

faith

Promoting A New Synthesis Of Faith And Reason

Gender Theory and Gender Ideology
Bishop Peter Elliott

A Vision Realised?
Joanna Bogle meets Myles Dempsey and the New Dawn gathering

Faith and Reason on the way to St James
William Griffiths

FAITH Summer Break feature
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Catholic Young Writer Award: Kieran Breathnach

Holloway on...

The Individual Providence of God

Crossword by Aurora Borealis

Book Reviews

Fr Stephen Dingley on science and Original Sin

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In this issue

In this New Year issue for 2018 we tackle a topic that is in the front line when the fashionable culture of today's West meets the timeless truths of the Christian Faith: the new gender ideology, recently strongly denounced by Pope Francis. We take this opportunity to thank the Holy Father for his clear message on this, and we would like more to be done. May we hope our Bishops might take up the issue and give some moral guidance for Catholics in Britain?

We need this, because although most Catholics do tend to take a robust common sense view on the subject, we are also keenly aware of great pressure from public authorities. The gender ideology is now increasingly imposed in universities: staff and students who challenge its rigid pronouncements know that they may face dismissal (in the case of staff) or be warned of failure in examinations (students). These are not idle threats. To be denounced as "transphobic" or of failure to be sympathetic to a plan for "transgender studies" or to show insufficient enthusiasm for a transgender cross-dressing celebration or similar can have grim results. A culture of bullying has taken over in this area, and the idea of academic freedom, wide enquiry, and genuine debate and analysis are no longer seen as essential in university life.

In wider public life, too, the plight of a local borough councillor, school governor, magistrate or head teacher who challenges the gender-agenda is likely to be a bleak one. An offer of resignation would be expected from one who opposed replacing the Union Jack with the "rainbow flag" to honour lesbian and homosexual campaigners, or who ventured the opinion that having a trans-gender "safe space" in a school or town hall is absurd.

Catholics have been blessed in recent decades with fine teaching - St John Paul, the great defender of human life, founder of World Youth Day, initiator of what came to be called the "Theology of the Body", and much more, and Pope Benedict XVI with his accessible and attractive presentation of profound wisdom, and with his great encyclicals on Faith, Hope, and Love. 2018 marks the anniversary of the surprise 1978 election of Pope John Paul. It is worth remembering just what a surprise it was - who in January 1978 could honestly have imagined a Polish Pope by the end of that year? Who could have foreseen the complete collapse of the Communism system in Eastern Europe and of the USSR in just over a decade?

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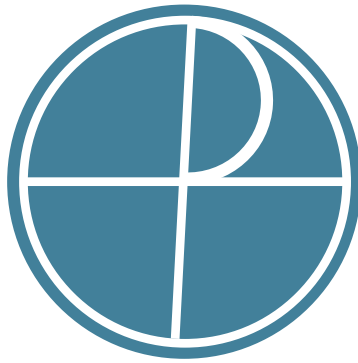
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St John Paul began his pontificate with a rallying-call to courage, quoting Christ's words "Do not be afraid!", which carried conviction because this was a man who had lived and studied under one totalitarian regime, and then ministered as priest and Bishop under another. He showed us how the Church cannot merely survive but prosper under adversity, becoming the voice of human values, truth, honour, humour, and wisdom in the face of state-imposed ideology.



From the Aims and Ideals of Faith Movement:

Faith Movement offers a new synthesis of faith and reason, explaining the Catholic faith in the evolutionary perspective of modern science.

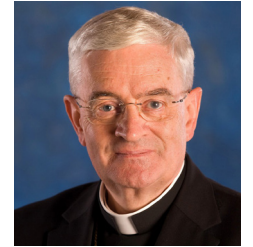
Reflecting on the unity of the cosmos, we can show the transcendent existence of God and the essential distinction between matter and spirit. We offer a vision of God as the true Environment of men in whom "we live and move and have our being" (Acts 17:28) and of his unfolding purpose in the relationship of word and grace through the prophets which is brought to its true head in Jesus Christ, the Son of God, Lord of Creation, centre of history and fulfilment of our humanity.

Our redemption through the death and resurrection of the Lord, following the tragedy of original sin, is also thereby seen in its crucial and central focus. Our life in his Holy Spirit through the church and the sacraments and the necessity of an infallible magisterium likewise flow naturally from this presentation of Christ and his work through the ages.

Our understanding of the role of Mary, the Virgin Mother through whom the Divine Word comes into his own things in the flesh (cf. John 1:10-14), is greatly deepened and enhanced through this perspective. So too the dignity of Man, made male and female as the sacrament of Christ and his church (cf. Ephesians 5:32), is strikingly reaffirmed, and from this many of the church's moral and social teachings can be beautifully explained and underlined.

Gender Theory and Gender Ideology

Bishop Peter Elliott on a fashionable wrong-headed ideology



The Catholic Church does not favour what is known as gender theory or what flows from it, gender ideology. In 2015 in Rome, the Synod of Bishops on the Family rejected gender ideology (see text of the final *Relatio*, n. 8). The theory and its ideology also contradict the beautiful Theology of the Body proposed by Saint John Paul II.



Pope Francis has openly rejected gender theory as undermining sexual difference and differentiation (male-female complementarity in the reciprocal male-female relationship) - hence marriage (see *General Audience*, April 15, 2015). In a specific paragraph in his exhortation on the family, *Amoris Laetitia*, 56, he gives a trenchant warning on the destructive effects of this theory and its ideology.

On October 1st 2016, in an informal dialogue during his visit to Georgia Pope Francis said: "Today there is a global war to destroy marriage...they don't destroy it with weapons but with ideas. It's certain ideological ways of thinking that are destroying it...we have to defend ourselves from ideological colonization."

But what are these ideas, in gender theory behind gender ideology, and do they have any validity? It is useful to track down the shabby history of gender theory, which is not widely known.

1. Gender Feminism

Early in 1995 I encountered the elastic word "gender" in New York. I was a member of the Delegation of the Holy See at the Preparatory Conference for the United Nations Conference on Women, held later that year in Beijing. We were puzzled why the word "gender" kept appearing in the draft final document which was being fiercely debated during the Preparatory Conference.

Through a student at Columbia University, we discovered that "gender" was a key term

in a new field, “**gender studies**”. The term seemed to come from a group known as Gender Feminists. A feminist “gender” theory had also emerged in the dense writings of **Judith Butler**. Radicals in this circle never use those very bad words *man* and *men*, preferring *wommon*, or plural *wimmin*. But it turned out that an extreme feminism is only one form of something with an interesting history and much wider influence, especially now that it has been taken up by homosexual activists.¹

2. Dr John Money and Gender Theory

The precise theory may be traced back to **Dr John Money** (1921-2006), a New Zealand psychologist who worked in the United States after the Second World War. He claimed that **nurture not nature** determines our sexual identity, that is, how you are raised and conditioned not the nature of your body. According to behaviourist theory, someone born as a boy could be turned into a girl by being raised as a girl – as long as he/she was never informed of his/her true sex.

Money lifted the word “gender” from its grammatical context (“male” and “female” words in languages such as French and Italian) and then redefined it as *my sexual self-awareness within my mind*. He argued *that this is not necessarily bound to or related to my body and biology*. He believed this helped him treat *hermaphrodites*, people born with the physical characteristics of the opposite sex or those of both sexes.

Money’s reputation was tainted by his activities in an experiment in Canada involving twin baby boys. Having been mutilated during circumcision, one boy was raised as a girl. Money forcefully attempted to reinforce this child’s female identity or “gender”. The child resisted and discovered his male identity. He underwent surgery and married, but he committed suicide in 2004 (see BBC *Horizon* documentary 2011). His twin brother also took his own life.

Money’s supporters of “nurture over nature” continued to press the theory that “gender” is acquired by social conditioning. Certain male/female *characteristics* may be shaped socially by convention, custom, expectations, but the theory goes much further with devastating effects especially in cases of sex-change or “gender re-assignment”.

