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Communicating the Faith: It's Urgent

Editorial

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Communicating the Faith: It's Urgent

When Catholics get together and get indignant, they don't always get things right. Statements get exaggerated, truths get mixed up with legend. The internet – which is essentially an endless get-together of innumerable get-togethers, sees all this revealed on a great scale. But well before blogs and com-boxes and tweets, Catholic indignation in the modern era was being voiced in meetings, letter-columns and pubs.

Some Catholic indignation is justified. It took rather a long while to get a decent and accurate translation of the Mass, and anger over this was rooted in a profound understanding that prayer shapes belief. Some of the phrases were not only awkward and ugly (“And also with you”) but obviously inaccurate (even someone fairly hopeless at Latin can translate “Et cum spiritu tuo”). And two full generations grew to adulthood being forced to endure absurd and ugly noises masquerading as “folk music” at Mass: anger about this is generally expressed in terms of “horrible kum-by-ya Masses”, even though that particular horror slithered away during the 90s except among a few ageing diehard crooners.

Not all indignation is against “modernists”. Much older Catholics recall things like the ban on music at a “mixed marriage” – and in some dioceses even the consignment of such a wedding to the sacristy and consequent lack of any sense of celebration – or refusal of the Sacraments because of a failure to send children to a Catholic school.

Schools

Which brings us to Catholic schools. One standard cause for indignation in the current generation of young Catholics is: “We didn't get any proper teaching about the Catholic faith at my Catholic school.” Fundraising for worthy causes – or sometimes for silly ones – discussions on topical matters, and various guest speakers from pressure groups or charities, are standard parts of a common diet of Religious Education in many Catholic secondary schools. They will not be the only ingredients – especially where public exams are involved, there will be Scriptural and other studies – but they will be what is remembered by young people who had their own deep and eager questions on major issues of faith and found they were not answered.

“The only absolutely clear message that we got was that the Catholic Church is against abortion,” one pupil remembers. “As it happens, I strongly agreed with the

Church on that. But others didn't – or claimed they didn't because they didn't want to appear creepy and look as though they went to Mass and stuff. So we had some arguments." Another recalls discussions on "gay marriage": "We all heard on TV and everywhere that Catholics were against gays – that the Church was cruel to gays. But the subject was never covered properly in RE lessons so we just assumed the Church was wrong and ought to change." Without adequate grounding in the truths of the Faith, debates and discussions are held in a vacuum.

Teachers

It's not just the syllabus. Nor is it just a lack of good materials. There are some good things now available for those who seek them out. A bigger problem is a lack of seekers: although there are many good Catholic teachers in our schools who are deeply committed and highly motivated, many teachers of Religious Education in Catholic schools are either non-practising Catholics or are not Catholic at all. Those who do practise often function at a fairly minimal level, and are unfamiliar with the great Catholic writers – or even with the lesser ones – and have no sense of zeal or excitement about imparting knowledge of the Faith, much less devotion to it.

The RE syllabus is too often dictated by the needs of public examinations, but even within this some fine work could be done, and the Faith communicated for what it is: essential knowledge, rich and deep, that opens wide the whole of life's meaning and purpose and sets it in the context of centuries of God's revelation and 2,000 years of Church history that is thrilling to discover. The recent changes to GCSE RE resulting from the government led GCSE reviews have given an opportunity to achieve exactly this. With the right teacher, the glories of Christian art and architecture, the saints and heroes, and the whole mystery of what it means to be human and to have a soul, could be opened up.

Where are the Catholic RE teachers? Recruiting Catholic teachers is extremely difficult. Many active young Catholics – we see this among those who attend FAITH Movement events – have been so bored with Religious Education at school that it simply wouldn't occur to them to become teachers. Yet, having encountered Christ and the Church through FAITH or some other of piece of Providence, they often express a desire to "do something for the Church" or even to "work full-time for the Church," and they look towards the pro-life movement which now has salaried positions to offer, or think about one of the internships offered in Parliament or elsewhere through the scheme initiated by the Bishops' Conference.

Good news/bad news

People do enjoy swapping bad news. Things are not good in the Church in the West, and anyone who wants to discuss that has plenty to say and plenty of material to

use. The numbers – for example for Mass attendance (down), for marriage break-ups (rising steadily), for men offering themselves for the priesthood (down, or static) – all tell their own story.

Oddly, some of the angriest in the discussion do not make use of current relevant material, and often prefer older stuff or rather stale generalisations. A quick romp (or a long obsessive evening's study) through Catholic blogs and twitter-feeds on the internet will reveal bad news and legends galore. It is poignant to see old legends revived – satanic ritual abuse in the Vatican, Jesuit freemasons infiltrating everywhere, false conclaves in the 1960s – and ugly to see hate-filled diatribes rewarmed year-on-year.

This is partly because the problems of the Church today are less quotable and dependent on idiotic liturgies or heretical textbooks than was the case from the late 1960s and through to the 90s. What we have today are the *fruits* of those years: the clown Masses have gone but the children forced to endure them are now adults far from the Church and notable only by their absence. We don't need to be told about rubbish being taught in the seminaries – many have closed. In those that remain, things have changed and are changing. Numbers of seminarians are pitifully small, but the quality is good and the commitment strong, and they know all about the "kum-by-ya" years and see them as history. There is a parallel here with young teachers: if a young person in their mid-20s is a practising Catholic, it is a deliberate choice, a real commitment. With the right encouragement, such a young teacher can discover the real joy of teaching as a vocation.

And what should be done?

The New Movements in the Church, and the FAITH Movement is among the most active of these in Britain, have initiated some repair work among young Catholics in recent decades. Where RE in schools failed, a FAITH Summer Session or a Youth 2000 gathering at Walsingham offered a realistic and attractive alternative means of encountering Christ.

All that can and will flourish and continue. But what about the schools? Of course some devout campaigners will announce that no school is necessary – children can learn what they need at home. That can work where there are parents, ideally married, who have some minimal reading and writing ability, and are practising or at least semi-practising Catholics. But the Church cares not only about such fortunate people. She cares about the rest.

Our schools are part of that rich tradition of Catholic learning that gave the world its universities and colleges, its village schools and mission schools, its great centres of learning and its small everyday ones, and its sense that intellectual life is bound

up with the life of the soul. They are not an optional extra, and if many are currently doing a poor job, the slick announcement “Let’s be rid of ‘em – waste of money and time” doesn’t provide a solution. Active engagement with the young through parishes and youth movements is important, and for many young people will be the way they meet Christ. But turning poor Catholic schools into good ones is both achievable and necessary – and requires a commitment and a belief that it can be done.

Active and committed Catholics need to engage more with Catholic schools. There is room for the mature Catholic who seeks to enter teaching later in life, for the young Catholic who senses that this could be a real vocation, for the volunteer who would like to turn skills acquired in Confirmation classes into some professional commitment. We need to foster a sense of vigour and hope: Catholic schools are popular, and often show excellent achievements in many fields. There is no reason why they should not offer superb religious education as a central part of that.

The man on the cross

Some of the legends shared among Catholics when waxing indignant or sorrowful about the plight of society and the Church are old ones. Some crop up again and again. A popular favourite is the person who happened to be in a jeweller’s shop and heard the assistant enquire politely, when a customer was choosing a cross “D’you want a plain one, or one with a little man on it?” Like all legends – urban and otherwise – it conveys a truth. People in modern Britain are ignorant of Christ and the Crucifixion and its significance is not part of their lives.

St John Paul wrote a play about a jeweller’s shop. But instead of repeating a cliché about people not knowing about the Cross, he gave a voice to the human enquiry about why we are here, about the nature of human love and the purpose of it all.

God, “infinitely perfect and blessed in himself, in a plan of sheer goodness freely created man to make him share in his own blessed life”. Thus speaks the *Catechism of the Catholic Church*, in its opening words. The publication of the *Catechism* in the 1990s marked the end of one era in post-Vatican II Catholicism, and opened another. Young Catholics today have grown up with World Youth Day, Eucharist adoration, New Movements, Nightfever and an image of the Church marked by the idea that it is normal for a Pope to canonise vast numbers of saints and to be a figure instantly recognisable across the globe. It is time to translate all that into the life of the educational institutions that seek to transmit knowledge of the Faith: it can and must be done.



Tug of War: Sex, Pronouns, Forenames and Gender

DANIEL MOODY

Daniel Moody explores the question of gender pronouns

*J*ane spotted Andrew walking towards her and realised they had not seen each other since the good news. Her bump gave it away. "Congratulations! Do you know which sex it is?" he said. "James and I are expecting a boy," replied Jane. "That's wonderful! What are you going to call him?"

This fictional encounter illustrates the relationships between sex, personal pronouns and forenames (we are concerned with third-person pronouns only – He/Him/His and She/Her/Hers): it may seem impersonal for Andrew to have initially referred to the child as "it", but he used that word only because he did not yet know the child's sex. On learning the child was male, Andrew referred to the child as "him", because third-person pronouns are those words through which we refer to a person via that person's sex. Given that personal pronouns flow out of sexual difference, and given that nobody can change sex, personal pronouns track a person for the whole of his or her life. Our sex is gifted to us by God at conception; our pronouns are given to us by virtue of the relationship between sexual difference and language; and our forename is chosen.

Language

Unlike pronouns, which derive their content from sexual difference, forenames have no inherent sexed content. Rather, their content is derived through socio-cultural association: the name Andrew translates as manly, but we cannot say Andrew is a male name – we can say only that it is a male-associated name. It cannot be wrong for Andrew to change his name to, say, Andrea. Indeed if Andrea travels to Italy his name becomes male-associated again. In contrast it is always wrong to refer to Andrew/Andrea through female pronouns, because to do so would be to act against the proper nature of the relationship between sexual difference and language.

