael Nazir-Ali is the former Anglican Bishop of Rochester and now directs the Oxford Centre for Training, Research, Advocacy and Dialogue.

Music and the Liturgy

JOSEPH A. ESTORNINHO

Joseph A. Estorninho looks at music and explores the specific bonds that link chant to the Eucharist

In its essence music is an aural experience. All music shares common elements, dealing with sound: pitch (how high or low), dynamics (how loud or soft), rhythm (the combination of long and short sounds), tempo (how fast or slow) and timbre (the sound produced by combinations of different instruments). In the Western musical tradition these can all be written using a common method known as staff notation. But music has different uses and functions.



Music and Liturgy

In order to understand liturgical music, we must understand the dichotomy of the world in which it exists. There is a fundamental confusion, because of the terminology that is used. The label 'music' is attached to the singing of the Mass. But although the music of the Mass shares the commonality of the elements of music, it is, in every other aspect, different.

The distinction must be clarified in order for us to properly engage with liturgical music, which is a distinct phenomenon used to one end only: to serve God in the celebration of the Holy Eucharist.

Music, in the secular world, is an entertainment, a diversion, which is not to say that it is of a lesser value – after all, the gifts bestowed on the musicians come directly from God. It merely means that this music directs our minds in a particular way: our own appreciation of it. It is about how we react to the sounds, our understanding of the genius of the composer or performers, or how we are affected emotionally. It is, in effect, ego-centric.

Secular Music

Secular music is influenced by philosophical and artistic fashions, not to mention mechanical and technological advances. Fashion is by its very definition impermanent: it is replaced at an ever-increasing speed. In both clothing and music it relies economically on its constant re-invention.

In this world music is sometimes superfluous, unheard and sometimes specifically designed to be so. Music in films is seldom consciously heard – its purpose is to underline drama and to bring to the fore what cannot be expressed in dialogue or action. The same is true of music in computer games. Music piped through shopping centres is like this too, designed to penetrate our psyche, encouraging us to spend more: its existence is not reliant on us consciously listening to it. For the first time in history we have music specifically designed not to be heard, for which composers and performers are being paid handsomely.

Then we have the music of concerts or theatre – music that is designed to be heard. In the concert hall it is exclusive; the only purpose is appreciation of the aural experience. In the theatre we acknowledge the presence of music, although its function can also reflect that of film music. In both these instances the performers' sole objective is to provide an entertainment for the audience and when it is done well we applaud.

And we have music to facilitate dancing: designed to be heard, although today this is only an assumption based on the deafening volume of the music within some clubs.

Liturgical Music

The music of the liturgy is not subject to fashion; it is timeless and it is as ageless as the faith. It does not exist to make us feel good about ourselves. It is not performance: we are not at a concert and we do not applaud the schola, the choir or the organist after the Mass, and they do not take a bow. As Benedict XVI writes in *The Spirit of Liturgy*, "Wherever applause breaks out in the liturgy because of some human achievement, it is a sure sign that the essence of liturgy has totally disappeared and been replaced by a kind of religious entertainment" (p.198).

Because we call it 'music' and place it with other forms of music, we may begin to apply the norms of musical performance. We expect that any instruments are appropriate for the Mass, we expect to be entertained and diverted. But these are all erroneous expectations and have no place in the Mass, which is not about us but about the supreme sacrifice of Christ.

This fundamental misinterpretation and misguided perception of the music of the sacred liturgy is leading us down the path towards ever-more fashionable styles of music being introduced to the Eucharist.

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The Nature of the Eucharist

The singing of the liturgy serves the divine nature of the Eucharist: it communicates words that are too beautiful and incomprehensible to be merely spoken. In singing, we can elevate the mundane to the extraordinary; something more fitting as an offering to the Divine. We lift up our voices in joy and thanksgiving for the graces bestowed on us by a loving Father.

Gregorian chant is not entertainment and a poor choice for dancing. Where it holds its own is in the sacred liturgy, exactly because it cannot be confused with music of other styles. It does not lead us to look inwardly to our own values of music appreciation but rather focuses our attention on the text, which is of prime importance.

Chant is uniquely liturgical and Gregorian chant, in particular, is the music of the Roman rite. Its history predates Christ on earth: the chanting of sacred Scripture is a tradition we have inherited from the

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Jews. Luke's gospel recounts that Jesus read the holy Scriptures in the synagogue: "He came to Nazareth...and went to the synagogue on the Sabbath day, as he usually did. He stood up to read, and they handed him the scroll of Isaiah" (4:16-20). What will not be immediately obvious to the modern reader but which the evangelist assumed his contemporaries would understand, however, is that these Scriptures were chanted.

The text of the Mass is of the utmost importance. It is how we attempt to understand the incomprehensible. Gregorian chant is not reliant on the rhythms imposed by bar lines and other artificial stresses: it is driven by the text and subjugates itself to that text.

Other Styles

On the other hand we have Masses of a more recent style in which the text has been subjugated to the music. The text has been chopped up and shoehorned into the music like a size 10 foot forced into a size 5 shoe. The result cannot be a happy one.

The text of the *Sanctus* is at first glance quite an uncomplicated one. It is undoubtedly a descendant of the Jewish Kadosh, Kadosh, Kadosh and its ensuing lines from the Kedusha (The central prayer of the Jewish liturgy is the Amidah; the Kedusha is the third of its 19 prayers). The first two lines of the prayer are:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Beautiful in its simplicity: the word 'Holy' sung three times just as in the Hebrew

setting, but in this instance and in the context of the Eucharist its significance is even more poignant. The phenomenon of threes happens all through the Mass; three lines in the *Kyrie*, three 'Alleluias', three lines in the *Agnus Dei* and the *Gloria* is full of them. These threes are not accidental – they lead us to focus on the Trinity.

One setting in particular makes this incomprehensible. This is a setting of the *Sanctus* that I heard at Mass just last Sunday:

Holy, Holy, Holy Lord, Holy, Holy Lord God of hosts, Heaven and earth, Heaven and earth are full of your glory Lord God of hosts.

I must apologise for not writing it as a verse, but the simple fact is that I cannot decide where to divide the lines. The thrice sung 'Holy' is here accompanied by two more; the phrase 'Lord God of hosts' is cut to separate the word 'Lord', which seemingly ends the first phrase 'Holy, Holy, Holy' and separates it from the other two, but the entire phrase appears twice, the second of which seems to be completely random; the phrase 'Heaven and earth' is repeated in quick succession and to what end is not clear.