In recent years Gender Theory has neatly fused with **Post-Modernism** (Derrida, Lacan, Foucault etc.). This philosophy is congenial because post-modernists deny that any objective human *nature* exists. So my “gender” becomes a role that I may select and construct. Moreover, I can change or deconstruct my “gender” because I create my own

¹ Useful critical essays on these themes were published by the Vatican’s Pontifical Council for the Family in *Lexicon: ambiguous and debatable terms regarding family life and ethical questions*, Human Life International 2006.

“narrative”. To put it simply, I am what I think I am. If a man “identifies” as a woman, he is a woman. If a woman ‘identifies’ as a man, she is a man.

According to Post-Modernism all we can know of reality is words and words are a means to power. The fluid social construct of “gender” is entered by way of the *choices* of the *autonomous* individual. This is an exercise of my power.

“Autonomy” is a term invoked to justify not only any sexual choice a person may make but, as we see in Belgium, the right to euthanasia, particularly through suicide which is regarded as the ultimate autonomous act. But autonomy is a liberal Western myth. No-one is or ever has been “autonomous”. There are no truly autonomous acts. We are all inter-related to one another. Whatever we do affects others for we are social beings.

This focus on the autonomous individual partly explains why sex-change is described softly as “gender reassignment”. But is gender fluidity scientifically valid? Can anyone really change his or her sex?

On a biological level, no one can change his or her sex. On a psychological level people may change their self-awareness in terms of what they may want to call “gender”. But this raises the question of whether this is delusional, a form of mental illness known as **sexual dysphoria**.

Today this interpretation is already politically incorrect so we can expect sexual dysphoria to be expunged from the text books. Yet in the past, psychologists and psychiatrists interpreted sexual dysphoria as a deep disorder, a psychosis.²

Some feminists, such as Germaine Greer, strongly reject the gender reassignment project, particularly the claim that a surgically modified male can become a woman.

3. Gender Ideology: What LGBTQI Means

From the union between theory and philosophy **Gender Ideology** emerged, represented by the familiar letters LGBTQI or variants. Through the Western media this familiar code has spread across the world. It has become an effective instrument of *Homosexuality*, the ideology that developed during the civil rights struggles of Gay Liberation in the ‘60’s.

LGBTQI “diversity” begins with at least six “genders” but any number may be included in the spectrum, 58 (!) according to *The Weekend Australian*, July 18-19, 2015. We start with **L** – lesbians, then **G** – gay, males or females, **B** – bisexuals, **T** – transsexuals or transgender

² This runs parallel to the early twentieth century interpretation of homosexuality as a neurosis. This has been politically incorrect thought since the late Sixties, but some would argue that it is only a reasonable and moderate explanation for what is called homosexuality, better known as same-sex attraction.

people, **I** – inter-sex, hermaphrodites by birth or choice, **Q** – queers or questioning.

There is nothing to prevent **P** - paedophile or pederast being added as a “gender”. The ideologues coyly use “intergenerational sex” which may easily include such criminal activity. But in the post-modern fantasy world there is no right or wrong, no inversions or perversions, no sexual neuroses or psychoses, just whatever the autonomous individual chooses or consents to in his/her totally relativistic world. I choose it, I construct it, so it must be right. I am what I think I am.

What is obvious, but rather confusing, is the way LGBTQI mainly describes *sexual preferences or orientations* rather than the familiar *male* and *female* categories of biology. The spectrum *may* include male and female as two gender poles, or as undesirable heterosexual extremes. This is derisively described as a “binary” understanding of sexuality. But the LGBTQI ideal is total fluidity, a spectrum open to endless changes, or a “polymorphous sexuality”, favoured by the philosopher Marcuse. Note that male and female homosexuals do not necessarily accept being locked into the “gender spectrum” or being used to promote its unscientific ideology.

3. Same Sex Marriage (SSM) and LGBTQI...

Australian Marriage Equality (AME) is a political arm of LGBTQI. This explains accusations of *homophobia* hurled against anyone who rejects or even questions same-sex marriage. However, it is interesting that AME never refers to “same gender marriage”, even though “gender” is part of modern English usage and the word may appear on forms requiring personal information. Most people still think in terms of two sexes, but they are gradually being “re-educated” and here *the main strategic target is the young, in the schools*.

AME knows that the legalisation of same-sex marriage (SSM) would force open the doors of schools to LGBTQI gender ideology, as has happened in other countries. Already LGBTQI has successfully penetrated many schools through its **Safe Schools Coalition**. In Australian States the coalition is marketed as an anti-bullying program and a counselling service for students with gender identity issues.

To this may be added, an annual propaganda event, May 17th, **IDAHO, International Day Against Homophobia and Transphobia**, “a world- wide celebration of sexual and gender diversities”. But legal issues may arise. A year 7 teacher presenting LGBTQI etc. to 12 year olds may be deemed to be “grooming” students, which is an illegal activity in various Australian States.

Patient compassion needs to guide the **pastoral care** of all caught up in this delusion,

particularly those pressured to seek surgical/hormonal “gender reassignment”, including a growing number of children. Helping children change comfortably to their chosen “gender” is part of the program of the **Safe Schools Coalition**. As with any distortion of the truth and meaning of human sexuality, the theory and ideology of “gender” bears bitter fruits – confusion, suffering, damaged lives and personal tragedies, even suicide. It is impossible to change your sex...and ultimately confronting this biological reality leads to despair among those given high hopes of “transition” by the ideology.

4. The Political Agenda in Action: SOGI, AME and LGBTQI.

Yet another acronym **SOGI** brings together **Sexual Orientation** and **Gender Identity**. SOGI makes a distinction between the two main components of LGBTQI. The political aim is to get people to unite on the spectrum, regardless of orientation or identity. This tactic gives a political impression of power, like the myth that there is a “gay community” and a “gay vote”, both used to bluff or intimidate naïve politicians. As noted, not all homosexual men and women go along with these trends and some even oppose same-sex marriage and regard the LGBTQI spectrum as nonsense because it goes well beyond gaining freedom to exercising power by coercing and punishing those who reject the ideology.

Gramsci

According to some social analysts, the gender ideological movement is the most recent phase of the sexual revolution, perhaps the ultimate form of the revolution as the destruction of the sexual identity of the person. As a social revolution this is best understood within the wider Marxist project of **Antonio Gramsci** (1891-1937). Revising Marxist-Leninism and Stalinism, Gramsci argued that class war and violent revolution do not work. The real revolution must be social. It must penetrate and break down *the institutions of bourgeois society*: marriage, family, churches, professions, legal systems, political parties, education, schools, universities, media etc. This is described today as “the long march through the institutions”.

The Sexual Revolution has become central to the Gramscian social revolution. This may be seen in listing its major projects. In a wider context it is held to be socially “progressive” to reshape our lives through:

- *abortion as a human (woman's) right,*
- *embryo experimentation,*
- *cloning,*
- *abolition of paternity,*
- *value-free sex education of children,*
- *same-sex marriage,*
- *same-sex adoption,*

- same-sex fertility treatments,
- universal access to gender reassignment,
- euthanasia beginning with assisted suicide,
- legalization of all drugs,
- elimination of religion in schools,
- religious freedom restricted to “freedom of worship”,
- invented human rights,
- the total autonomy of the person...

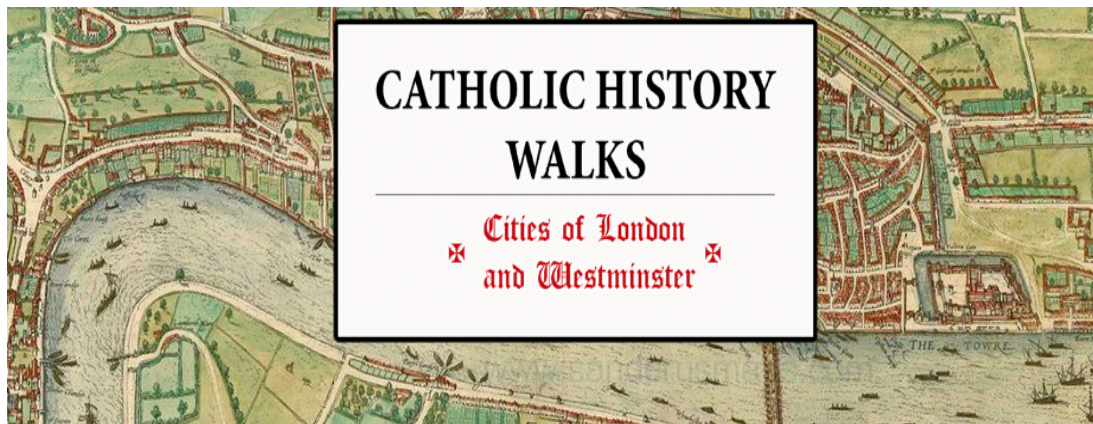
The Catholic Church

The Catholic Church rejects this programme as contrary to life, justice, human freedom and the nature and dignity of the human person.