Gender or sex, not gender and sex

All of this is apparent to most people but things become obscured when we enter

the realm of the ideology named Gender, because Gender claims we have something called a gender identity, which is subjective (yet fundamental?) and defined without reference to sexual identity. For our purposes it is not necessary to define what a gender identity is, beyond saying it is not a sexual identity. What we do know is this: Gender says that if Andrew claims to in some way *feel* female he can denote the feeling through a word, and the word is... “female”.

Of all the words to choose from or invent, “female” is the exact wrong one because one word then denotes both being female (sex/body) and feeling female (Gender/mind). Gender has surreptitiously helped itself to the language of the body, using words such as “boy” and “woman” to signify a mere state of mind. This usurpation of the body’s language exposes how Gender relates to sex: with the language of sexual identity now being used to describe states of mind, we have two distinct and contradicting concepts sharing one set of words, but we do not have, say, two sets of loos – a Ladies (sex) and a Ladies (gender) – or two legal definitions of the word “female”.

Law and identity

Rather than running parallel to sexual identity, Gender has replaced sex in law and is attempting to replace it linguistically too. To embrace the ideology is to do far more than downgrade the significance of the body: the ideology amounts to an *active legal denial* of sexual identity. Sex and Gender, then, are mutually exclusive. There can be no peaceful co-existence. It is as though they are the two teams in a tug of war, with the weight of reality holding firm at one end and the weight of law straining itself at the other. At the left-hand end of the rope is sex; at the right-hand end is Gender; and

To embrace the ideology is to do far more than downgrade the significance of the body: the ideology amounts to an active legal denial of sexual identity.

in the centre are forenames. Personal pronouns are left-of-centre because they belong to the body. Gender wants to pull pronouns over to its side, leaving the body speechless.

Looking down the rope from a sex perspective we see sex, then personal pronouns anchored to the body, and then forenames – the body (objectivity) gives rise to forenames (subjectivity). But, from a Gender perspective, we see gender identity, then forenames, and then personal pronouns. One way to see the problem with the Gender perspective is to think of what it means for somebody to change his or her forename. If Andrew changes his name to Andre, he tells the world “I have a new forename despite being the same person.” If Andrew instead changes his name to Andrea, he almost certainly chooses that name on the basis that he wishes to be thought of as female – new name because new person. But his sex has not changed so his pronouns have not either.

Pronouns

Gender identities cannot have personal pronouns for the same reason that ages and skin colours cannot, namely that sexes do have pronouns. Yet proponents of the ideology insist that we refer to Andrew/Andrea through female pronouns – “Andrea is a female name; my name is Andrea; therefore I am female.” Thus the claim is that there is an objective link between forenames and personal pronouns. By extension, the claim is that gender identity (subjectivity) can give rise to objectivity. Gender says Andrea is a female-gendered name.

Invisibility or revelation

Out of respect for sexual difference a member of the male sex should always be referred to through male pronouns. To do otherwise would be to sever the link between his body and language, thereby rendering his body linguistically invisible. We would be talking about somebody without referring to some body. We are being asked to turn our back on the body; to shroud it in silence. In the same way that a mannequin gives its clothes their shape, it is sexual difference which gives personal language its shape. If we click our fingers and make the mannequin’s clothes vanish, the mannequin retains its shape; whereas if, instead, we make the mannequin vanish, its clothes fall to the ground in a heap. The ideology named Gender clothes itself in the language of the body but underneath the clothes there is no body. The clothes are wearing no Emperor.

Words such as “son” and “wife” are in danger of falling to the ground. Concepts such as sexual orientation and gender identity catapult huge stones into the pool of language, kicking up its surface and causing waves to spread outwards. The people best situated to ride the waves will be those who are most able to attach themselves firmly to reality through language. We must proclaim the stillness of language.

A red-line issue

For this reason, proper pronoun usage has to be considered a red-line issue: if we allow pronouns to be pulled off of the body, we leave ourselves with no set of words through which to recognise, reveal and respect sexual difference. It is difference which allows us to know the nature of things: sexual difference allows Andrew/Andrea to know he is male by allowing him to know there is something he cannot be – female. If instead we can choose who we are, there is nothing we cannot be. How, then, can we know who we are?

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We cannot declare male and female to be interchangeable and also retain the language of their differences. We either defend God-given fixed sexual identity (and in doing so allow ourselves to continue to use sexed language), or we accept mind-based fluid gender identity, leading to gender-neutral (de-sexed) language. When words which flow out of the body's nature start to vanish it is a sign that something has gone terribly wrong.

Sexual difference

When confronting Gender, the key, always, is to point to sexual difference. If Andrew changes his name to Andrea and insists on being referred to through female personal pronouns, it is not necessary to argue whether he is or is not female. We can instead point to what Andrew/Andrea *cannot not be* – some body: given that there are two sexes, we need two names to denote sexual difference; given that Andrew/Andrea cannot change sex he cannot not be the sex he is; given that his sex is named “male”, he cannot *not* be male.

Human capacity for knowledge

We may have been disembodied in law but in reality the body is still here. Sexual identity has God-given authority whereas gender identity can appeal to no authority bar the human mind. Cats will never come to believe they are dogs, because cats cannot come to know themselves to be cats. Only the human person has the capacity to know he is what he is. It is in our nature to know the nature of things, and therefore *Only the human person has the capacity to know he is what he is. It is in our nature to know the nature of things, and therefore to know the nature of the thing we are.* to know the nature of the thing we are. This, of course, means that only the human person has the capacity to misunderstand his own nature and to believe he is not what he is.

As though by magic, the difference between Gender and sex serves a purpose: in confronting us with what we are not – homogenised states of mind – the ideology named Gender points us back towards the nature of sexual identity, sexual difference, language, and knowledge itself. The body is a mysterious fact, but a fact nonetheless.

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The Human Person – A History

ROBERT McNAMARA

Robert McNamara explores the question of the identity of the human being.

The question of the identity and dignity of the human being is a primordial question, one basic and axiomatic. It not only affects each of us individually, but also all human individuals at all times and in all places. It is a question metaphysically significant, as well as one with great practical import. It is a question we simply *must* ask, and the answer we discover will determine the course of our lives. It will shape our ethos and attitude, and will motivate our concrete actions and general behaviour, both to ourselves and others, and also to God.



Given its foundational character, it is not surprising that the question has, in various forms, troubled thinkers throughout history, from the earliest of Greek philosophers, when properly philosophical thought first began, up to and including present day personalistic philosophy and theology. It is the question that is implicitly contained in the pithy Greek aphorism inscribed across the portico of the temple of Apollo at Delphi: “know thyself”. It appears in numerous Platonic dialogues in various forms, and receives an in-depth and penetrating analysis in Aristotle’s *On the Soul*.

Christianity

However, it is only with the dawn of Christianity that the question receives sufficient clarity, and it is only with the presence of Christ that the question is given convincing answer. The Person of Jesus Christ, the incarnate God-man, and subsequent Christian thought inspired by this historical event, has had a decisive impact on our understanding of the human being precisely as a *person*. And this is true not only religiously and theologically, but also philosophically, culturally and ethically. The various theological controversies of the early centuries

The Person of Jesus Christ, the incarnate God-man, and subsequent Christian thought inspired by this historical event, has had a decisive impact on our understanding of the human being precisely as a person

of Christianity – regarding our understanding of the two central mysteries of the faith, the Incarnation and Trinity – saw the question itself first deepened and clarified, and then answered with philosophical rigour.

Reflection on the question continued into the first centuries of the medieval period, when a full and robust definition of the person was first formed by the philosopher-theologian, St Boëthius. This definition became classical and was further clarified and developed in subsequent thinkers, most notably St. Thomas Aquinas who, appearing late in the medieval period, furnished a clear and comprehensive understanding. In this way, the originally faith-based theological controversies were progressively philosophically deepened, and through this our understanding of the human being precisely as a human person was enriched.

Over a series of articles, we will approach this question of human identity and dignity: exploring the history of the term ‘person’ up to its eventual definition by St. Boëthius; investigating the deepening of understanding given the definition by St. Thomas Aquinas; and overviewing contemporary understanding as found in the writings of Karol Wojtyła (St. John Paul II).

Person: a brief history of the term

The Greek term, *prosopon*, as well as its Latin equivalent, *persona*, are those that were initially used to denote the mask worn by actors in ancient Greek and Roman drama. Importantly, the term signified the mask not only as symbolic covering, as a mere facial appearing of the character, but specifically as it was spoken through, and so as animated from within – i.e. it signified the interior of the character as it was exteriorly expressed.

From this primary and basic signification, the term progressed in meaning and came to be applied not only to the mask of the actor, but also to the dramatic character represented by the mask. In this way *persona* evolved in signification from simple and static mask to complex and living character, moving from the exterior to the interior, from the superficial appearance to the substantial reality. It came to be a signifier for the interior hub of the dramatic story, the centre-point around which all significant dramatic dialogue and action revolved.

From this early evolved attribution, the term again developed in range and meaning and in time came to encompass also the characters portrayed in *narrative* texts. This ancient form of reading texts – in which the characters in ancient narratives were designated with the word *prosopon* – was made possible because of the nature of the texts themselves, where the style of narrative was one in which the historical events portrayed were not merely recorded as simple narratives, but were scripted in dramatic format.