This most beautiful hymn of praise sung by the hosts of Heaven has become a mish-mash of words. If the words are so mixed up as to be incomprehensible, how are we to understand their meaning, and if we cannot do that how can we claim to be fully participating in the Mass? Settings such as this deny us the full and active participation in the Mass to which we are all called.

Timeless

Overdependence on the rhythmic structures of the music rather than on the text is a problem exclusive to more recent styles of music. The text of the Mass has its own innate rhythmic structure and it is this that Gregorian chant facilitates. Because Gregorian chant lacks the regular rhythmic stresses and accents, it relies on these aspects of the text to give it impetus. The notation of Gregorian chant betrays very little in the way of rhythm, which is left to the nuances in the text.

The fashion that brought the so-called "folk" Masses into being has now long gone, together with the flared trousers and peace signs that adorned camper vans, and that style has been superseded by another style, which in its turn will be forgotten.

Many of the hymns of the 1960s and 1970s are no longer heard; many newer ones that have replaced them will enjoy the same fate. This is the way of fashion and if we subject

The text of the Mass has its own innate rhythmic structure and it is this that Gregorian chant facilitates

ourselves to fashion we must live and die by it.

St Augustine wrote in his *Confessions*, "I was deeply moved by the sweet chants of your church" (Bk IX, vi (14)). They were still being sung in the churches 700 years later during the Norman invasion; they were still being sung in the priest holes of England in the seventeenth century; these same chants were sung at

Masses celebrated during two world wars. It is not a slave to fashion. The timelessness of Gregorian chant is not subject to the frivolities or fickleness of fashion. It is the perfect music for a timeless church.

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frivolities or fickleness of fashion.
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Joseph Estorninho is Director of Music at St James School, Twickenham.



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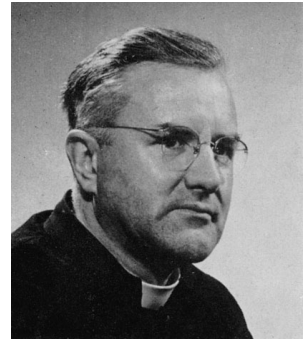
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The Renewal of Christian Philosophy

EDWARD HOLLOWAY

An extract from a paper given by Fr Edward Holloway to the women religious of the Consortium Perfectae Caritatis International Congress in Rome, March 1973.

We must ask whether, in the early years of . . . [the 20th] century, there was any similar crisis of faith and intellect in the life of the non-Catholic Christian communities. We know very well there was. What was then called 'Modernism' in Catholic circles, divided and continues to divide those Churches in the very heart of their faith, witness and moral life. This self-division is the main reason for the loss of faith, practice and Christian influence in the life of their peoples and nations. A Church without the literal Divinity of Christ is a Church without guiding authority over the life of man. It becomes little more than an association for generalised idealism and social moral welfare. The non-Catholic Churches can still tolerate this withering of spiritual life longer than we can, because with a married clergy, and only a few Religious Orders, the ordained minister can retreat within his own hearth at home, and draw around him a congregation to his own way of thinking.



Total certainty in faith and love

A celibate priesthood, a dedicated sisterhood in religion, cannot survive in this way. Your life and your joy depend upon total commitment, total certainty in faith and love, and the joy of union with Christ, in clear and undoubting faith. When all of this goes, not mere desire but a most dreadful loneliness enters the soul of the priest, and of the religious. It is this, the loneliness of uncertain faith, which is the principal reason for the wholesale defections, even as the same uncertainty kills vocations before they spring, or murders them in the seminary itself.

We know how the Church of the sixty years which preceded the

A Church without the literal Divinity of Christ is a Church without guiding authority over the life of man.

Second Vatican Council tried to defend itself against the inroads of this the new, radical Humanism. We are always hearing of the age of 'Fortress Vatican'. At that time it was the only way in which the Church could have reacted. It had its real achievements, and it preserved intact the heart of doctrine and the spiritual life. Yet, it was essentially a defensive reaction, and it did encourage a Maginot Line mentality among theologians. The most this period could have done was to buy time for a fuller and better synthesis to be worked out between Catholic theology, and what is either well proven, or at least intrinsically probable in the philosophy of modern science, and the culture built upon it. The opportunity was lost despite the warning given by Cardinal Newman, in his *Development of Christian Doctrine*, and the time was wasted.

A long slow crisis of truth and error

I am not interested in the narrow issue of who was to blame, but in suggesting to you that the present crisis of faith and life in the Church is not an incidental confusion, but the culmination of a long, slow crisis of truth and error in theology, perhaps the greatest since the rise of Arianism, and that we may no longer refuse to admit it, and to meet it. The very Encyclicals of this century up to the Second Vatican Council, culminating in *Humani Generis*, demonstrate that the action taken by Pius X, in *Pascendi Gregis*, had deferred and slowed, but in no way had solved or resolved the crisis of Faith and Humanism. They show also that the root of the malaise of the Church, and of Christendom as a culture, *did not lie and does not lie in structures, canon law, liturgy, or the use of the vernacular, necessary and urgent though reform in these spheres may have been. The heart of the crisis is a crisis of the intellect, in the order of that framework of philosophy through which theology is supported and explained.*

The real reason for the calling of the Second Vatican Council was the resurgence of this crisis of Radical Humanism in theology, though most of the bishops, aware of a certain obsolescence in the life of the Church and the training of the clergy, were eager to see reforms without any true understanding of the leaven which was fermenting the centres of higher studies. There was so much justified resentment against obscurantism, excessive censorship and ultra-conservative taboos. Nevertheless, the face of the 'new theology' as it appeared over the blurbs of the paperbacks which came out everywhere during the sittings of the Council, though mostly young, and always handsome in exquisite grey suiting and silver grey tie, was in most cases the face of Humanism applied to the doctrine of the Faith.