However in all political parties, from Left to Right, there are those who unknowingly serve the “progressive” social revolution which seems so politically correct. But there are also those who know exactly what they are about and how deceitful and aggressive are the means they take to achieve their goals.

The long march of the sexual revolution through the institutions has expanded to international dimensions now that the United Nations bureaucracy has thrown its support behind LGBTQI.

Bishop Peter Elliott is a former official of the Pontifical Council for the Family and is Auxiliary Bishop of Melbourne, Australia.



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Interview

A vision realised?

Joanna Bogle meets Myles Dempsey and the New Dawn gathering



A Norfolk meadow and a big Catholic gathering: people are pouring out of a big tent, children are running about, everyone is starting to gather for a Rosary procession. In the centre of things, an elderly man is moving slowly and purposefully on an automated chair-bike. This is New Dawn in the Church, a vast gathering that takes place every year at Walsingham, and the man in the chair-bike is Myles Dempsey, effectively the founder of the event and still keen to be at the heart of things. Many of those attending are the grandchildren of those who first came to what is now an established part of Catholic life in Britain.

The Rosary Procession winds its way down the Holy Mile, praying the Mysteries interspersed with Marian hymns: “As I kneel before you” with its chorus of “Ave, Ave, Ave Maria” is a favourite. Along with other pilgrims down the centuries, many of the walkers are barefoot. The crowd is large, so it all takes a long time. At the entrance to the ruined priory in the village, everyone cascades down in genuflection as a Monstrance is being held high, blessing all the pilgrims as they arrive. A long line of priests, headed by a couple of Bishops, walks in procession through the tall priory arch to begin the Mass.

Heart

Myles Dempsey is omnipresent at New Dawn, greeting everyone, trundling in his chair-bike across the meadow, transferring painfully from it to join guest speakers for lunch. The heart of New Dawn is a massive tent where the main daily Masses are held, along with morning and evening prayer, and a full programme of talks, the Rosary, and adoration of the Blessed Sacrament. Around the field, priests hear confessions - with long lines of penitents - and in smaller tents talks and workshops are offered on a range of topics: the Holy Spirit, evangelisation, discovering the lives of the saints, contemplative prayer.

Organisation of the whole event happens miles away from Walsingham, with a small team based at a former convent on the outskirts of Liverpool.

“It all began at Ars in France” Myles explained. “I went there to take part in a big retreat/conference gathering, and I stopped at the statue that marks the place where St John Vianney, the famous Cure of Ars, spoke to the small child when he first arrived. You know the story of course – he asked the way to the village and the little boy pointed out the right direction, and the Cure told him “You have shown me the way to Ars and I will show you the way to Heaven’. Praying there, I had a very strong message that came straight into my heart. It was about Walsingham. It was a deep, absolutely clear conviction that there had to be a great gathering in England and it had to be at Walsingham.”

“It was absurd, really – I had no resources for that sort of thing, there was no structure, and I didn’t know Walsingham well and certainly had no system for organising anything there. But...well...”

Charismatic

Myles was by that stage a busy family man, active in the Church, and deeply influenced by the Charismatic movement. He had arrived in England from Ireland years before, not planning to stay.

“My plan was to go to America – that was the goal. I only went to England as a staging-post. But I got a job, and then as things developed, America didn’t happen.

“I joined the Catholic Evidence Guild – it was very strong at that time, and we went to training sessions where we really learned about the Faith in its fullness, ready to teach it and answer all sorts of questions and challenges. The Guild trained people to give public talks – out in the street at well-known places where street-preachers used to go – and it was very organised. You couldn’t be accepted as a speaker until you were fully trained, and it was very structured. I am so grateful to the Guild – it formed the basis of so much for me and for so many others.”

Involvement with the charismatic movement in the 1970s meant prayer-groups, meeting variously at St Patrick’s church in Soho and then later the southern suburbs of London. This culminated in the Prince of Peace Community – initially based at the Dempseys’ family home in the London suburbs and then established in its own premises.

Myles Dempsey tends to pepper his conversation with words and phrases popular with the charismatic movement, and has a startling way of assuming, with great confidence, that a great revival of the Church will take place in Britain.

Interestingly, he was saying repeatedly – back in the 1980s and 90s – that the revival would be centred on Walsingham. This was long before the present developments at the shrine and the consecration of England to Our Lady that is now in preparation. He is thus now unfazed by the fact that current expansion at the shrine, including its new status as

a Basilica, and plans for its further development, appear to be bearing out his hopes over the decades.

He had, he says, a “prophetic word” from God back in 1973 and felt God saying “you will see the day when I will bring people tumbling into my Church”. But he makes no claim about the charismatic movement as such, seeing it simply as part of God’s continuing plan.

It does have to be said that the music at New Dawn – loud, jazzy, centred on deafening noise – is certainly not to everyone’s taste. Deep reverence at Mass is combined with “praise songs”, the words – often to unsingable tunes – displayed on massive interactive screens on either side of the sanctuary. Does this contribute to prayerfulness? Myles is not easy to draw out on the subject. His own style and theology are rooted in a deeply traditional faith and practices: struggling with age and painful foot problems he is routinely heard to mutter “all for thee, Jesus” in the tradition of “offering up” suffering. The daily pattern of the small Prince of Peace community where he now lives is centred on Mass, the Divine Office, and the Rosary.

Future

The New Dawn gathering looks set to be part of the new chapters opening up at Walsingham. Families seem to enjoy the mix of socialising – most bring tents and camp, sometimes cooking their own food, sometimes buying meals on-site – with devotion and talks. Many seem to find that the most valuable aspect is contact with people who share their values and their hopes for their children – a full youth programme requires its own separate field each year at Walsingham – and a sense of community and solidarity. Conversations are frank, and real problems are tackled: poor RE in Catholic schools, grave worries about plans for sex education there, pressures on the young from social media, a longing for strong leadership on some of these issues from Bishops. At a time when many Catholic organisations are struggling to replace older members, New Dawn seems to continue to attract new families and to adapt to new needs and hopes.

The organisation of New Dawn is now internet-driven, with people booking via the website and paypal, and keeping up to date with Twitter etc. The event’s popularity still seems chiefly to be spread through word of mouth and informal networks. It shares with other groups, such as Mothers’ Prayers and Mary’s Meals – both of which regularly send speakers to New Dawn – a genuine sense of connection with ordinary Catholics bypassing labels such as “traditionalist” or “liberal”.

Myles Dempsey’s own routine now no longer includes the programme of speaking engagements and travel that once hallmarked it. But settled in a favourite chair at St Emilies in Liverpool, he offers a mixture of enthusiasm and serenity as he ponders what the future holds: he remains convinced that God will keep his promises about a revival of the faith: “It’s in Our Lady’s hands”.

Faith and Reason on the way to St James

William Griffiths tells the story of the pilgrimage to Compostela



The Apostle James the Greater, son of Zebedee, brother of John, deserved the nickname given him by Our Lord. He and John were the Sons of Thunder, *Boanerges*, (Mk 3:17). They suggested a rather spectacular punishment for an unfriendly Samaritan village (Lk 9:52-56). They (or did they ask mother to do it for them?) dared to ask Our Lord whether they could sit at his right and left hands when he came into his glory. The response was a sterner question: "Can you drink the cup that I must drink, or be baptised with the baptism with which I must be baptised?" and an unexpected promise: "The cup that I must drink you shall drink." (Mk 10:35-40) We know (Acts 12:1-2) that that promise was fulfilled, in the beheading of James by King Herod Agrippa in Jerusalem in AD 44. As the old pilgrim song puts it "*Primus ex Apostolis, martyr Ierosolimis*".