The poets of antiquity did not simply narrate events, whether historical or fictional,

using standard prose, but rather placed the characters of the stories in an active and real-time dialogue. In this way, the key characters were given life and expression and the story was animated from within by the thoughts and speech of the various characters.

Sacred Scripture

In the text of Sacred Scripture, Christian writers found something similar to this dramatic format, where biblical events involving divine activity were often scripted in dialogical form. The inspired writers introduced dramatic roles as a way of allowing the most significant characters of Scripture to manifest themselves and to speak, and so to progress the Biblical narrative from within.

Christian theologians of the early centuries, particularly Tertullian and Augustine, naturally and unsurprisingly interpreted the biblical texts using the then common exegetical form of prosopographic exegesis. In this way, according to the very same manner as their secular contemporaries, the Church Fathers came to apply the term *persona* to the characters portrayed in the sacred texts of Christianity.

Now importantly, certain scriptural texts have the *Divine Reality* speak directly within the text itself. These brief but significant extracts reveal the presence of an intelligent deity, one in dialogue with creation, and also within Himself. These texts are of great value towards properly understanding the being of God. Precisely as dialogical, they reveal the presence of a *multiplicity* in the divinity. (The 'We' of the book of Genesis is one early and classic example: God says, "Let *Us* make man in *Our* image and likeness" (Gen. 1:24).)

Church Fathers

In consequence, the early Church Fathers began to apply the then philosophically uncontroversial term *persona* to the multiplicity found in God. In this way, the multiplicity of distinct Individuals within the *one* God was first denoted by the term *person* – the term *person* was applied to each of the Individuals of the Trinity.

Accordingly, when this primary mystery of the Christian faith was eventually formulated and defined, the term *person* became a central element of its definition: one Substance in three *Persons*. God is one, but as one He is a multiplicity of Individuals, Father, Son and Spirit, and so is a Trinity of Persons.

Following this, and by strict corollary, the mystery of the Incarnation was also formulated using the term *person*: One *Person* in two natures. The term is here used to denote the Second Person of the Trinity in His unified assumption of human nature in the Incarnation. The Son is *one*, but as one of a divine nature He has taken to Himself also a human nature, yet still remains *one* being, fully human and fully divine.

In this way the term *person* came to assume its *divine* signification: first as signifying the different Individuals found in the Trinity; and then also as signifying the *unity* of the Incarnation. Obviously then, the term *person* became one of incomparable significance for Christian thought, while its importance for the western philosophical tradition grew in proportion.

Divine and human

Significantly, alongside this theological development the term *person* had also evolved in the secular sphere, and had come to be applied to all members of society with civil and legal rights, to all who could be designated as actors in the drama of public life. This mundane political usage was mirrored by the Christian community which began to signify ecclesiastical dignitaries by the term, and then also all those Christians with standing in the community of the Church, and finally, all individual members of the Mystical Body of Christ.

Over time, these manifold and varied uses of the term – divine, secular and religious – all converged, and both God and man came to be signified by the very same term, *person*. Importantly, this divine and human co-signification was made possible precisely because of the Christian teaching which regarded the human being as created in the image and likeness of God. The impact of this central Christian teaching of the *Imago Dei* cannot be overestimated, and it has had an incalculable impact on our understanding of the human being, precisely in his identification as a *person*.

Using the term ‘human’ when denoting an individual is different from using the term ‘person’: whereas human signifies our place on the horizontal dimension of creation, the term *person* signifies our vertical likeness to God. The human being is like God, and so both the human individual and the Divine Individual can be identified by the very same term, *person*. One could say that the term *person* captures, in one word, the doctrine of the *Imago Dei* and all that comes along with this important revealed teaching.

We can have a certain communion with God because we are like God, because we are persons like the Divine Persons

Thereby is also signified all the manifold relationality of the human person to the Divine Persons: we can have a certain communion with God because we are like God, because we are persons like the Divine

Persons. Our naming as *persons* (in contradistinction to merely human) implicitly signifies our ability to be in relationship with God.

The person defined

Now, with this convergence of divine and human meanings, the time was ripe for a philosophically full and rigorous definition to be given to the person – one that corresponded to its divine, angelic and human signification – and thereby to achieve a full and mature understanding of the human individual as personal. At the dawn of the medieval period, a Christian philosopher-theologian, Anicius Boëthius (480–524 AD), stepped up to the challenge and was the first to pen an adequate definition.

In the context of a theological controversy regarding the Incarnation, and by reasoning according to the philosophical heritage of Plato and Aristotle, Boëthius concluded that there are three essential features of the person as such: *substantiality*, *individuality* and *rationality*. In consequence, Boëthius defines the person as “an individual substance of a rational nature”.

We could call this a definition of the *essential being* of the person, a definition of ‘the what’ of the person, his nature. In contrast to a physical or biological definition, it is a metaphysical definition. As such, it is the definition that is most adequate both to the reality itself, and to our understanding of the reality.

Our understanding

It is a definition that expands our understanding past the mere physical or biological of the human being, and traces its roots into the very being of the human species and individual. It thereby creates a truly adequate ground for our assessment of the human being, and of human activity. It gives us a way of *looking* upon the human individual that enables a greater depth of understanding of the unique individuality of the other, and thereby capacitates us for a fuller relationship to the other.

Moreover, since it can be applied to divine and angelic individuals as well as human, it defines the human being not only as he is knowable in his relation to the rest of created reality – as one biological species among others, i.e. as a rational animal – but also as he is knowable in his relation to other personal beings, angelic and divine.

Obviously, this fact alone provides a radically different context and framework from within which we can see and understand the human individual. This definition became classical for Christianity and the western philosophical tradition, and is the hinge around which all later Christian thought on the person rotates. This is especially so during the late medieval period and with the thought of the scholastic theologians. In the next article we will investigate this.

Robert McNamara is an Adjunct Professor of Philosophy at Franciscan University of Steubenville, Ohio, U.S.A., at their European study-abroad programme in Gaming, Austria

Endeavouring to do Right

BABETTE FRANCIS

Endeavour Forum is an Australian Christian, pro-life, pro-family Non-Governmental Organisation (NGO) which has special consultative status with the Economic & Social Council of the United Nations, and links with similar organisations overseas.

Under our ECOSOC status, we are entitled to be observers at UN conferences, to lobby national delegates and, on occasion, to run NGO “Parallel Events” (i.e. workshops or panel discussions) during some annual UN conferences such as its session of the Commission on the Status of Women which is held in New York each year in March. This year Endeavour Forum organised a Parallel Event entitled “Reproductive Rights & the Health of Asian Women” in March. During this Event we showed part of the documentary “HUSH” which deals with the health consequences of induced abortion. We are also co-sponsoring Parallel Events on pro-life issues by the Catholic Women’s League of Australia, Real Women of Canada and the Jesus, Mary & Joseph Children’s Fund of Canada.



Endeavour Forum was founded over 30 years ago to provide a positive response against the contemporary feminist promotion of a unisex, androgynous society as a solution to “inequality” experienced by women. The promotion of androgyny has now morphed into the promotion of up to 57 genders (at last count) or none. However, Endeavour Forum’s principles adhere to the binary human division of male and female: we maintain that men and women are equal in dignity, but different and *Vive la différence!*

Cardinal Robert Sarah

The FAITH Movement, promoting a new synthesis of faith and reason, no doubt draws inspiration from the famous Regensburg speech of Pope Benedict XVI, in which he pleaded with Muslims to combine faith with reason and abandon violence. If only they had listened to him . . .

Endeavour Forum has also been inspired by the intervention of Cardinal Robert Sarah, the Guinea-born prefect of the Congregation for Divine Worship, to the Synod of Bishops in Rome on 14th October last year. He told the bishops they should

respond to the twin threats of Western and Islamic radicals by helping the world realize the beauty of the Christian family.

“To use a slogan, we find ourselves between ‘gender ideology and ISIS’. Islamic massacres and libertarian demands regularly contend for the front page of the newspapers; from these two radicalisations arise the two major threats to the family.”

Cardinal Sarah compared the twin challenges of “the idolatry of Western freedom and Islamic fundamentalism to two apocalyptic beasts. We need to be inclusive and welcoming to all that is human; but what comes from the Enemy cannot and must not be assimilated,” the Cardinal advised. “You cannot join Christ and Belial! What fascism and communism were in the 20th century, Western homosexual and abortion ideologies and Islamic fanaticism are today.”

The Synod on the Family

Cardinal Sarah says the Christian family counters both Islamic and Western extremism. He hoped the synod would help Pope Francis “enunciate clearly truths and real guidance on a global level”. He especially advocated that the Church promote the “epiphany of the family. We must proclaim the truth without fear, stressing God’s plan for the family as monogamous, conjugal love that is open to life. Together with a strong and clear word of the Supreme Magisterium, pastors have the mission of helping our contemporaries to discover the beauty of the Christian family.”

In Cardinal Sarah’s judgement, the family in the West faces “subjectivist disintegration” through easy divorce, abortion, homosexual unions and euthanasia. He specified the threats of the gender theory, the LGBT lobby, International Planned Parenthood Federation and the radical feminist group Femen.

Don’t give up hope in the Gospel!

Cardinal Sarah also criticised “the pseudo-family of radical Islam” which he said legitimises polygamy, female subservience, sexual slavery and child marriage. He named as threats Boko Haram, the Islamic State and Al-Qaeda. For Cardinal Sarah, the Spirit of Truth promotes “communion in distinction” (*perichoresis*). By contrast, these negative global trends encourage confusion about marriage. Furthermore, they demand a universal and totalitarian rule, are violently intolerant, destroyers of families, society and the Church and are openly Christianophobic. The Cardinal warned against “giving up hope in the transforming power of faith and the Gospel. The Gospel that once transformed cultures is now in danger of being transformed by them.” His warning is such that no one who will have read or heard it will be able to claim that they did not realise what was happening and how they must respond.