Trent and the Two Vatican Councils

Some of us who have no deep learning in history, but yet a sense of history, found that assertive title—The New Theology—a little ominous. Four hundred and fifty

years earlier a devout father had removed a brilliant boy named Thomas More from Oxford, because of the effect on his faith of the 'New Learning' which was in ferment there. You know how matters developed after that. The present Humanism, whether we call it scientific or existentialist, is only the natural and final culmination of those principles of autonomy and nominalism in philosophy, which oversaw the New Learning. Yet, Thomas More as we know, was never content with the merely negative answer, nor did he fail to admire and assimilate the new wisdoms of his age. Apart from him, God raised up saints, scholars, and new religious orders in that period, to separate the dross of error from the gold of new truth. *Today, we have to bring the same process to its fulfilment as both the new truths and the specific errors sown in the beginnings of the age of science ripen to harvest.*

The saints, scholars, and Orders raised by Christ at that time, did not reform the Church by greater laxity and permissiveness, nor by wholesale laicisations given most readily on immediate demand. They did it, as witness the founding fathers of the Jesuits, by combining a new freedom in individual initiative and development, with self-discipline and obedience which was total in integrity and sincerity. With incidental differences, much the same is demanded of us today. The modern scientific civilisation, in which Marxism is capable of developing into a Humanism, and Western type Humanism capable of assimilating Marxist principles, is moving towards a unity which must be crowned by the head of God Incarnate, or the head of Man, who is his own god. It is not a different culture from that which began with the 'New Learning', it is its climax and the flowering of its principles in both error and in truth: *for there is also a flowering of truth.* What the Holy Spirit asked us to recognise and undertake at the Second Vatican Council, is the fulfilment and further development of what both Trent and Vatican One sought to confirm and to further. It is not the repudiation of both those Councils, and of the whole historical development of the Church over the last 400 years, as we are often asked to believe.

Honesty and Renewal

I will honestly admit that I agree with the school popularly called 'the new theologians' that the structure and perspective of the scholastic philosophy which has been the framework through which we both viewed our theology and explained it in our adult catechesis, is out of date and needs further development. It was very likely to be out of date in some respects, because

Were St. Thomas alive today he would be livid at our stupidity and complacency. He would at once set himself to develop, realign and enlarge upon his own works, using the new learning and the new techniques of today.

it has not suffered significant development since the 13th century. Indeed, the very *Summa* of St. Thomas is still clearer, better expressed and more convincing than some of the manuals based upon it, which were my own staple diet here in the Eternal City nearly 35 years ago. It is unlikely that the world which had moved into the atomic age, the world of Marx, Darwin, Freud and Einstein to mention only typical names, could be corrected and won back for Christ by the naked application of the learning of the middle ages.

Were St. Thomas alive today he would be livid at our stupidity and complacency. He would at once set himself to develop, realign and enlarge upon his own works, using *the new learning* and the new techniques of today. No doubt he would have made a wonderful job of it, but since unfortunately he now has other and more rewarding things to do, we lesser spirits have urgently to undertake the task as best we can. Such a development and realignment of the *philosophia perennis* can be educed. It does not require the jettisoning of the traditional theology and philosophy of the Church, nor of the entire perspectives developed in the Church from the rise of the Schoolmen. After the late Council there did take place in the centres of higher learning in the Church this wholesale jettisoning of the traditional wisdom of the Church, and I am bound to say that the undue subordination of all things to Ecumenism helped the process on, for the theology of the non-Catholic ecclesial communities has long been enervated by the same rationalist principles. Most of the bishops had little idea that such a 'Palace Revolution' had occurred during and after the Council in their universities and seminaries, they gave these new, eager minds free rein with the best of intentions. In fact however the old had been discarded, but nothing new *and more true* had been developed to replace it, and to fulfil the hopes of the Council. The only alternative was the radical Humanist alternative which the Church had rejected with emphasis and fear 60 years earlier, and that alternative in even its most modern presentation is still untrue, and even more untrue, and it is the cause of the totally unexpected and devastating fruits of change which we see all around us.

No Fortress Vatican

Yet, we are not called to another era of 'Fortress Vatican', but to bring forth from the treasury of the Faith, as the householders of God 'things both old and new'. That is to say, to forge a new synthesis of Catholicism, of Catholic philosophy, i.e. *the philosophia perennis*, and the proven wisdom of the modern age. We have to cease to be so afraid of 'evolution', whether as a biological theory or in the more important aspect of a unifying philosophy of growth and development embracing all created being in the one economy of this universe. In this more important philosophical sense, such an outlook or *ethos* is all-pervasive of modern life, and it underpins the

conscious and the subconscious personality of the young.

God Transcendent

We can show how this process of creation manifests the existence of God Transcendent, because the universe is an equation of interdependent beings poised in a meaningful relationship, and remaining a unity even in the most complex ascent of being. Now equations, whatever their kind, are never random. We can also show the real distinction as principles of being, between matter and spirit, now very largely denied in the Catholic schools, and in this we can bring a vitally needed principle of correction to the extremely influential thought of Pere Teilhard de Chardin.

Letter to the Editor

Dear Editor,

I was very interested in your article on talking with Jehovah's Witnesses (FAITH Nov/Dec 2015). Based on my many chats I've had with them I have written a book entitled 'A Catholic Response to the Jehovah's Witnesses', available from Amazon as a book and ebook, or direct from www.authorhouse.co.uk.

I was hoping that in writing it I could provide a response from our Catholic Faith, and that would also help deepen the reader's understanding of their faith and the richness it holds.

Best wishes, *Jennifer Moorcroft*

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Peter Seewald

“Without any doubt Benedict XVI is one of the most significant thinkers of the 20th century”

The editor of FAITH Joanna Bogle, with colleague Clare Anderson, interviews German writer Peter Seewald

Munich is a city of gleaming office-blocks and glorious baroque churches, traffic curling out towards the motorways and tourists crowding before the famous clock at the gothic town hall with its carved figures dancing as it chimes out the hour.

Journalist Peter Seewald became famous for his books written in collaboration with Joseph Ratzinger, later Benedict XVI: what began as one interview for a major German newspaper developed into a series of books over a number of years, exploring deep theological issues and the complex debates of our time.

He works in a book-lined study in a modern block looking out on to a courtyard garden, made us welcome with freshly-brewed coffee, and was happy to talk about the man he first met back in the 1980s, and whose biography he is now writing.



We asked him first about the importance of Joseph Ratzinger/Benedict XVI as a thinker and a theologian.

Without any doubt he is one of the most significant thinkers of the 20th century - and as theologian the greatest pope of all times. As a thinker he intrigued and inspired the world with his timely reflections and diagnosis about the change of society. And he proved to be right - though unfortunately his words weren't adequately heeded.