The same pilgrim song, and an ancient tradition, tells us that in the intervening 11 years James had preached the Gospel in the land we now call Spain. Unlikely? Well, what would be the likely response of that Son of Thunder to Our Lord's call (Ac 1:8) to be his witnesses "throughout Judea and Samaria, and indeed to the ends of the earth"? I can hear him lay claim to one end of the earth, of which they all knew: the promontory in the province of Hispania, which we still call Cape Finisterre.

To the ends of the earth

So the tradition (described in various documents, finally compiled in the *Codex Calixtinus*) records James's preaching in Hispania (sometimes with little success, as when, discouraged, he implored help from Our Lady, who appeared to help him enthroned upon a pillar, in the city now called Zaragoza.) Among these early witnesses to the tradition, though far from the earliest, was our own St Aldhelm of Malmesbury (709) and, later, St Bede. The tradition relates that, returning to Jerusalem to face his martyrdom, James was accompanied by Spanish disciples, who took his body back to Hispania, by sea, in a boat guided by angels and made of stone. (Of marble: only the best stone.) Ridiculous? Well, an engineer once told me that marble would have similar properties to concrete, of which boats are indeed made nowadays.

The scallop shell symbol

Landed in a fjord near Cape Finisterre, and overcoming various obstacles put in their way by a wicked (later converted) Queen, the disciples buried James's body in a place near the city of Iria Flavia, and, when their own deaths ensued, were buried there themselves. With time, the location of the tomb was forgotten until in the 9th century a hermit, Pelayo, informed the Bishop of Iria, Theodomir, of the appearance of stars and strange lights and, excavating, they found the tombs of James and his disciples, the place thenceforward being named Santiago de Compostela (of the burial place). (Pelayo? Theodomir? Mythical figures, thought many, until in the 1950's Theodomir's tomb was discovered.) Pilgrimage began: first the Christian King from his toehold of Northern territory in Asturias, and, as Spanish Christians slowly reconquered their homeland they invoked *Santiago Matamoros*, who had appeared to aid them in the battle of Clavijo. In the next Century the Bishop of Le Puy, in France, left traces of his journey. The *Codex Calixtinus* includes a pilgrims' guide to the four main routes through France, converging on one route across Spain. By the 13th Century, Dante could write, in the *Vita Nuova*, that "in the general sense, anyone who leaves home is a pilgrim, but, in the particular sense, no-one is a pilgrim except those who travel to the tomb of St James." The scallop shell, abundant in the seas around Santiago, became the emblem of a pilgrim (symbolizing, wrote Pope Calixtus II, the hand, wide open, with which one does good works.)

After Jerusalem and Rome...

This apogee of the pilgrimage to Santiago, third in rank after Jerusalem and Rome, yet somehow more quintessentially a pilgrimage, in the footsteps of James, to the ends

of the earth, was doomed to decline with the Reformation and the wars that ensued. England played its own part in ending the pilgrimage, through the ravaging of Sir Francis Drake, threatening to sack Santiago. The relics of St James were buried, and (once again) with the passage of time memory of the location faded. Pilgrimage continued in small numbers, and a tradition persisted that the relics were



hidden under the high altar, until the Archbishop ordered excavations in 1879. The relics of St James, and his two disciples, were found, studied by the scientific methods of the time, and were authenticated by Pope Leo XIII in his Bull "*Deus Omnipotens*" of 1884.

"...May pious pilgrimages resume, as our ancestors..." The Pope's words had their effect, slowly. A privilege granted to Santiago by a previous Pope was the celebration of a Jubilee Year whenever St James's Day, 25th July, falls on a Sunday. The first such Holy Year after "*Deus Omnipotens*" was in 1909, and among the pilgrims was a group from the Archdiocese of Westminster, led by Cardinal Bourne, travelling by sea and train. The resumption of pilgrimage (often on foot) was matched by a revival in the historical and artistic studies relating to the pilgrimage, and the first modern society for this was the *Société des Amis de St Jacques* and *Centre des Études Compostellanes*, founded in Paris in 1950.

Saint John Paul

Every country, every region of France and Spain, now has such an Association. Great Britain's own, the Confraternity of St James, (www.csj.org.uk) dates from 1983; Cornwall has the *Bredereth Sen Jago*. Looking at the figures, showing steadily increasing numbers of pilgrims (with peaks in the Jubilee Years : next one 2021) it seems to me that the turning point in 20th Century numbers was in 1982, the first pilgrimage to Santiago of St John Paul II. The words of his Appeal to Europe are now engraved in the crypt, by the relics of St James : "I, Bishop of Rome and Pastor of the Universal Church, from Santiago, send to you, old Europe, a cry full of love : Come back and find yourself. Be yourself."

Revival

Other more practical measures encouraged the revival of the pilgrimage. The parish priest of Cebreiro began painting yellow arrows along the route, and pilgrims now can find these on the *Caminos de Santiago* from all parts of Spain and all countries of Europe. Some religious houses had an ancient tradition of sheltering pilgrims, and new hostels (*albergues* or *refugios*) were founded by pilgrims' Associations, municipalities and families, often relying on donations rather than a fixed tariff. Pilgrims having completed their pilgrimages will often return to welcome other pilgrims in these hostels. The Associations give advice to prospective pilgrims and issue a *credencial* or pilgrim passport, to be stamped at places along the way. So the pilgrim needs both faith and reason in preparing and making a pilgrimage. Some attention to physical training and consideration of footwear is prudent, but the pilgrim will also find that "less is more" and that setting out is a very small gesture away from the securities of daily life and towards greater reliance on providence. The pilgrim needs faith (and his shell is his reminder of charity) but St James is often considered the Apostle most representative of hope. In Dante's Paradise, Peter questions the poet on faith, but James on hope.

Not just Catholics

After some suffering and much joy, in the company of those sent to be with him in the pilgrimage, the pilgrim arrives at Santiago Cathedral, prays at the tomb under the high altar, and performs certain other traditional rituals. The Cathedral awards a *compostela*, a beautiful certificate, in Latin, attesting that one has accomplished the pilgrimage. For this, one needs to have done the pilgrimage by one's own efforts (foot, horse, donkey and bicycle are all acceptable), for a minimum distance (witnessed by the *credencial*) of 100Km (200Km for cyclists) and performed "*pietatis causa*", for reasons which the Cathedral translates as "religious" or "spiritual". If any of these do not apply, another certificate is offered (in Spanish). Do only Catholics make the pilgrimage ? Indeed, not. There is a mediaeval poem in praise of the monastery of Roncesvalles, which shelters pilgrims after their crossing of the Pyrenees :

*"Porta patet omnibus, infirmis et sanis,
Non solis catholicis verum et paganis."*

("The door lies open to all, both the sick and the healthy, not only to Catholics but also to pagans.")

Pilgrimage

Those without a formal religious affiliation might make the pilgrimage because the pilgrimage as symbolic of human life is an image that they recognize. Even those who are committed to the Church may tend to hide their piety inside several insulating layers, disguised as interest in history, architecture and nature, and a tendency to make jokes about blisters. But we all have had the experience of "miracles of St James", of happy coincidences, and of encounters along the Way which are transforming, like the encounter that James and John experienced by the Sea of Galilee.

The Confraternity of St James (www.csj.org.uk) has its Offices and Library at the Anglican church of Christ Church, 27 Blackfriars Road, London SE1 8NY. Tel. 020-7928 9988. Thursdays are open days.

Dr William Griffiths is a general practitioner and a regular pilgrim on the road to Santiago de Compostela

Faith Summer Break - How I Spent My Summer

Every year, the FAITH Movement's Summer Break proves popular with teenagers and pre-teens from across Britain. Here Gabriella Estorninho (14) tells about it.