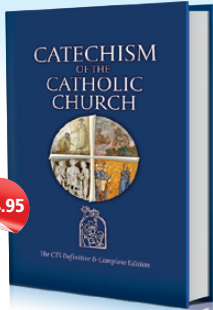
Endeavour Forum is one of the few women’s organisations which speaks out against

the oppression of women under Islam – not just radical Islam as in ISIS and Boko Haram, but mainstream Islam which allows polygamy, child marriage, discrimination against women in divorce proceedings and inheritance laws. Feminist organisations which are very vocal on alleged “sexism” and “misogyny” such as when Tony Abbott, then leader of the Opposition in Australia, looked at his watch while the then Prime Minister, Julia Gillard was speaking in Parliament, are completely silent about the blatant discrimination against women in Islam and under *Sharia* law.

But then when were contemporary feminists ever logical? They claim that logic is a “male construct” anyway and so they are exempt. Women, according to feminism, function by “intuition” or waves in the ether or something. Well, Endeavour Forum’s “intuition” – and logic – tell us that contemporary feminism is on a path to self-destruction, especially in its denial of the humanity of the baby in the womb. The gender imbalances in the populations of China and India where female babies are targeted for gender-selective abortions, resulting in over 40 million missing women, are mute testimony to that.

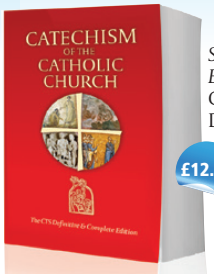
Babette Francis is National & Overseas Co-ordinator of Endeavour Forum.

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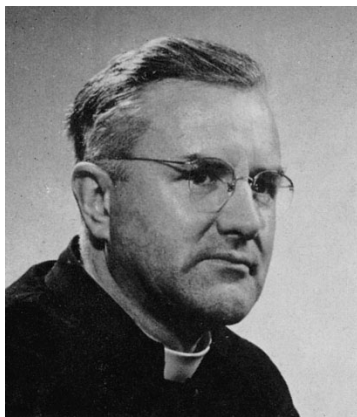
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NEW

Holloway on Whose Christ for Modern Man?

This is an abridged version of a Faith Magazine editorial by Fr Edward Holloway in 1973.

Whatever the urgent domestic controversies and needs within the family of the Church, we dare not ignore the issue of the provision for mankind of a synthesis of divine and human wisdom which will make sense of man in the world of today and of tomorrow. It needs to be a full and Catholic Christian faith which answers the supreme identity crisis in the world today, the identity crisis in which man asks himself "Who am I?" Christ is God's personal answer to man's identity crisis; to be a "son of man" and to be fulfilled as human is to come to know, to love and to live in the communion of that directing wisdom who is the Holy Wisdom made flesh: Our Lord Jesus Christ. This is the real significance of the title of Christ the King. All the other identity crises of this time, whether in the priesthood, or concerning the nature and life of the Church herself, are lesser than the identity crisis which surrounds the meaning and the fulfilment of man in the world of scientific civilisation. Indeed, if we have the solution to any one of these crises of identity, we will find that we have the master key to them all.



No time for nostalgia

There is no use in mooning for the past. Mankind cannot go back on its coming to age in the wisdom of the sciences and the power they give, any more than an adult in anguish can return to the security of the womb. It is not possible in any great

To be a "son of man" and to be fulfilled as human is to come to know, to love, and to live in the communion of that directing wisdom who is the Holy Wisdom made flesh: Our Lord Jesus Christ

breakthrough of academic science or of technology to separate out the applications which will ennoble man, the applications which will destroy man, or – most relevant of all – the applications which will degrade and enslave man through the clinging

addictions of sensual delight divorced from the responsibility of moral adulthood, and personal control through nobility of spirit. Good and evil are inseparably potential in the power discovered over both mind and matter: which of them prevails depends on the wisdom inherent in men, and the deliberate decisions of men. It is not simply a matter of the corruption of men by anarchic hedonism or of the break-up of the family as an institution. We concentrate so much on this aspect that we forget that religion is concerned with the fulfilment in truly human joy of the inner man. The refined selfishness and permissiveness which is general over the intellectual set in modern society, and which goes under the label of "humanism" for a usual description, lowers the whole power of the personality of a man to perceive and respond to what is truly good, truly wise and truly fulfilment, especially when these things mean the pain of sacrifice for the good and happiness of one's neighbour.

A new oligarchy

Our situation shows that there is a desperate need for a law of life for mankind, and is the refutation at the very roots of atheism, "rationalism" and the new "humanism". All these attitudes put the control and direction of human life, and the fulfilment of a man's self, in his own personal decisions about himself, his neighbour and the world. The outcome is first personal and social anarchy, and then the dictatorship of an oligarchy with power over the working-class masses of mankind. We live in the West under the oligarchy and dictatorship of commercial power and the money motive, whether socialist or capitalist. We are passing over to the oligarchic dictatorship of applied, scientific knowhow.

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In this transition it should at last dawn upon men that the Universe itself is built up upon a law of wisdom, not on blind chance, nor on the bumping and barging of atomic forces. The correct vision is to see creation as an ascent of wisdom

which is held in balance by a law of control and direction organic to the nature of matter and of the universe: a development as much organic and controlled as the growth of the child in the womb. As the writer put it in *Catholicism: A New Synthesis* (page 43), "We recognise that creation by evolution is an equation of values in interaction with each other, and that by definition, 'equations' are not random. When a man gets a glimpse of this reality, he is compelled to recognise the existence of a personal and transcendent God, whose being is not part and parcel of becoming itself. He understands that God is 'I am Who am'."

Missed opportunities

The failure of the Churchman has been not to see the overwhelming probability of the thesis of creation by evolution, and the manner in which, properly valued, it gathers all the sciences of nature and all the development of mankind into a coherent unity of wisdom, and mutual relationship. A great tragedy this, for the same coherence of wisdom and development manifests the unity of mind and power as the source of it all, and underlines the certainty and reality of the Living God. The fundamental flaw of the free thinker and the modern variant, the “humanist”, is that he has tried to make the laws of the sciences a god sufficient in themselves, self-explanatory, to the redundancy of God. It was so futile. For all the interlocking wisdom in matter, and in the ascent of life, requires the unity of MIND which inter-relates the first movements of energy so that, by scientific necessity, they bring forth the final achievement of a creation crowned by man’s own existence.

Man does not achieve anything without thought which unifies things, and the universe itself is not explicable without mind which unifies all things, and such a mind is centred only in PERSON. The free thinker was so eager to be rid of God. He wanted to live as he liked, be answerable to nobody but himself, and be his own law to himself. The artists and the intellectuals may have lived an empty life of refined and elegant hedonism, but the same principles applied to the ordinary mass of mankind, brings forth what the ancients called “the swine of Epicurus”. Epicurus himself was also a refined humanist, but he made beasts of the ordinary man. In our great cities, in our comprehensives too, history is repeating itself. There is no substitute for the Living God.

Need for the messiah

There is today an opportunity for a new *Evangel*. Men begin to yearn for a Messiah, while they scorn to look for him in that Christian Church in which in truth he resides. To begin from the lesser rather than the more important things, mankind has already reached the point where the old nonsense about economic systems based on “socialist production” or on “free play of market forces” is a charade. We have to learn to farm the planet a living, breathing organism, for the life of all mankind. What blueprints do we make, what are the spiritual and intellectual priorities? It is obvious that the power of indoctrination possessed by centralised states, whatever their economic systems, through education, through TV, through the press, through every agency of life and human function, adds up to a mass conditioning which the ordinary run of not very clever and not very intellectual citizens, adults and children alike, cannot possibly resist.

There has to be 'revelation'

So there has to be 'revelation', there has to be somebody's law of life for men. It is urgent to discover whose it should be: whether man has a soul which is more than an aspect of his material energy; whether in fact there is a God as the explanation of the universe, and man's meaning; whether there is a revelation to mankind of the law of man's life, if he would be happy and fulfilled. If there is no revelation from God, there is going to be a revelation to men of the stronger and more clever brother to the weaker and less gifted masses of mankind. There is going to be somebody's word enlightening the life of mankind, and it is imperative now, in the death of an old culture, and the birth pains of a new, to be sure whose word is relevant to men in this age of intellectual power. Apart from all the social factors, let us remember that the supreme question is whether man is fulfilled from himself, and in his works, or through an inner feeding upon God, that prayer of union in which man finds peace, depth and joy, and from the strength of which he defines all his other ideals and social ends. This above all is the essence of religion.

Christ: the Crown of Wisdom

We can, we must show to the world the meaning of Christ, and the meaning of redemption in Christ. We have to do it in a new perspective of human and divine wisdom

We can, we must show to the world the meaning of Christ, and the meaning of redemption in Christ. We have to do it in a new perspective of human and divine wisdom. We must not present the history of salvation as an arbitrary story, but as an ascent of wisdom similar to the ascent

of being, and crowning all that work of the one same God. In this perspective the doctrine of the Fall, in its true, authentic sense, is vital. The historic doctrine alone explains the gap in man between ideal and reality, explains why for Jesus Christ his kingship was a painful redeeming, a buying back of man from the disintegration of sin and death. It shows why our own fulfilment in holiness is such a painful process. For you would not expect that fulfilment in joy, which is of the nature of life itself, should be such a hazardous and complex process, unless indeed there has been a fall in the state and the status of the very nature of man.