His intellectual brilliance amplified his theological significance. He emerged at an early stage as a star theologian - aged just 35. He

His intellectual brilliance amplified his theological significance. He emerged at an early stage as a star theologian - aged just 35. He was a leading and defining mind of the Second Vatican Council.

was a leading and defining mind of the Second Vatican Council. *His Introduction to Christianity* is a classic of Catholic teaching. I believe his Trilogy *Jesus of Nazareth* will be the basis for the faith of the Catholic Church in the 3rd millennium... He succeeded in clearing up the misrepresentations made about

Jesus Christ even by theologians,

and showed Him to us anew. He accomplished something considered virtually impossible: bringing together the historical Jesus and the Jesus of faith. To show Christ as an actual historic person on one hand and on the other hand as the Son of God, as He had announced Himself to be.

Joseph Ratzinger/Benedict XVI has no rival in successfully combining the reputed opposites of rationality and faith - thus showing science and religion not as contradictions but as two things depending on one another: only in cooperation can they reveal their true greatness.

At World Youth Day in Cologne in 2005, even the sceptical media were excited, partly because of his friendly presence, partly because of his delicate courtesy and his thoughtful gestures, and especially because of the content of his statements.

What effect did his election as Pope in 2005 have on Germans at that time?

The response was very divided at first. On one side was great joy, on the other side was the scepticism that had to be expected. Remember that Germany is the land of the Reformation, the land of the division. Protestants are culturally dominant in Germany. For a long time Catholics were persecuted again and again... Because of all that, it wasn't to be expected that everyone would be enthusiastic - and yet on his first public appearance he caused a tidal wave of approval... there was that now famous headline in a yellow-press magazine: "We're pope!". It was perhaps a bit like a somewhat inflated national statement "We're (soccer) world champion!". Yet

Joseph Ratzinger/Benedict XVI has no rival in successfully combining the reputed opposites of rationality and faith - thus showing science and religion not as contradictions but as two things depending on one another: only in cooperation can they reveal their true greatness.

it expressed acceptance, the great joy that after five hundred years a German had become pope.

He had worked for years in Rome at the Congregation of the Doctrine of the Faith so he was well known. How was he viewed in Germany?

There was this huge surprise:

everyone took him for a man who couldn't laugh, who was stern and strict and so on. Then suddenly, there's this older, gentle, rather aesthetic man, who is approachable... everyone rubbed their eyes in wonder and said, how is it possible that a once strict Prefect of the Congregation for the Doctrine of the Faith, the "Panzer-Cardinal", can unleash such enthusiasm?

I think this is for two reasons: For the first time people could see him directly, without a filter, and secondly, with this new assignment the real charisma of Joseph Ratzinger could emerge.

With none of my interview partners was it as easy to start a conversation as with him, and this is because of his great humility. He makes it easy for you, he accepts you as a person.

He gathered crowds as never before in Rome at the General Audiences; his encyclicals were published by the million. Nobody had expected this. At World Youth Day in Cologne in 2005, even the sceptical media were excited, partly because of his friendly presence,

partly because of his delicate courtesy and his thoughtful gestures, and especially because of the content of his statements.

Here was someone who didn't want to turn himself into a cult object but instead he showed very clearly that he stands in the background - he stands for someone else. He stands for Jesus Christ.

Furthermore it became evident very soon that this was a kind of team pontificate; Josef Ratzinger carried on with what John Paul II had started while putting new accents in place as well. He surprised people by removing the tiara from the coat of arms. Later on he emphasized the zero-tolerance policy for abusers...and much more.... One could see that John Paul II had stabilized the fortress Church and now, as his successor, Benedict XVI continued an internal renewal.

He took people in the Church forward by a gigantic, unprecedented catechesis. This convinced many people and as I said, it caused this wave of enthusiasm... On his travels he was greeted by millions of people, too...

He was sometimes called the "Panzer-Kardinal". Do you recognize the man you know, when you hear that name?

This label did him great harm. I think it was invented by the British press because it was deduced so easily: German – Tank – Cardinal – General.

His position was certainly the most difficult the Catholic Church has to offer, namely as Protector of Faith, as Guardian of Faith. Others called him "Pope's Policeman". All rather negative adjectives – it's not pleasant. It stained his image noticeably. On

the other hand one should mention that he possessed a certain aloofness; he was distanced from things; from people as well as from the issues he was dealing with, and even a certain basic distance from his Church. This provided him with independence; it meant he could give authentic judgement in his verdicts.

He's not your buddy-type; some people are, others aren't. But at the same time he's very easy to talk to. With none of my interview partners was it as easy to start a conversation as with him, and this is because of his great humility. He makes it easy for you, he accepts you a person.

There's no barrier caused by struggle for power or by pride or vanity. Josef Ratzinger is the most straightforward man you can imagine. He approaches each and every person. Above all he listens extremely well, he accepts you and thus he can respond to you directly and easily. I'm thrilled by his tireless fight for human values. He exhausted himself with a lifelong commitment: people like that have to fascinate and affect us.

Finally a rather personal question: you had come to know him very well. What was it like on the day he resigned as Pope?

I'll never forget that moment... I received a phone call from a radio journalist and she said she had heard the pope had resigned. Surely it had to be a joke?. But it soon became evident that it wasn't...

It was a day, as they say, that you never forget. For the very first time in the history of the Catholic Church an actually reigning pope announced his retirement. But I must say, I was only surprised by the timing of the declaration - I wasn't surprised that he wanted to do this one day.

We had met in April, in Castel Gandolfo, for a talk, including my biography. I had asked him then. He looked very tired at that time, as I noticed, he was even a bit depressed, completely exhausted and without strength.

Ratzinger was always a very modern person, even if many didn't see him this way; modern in a sense he does things no one has done before because they're necessary, examining those steps like no one else.

I had the sense that he couldn't go on, he was somehow at an end. It was because of his many, many exhausting travels: he had recently been to Cuba and Mexico. Yet I had also the impression that his life's work had depleted him... he had no more energy to continue.

So I asked him: Holy Father, do you think about resignation? And he answered, yes, when physical and mental strength are no longer sufficient, then it's not only a


pope's right but his duty to resign and make room for a new power.