In the summer of 2015, my Dad asked me if I wanted to go on the Faith Summer Break. At first I felt obliged to go, like he wanted me to and I had to because he had investigated it. Then I felt a bit daunted, new people... I had just started at my new secondary school, which was hard enough. New people; how would I fit in?

The day came; I was ready; suitcase in hand and running through the kit list in my head; 'Cello on back... I was ready. A long drive around the M25, getting lost on the way and winding through unfamiliar side streets gave me more over an hour of worrying about fitting in. We reached the 1.5 mile marker and drove through a long Roman-like road with farms either side and, in the distance tall hills towering over the car. A building eventually came into view, a grand mansion-like house with stone steps reaching towards it, a Sports centre and an old Science centre and then finally, the car park.

The car doors opened. A breath of new air. I dragged my suitcase across the bumpy road and paving towards Reception and the doors were opened for me by an unfamiliar but soon to be familiar face.

After placing my bags in my room, I headed down to the canteen where a group of girls



had gathered. Little did I know but these girls were going to be friends for life. We talked, we laughed, we cried and most of all we stayed in touch.

Every day we attended Mass in the morning but to make things slightly easier in terms of organisation, the girls did the offertory and the readings whereas the boys (who are trained previously) were the altar servers. The choir was made up of a group of girls accompanied by others on their instruments.

Later in the morning there was a talk - each year there is a different topic, for example, in 2015, the topic was based on God's relationship with us; last year (2016) was based on the Year of Mercy; this year (2017) the topic was Discipleship with Jesus. A Question Box is provided in which you can submit any questions you want to have answered, based on the talks or anything that you want to know. Along with this, there are also Discussion Groups. These groups are arranged by age where we could ask any questions or just purely discuss the previous talk.

On the Wednesday, the group is taken to Chessington World of Adventures. Here we can explore in small groups, doing what we want to do, making decisions about long waits and whether it is worth it; having fun; but most of all creating new relationships that will last a lifetime.

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Along with everything else on the very busy schedule, we have confessions, a beautiful Blessed Sacrament Procession, Benediction taking place on the last day and Night Prayers.

Every year, one of the girls I met that first time - who is now one of my closest friends - begins the countdown at least a month before. My friends are going to be there for me my whole life... How do I know this? We may not see it each other often, we may not be able to walk to each other's houses but we value our friendships with each other. Our friendship is truly special. If I hadn't gone to the Faith Summer Break that first year, if I had decided that I didn't want to try something new, my life would be a whole lot different now because I wouldn't have met truly wonderful people.



The Faith Break 2018

The dates for the 2018 summer break are Monday 6th to Thursday 9th August 2018.

The cost TBC, includes accommodation, meals, and transportation to (as well as the entrance fee for) Chessington World of Adventures.

Set in the beautiful grounds of Woldingham School, Surrey, the Faith Summer Break is an exciting four days for 11-15 year olds combining both faith and fun activities in a relaxed holiday setting. The week is structured around getting to know God and each other and includes Holy Mass each day, talks about the Catholic Faith, discussions, prayer, quizzes, art and craft, games, sports and a visit to Chessington World of Adventures.

Woldingham School is a secure location and accommodation is provided on-site. Breakfast, lunch and dinner are cooked each day by the caterers of Woldingham School who can provide meals for those with specific dietary requirements. A tuck-shop is also available for the purchasing of sweets and snacks.

Those who attend are supervised at all times by experienced youth group leaders. There will be parents, teachers, Catholic youth workers and priests present on-site for the duration of the break. The organiser of this event is:

Fr. Michael Dolman
St John the Baptist Catholic Church
Castle Hill, Alton, Staffordshire, ST10 4TT
Telephone 01538 703503

Every Catholic should attend Mass each Sunday. Why?

Kieran Breathnach

The Catholic Young Writer Award is organised annually for pupils at Catholic schools across Britain by the Catholic Union. In 2017 pupils were invited to discuss the question: "Every Catholic should attend Mass each Sunday. Why?" Winner of the Award was Kieran Breathnach of Oaklands Catholic School, Waterlooville, Hampshire, and FAITH magazine has pleasure in publishing his essay. Sub-headings have been added and there has been some editing for space.

Kieran won a £50 cash prize, plus some books and the coveted Catholic Young Writer Shield which he will keep for one year. Runners-up were: 2nd Prize Mairead McKenna, St Edward's School, Charlton Kings, Cheltenham; 3rd Prize: Paul Skipper, St Wilfred's College, South Shields.

On an early Sunday morning "Do I really have to get up just to go to Mass?" may be the question on some young Catholics as their parents announce it's the wake-up call if they are to get to church on time. "Am I really getting anything out of it; why can't I just pray alone?" they ponder.

How important really is Mass for Catholics, and should each one attend Mass every Sunday? The answer of course is that for Catholics attending Mass is possibly the most important hour of the week.

To consider why this is so, let us go back to the very beginning, the institution of the Eucharist... Approximately two thousand years ago, Jesus had a roller-coaster Holy Week ride, which ultimately saw Him, through God's power, famously defeat sin and death, thereby providing us with the possibility of eternal life. Just before His crucifixion, Jesus had his Last Supper on Maundy Thursday with His disciples, during which He first instituted the Eucharist.

In Luke 22:17-20, the Gospel states... "Then he took bread and when he had given thanks, he broke it and gave it to them saying 'This is my body given for you; do this in remembrance of me.' He did the same with the cup after supper, and said 'This cup is the new covenant in my blood poured out for you.'"

Not just a remembrance

Note the words 'do this in remembrance of me'. When Jesus said this, he didn't want Catholics just to remember it, or believe in it, but to actually participate in the event. Without going to Mass, we cannot be part of this. Neither can we be following the request Jesus made before laying down his life for us. And as though that was not enough, by attending Mass we are given something...and not just anything...we are given the opportunity to receive the bread of life...the body and blood of Jesus, the Son of God. By ignoring the Sunday morning wake-up call for church and turning over in bed, we are turning our back on Our Lord Jesus Christ, and His gift to us of His Body and Blood. We are showing complete indifference to the transubstantiation during the Eucharistic Prayer in which the bread and wine become the Real Presence of Christ...Body, Blood, Soul and Divinity.

By going to Mass, we remember and re-present his great act of love for us on the Cross – taking our sins upon himself so that we may live with him forever in Heaven. Receiving God's one and only son's sacrifice is crucial if we are to enjoy His love and harmony in eternal life.

The Church

Although we could still remember Jesus' sacrifice or watch a video of the Last Supper, that is not what God wanted. He wanted us to go to church to celebrate Mass with the Parish community. In Matthew 16:18-19 it is scribed '*And I tell you that you are Peter and on this rock I will build my church*'. The concept of church involved the disciples coming together as one unit, and not individuals doing their own thing by themselves. Such a unit would need leadership, so that everyone could support each other when following the light of Christ. In that extract from Matthew's Gospel, Jesus was in essence installing Peter as the first pope of this new Christian church of disciples. Now, we as today's disciples have a similar duty to follow Peter's successor, Pope Francis, in spreading the good news. The strength to do so comes from receiving the body of Christ, and that can only be obtained by going to Mass.

Jesus then goes on to say to Peter '*I will give you the keys of the kingdom of Heaven: whatever you bind on earth will be bound in Heaven, and whatever you loose on earth will be loosed in Heaven.*' By giving Peter the 'keys', he has been allowed to form the Catholic Church and upon his death, has handed over to the Popes of yesterday and today. This emphasise the fact that since Papal teaching is that we have a duty to attend Mass on a Sunday, this is indeed based on the words of Jesus himself.

With this granted power and knowledge, we can learn more about why Mass is just so important in Pope John Paul's 'Catechism of the Catholic Church' which he wrote in 1992.

Catechism

In *Catechism of the Catholic Church* 2181 the Pope has written '*The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for serious reason (for example, illness the care of infants) or dispensed by their own pastor*'. This emphasises the necessity of going to Church every week, and St John Paul goes on to say "*Those who deliberately fail in this obligation commit a grave sin.*"

...By missing Mass on a Sunday, we cannot, as by going, we join in with the perfect sacrifice created by Jesus. Through the priest we offer, Jesus, Body and Blood, to the Father, just as Jesus offered himself to the Father on the Cross, as well as make present Christ's death and Resurrection. Through this memorial of Jesus, we offer God our praise, sorrow for our sins, and deepest thanks...