The Christ we can offer mankind cannot be the modernist's Christ. He is only the Humanist's own personal ideal, portrayed in the sunset colours of a twilight Christianity. That Christ is only man again, every and any man, because every man can and does interpret him, accept him, and detract from him according to his own personal, more up to date wisdom. The Christ we teach must be DIVINE without cavil: the eternal, pre-existing WORD who from the beginning is with God, who is God and

through whom all things were made, and hold together in that unity of ascent and law we earlier called 'equational'. Let those who cannot understand what this is all about, at this juncture read Colossians: c. 1 vv. 11 to 20. That is what it is all about.

The old Christ and the new Christ

The "new Christ" who is the King of Wisdom for the modern world, is going to be just one continuous vision with the "old Christ" of 2,000

Christ can save men only by the spiritual perfection which is mirrored in himself and is communicated to men in the life of grace

years ago. That Jesus it was who, for the first time since the Fall, brought back into human life the full unity and indissolubility of marriage, annulling in this the very provisions of the law of Moses, which until his advent, had the sanction of God. He it was who brushed aside the groan that it "is better not to marry" with the invitation to perfect chastity "for the kingdom of God's sake". He it was who not only did not condone adultery, but added "he who looks on a woman to burn with lust for her, has already committed adultery with her in his heart". The "old Christ" who conquered the world in its last humanist crisis, at the height of the Roman Empire, did so by an impossibly hard call to level up, not to level down. The Christ of those days offered men salvation through the powers of the spiritual soul, through greatness of personality, a personality which drew life and power to achieve from a living communion with himself as "the Bread of Heaven".

The "new face of Christ" for the world today, a world which has to control even more intellectual power, must be in direct continuity with the old, for the new is only a fuller vision of the majesty of the same Jesus. There will be also a continuity in the process of levelling up in the things of the spirit, a levelling up which has gone on all the time from the days of Abraham to the days of Jesus Christ, who is yesterday, today and for ever the same.

Christ can save men only by the spiritual perfection which is mirrored in himself and is communicated to men in the life of grace. It will not be a perfection any different from that

The Church must face up to the issue of the Divinity of Jesus Christ, and the reality of the Fall in men

mirrored in the gospels, and taught so clearly in the epistles, and in the life of the first Christians. It will not be in the mirror of pre-marital sex, contraceptive love, abortion, divorce by consent, or without consent, putting down of the deformed, euthanasia, drugs, sex rave music and all the rest. Salvation for the modern man will be as hard, even harder, than it was 2,000 years ago, but in the wonderful world of modern knowledge it can also be even more liberating, even more truly free. It will be harder than before, but if man will rise to the level of the control of power over matter and

mind, he must live by dignity of soul. Man must be, and can be, even bigger, through Christ the King of wisdom, the mirror of the Son of Man.

Unity in the Divine Christ

Ecumenism too must follow the same line. What sort of Christ do we live and follow? This must be the touchstone and also the line of a necessary but charitable division, until all men come to see, if they will see. Without the Divinity of Christ, there is no Gospel, and this is not being faced by the non-Catholic Churches, who live with this permanent division, to the emasculation of the Gospel and the witness to modern man of his image and exemplar in Jesus Christ.

The Church must face up to the issue of the Divinity of Jesus Christ, and the reality of the Fall in men. That Fall is itself the ultimate cause of divisions, and divisions there will be again, until the end of time, while sin remains on earth. The Redemption of man stands in the true Divinity as well as the humanity of Jesus Christ, and in its historic witness, growth and development through the ages. A true ecumenism then, is a call to a reconversion in mind and heart, to the true acknowledgement of the Divinity of Christ, and of all its doctrinal moral consequences. There can be no compromise on this, for this is the Redemption, for men who will have it. If there can be no going back on this, then let the fact be admitted, and the new vision be educed and developed. It can be done.

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On This Rock....

FR. JAMES TOLHURST

Fr James Tolhurst examines the role of Pope and bishops

Vatican I could be said to have reinforced the power of the papacy. Vatican II in its turn enhanced the position of bishops. It declared that their pre-eminence over the clergy was not simply a question of jurisdiction, by which they obtained a diocese, but a matter of their consecration, by which they became successors to the college of the apostles.

Head of the college of bishops

Vatican II goes on to say that bishops “by virtue of their apostolic office, all of them jointly are responsible for the Church” (*Christus Dominus*, 6). It therefore introduces the concept of co-responsibility into the mix. Pope Francis has adopted a pastoral homespun approach. He lends himself to selfies, and has exuberantly embraced Twitter and Facebook (he also recently met the CEO of Instagram) because they all enable him to communicate directly with a large audience. He has brought to his pontificate an impatience with the constraints of bureaucracy. Francis has sought to make the Curia more accountable while at the same time enhancing the role of local episcopal conferences, maybe swapping one problem for another. He has streamlined the marriage annulment process and challenged the high costs involved in canonisations – which have both been welcomed.

The role of the Pope can never be reduced to that of chairman: of being in charge of a global company and ultimately answerable to the board. Nor can he take his place as just one patriarch among several (*primus inter pares*) because “He is endowed with the primacy of ordinary power over all the churches” (*Christus Dominus*, 2). It is of course true that “the whole body of the faithful have an anointing that comes from the holy one [and] cannot err in matters of belief” (*Lumen Gentium*, 12). The Pope therefore has that authority which the Church has. But the Pope does not receive his authority from the people of God, but as a successor of St Peter. Nor is the Pope successively simply the last in a line but has from God “supreme, full, immediate and universal power in the care of souls” (*Christus Dominus*, 2). As Leo I says, “Peter proclaims every day : ‘You are the Christ, the Son of the living God’ and every tongue which acknowledges the Lord is being taught this confession.”

Bishops

When it comes to the relationship of the Pope and the college of bishops, he is united with the episcopal college, but not simply as their mouthpiece, but also their head. As the missionary document *Ad Gentes* puts it, "With Peter and subject to Peter" (n.38). Tucked away in *Lumen Gentium* you will find the *Preliminary Explanatory Note* which states, "Clearly it is the connection of bishops with their head that is in question throughout and not the activity of bishops *independently* of the Pope." Newman would say, "St. Peter and his successors were and are universal bishops, that they have the whole of Christendom for their one diocese in a way in which other apostles and bishops have not" (*Lectures on the Prophetic Office of the Church*). At a Council, the Pope signs as *Bishop of the Catholic Church* because he has jurisdiction in any diocese which he visits and can officiate at marriage and ordain to the priesthood legally, *ex iure*, by virtue of his office.

You are Peter...

There are those who argue that there is a need to limit such a universal jurisdiction of the Pope as it would seem to conflict with the concept of the college of bishops and the ownership of the charism of the faith by the people of God (the *sensus fidelium*). But it is only when exercising the supreme office that the Pope expresses the infallibility of the Church itself. We need to understand very precisely the nature of the original bestowal of the Petrine office. Christ's words to Peter were in response to his acknowledgement of him as the Son of the Living God. Peter recognised Christ, and Christ recognised him as head of the Church. At the heart of "You are Peter and on this rock I will build my Church" is the central fact of the Incarnation itself: source not only of the Sacraments but of the hierarchy (which came before any of the bureaucracy). The late Cardinal Daniélou would argue, "The unique property of the Christian mystery is the gratuitous communication that God makes of himself to man. This is true of his sanctity, this is also true of his truth...Christ the incarnate Word, has communicated to the Church, which is his spouse, all the properties he possesses." When St. John Paul issued his first encyclical, he wished to make known publicly to all "that there is a link between the first fundamental truth of the Incarnation...and my election as Bishop of Rome and Successor of the Apostle Peter."

We can say that such truth is possessed *passively* by the whole people of God, *Christ the incarnate Word, has communicated to the Church, which is his spouse, all the properties he possesses.* but the Pope possesses it *actively*. Such power is not appropriated but given, as part of the message of truth that has come into the world with the power of the keys of the kingdom of heaven, sufficient enough to defeat both death and Satan

(=the gates of hell) and to survive until the end of time.

Peter, representative of unity

Yes, there is a profound interaction between the Pope and the college of bishops but it remains true, in Augustine's words, that Peter is "the representative of the unity of the college of apostles". In his commentary on the *Explanatory Note* of *Lumen Gentium*, Joseph Ratzinger who had been theological advisor to Cardinal Frings at the Council, would say that the Church is essentially a *communio* as between head and members and the Pope has a moral obligation to listen to the bishops and the bishops may have an obligation to take the initiative themselves – which is implicit in the essence of collegiality. But in the words of Leo the Great, "Peter is the true leader of all, who have in the first place Christ as their leader... The strength which Christ gives to Peter passes through Peter to the Apostles – because he gave such authority to him whom he chose as head of the whole Church."

Authority

Before any bishop is ordained, he has to have a *pontifical mandate* from the Pope showing his acceptance of his authority and a sign of his communion with him (Canon 1013). In one of his letters, St Thomas Becket, Archbishop of Canterbury, wrote, "Under him [the Pope] the other officers of mother Church are organised in so far as they are called to share in his responsibility and exercise the power entrusted to them." Fr Holloway would add, "Through the fullness of Peter there descends within the people of God the fullness of the magisterium of Our Lord...The college of bishops is integrated as through its head." That pre-eminence can be sensed in the words used by Pius XII on the occasion of the definition of the Assumption of Our Lady "By the authority of Our Lord Jesus Christ, by the authority of the blessed apostles Peter and Paul *and by our own authority* do pronounce, declare and define as a divinely revealed dogma..." It is an awesome power, linking the current successor of St. Peter to the Lord who taught as one having authority, and not as their scribes and Pharisees (Matt. 7:29).