I'd say this decision fits with him: it matches his whole reasoning... Ratzinger was always a very modern person, even if many didn't see him this way; modern in a sense he does things no one has done before because they're necessary, examining those steps like no one else. He examines them not only with his mind but of course in prayer as well. He concerned himself with this decision for many, many months and probably received an OK in answer to his prayers. Thus he catapulted the papacy into a new era. With this one action he lifted up the papacy in a way no one had considered possible. Many have criticized this step but he had said people will see that it was the right thing to do. And today we see that indeed it was right even if it is very painful for us, his devotees, that he's not here any more... On the other hand, with his succession a new charisma has begun... We can see how Pope Francis continues many things which Benedict XVI has started...

Joanna Bogle and Clare Anderson are working on a television feature programme about Pope Benedict XVI for EWTN, which will be broadcast later this year.

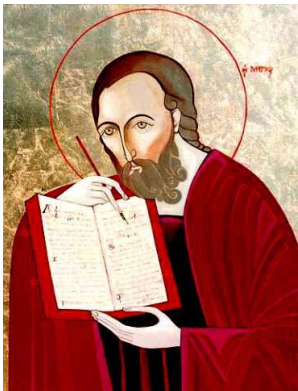
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Laudate Si', Bell's Theorem and the Unity Law

GREGORY FARRELLY

Dr G. F. Farrelly explores the papal encyclical Laudato Si', Bell's theorem, and the interconnectedness of things

Pope Francis caused controversy with the publication of his encyclical *Laudato Si'*, (LS), concerned with humanity, climate change, social cohesion and spirituality. The fact that climate change is politically and, to a lesser extent, scientifically controversial means that this encyclical has been read by many scientists and non-Catholics. Indeed, *Nature* magazine stated:

"...the Pope's recognition of human-induced global warming is an unflinching rebuke to climate-change doubters who might have hoped to find an ally in the Catholic Church."



Laudato Si' states:

"A very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system."

"...a number of scientific studies indicate that most global warming ...is due to the great concentration of greenhouse gases released mainly as a result of human activity...these gases do not allow the warmth of the sun's rays reflected by the earth to be dispersed in space. The problem is aggravated by a model of development based on the intensive use of fossil fuels, which is at the heart of the worldwide energy system. Another determining factor has been an increase in changed uses of the soil, principally deforestation for agricultural purposes."

The Unity of scientific thought and Catholic belief

The Holy Father, following his predecessors St John Paul II and Pope emeritus Benedict, makes several references in this long encyclical to the unity of scientific thought and Catholic belief:

"If we are truly concerned to develop an ecology capable of remedying the damage we have done, no branch of the sciences and no form of wisdom can be left out, and that

includes religion and the language particular to it. The Catholic Church is open to dialogue with philosophical thought; this has enabled her to produce various syntheses between faith and reason."

No contradiction

Readers of this magazine will, of course, expect no contradiction between scientific thought and Catholic theology, but this is not the case among most scientists:

"never before has a pope drawn so resolutely from science, a sphere that has long been considered irreconcilable with essential Catholic religious beliefs."

This view of a great divide between science and faith is perpetuated by the atheistic media and by the "received wisdom" of the liberal intelligentsia of the western world. However, I was encouraged by the final paragraphs of the *Nature* article:

"I find nothing remarkable in the Pope accepting mainstream science — things have moved on from the days of Galileo" says Gavin Schmidt, a climate researcher with the NASA Goddard Institute for Space Studies in New York City.

What is important, he says, is that the Pope has grasped that climate and environmental science suggest that humanity should re-examine its values. "I might not agree with all of the reasoning here, but I strongly agree with him on that fundamental point."

The assertions made in the encyclical are carefully worded, clearly the result of sound and conservative scientific advice. The call to change our lives and to change society for a more just and healthy society is linked to our fundamental dignity as God's children and our responsibility to each other and to all living beings:

"This responsibility for God's earth means that human beings, endowed with intelligence, must respect the laws of nature and the delicate equilibria existing between the creatures of this world...The laws found in the Bible dwell on relationships, not only among individuals but also with other living beings...by their mere existence they bless him and give him glory"... "the Lord rejoices in all his works" (Ps 104:31). By virtue of our unique dignity and our gift of intelligence, we are called to respect creation and its inherent laws, for "the Lord by wisdom founded the earth" (Prov 3:19)."

Theological vision

In the Faith movement's theology, this inter-relatedness, or co-relativity, of all being is due to the Unity-Law of control and direction, God's 'script' for the very being of material reality. *Laudato Si'* is in line with our theological vision, though this is not explicit, of course. Whatever one's particular view of climate change, the implications of Catholic belief for economic, social and political structures are an important part of Catholic theology and deserve considered prayer and theological reflection, not least from the theologians and philosophers associated with the Faith movement.

Bell's Theorem

When I was an undergraduate, I undertook a research project involving testing the EPR paradox (see below) using antimatter. I recall how difficult it was to understand the philosophical implications of the quantum mechanics involved. In the end, like most experimental physicists, I just accepted the physics, however strange the philosophical implications of causality and reality. In Quantum Mechanics (QM), the physics of atomic and subatomic particles, predictions are formulated in terms of probabilities, yet Einstein felt that "God does not play dice with the universe", to which Neils Bohr apparently replied: "Stop telling God what to do with his dice!"

Einstein's view was the 'common-sense' one, that an electron, for instance, has a definite position and spin, and that QM's inability to predict these values precisely is a weakness of QM rather than a description of reality (the Bohr view, held by most physicists). QM implies a rejection of locality and realism: locality means no instantaneous 'action-at-a-distance' (as in Newton's formulation of gravity, although Newton apparently doubted this himself), realism means that the object under consideration is 'there' even when not being observed.

'Hidden variables theory'

The physicist David Bohm, with guidance from Einstein, produced a 'hidden variables theory', involving the idea that there might be unmeasurable variables which, if 'unlocked', as it were, could predict those quantities exactly and also give the probabilities predicted by QM. If such a 'hidden variables theory' is true, QM must be an incomplete theory. In 1935, Einstein, Podolsky and Rosen wrote a paper (EPR) that challenged the completeness of quantum mechanics.