...God made us social beings. He wants us to come together in community, to worship him. Jesus said "Where two or three are gathered together in my name, there am I" (Matthew 18:20). Without the communal event of Mass every week, we can never truly feel the presence of God through Jesus.

While it is good to attend Mass any day, it is especially important to attend Mass every Sunday. In Exodus 31:15 is written "The seventh day is a Sabbath of solemn rest, Holy to the Lord." Throughout the Bible, the Sabbath is notably the most special day., and scripture talks about it in Genesis 1 when the Lord "rested on the seventh day..."

Martyrs

...Pope Benedict XVI recalled the event when the "Martyrs of Abitene" were martyred in 30-3. The Pope talked about how when the Proconsul asked "Why have you received Christians in your home transgressing the imperial disposition?" Emeritus, one of the martyrs, answered "We cannot live without Sunday".

In more recent times, on these shores, many priests and bishops lost their lives during the penal laws, just for saying the Mass. Many of the laity also lost their lives for trying to hide these priests from the authorities. Nowadays, many Christians are being persecuted for their faith. They know what is important and that the road to salvation is not always an easy one. And yet, when the road is as easy as we have it in England at the moment, Catholics can be tempted to forget what is important, what is the truth, what the everlasting covenant is and what their duty is.

The Word of God

I have mainly concentrated on the Eucharist in what I have written so far. There are other sections of the Mass also. There is the opening section when we get to reflect on what we have done and what we have failed to do. This is particularly important when we consider the expression 'the holy sacrifice of the Mass'. Christ's sacrifice by dying on the cross was an act of atonement for our sins. By attending Mass every Sunday we get the chance to reflect on how we have performed over the last week. This is very important as it gives us

a chance to ask for mercy for those aspects of our life where we have not done as well as we should have....

...Then we have an opportunity to listen to an Old Testament reading, a Psalm, a New Testament reading as well as an extract from the Gospel. The main points are reflected on by the priest in his homily. This all helps to give us a better understanding of the Word of God and thereby improve our lives. This isn't going to happen under the duvet covers while our parents are at Mass.

During the Mass, we have the chance to recite the Creed, enabling us to recall the fundamental aspects of our faith. We have the prayers of the faithful also. Later on, we get the chance to make the sign of peace with many people from our community. During the Mass, we are providing support for our parishioners just by being at Mass, just as they are doing likewise for us...

...The Mass is so full of opportunity. Where else could you get the Body of Christ and the cup of everlasting life? Where else do we get the opportunity to be fed with the Word of God, explained to us by some one filled with the Holy Spirit at his ordination?

From this, the question is not "Why does a Catholic attend Mass each Sunday?" but "Why shouldn't a Catholic want to go to Mass every day of the week?"

The Catholic Young Writer Award is sponsored by the Catholic Union Charitable Trust, and information about the 2018 Award can be obtained from : Catholic Union of Great Britain, St Maximillian Kolbe House, 63 Jeddo Road, London W12 9EE

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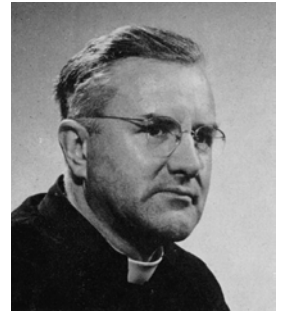
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Holloway on...

The Individual Providence of God

EDWARD HOLLOWAY



Many years ago, on a dusty hillock by Palazzuola, the summer villa of the Venerable English College of Rome, a brother student made a comment: "The really marvellous thing Slim" (a college nickname), he said, commenting from the *Simple Catechism*, "is not that *God* made me, but that God made *me*". Our parents gave us the body, but not the soul. The spirit is God's personal cooperation with our parents unto life. He knew and willed it into synthesis of being with the flesh. He made it like Himself in that act of creation which is also an act of election. He elected to make *me*. Tens, perhaps hundreds, of thousands of years have rolled by since God first breathed the spirit into the fertilised seeds of human flesh. Men and women lived, loved, suffered and died and went to God. We knew nothing about it - not you nor I; they were not *us*.

God could have made another. I have not been here before, others have. To me they are 'history', the past. God's choice to make me, His call out of nothingness into being, is a staggering, overwhelming munificence. It is true for *you* as much as for *me*: we have been "lucky in the draw". There were other possibilities, other "tickets in the drum" so to speak; God did not draw them all out. For time, and unto eternity, except through my own fault, He has made me "a winner". It is worth reflecting on. However much you see yourself as a permanent "loser", in fact God has elected you to be always a winner for time and for eternity. You were elected into being by Him, a son or a daughter for ever. Once you are animated, there are no losers.

Covenant of Life in Christ

We all give the *notional* assent to thoughts such as these. It is harder to make them come home with a *real* assent to the mercies of God. The recognition that God made *me* suddenly transforms the way you look on all the "faceless" crowd out there. The election into being, into *me*, is true for them, just as it is for you. They exist by election, not by chance. They matter, just as you do. They are all your brothers and sisters by an election of God more absolute and unique than the election in communion of flesh by which your parents and theirs called us into being. Suddenly the words "*Our Father who*

art in heaven” take on new immediacy, personal bonding, and richer colour. So too, with something of a shudder, do such words of Christ as “In as much as you did it to one of these, the least of my brothers and sisters, you did it to *Me*”. My *me* is a share in Christ’s *Me*, Son of God and Son of Man: so is the *me* of all mankind on earth with me and you.

The Agony for our Agonies

We know that we can identify with Christ in his joys and ours, and in his sorrows and ours. For those who suffer greatly, for whom life from the womb and beyond has been a rosary of sorrowful mysteries and little else, can we say more even than that? Can we say that in the agony in the Garden, in the sweat of blood, in that total self-giving into salvation and redemption, that Christ sorrowed not only with your sorrow, but *because* of your sorrow? The desolate soul looks for a breast on which to sorrow, even when doubting that there is any individual providence of God. In desolation the soul seeks a kindred spirit for consolation of love; the flesh seeks a breast to cradle the head, and a hand to caress.

When we console the desolate, we sorrow for their sorrow. It would not be love if we did not. Can we say of the many-faceted love and agony of Christ, expressed in his sweat of blood, that in the agony of Christ was not only sorrow for sin, but agony of communion, personal communion, in love for those who through history would be desolate in sorrow? Did Jesus agonize with you, for your pain? It would be a reasonable development from the theology behind the devotion to the Sacred Heart of Jesus. It would follow naturally from a theology which believes that in the agony at Gethsemane, Jesus knew, loved, and sorrowed in reparation for each individual man and woman through history. Such is the power of that unique human soul, linked in being to the Person of God the Son. His consolation for your personal anguish could be part of that individual saving and redeeming providence of God: your chalice was part of His drinking. At the root of human suffering, whether chronic or suddenly come upon us, there can be found for those who humbly seek God, and enter within themselves, a certain peace in the ultimate depths of the spirit. This is the consolation of God, and as part of his particular providence it leads on, and up, and out of misery, and hate, and despair. It is true for the individual, as well as for the community of the Church that “My peace I leave with you, my peace I give to you; not as the world gives, do I give unto you” (John 14:27). Life is not over when sweet homely loves and expectations are shattered. From that centre of peace we will find the providence of God leading on to new vistas. There are lives that depend on us to be reassured and comforted, new works for the Church, new friendships to be found in an apostolic love. New avenues open when sin closes those which were our expectation by right.