Jesus not only made Peter the rock on which he established his Church but gave him also the task of confirming his brethren (Lk. 22:32). This does not mean issuing regular infallible statements with the breakfast copy of The Times (as W. G. Ward would have preferred) but being the centre of that communio which is the Church.

Out of the Vatican...

Jesus not only made Peter the rock on which he established his Church but gave him also the task of confirming his brethren (Lk. 22:32). This does not mean issuing regular infallible statements with

the breakfast copy of *The Times* (as W. G. Ward would have preferred) but being the centre of that *communio* which is the Church. In a sense this is what Newman calls a monarchical power. Leo XIII (1878–1903) the successor to Pius IX continued to insist that the Pope needed some territory (the temporal power) in order to fulfil his role. When that power was reduced to the dimensions of the Vatican City in 1929, one of the results was that the papacy no longer had to bother with political and administrative concerns and was left to concentrate on matters affecting the Church. But no longer seen as a political force, the Vatican now exercises more weight in the assemblies of the world than the medieval sovereign ever did.

Great is the truth and it shall prevail

We have passed from that time when the Pope wielded his authority in solidarity with other secular powers through that period when Rome for the sake of the Church exercised a centralising role. Now the Pope and the episcopal conferences are in a symbiotic relationship. But the Pope remains “the subject of supreme and entire power over the whole Church,” as the *Explanatory Note* makes clear, and possesses the authority to define matters relating not simply to faith but also to morals. Queen Elizabeth I declared that she would not make windows in men’s souls but that policy is not open to the Pope. As the internet enables the papacy to reach to the ends of the earth, it also opens up the divisions which exist. Local pressures also come to

The Church is destined to be in a minority when it comes to make plain its opposition to some of the moral positions which are stridently championed by the media and have become accepted by many. But on a more profound level as it bears the responsibility of maintaining a tradition of loyalty to the truth handed down by Christ to teach all nations.

bear more heavily on regional episcopal conferences because their views are being given more importance ecclesiastically and the internet helps to publicise them and highlight their differences if these emerge.

The Church is destined to be in a minority when it comes to make plain its opposition to

some of the moral positions which are stridently championed by the media and have become accepted by many. But on a more profound level as it bears the responsibility of maintaining a tradition of loyalty to the truth handed down by Christ to teach all nations. This requires a coherent and rigorous pastoral care that is capable of appealing not simply to the heart but also to the mind in this questioning scientific age. The Church has to draw out of the quantum of knowledge those aspects which enhance and deepen the message, so that the hidden depths can then be revealed in all their richness. The Pope has to play that coordinating central role, with the help

of his competent advisors, both animating and directing in the midst of so much confusion and uncertainty, both for the ordinary people in the Church and for those on the outside looking in.

A need for greater interaction

It must be the case that when Peter confirms his brethren, the bishops in particular – but also priests and theologians – need to allow themselves to be confirmed. Too often

there has been a polite acquiescence which either hid grudging acceptance or even worse, what is oxymoronically described as loyal disobedience. Being confirmed in the faith means accepting direction but also being able to give advice in a familiar context. The creation among Cardinals of C8 has injected new life into the Consistory; for bishops, there needs to be a mechanism for direct access between each diocesan ordinary and the Pope, and vice versa, instead of via the episcopal conference. The latter would assume a predominantly administrative role, instead of one which effectively inhibits the power of the bishops by demanding majority decisions. It would be ironical if the Curia were to be emasculated and in their place, local episcopal conferences were virtually empowered to take over their function and their bureaucracy.

We rightly call the Pope not king or president, but Holy Father, because we recognise in him the care that the Good Shepherd has for his family the Church.

Holy Father

We rightly call the Pope not king or president, but Holy Father, because we recognise in him the care that the Good Shepherd has for his family the Church; for the Pope is the ultimate witness of Christ's undying love and his eternal truth. He is that living expression of Jesus' words "as the Father has sent me, even so I send you," the rock on which he has built his Church.

Fr Tolhurst studied for his Doctorate in Salamanca on The Church – a Communion: In the Preaching and Thought of John Henry Newman, since published by Gracewing.

Interview

Healing The Wounds

FR DOMINIC ALLAIN

FAITH magazine editor Joanna Bogle talks to Fr Dominic Allain about the 'Grief to Grace' ministry.

Sexual abuse is a major issue – too often *the* major issue when Catholicism is discussed in a pub or in an office gossip-session. Anyone and everyone has an opinion on it, and especially on the subject of what the Church has done/has failed to do/ought to do/ought never to have done concerning sexual abuse among her own children.

Grief to Grace takes up the call issued by Pope Benedict XVI: that our first care should be for the victims. It is professionally based, and its theme is “healing the wounds of abuse – reclaiming the gift of human dignity”. Fr Dominic Allain, a London priest, is the international Pastoral Director.



People who have been abused have a sense of being overwhelmed, and have a tendency to repeat the trauma. It is not something that can just be quickly sorted out: trying to deal with it can be like trying to do a jigsaw without the picture on the box.

“A woman who participated in one of our retreats caught the message very well with an icon, showing the pool of Bethesda, where Christ asks ‘Do you want to be well?’ and the

man answers that every time he wants to get into the water, some one is there before him. You need help in order to be healed. You have to have people who witness and validate your experience.”

“People who have been abused have a sense of being overwhelmed, and have a tendency to repeat the trauma. It is not something that can just be quickly sorted out: trying to deal with it can be like trying to do a jigsaw without the picture on the box.

“And the part of the brain where trauma is experienced has various instinctive ways of coping: flight, playing dead, trying to appease the aggressor. People find it hard to talk about what has happened – they are, as the old expression puts it ‘lost for words’. So being urged to talk doesn’t really help. Everything remains trapped inside, overwhelmed by the emotional storm of the original experience.”

Tears and anger

At a *Grief to Grace* retreat, the emphasis is not on one-to-one counselling or on telling and re-telling a story. This can sometimes be counter-productive because though it is necessary to acquire some sense of what happened, telling the story is not necessarily the same as dealing with the feelings it arouses. Retreats are run by a team, including a professional psychologist, a priest and trained volunteers.

"We use Scripture as the hermeneutical key to emotions. And the rituals of faith. So we have Exodus and tears and salt in water, and we look at the abuse and construct a sentence about it and say: And these are my tears.."

"It's important to express grief, . . . tears are natural, central to healing. And there is anger too: later on we are with Christ at the Temple: your body is a temple and Christ was outraged when it was defiled."

"It's important to express grief, to weep – tears are natural, central to healing. And there is anger too: later on we are with Christ at the Temple: your body is a temple and Christ was outraged when it was defiled."

Deep spiritual needs

The whole project is rooted in an understanding of the deep spiritual needs of the individual who has been damaged and wounded.

"There is a lot of confusion about this: many victims believe that they are somehow evil, and they ask for exorcism. They feel there must be something quick that can be done – there's talk about magic and a belief that it can be used and controlled. But real healing is not like that. It's a full conversion of life, it's not a matter of superstition."

The *Grief to Grace* experience is a five-day retreat. "Sometimes you see a real physical change in a person, as they are able to express grief and anger, and as they come to understand that what happened initially was not their fault, that this was not something they need to carry with them always."

Fr Dominic emphasises that there can be no healing that is not spiritually based, acknowledging the fullness of what it means to be human. The retreat includes following Christ in his Passion – as he is abused and suffers, is mocked and called names. Retreatants keep a journal in which they record their own thoughts and emotions.

"The important thing is to understand that God was not absent when the abuse happened. He knows exactly what happened. He is there in the suffering and the humiliation."

"The important thing is to understand that God was not absent when the abuse happened. He is there in the suffering and the humiliation."

Experience

As the days progress, they finish with a burial of what is past, and a celebration of resurrection, of new life and hope.

The *Grief to Grace* website has several testimonials from people who have been on these retreats. In some cases, the healing has enabled a return to faith, or even to an ability to fulfil a longing to explore the possibility of a call to the priesthood. One retreatant recently contacted the group to renew his thanks and announce his forthcoming marriage. Another wrote of how, as a priest, he was finally able to deal with abuse he had suffered as a teenager.

Fr Dominic brings to this work his experience as a teacher, parish priest and a school and hospital chaplain, in addition to qualifications as a counsellor and spiritual director. His life as a parish priest became the focus of a weekly column in a Catholic newspaper, later published in book form as *Diary of a City priest*.

More information about *Grief to Grace* is available on their website:
griegtograceuk.org

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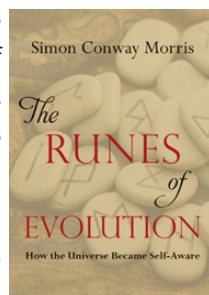
Built into the laws of nature

The Runes of Evolution: How the Universe Became Self-Aware

by Simon Conway Morris, Templeton Press, 493pp, from £17.00 via Amazon.

Reviewed by Stephen Dingley

By any reckoning *The Runes of Evolution* is a tour de force. It consists of some 300 pages of closely written text plus over 150 pages of academic endnotes and 30 pages of indexes. Simon Conway Morris's command of his subject is truly encyclopaedic. The central theme of the book is convergent evolution, and it contains a monumental treasury of examples. The essential idea is that distantly related species often evolve strikingly similar characteristics in order to perform the same biological function. Indeed some features have evolved over and over again at different times and places, for instance warm-bloodedness or sabre-toothed cats.