Eucharistic prayer

The EPR paradox can be considered using two observers (detectors), Alice and Bob, who perform independent measurements of the spin of a pair of electrons such that one electron has spin 'up' and the other 'spin 'down'. For 'entangled' electrons, once Alice measures spin in one direction, Bob's measurement in that direction is determined as being the opposite spin to that of Alice, whereas immediately before Alice's measurement Bob's outcome was only a probability, not a certainty. Therefore, either the spin in each direction is an element of physical reality, or the effects travel from Alice to Bob instantly. Thus either quantum mechanics was incomplete, failing to account for some elements of physical reality, or forces and information could be transmitted faster than the speed of light, contrary to Einstein's postulate in his theory of special relativity, verified by countless experiments.

Interconnectedness

In the September edition of *Physics World*, an article appeared claiming the first “loophole-free” measurement of the violation of ‘Bell’s inequality, a mathematical statement of the maximum correlation allowed by classical physics’. The experiment, carried out by Ronald Hanson and colleagues, involved entangling spins in diamonds separated by more than a kilometre, then measuring correlations between the spins. The result confirms that entangled particles have far stronger correlations than are allowed in classical physics, a very strong violation of Bell’s inequality. The large separation between the two diamonds and the rapid readout time of the spins closes the locality loophole, while the high efficiency of the spin readout technique closes the detection loophole.

*‘Unity-Law of Control and Direction’,
a metaphysical explanation for the
interconnectedness of material reality.*

Glory

Bell’s theorem shows that the physical atomic and subatomic world is inexplicable using classical physics. The difficult philosophical implications of quantum physics indicate a strange reality that defies any sort of everyday ‘sensible’ view. The interconnectedness of measured spins here is not explicable by ‘local hidden variables’ theories, yet it implies that the metaphysical foundations of QM require further refinement. As with the Heisenberg Uncertainty Principle, there is an interconnectedness at the subatomic level that defies simple causal explanations from the macroscopic world. In this respect, there may be an indication of the existence of the ‘Unity-Law of Control and Direction’, a metaphysical explanation for the interconnectedness of material reality, part of the very fabric of created matter, and a manifestation of the creative power of God.

One should not forget that this metaphysics is not some arid self-indulgent speculation but, as the preface for the fourth Eucharistic prayer states: “[God]...made all that is, so that you might fill your creatures with blessings and bring joy to many of them by the glory of your light.”

1 LS 23

Gregory Farrelly has a PhD in Nuclear Structure Physics, and an MTh. in Modern Systematic Theology and is a Member of the Institute of Physics.

Jesus Christ: Truly God

JOSEPH RUANE

The winner of the 2015 Catholic Young Writer Award sponsored by the Catholic Union, examines Christ's claims to divinity. Entrants for the Award were invited to answer the question "Who is Jesus Christ?" with reference to CS Lewis in Mere Christianity on Christ's claim to be God. A fuller version of this feature can be found on the FAITH website www.faith.org

C.S. Lewis writes in 'Mere Christianity' that: 'You must make your choice. Either this man was, and is, the Son of God, or else a madman or something worse. You can shut him up for fool, you can spit at him and kill him as a demon; or you can fall at his feet and call him Lord and God.' During his own ministry and lifetime, as now, Christ was condemned by those who heard his message: "Many said: 'He is possessed, he is raving; why do you listen to him?'"



The Gospels

Throughout the Gospels it is easy to empathise with the Jewish men and women who heard and condemned Jesus, he certainly makes extremely bizarre statements which, if not understood in light of his life, would certainly result in his admission to a mental institution today. Such a statement can be seen in Matthew 26:26-28 during the institution of the Eucharist: "Now as they were eating, Jesus took bread and when he had said the blessing he broke it and gave it to the disciples. 'Take it and eat,' he said, 'this is my body.' Then he took a cup, and when he had given thanks he handed it to them saying, 'Drink from this all of you, for this is my blood, the blood of the covenant, poured out for many for the forgiveness of sins.'" Clearly, to a non-believer, this could be interpreted as cannibalism, yet in the light of Jesus' ministry it is the beginning of a new relationship between God and his people.

A New Relationship

In the Book of Exodus 24, Moses seals the Covenant with the blood of bullocks which he put into basins and sprinkled on the altar. In the Gospel of Matthew, the blood of Jesus shed upon the cross seals the new covenant between God and humanity, shown here in the celebration of

In the Gospel of Matthew, the blood of Jesus shed upon the cross seals the new covenant between God and humanity

the first Eucharist. Some characteristic features of madness are inflexibility, irritability and a belief in what is irrational. The Jesus Christ that one encounters in the four Gospels does not present any of these characteristics. We are presented with a man who is deeply compassionate and understanding of the situations of the everyday people of Judea. Christ was not inflexible nor was he irritable, as is shown in the Gospel of Mark 2:13-17 in which it is recorded that Jesus called Levi and ate with sinners saying to those who condemned him: 'It is not the healthy who need the doctor, but the sick. I came to call not the upright, but sinners.'

Jesus knew himself and knew his mission

Through the action of eating with sinners, Jesus broke every social and political convention of his society . . . These are not the actions of a 'liar' or a 'madman'; these are the actions of a man who firmly believes in himself and his mission. The conviction that Jesus shows in the Gospel of Mark earned him many powerful enemies in the Pharisees. And although these authorities did try to 'shut him up for fool', 'spit at him' and 'kill him as a demon' they failed and the testament to that is 2000 years of ecclesiastical history which witnesses presently over 1.5 billion people falling at the feet of Jesus Christ and calling him 'Lord and God.' A madman who claimed to be divine would act in a megalomaniac fashion, exalting himself; Jesus humbles himself throughout his ministry.

2000 years of ecclesiastical history... presently over 1.5 billion people falling at the feet of Jesus Christ and calling him 'Lord and God.'

Example

An example can be seen in Mark 7:24-30 when Jesus heals the daughter of the Syro-Phoenician woman. Jesus humbles himself simply by conversing with this woman who was a Gentile; this fact meant that he should have ignored her. Christ did not ignore her; he listened to her troubles and healed her daughter of an unclean spirit, most definitely not an action of personal exaltation but the action of a Saviour.