St. Augustine as “Everyman”

There is one writer whose autobiography is a magnificent compendium of the providence of God, and he should be read with this nuance in mind. *The Confessions of St. Augustine* are just such a meditation on the personal providence of God, and sing the praise and joy of a great soul, once lost, who looked back across the arches of the years. It may seem strange that in approaching such a theme, we started from the painful mysteries of life, and not the joyful. But then, it was from the angle of pain that the request to talk of grace and providence came. It comes to many others from that aspect, and not from the joys of life. No true servant of God will ever escape the Cross. Goodness gives nobility of soul, and nobility of soul stands out as a certain radiance, visible even in the faces of men and women, yes - and of good children too. It irks the weak, the sinful, and the arrogant. It irks the secret enemies of God, or at least of God’s truth and God’s integrity. It irks even before it acts or refuses to conform to the worldly mind. It irks, just because of what it is. When Moses came down from the mountain his face was “horned” (Ex. 34:29), that is to say it radiated beauty, power, and majesty. The taper that lit that light was the face of God. True goodness, which goes by the name of “justice” or “integrity” in the scriptures, glows in the face and bearing of men and women with something of that power.

Power in proportion to Holiness

The providence of God, if there is to be any flowering of human beauty at all upon this fallen earth needs our flesh as part of the fullness of the economy which gives us Christ. The word made flesh in ourselves, in all that we know, do, love, and are - this works with God, the Father, the Son, and the Holy Spirit, to plant, and to water, that God may give the increase (I Cor. 3:6-9) for only God gives the increase from within the soul of man or woman. The good and the fervent bear fruit, and the fruit is visible, but the men and women who changed the fortunes of the Church and of mankind are the very few - the saints. The providence of God was incarnate as Man. The providence of God is still incarnate in men. The beauty that we are, is the full “draw” of the Father on the minds and hearts of our brothers and sisters. Many have been the providence of God for us, and maybe we hardly noticed at the time. We are rivulets of the providence of God in our time, and it is a vocation and a call we must answer with faith and with love.

The earth of itself bears fruit

In the Garden of Olives Jesus did more than identify with our human griefs, but entered into them and communed with them as individually as well as collectively when He worked the climax of our Redemption. Could we think the same for the joys and the loves of Christ? Could He have joyed in our personal joys and been happy by a communion of his human soul in our good loves and noble decisions? Certainly the good decisions for God, which

are, especially when we look back, cardinal moments of our personal providence, both gave us joy and holy peace in the presence of God. As such they were, and when they happen they are known to Jesus, for the joy and love we experience is a communion with the joy of the Holy Spirit. Certainly God joys in our joys, and loves in our noble loves; they are worked in grace, and worked expressly by grace. We can offer ourselves and all our works, every moment indeed of the day, waking or sleeping to the penetration and companionship of that love. We pray that God may work in us at all times, so that *“he should sleep and rise, night and day, and the seed should spring, and grow up whilst he knows not, for the earth of itself brings forth fruit, first the blade, then the ear, and afterwards the full corn in the ear”* (Mark 4:27-28). Such communion of our being with the being of God, Father, Son, and Holy Spirit, is of the very recognition, existentially speaking, of the providence of God, in the presence of God to our lives.

Living out the emotions of Jesus Christ

The communion of the love of God must prompt our friendships and our loves, and be the principle upon which we develop in our loves. There are infinite degrees in our loving, measured by our own communion with God, and by the communion with the mind and heart of God of those we love. That is inevitable. God himself loves us in communion the more we love Him in communion. If the love of God, our own personal communion of love, prompts all our friendships and our loves, then it will purify them, mature them, and ennoble them. We will have no intimate loves that cannot be joined with the experienced love of God. The same principle precisely applied to life in marriage will mean that all aspects of love and intimacy will be joined in husband and wife through their mutual inner love of God. The very sacramental grace of their state is to conform them to the love which bound God to the world through the womb of Mary. They would find, living their lives honestly and humbly in such a communion with the actual presence and love of Christ, that mutual love, and a sense of mutual ministry would now make the teaching of the Church much easier, as an experience of love. The union of the spirit and the tenderness of the flesh could be deeper and purer, the sheer exigencies of physical desire much less.

Love a Holy Communion

“Unless you become as little children you shall not enter into the Kingdom of God” (Matt. 18:3). Jesus Christ so obviously and so intimately loved His “little ones”. This love was not because they were little, young, and “sweet”. It was not the love that simply says “my pet”. It was again a communion of personality. The child loves in simple delight, wholehearted acceptance, in trusting dependence on the beloved grown up. It is easy to love a good child in the child’s uncomplicated love of you. When this response of love in us, us adults is

similar to the child’s, born of the love of God, and anxious to form further in the child that noble love, the “blade” of life’s harvest, into fuller growth, then we love them in communion with Christ’s love for them. Such love is not a patronage, nor even a benevolence, but a belonging and an experience. In this relationship we become the mind and heart of Christ to them - to love, foster, and prompt to higher knowledge and love of God. Unconsciously the child, because he or she is psychologically seeking, and dependent, and learning, admires and seeks to be like the “grown-ups” that most they love. The heart of adult “providence” for children lies in this relationship. It is never a patronage. It is a love sought and given. It plants and waters. God gives the increase. Mothers and fathers would find less difficulty in making the choice between the claims of career and the claims of a child’s need for love, and someone at home, if they loved God in that way, responded to their children in that way, and to the trusting need of a whole family in that way. They would be a little poorer, but Catholic family life would be so much richer.

Something similar is true for priests and Religious, both men and women. Mums and dads have to be available twenty four hours a day. The priest also, if he would love and be loved in a relationship that both joys and forms, must be always available. The Church is a family, the title ‘Father’, ‘Mother’ ‘Brother or ‘Sister’ is not ornamental, it has to be earned. The young especially do nothing for devoted service; they will give their all for being loved. We are part of God’s covenant of life and being with men; we are not God’s very civil servants.

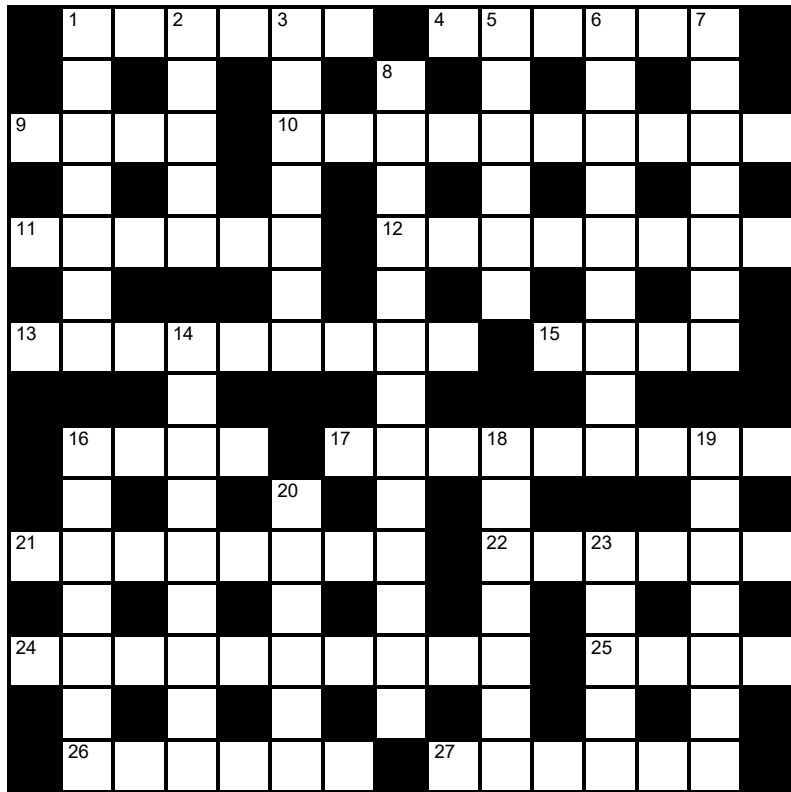
See, I am with you all days

We conclude then with the certainty that the grace of God, our inner holy-making grace, is the personal communion of God the Trinity unto our human souls and human bodies; unto the one “me” and “you” that God elected into life and being for all eternity. We will all carry the Cross, some more than others, but this inner grace is the pledge of a truly personal, individual conducting of each and every one of us to God: and God is very merciful. We increase, develop and mature our joys as, led by that inner grace which is part of the individual providence of God for us and in us, we enter into the mind and heart of Christ. So we conform our joys and loves to His, and just possibly, enter into His human joy, even when on earth in us. Certainly at the right hand of Father Christ, who is still *human* as well as divine, must joy in our holy joys and love us in our good loves. In the worst of our desolations and heartbreaks, we will never equal His: we will find his consoling peace in personal communion with Him.