Convergence

This insight has led Conway Morris to think about evolution in a decidedly different way from the mainstream chance-driven paradigm. This standard notion suggests that the outcome of evolution is highly dependent on vast numbers of chance events. If you could turn the clock back and let evolution have another go, the resulting range of species would be entirely different from what has actually evolved. In contrast, convergent evolution suggests that the range of biologically workable solutions to sustaining life is much more limited than generally thought. So if you let evolution have a second go, nature will home in on the same set of solutions, the same sorts of organisms that we actually have – not exactly the same, but recognisably similar. Conway Morris expects the idea of convergence will allow scientists to make concrete predictions about the course of evolution – on this planet and others.

Inherency

A second key idea is inherency. This is where a feature evolves in one context for some particular purpose but turns out to be useful in the future for a quite unrelated function. For example, the neurotransmitter chemical acetylcholine is found in bacteria, serving quite another purpose. A final guiding idea, which follows from

convergence and inherency, is mosaic evolution. Various advanced features will evolve independently, here and there, over and over again. Species will be found which exhibit a patchwork of advanced and primitive characteristics. It is to be expected that once in a while a combination of advanced characteristics will occur together, which will allow a species to take a significant step in the course of evolution. For example, fish have many times evolved a capacity to breathe air (e.g. to live in poorly oxygenated water), and have often evolved limb-like structures (e.g. to “walk” along the sea-floor). A fish which happens to have both features can begin to make the transition to living on land.

Technical

It was not entirely clear to me who Conway Morris had in mind as his readership. The imaginative narrative chapters which open and close the book, the lavish colour plates (which nevertheless do not really help to explain the science) and the frequent witticisms (the world swarms with venomous creatures, including embittered literary reviewers) suggest a more general readership. On the other hand, *The Runes of Evolution* is no introductory text on evolutionary biology: Conway Morris simply presumes we are familiar with how Darwinian evolution works, and that evolution is true – “which any idiot can see”. Indeed, the extensive endnotes and the peppering of unexplained technical vocabulary (Do you know the difference between Batesian and Mullerian mimicry? Nor did I till I looked it up on Wikipedia.) seem to imply he is writing for fellow biologists. The more philosophical comments near the end point to yet another implied audience. On the whole I am inclined to think he is writing for himself – and anyone else who cares to enter his fascinating thought-world.

“Minds”

The book’s subtitle, *How the Universe Became Self-Aware*, is only really addressed in the final few chapters, tracing the development of nerves and brains, intelligence and “minds”. Conway Morris considers such issues as emotions, dexterity, complex learned behaviours (e.g. four-part antiphonal birdsong), tool use (e.g. capuchin monkeys cracking nuts with stones), mirror self-recognition and awareness of death. In the final few pages he turns from biological questions to more philosophical ones, such as materialism, sensory qualia (what the interior experience of, say, seeing something red or tasting something bitter is actually like) and whether human cognition is qualitatively different from that of animals.

I have to admit to being both fascinated and a little disappointed by the discussion of mind. Conway Morris’s thesis that highly developed brains and intelligence are inevitabilities of evolution is compelling. Their independent emergence amongst

elephants, crows and dolphins as well as primates gives good evidence of that. However, when the discussion turned to consciousness, self-awareness and mind, it was frustrating not to find even tentative definitions of these terms. Conway Morris informs us that some slime moulds are able to solve mazes, but he (quite rightly, in my opinion) shies away from attributing real intelligence to them. But why so? What precisely – or even roughly – is real intelligence?

Inadequacy of materialism

Yet even here there is a ray of insight. Conway Morris considers that our total inability to define or even describe consciousness in biological terms points towards the need for a radically new sort of biology – or, rather, towards the inadequacy of materialism. Maybe true rationality does not emerge from developed brains, but is rather discovered. But at this point the book drifts off into hints and suggestions: “it is the topic of another book” – the Bible perhaps? – “in the end the natural world lets us down” – by death, or by its inability to account for the full range of human experience?

I would happily have read a more extended and careful discussion of these issues, and in truth I had expected more, given the subtitle. Nevertheless, Conway Morris is a biologist by training – albeit with a keen interest in such philosophical questions and their religious implications (although the latter are only subtly hinted at in this book) – and *The Runes of Evolution* is first and foremost a book about biology. It is perhaps appropriate, therefore, that he should confine such speculations to the final pages.

To sum up, the most important contributions of this book seem to me to be three. First, it demonstrates – extensively – that the requirements of biological life lead evolution along a number of very specific paths; what emerges is far from random. Second, it shows that the emergence of highly developed intelligence is therefore effectively built into the laws of nature. Conway Morris is even willing to contemplate the politically incorrect notions of progress and directionality in evolution. Third, a point comes when merely biological and materialistic ideas show themselves to be inadequate to describe the reality we experience. Something more is required.

Fr Stephen Dingley is senior lecturer in theology at St John's Seminary, Wonersh.

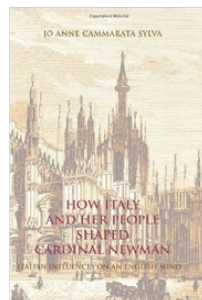
Newman the Italian

How Italy and her People Shaped Cardinal Newman: Italian Influences on an English Mind, by Jo Anne Cammarata Sylva, Newman House Press, 2010. 189pp, £18.96.

Reviewed by Richard Whinder

We think of Cardinal Newman, rightly, as very much an Englishman. Yet the Congregation of the Oratory which he joined and introduced to England is one of the most Italianate orders in the Church. The two great English Oratory churches founded in Newman's lifetime – Birmingham and London – must surely appear to all visitors as little pieces of Italy lifted up and replanted on English soil.

In this book Jo Anne Cammarata Sylva demonstrates that the Italian influences on Newman went far beyond the superficial. Indeed, arguably, the faith and culture of the Italian people made possible Newman's entrance into the Catholic Church and profoundly shaped his life within it. She examines the various ways this came about: Newman's personal experience of Italy, the significant role played by Italian Catholics during his journey of faith, and the part played by specifically Italian traditions in shaping Newman's Catholic identity.



Catholic culture

Newman's first visit to Italy began at the very end of 1832, when he travelled with his friend Richard Hurrell Froude to Sicily. It was an important period for Newman, establishing his position at Oxford, shaking off the rigid Evangelical positions of his youth and discovering a broader vision of Christianity, with a particular role for authority and tradition. The more fervently – sometimes extravagantly – High Churchman Hurrell Froude played a significant part in this evolution of Newman's thought.

Initially wary ("I think summer would be too hot for me") Newman's imaginative and poetic soul was immediately won over by the natural beauty of Sicily. It filled him, he wrote, with "inexpressible rapture". But the people (he felt) were dirty, miserable and burdened with superstition. Even so, he could not fail to be impressed by the genuine devotion surrounding him, and went so far as to admit: "Doubtless there are God's saints here, and perhaps brighter than with us". Exposure to the reality of Catholic culture was beginning to break down Newman's prejudices. He travelled

onwards to Rome, again torn between veneration for its antiquity and the beauty of its churches, and what he could only perceive as the abuses of the contemporary Catholic Church. A return to Sicily led to Newman falling prey to a serious illness – typhoid fever – which might have killed him. Yet this too became providential: the care shown him by his Italian hosts stayed with him throughout the rest of his life. He was especially grateful to his Italian servant, Gennaro. “He nursed me as a child. An English servant never could do what he did”. Newman’s views of the Italian people – and the religious culture which had shaped them – were undergoing a sea-change. Emerging from his sickness, Newman wrote one of his best known works – “Lead kindly light”. It was a celebration of God’s care for him, but also his sense of mission. He had “a work to do back in England”.

Dominic Barberi

That work – the attempt to recover Catholicism within the Church of England – culminated in Newman’s realisation that true Catholicism inevitably meant communion with Rome. This realisation was primarily an intellectual process, but a crucial part was played by Bd. Dominic Barberi, the Italian Passionist priest who would eventually receive Newman into the Church. Ever since the age of 15, Newman had been impressed by the need for “a definite creed”, accompanied by holiness of life. Religion without truth, or truth without holiness, were equally meaningless. His studies had now convinced him of the truth of the Catholic Church’s position – Barberi’s example proved to him that Catholicism could also produce “holiness in action”. This was exactly the confirmation which he needed, and on 9th October 1845, Bd. Dominic received him into “the One Fold of the Redeemer”.

A sort of world

Once a Catholic, Newman travelled again to Italy, making his way to Rome where he would be prepared for ordination. Reading his letters, one can sense the great change that had come over him since that first journey more than a decade before. Previously so wary, Newman now revels in the Catholic culture he has become part of. A letter to Henry Wilberforce contains an evocative description of worship in some great Italian Duomo: “a sort of world ... groups of worshippers, and solitary ones – kneeling, standing, some at shrines, some at altars, hearing Mass and communicating ... altar after altar lit up for worship, like stars in the firmament ... and at the end of it the incense rolling up from the high altar, and all this in one of the most wonderful buildings in the world”. One senses here the atmosphere Newman was hoping to recreate when he brought the Oratory to England.

This brings us to St Philip Neri, Florentine, ‘Apostle of Rome’, founder of the

Congregation of the Oratory and unquestionably the most profound of Newman's "Italian influences".

"Gentilezza"

Seemingly, Newman had admired St Philip even before his conversion. In Rome, however, he truly came to know him and love him. Newman admired St Philip's church, the Chiesa Nuova ("the most beautiful thing of its kind we have seen in Rome") and was impressed by the organisation of the Oratory, which seemed to him in keeping with English collegiate traditions ("they keep their own property and furnish their own rooms"). Moreover, St Philip, with his love for the primitive Church and his "gentilezza" was deeply attractive to Newman, and in this great Italian saint he found a model of the Catholic priesthood he could hope to emulate. As a member of the Oratory he would be, as he wrote in one of his verses, "A child of St Philip, my master and guide, / I will live as he lived and die as he died."