Prophetic witness

The birth of Jesus Christ was the culmination of thousands of years of prophetic witness which can be observed clearly in the Old Testament. In his work 'Born to be King: The Epic of the Incarnation', Dom. Bernard Orchard OSB writes that the account of the birth of the God-Man in the Gospel of Matthew clearly states that Mary was a

'But you (Bethlehem) Ephrathah, the least of the clans of Judah, from you will come... a future ruler of Israel whose origins go back to the distant past, to the days of old'.

virgin when she conceived by the Holy Spirit and that this fulfilled the prophecy of Isaiah 7:14 in which it is stated that the Messiah would be born of a virgin. There are further prophecies in the Old Testament that also herald the coming of Jesus... For example, in Micah 5:2 it is written: 'But you (Bethlehem) Ephrathah, / the least of the clans of Judah, / from you will come for me / a future ruler of Israel / whose origins go

back to the distant past, / to the days of old.' This was of course fulfilled when Caesar Augustus decreed that the census should be taken and Joseph took his pregnant wife Mary, to his hometown of Bethlehem, where she gave birth to a son...

New Testament

In the New Testament too, prophecies were made regarding the greatness of the Christ. When Mary and Joseph took their infant son to be baptised in the temple, Simeon blessed Jesus by saying the Nunc dimittis: "Now, Master, you are letting your servant go in peace / as you promised; / for my eyes have seen the salvation / which you have made ready in the sight of the nations...." (Luke 2:29-32) In the Temple, we witness Simeon prophesying the salvation that Jesus Christ will bring to all the nations as the Light of the World. The Catechism of the Catholic Church identifies that in Hebrew, the name Jesus means: 'God saves'.

Jesus was the Son of God, the Word made flesh and thus, one cannot deny it, he had to be telling the truth.

Telling the Truth

The Church also tells us that: 'In Jesus, God recapitulates all of his history of salvation on behalf of men.' (CCC 430) This encapsulates the prophecies of both the Old Testament and the New. The prophecies of Isaiah, Micah and Simeon all predict a Messiah who will bring salvation to all. The very fact that the name of this Messiah means 'God saves' shows that no matter what Jesus was like as a person, the correlation of these texts and language, written at different times and in different places all communicate the same message: Jesus was the Son of God, the Word made flesh and thus, one cannot deny it, he had to be telling the truth.

Jesus was the Son of God, the Word made flesh

Joseph Ruane is a VI form pupil at Ampleforth College and his earlier education was at Cardinal Heenan High School, Leeds.

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Orbiting Around Newman

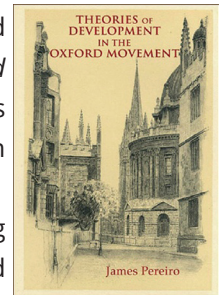
Theories of Development in the Oxford Movement
by James Pereiro, Gracewing, 198pp, £14.99

Reviewed by James Tolhurst

At the outset the author lets us know that this book is a revised version of chapters that appeared in his earlier *Ethos and the Oxford Movement* published in 2007. This earlier version is still available on Kindle price £78, which is one reason why I am grateful that Pereiro has seen fit to produce a cheaper version.

The other reason is that he has opened up an interesting perspective on the religious phenomenon which was the Oxford Movement. R. W. Church wrote the first broad account of that “short scene of religious earnestness and aspiration”. Since then there have been numerous individual treatments of the principal characters: Newman, Keble, Froude, Pusey, Williams, Marriott and Church. Each had their part to play – Newman, Keble and Froude in the central role.

Pereiro attempts analyse what was at the root of the whole movement : its ethos – ἦθος. The word was used to explain both that particular expression of primitive Christianity which it wanted to foster and what differentiated the members of the movement from those who did not share their stance. Newman even uses the term in a letter to Wood when he talks of a lawyer ‘whose *ethos* I trust’.



A Pupil of Newman

The author is keen to highlight the part played by Samuel Francis Wood, who was a pupil of Newman and a regular diner and correspondent. He also wrote to Manning (described as his ‘good angel’) and it is his letters to him that Pereiro finds interesting because he sees in them an early expression of the idea of doctrinal development. Wood wrote in 1835, “In common with other societies the Church has the inherent power of expanding or modifying her organisation, of bringing her ideas of the Truth into more distinct consciousness, or of developing the Truth itself more fully.” Both Manning and Newman were unwilling to take him up on this, because at that time they could not accept the idea of organic development as it was seen to contradict the unchanging role of Scripture which was part of Anglican faith and enshrined in the Articles.

We cannot really gauge Wood's contribution because he was to die soon after being called to the Bar in 1843 aged 34. It is of course idle to speculate about the form his ideas would have taken subsequently, but it is strange that both Wood and Hurrell Froude died young, "a man of original genius and zealous piety" (Froude was 33). The course of the movement then devolved principally on Newman, since Keble was taken up with the rigours of pastoral work as Vicar of Hursley in 1836.

Doctrine

Undoubtedly there was considerable cross fertilisation among the Tractarians – the post was very efficient and there was no radio or television. Pereiro says that

the members shared a view on the need to recover that essential spirituality without which doctrine, principles and life would always be in danger of decay.

the members shared a view on the need to recover that essential spirituality without which doctrine, principles and life would always be in danger of decay. But each had his own particular 'take' on that. Wood for instance was engaged with Williams on a translation of the breviary; Froude urged Roman Catholic practices; Pusey concentrated on doctrinal orthodoxy.

Newman: virtually unique

But Newman was virtually unique in his analysis of the doctrinal implications, together with his reaction to the ethos of heresy: in the case of Dr. R. D. Hampden and of the Jerusalem bishopric. It is true that Keble had reacted to the reorganisation of the Irish episcopate by preaching his Assize sermon, but that was seen as an encroachment on Church authority. Newman saw below the surface and felt that the whole ethos of the movement had to be driven in a new direction, even though he was uncertain of the eventual outcome. He was willing to break out of the comforting atmosphere of Tractarianism which would divide into those who would occupy the middle ground: Williams, A. P. Perceval, George Cornish, Thomas Keble; and those who would become High and Dry, such as Edward Churton, Palmer of Worcester, J. T. Coleridge and Joshua Watson, Gladstone and Manning, leaving Pusey as the lonely figurehead. It would be interesting to trace how the ethos divided and separated itself among them. As Pereiro openly acknowledges, further studies are needed. The Tractarian movement was like a stone cast into a pool - it had an ever increasing impact.

Tractarian Movement

It is possible to consider the Tractarian movement as a system with its members as various planets and asteroids. They can all be seen at some stage consciously or unconsciously orbiting around Newman. He was of course definitely influenced by numerous colleagues and friends and by his family but he was also having an effect on them sometimes by calming and at other times by stimulating them. It was because he was such a towering figure that he still arouses such admiration and suspicion, for he stands out truly as the leader who was instrumental in opening up the new doctrinal firmament and the one who eventually shattered its harmony.

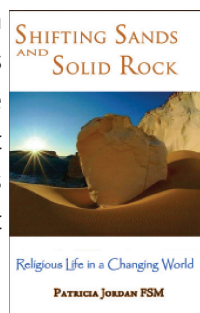
Fr James Tolhurst has been a parish priest and a seminary Spiritual Director; his edition of Newman's Tracts for the Times was published by Gracewing in 2013.

Evangelical Religious Life

Shifting Sands and Solid Rock – Religious Life in a Changing World
by Patricia Jordan FSM, Gracewing, 153pp, £9.99

Reviewed by Sister Hyacinthe de Fos du Rau

In *Shifting Sand and Solid Rock*, Sr Patricia Jordan offers us a refreshing reminder of the beauty of religious life. She admits having started this book during the Year of Faith, to which she makes numerous references. Published in February 2015, it presents a timely and providential introduction to essential aspects of religious life in the year of Consecrated Life, which she could not have foreseen when she began to write.



Refreshing

This book is filled with passion and enthusiasm for religious life, because it is filled with love for Jesus Christ. This is refreshing at a time in the Church where the option for and call to religious life can often be presented in a rather self-centred manner. The call to religious life is primarily a call to give oneself and be consecrated totally to Jesus Christ until death. It is a call to be configured to him in every possible aspect of one's person and life. It is not primarily about oneself. In other words, the finality of my religious life is Jesus Christ, and not myself. Hence the process of discernment

should not be a consideration on how I can be personally fulfilled, but a consideration on how I can best give myself to Christ and serve his Church, such as I am. 'Personal fulfilment', or rather happiness, is a very real but secondary outcome of consecrated life. Personal fulfilment (a rather modern and vague notion, open to all sorts of secular goals) is not and cannot be guaranteed by total consecration to God, or by any other state of life, for that matter. The gift, to be true, must be unconditional.

The centrality of Jesus Christ

Here, Sr Patricia Jordan beautifully focuses on the centrality of Jesus Christ, of the Trinity, of divine grace, of the Cross, of charity and of the Church in religious life. From this centrality flow all the essential characteristics of religious life: prayer, the liturgy and particularly the Eucharist, community life, mission to the world, total consecration and radical gift of self in perseverance. As she spells this out, Sr Patricia herself is a living example of the kind of personal fulfilment attainable when one is authentically living one's consecration to Jesus Christ. This fulfilment is unmistakably expressed in the joy, enthusiasm, hope and love for Jesus Christ and for her own vocation that come across in her book.

Religious life

However, Sr Patricia does not avoid a typical, and perhaps unescapable, vagueness in describing religious life. The essential traits are rightly introduced, but never analysed in concrete terms applicable to all religious. This is perhaps due to the fact that religious life takes on such a variety of expressions nowadays that trying to define it in specific, concrete terms applicable to everyone is impossible. One of the consequences of this very general and very vague – albeit very true – description of religious life is the inability to specify what exactly marks religious life apart from a very radical following of Jesus Christ in the world as a lay person. The word 'consecration' for example, is never explained or defined as an objective good, attractive in and for itself.

Vatican II

With Vatican II, the universal call to holiness has been resounding widely, and many lay persons, whether married or single, are intensely responding to that call. They can live a radical Eucharistic life, poured out for God and for others, a life centred on Jesus Christ which can take on many aspects of poverty, chastity and obedience, and sometimes much more heroically than consecrated religious. If this type of lay life is possible and actually lived out in the world, what exactly is different about religious life, and why would anyone choose it over a lay life equally, if not more, open to the possibility of holiness? As long as religious life, and so the objective good that is religious consecration, is not authoritatively defined in opposition

to lay life, and visibly lived out (and so identifiable) as such, we will remain in the vague. This vagueness is equally found in *Keep Watch*, the latest document from the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, which Sr Patricia Jordan wrongly attributes to Pope Francis.

Franciscan

Whereas *Keep Watch* takes refuge in an overabundance of images and metaphors to make up for unsubstantial content mired in unescapable vagueness, Sr Patricia takes refuge in the idea of charism over consecration as the main aspect of religious life: "While every Christian is called to make visible the characteristic features of Jesus, Religious, through a vowed life of poverty, chastity and obedience, do this in a specific way through the charism of their Institutes" (p.28). From then on, Sr Patricia focuses intensely on her own religious charism and family: the Franciscans. This causes an imbalance, since the objective aspects of religious life that should but cannot be satisfactorily analysed are immediately diverted unto the specificities of Franciscan life. This Franciscan diversion is much more than an illustration, as it takes over the whole book. It beautifully shows Sr Patricia's deep understanding and love for her own Order. Nevertheless, it also alters the nature of the book, which becomes a tribute to the Franciscan life rather than a balanced presentation of religious life as a whole.

New information

This unbalanced exposition includes a peculiar and rather controversial division of the different forms of religious life into three main strands: monastic, apostolic and evangelical. As she points out herself, this threefold division is not recognised in Canon Law, which defines religious life as either monastic or apostolic. Sr Patricia, relying on Franciscan sources, describes the Franciscan life as a preeminent model and archetype of 'evangelical life', something other traditions, such as my own Dominican one, may well resent. I would argue that all religious life is essentially evangelical, starting with St Anthony in the desert, who radically responded to the gospel call of leaving everything and following Jesus through a new and supernatural – monastic – way of life. Be that as it may, we are left with a good book on Franciscan life with a misleading title, and a remaining question: is not the Franciscan charism lived fully by secular Franciscan tertiaries – lay people – around the world? If so, why join a Franciscan Religious Order?

Sr. Hyacinthe Defos du Rau, OP, is a member of the Dominican Sisters of St. Joseph in Lyminster and is an associate member of the staff of the Maryvale Institute

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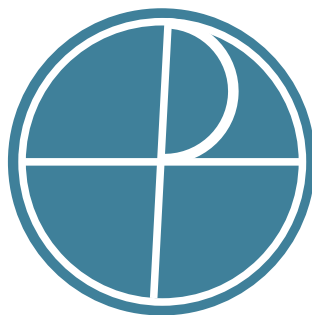
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