Thus Cardinal Newman, so thoroughly English, came to embrace Catholicism partly through his experience of it as embodied in Italian life and took as his own spiritual guide one of the great figures of the Italian Counter-Reformation. There were other influences too, as the book describes – the writings of St Alphonsus Liguori, the friendship of theologian Giovanni Perrone, acquaintanceships with the novelist Alessandro Manzoni and philosopher Antonio Rosmini. Newman is so well known and much-studied, that it can be hard to find anything truly new to say about him. Jo Anne Cammerata Sylva has uncovered a genuinely fresh angle, and her book will be enjoyed by all who wish to know more of Newman's life and work.

Father Richard Whinder is a history graduate and Parish Priest of St Mary Magdalen, Mortlake, South West London.

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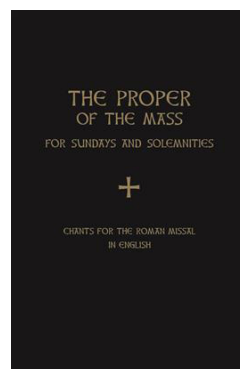
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Chant inextricably linked to prayer

The Proper of the Mass for Sundays and Solemnities: Chants for the Roman Missal in English by Fr Samuel F Weber OSB. Ignatius Press. 1,292pp. £25.00. Available from Gracewing.

Reviewed by Wilfred Jones

The Second Vatican Council's direction that an appropriate place be found in the liturgy for the vernacular (cf. *Sacrosanctum Concilium* 36.2) has presented musicians with something of a challenge for the last fifty years. The musical heritage of the Church, which the same conciliar Constitution on the Liturgy describes as a "treasure of inestimable value" (*ibid.* 112) which "is to be preserved and fostered with great care" (*ibid.* 114), by and large sets Latin texts. Does that mean that Gregorian chant, the musical form "specially suited to the Roman liturgy" which holds "pride of place in liturgical services" ought not be admitted to those services if they are in the vernacular (*ibid.* 116)? This seems to be the view taken by Archbishop Annibale Bugnini, the principal architect of the liturgical reform when he wrote that "when ... the Constitution [on the Liturgy] allowed the introduction of the vernaculars, it necessarily anticipated that the reservation of this 'treasure of sacred music' would be dependent solely on celebrations in Latin" (*The Reform of the Liturgy* 1948-1975, 907), though he quickly backtracks and changes his mind when on the next page he writes that Gregorian chant "can also be used in vernacular celebrations, provided the combination of the two languages is suitable" (*ibid.* 908). Bugnini, it seems, could not quite make up his mind on this, the problem of song: "the most sensitive, important, and troubling of the entire reform" (*ibid.* 885).



Developments

Fr Weber's new volume of chant follows a line of recent publications which seeks a via media in this conflict by adapting or composing chants to fit with vernacular texts starting with the *Simple English Propers* by Adam Bartlett in 2011 and including John Ainslie's *English Proper Chants* in 2014 and Guy Nicholls' on-going work on the

Graduale Parvum. These developments open the way for the immediate introduction of Gregorian chant, as mandated by the Council, into any parochial liturgy on any Sunday or Solemnity. The propers which Fr Weber provides are settings of those of the corrected translation of the Roman Missal published by ICEL in 2010 and include the Offertory verse omitted in the Missal but included in the reformed *Graduale Romanum* of 1974 and itself an authoritative liturgical book and therefore very much part of the Mass. Fr Weber's decision to keep the Offertory verse in his volume is a very positive step forward and sets it above other similar recent attempts to produce vernacular graduals that have only set the Entrance and Communion antiphons.

Choice

The best point of Fr Weber's work is also its biggest drawback. For each antiphon he has adapted the corresponding chant in the *Graduale Romanum* for its English translation and provides one other option from a Gregorian source that is usually slightly less complex. He also provides up to three other settings of each antiphon, one to a psalm tone, one to the tone's more elaborate version used for the gospel canticle in the Divine Office, and one to a newly composed and even simpler tone. The problem is that so much choice means that it can be somewhat overwhelming initially. These are always in the same mode which matches that of the psalm verses Fr Weber has written out in full, though he omits the doxology. These psalm verses, to which the antiphon responds, allow the music and text to continue through longer processions, the incensations, or communion, and are indicated in the *Graduale Romanum* for the introits and communion verses. If one were to use one of the three simplest settings of the antiphon it would mean flicking backwards in the book to sing the psalm verses.

Whilst I can see the value of including these simplest settings for parishes that cannot find someone to sing the more complex antiphons, none of which would be particularly hard to learn, I think they add unnecessary complexity. One could easily pick up a hand missal and set the antiphons therein to a psalm tone spontaneously. In some places, these simplest settings may find their place as a means of introducing a congregation to the idea of listening to, or even singing, the propers, but they cannot serve to foster the musical prayer of the Church in the long term in the manner that Fr Weber's more scholarly adaptation of the Church's music treasury to the needs of parishes does in his more authentic principal options.

Mouldy fare

Though the Foreword by Archbishop Cordileone is fairly brief, not even five pages long, his brevity belies a perspicacity that shows a true pastor. I would recommend

it as a manifesto for the future of Catholic church music alongside the more detailed pastoral letter written by Archbishop Alexander Sample when he was bishop of Marquette, *Rejoice in the Lord Always*.

To conclude, I will draw just one brief quotation from Cordileone to sum up the usefulness of Fr Weber's volume. "We should aim at singing the Mass, not just singing at Mass, but old habits die hard, and in many places the 'four-hymn sandwich' is still being served, a relic from the days before the Second Vatican Council when provision was made to allow vernacular hymns to be sung at Mass." In the wake of a council that pleaded that "to achieve the restoration, progress and adaptation of the sacred liturgy, it is essential to promote that warm and living love for scripture" (*Sacrosanctum Concilium*, 24), why have we spent the last fifty years feeding congregations such mouldy fare as a four-hymn sandwich? Why is it such a widespread practice to deny congregations those little morsels of Scripture which enliven the palette for the banquet of the Gospels proclaimed in the liturgy? This liturgical *lectio divina*, to which Cordileone makes explicit reference, is a basic form of the Christian liturgical mysticism to which each has a claim and duty. Fr Weber's volume opens the possibility for a more extended contemplation of the texts in English shrouded in the beauty of the centuries-old musical tradition of the Church. Gregorian chant has a resonance deep in the Catholic collective memory. It is inextricably linked to prayer. This volume has great potential to enrich the prayer life of parishes that use it consistently.

Wilfrid Jones studied music at New College, Oxford, and is a graduate research student at the University of Birmingham's Department of Theology and Religions studying Catholic liturgical music since the Second Vatican Council.



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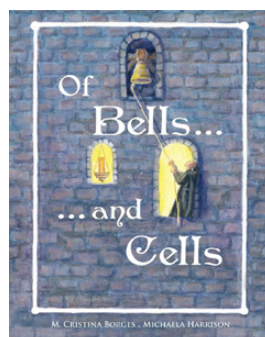
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Telling Children about Priests and Nuns

Of Bells and Cells by M. Cristina Borges and Michaela Harrison, St Bonosa Books, 44pp, £10.50. Available on Amazon.

Reviewed by Joanna Bogle

This charmingly illustrated book aims at introducing children to the idea of monks, nuns and priests. Written in a bright and lively style, it describes how a young man or woman arrives at a monastery and embarks on religious life. It explains how a religious community prays the offices of the day, how they live the vows of poverty, chastity and obedience, and how this all fits in to the life of the Church. And there is a delightful section on the life of a busy parish priest, showing him celebrating Mass, teaching children, hearing confessions, praying the Rosary, kneeling in prayer before the Blessed Sacrament.



There is a section describing some of the current Religious Orders in the Church: the Franciscans, the Poor Clares, Mother Teresa's Missionaries of Charity. It's all rather idealised – but it's meant to be, because it's aimed at establishing the whole concept of religious life in the minds of the young, not starting a discussion about how tough it all is or what huge challenges are presented by the tensions of living in a secularised West in the 21st century.

Bustle and purpose

It might have been useful to present a greater racial mix among the characters shown: surely most religious communities in most parts of the English-speaking world are rarely all-white? And it might have been useful to show a priest in ordinary clericals in some pictures, not in a cassock. But I like the sense of bustle and purpose that emerges from the pictures and the general pace of the text: the message is that a life dedicated to God is a life full of meaning, with joys worth discovering.

I enjoyed this book: it would make an excellent First Communion gift, and is a must-have for a good Catholic primary school. It doesn't talk down to children: there is plenty to read, and the pictures repay plenty of perusal: it's a book for a child to enjoy at leisure and to turn to again and again.

The renewal of religious life begins with small ventures such as this: the authors are clearly hoping that in the minds of some young readers, ideas and thoughts may flourish and a call from Christ may be heard.

Joanna Bogle DSG is the Editor of Faith and a writer and EWTN broadcaster.

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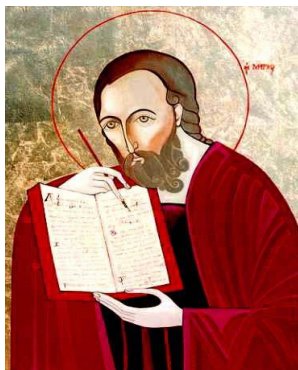
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