Abridged from the Editorial for the November/December 1990 issue of FAITH magazine.

CROSSWORD by Aurora Borealis

We invite you to complete this crossword: the clues in bold involve general religious knowledge; the others are cryptic clues with secular answers.



A copy of Pope Emeritus Benedict's *Last Testament*, will go to the sender of the first correct solution opened from all those received by 28th February 2018. Entries may be this original page or a photocopy and should be sent to:
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No.8, 45 East St Helen Street, Abingdon OXON OX14 5EE. PLEASE INCLUDE YOUR FULL NAME AND POSTAL ADDRESS.

The winner of the Faith Crossword 8 competition was G.B. of Wiltshire

Across

1. Rucksack with no end of grub and pop defends against planes (3-3)
4. Employer conceals start of unlawful racket for moneylender (6)
- 9. The Three Wise Men of St Matthew's Gospel (4)**
10. Oarsmen the French confined between bridge positions (10)
- 11. Describes a relationship between an action and its effects (6)**
12. Low-grade workforce begin to tackle cellar (8)
13. Glaswegians long for tree (5,4)
15. Poems emerge from modest surroundings (4)
16. Negative sounding tie (4)
17. Word for word origins (9)
21. Write "Run away", faithful wife! (8)
22. Elephant loses round with the French mess (6)
24. The garment of nobility (4,2,4)
25. River died – action! (4)
26. Iron law means instrument of punishment (6)
27. Serious surgery needed to avoid centre (2-4)

Down

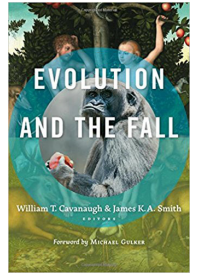
- 1. The language of 1st century Palestine (7)**
2. Skin damaged with edge of trowel mends (5)
3. Buttercup at first sounds like it produces another flower (7)
- 5. A formal division within a church (6)**
6. Part poser, this person has to be looked up to (4,5)
7. Feels bitter about endless gifts (7)
- 8. Fr Georges Lemaître's hypothesis about the origins of the physical universe (3,4,6)**
14. Couples consume first of early Rioja in this sporty number (3-6)
16. Look back to headless aristocrat seen on the grass (4,3)
18. Kingship of James in confusion with half of city behind him (7)
19. Do they have hitting the ball off to a tee? (7)
- 20. The first five Mysteries of the Rosary (6)**
23. Enchantress comes from Rome deadly (5)

Book Reviews

Science and Original Sin

Evolution and the Fall, ed. William T. Cavanaugh and James K. A. Smith, Eerdmans, xxix + 231pp, £21.99.

reviewed by Stephen Dingley



Evolution and the Fall is a collection of Essays from a multi-disciplinary and ecumenical group of authors, which sets out to address “a set of problems that arise from the encounter of traditional biblical views of human origins with contemporary scientific theories” (p. xv) —not, one might add, in general, to answer them. Only two of the contributors attempt synthetic solutions to the problems. That said, I found all the chapters worthwhile and stimulating —even when I disagreed with them.

Three of the chapters provide the data. Falk gives an admirably clear review of the current scientific consensus. Examining the fossil record, he outlines human ancestry and its dating. Genetic evidence offers impressive support for human evolution and also strongly suggests that our ancestral population has never been smaller than about 10,000, ‘Mitochondrial Eve’ and ‘Y-chromosome Adam’ notwithstanding. In fact, each human gene can be traced back to a single ancestor at some point over the last few million years, but different individuals at different times, and this is entirely to be expected

statistically.

Interpreting Genesis

Middleton offers an exegesis of Genesis 1–3 and, by his own admission, not much more. His methodological remarks are sound and helpful: Genesis is an ancient and non-scientific narrative, so we should look for consonances (and perhaps collisions) with the scientific data rather than attempting any detailed concordism. He suggests that God breathing life into the man of dust (Gen 2:7) can be likened to the ‘vivification’ of a pagan cultic image, and has “nothing to do with infusing a Platonic soul” (p. 75) —a statement which seems too strong to me. Green examines some inter-testamental literature, as well as Paul and James from the New Testament. He concludes that both Paul and James “assume sin’s heritability — not in the sense of passing sin down through procreation, but in the sense of pattern and influence” (p. 115), but I found it hard not to think this was in fact *Green’s* assumption.

I would have appreciated some discussion of the contribution of Tradition on these

questions, especially St Augustine's views, which just get a few rather disparaging mentions. And since recent papal teachings are discussed, the dogmas of the Council of Trent surely also deserve some consideration.

A real Adam?

Of the more speculative contributions, I liked Smith's chapter, "What stands on the Fall?" (nice pun). He points out that only an event-like Fall can guarantee the goodness of God and authentic hope for salvation; otherwise God must have created our sinful condition, and salvation must be contrary to our created nature. I was even more impressed with Riches' Christological insight that Adam must be a concrete individual, not merely a mythical figure. Christ, precisely as incarnate Son of the Father, reveals that the meaning of man is only found in real, interpersonal relationships — and a myth cannot have real relationships. Only a real Adam who commits a historical sin can be the protagonist of humanity and prefigure Jesus as New Adam and Saviour.

I was disappointed that both Deane-Drummond and Smith — the only two authors to attempt a synthesis — assume, without clear justification, that the biological evidence excludes a single, historical Adam who commits a single, historical sin. (Smith suggests a historical Fall in the sense of the whole population of some 10,000 individuals all sinning over an extended period of time.) I was more disappointed that none of the ten authors consider the infusion of a spiritual soul as

the unique mark of man — which could offer a way to reconcile a wider population with a real, unique first human couple.

How we see the fallen world

A number of the essays focus on methodological and contextual issues. Cavanaugh points out that the Fall had been dropped from early Modern thought not for any scientific reasons but for political expediency — to protect civil authority from interference by the Church. Wirzba explores the role of hermeneutics: when we look at the world, what we actually see depends on our perspective. Thus, seeing the world as fallen is not obvious. A 'Darwinian' perspective of randomness and struggle cannot see the world as fallen because it cannot see God as the goal of creation. (Wirzba briefly acknowledges that this perspective goes well beyond what Darwin's science actually warrants.) Maximus the Confessor, on the other hand, offers a Christological perspective in which the Fall makes good sense. How one might choose between such perspectives is not, however, considered.

The science and God question

The concluding chapter is one of the best in my estimate—although I still did not agree with everything. Harrison proposes that some conflict between religion and science can actually be a good thing, illustrating this *inter alia* with the question of whether the universe has always existed: Aristotle's 'scientific' view that it has always existed conflicting with the theological position that it was created a finite time ago, which

latter view has now been vindicated by the Big Bang theory. The point is well made, but this is dangerous territory. Multiverse theory (now quite mainstream science) challenges the idea that the Big Bang was in fact the beginning of everything; then again, thermodynamics and the Borde-Vilenkin-Guth theorem suggest that there must have been some beginning of everything only a finite time ago. Harrison notes the variability of scientific opinion over time and the fact that different scientific theories have different levels of certainty, but he — and several other authors in this book—seem rather too pessimistic: "in the long historical view, [science] gets most things wrong" (p. 225).

Harrison also unfolds Augustine's insightful contribution to the science-religion debate, drawing out a number of valuable principles — not least, recommending restraint where issues are not clear, and avoiding bringing Christianity into contempt by arguing for false scientific

opinions on the supposed grounds of scriptural warrant. Augustine also thinks that pursuing some scientific questions can be mere idle curiosity and a distraction from the more serious moral and religious purpose of human life. Harrison inclines to the view that this might apply to the questions raised by this book. I am again more optimistic than he is. If the myth that science has disproved God is a major factor in the decline of religious and moral life in the West — and I think it is — then resolving these questions convincingly is a major pastoral and evangelical priority.

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

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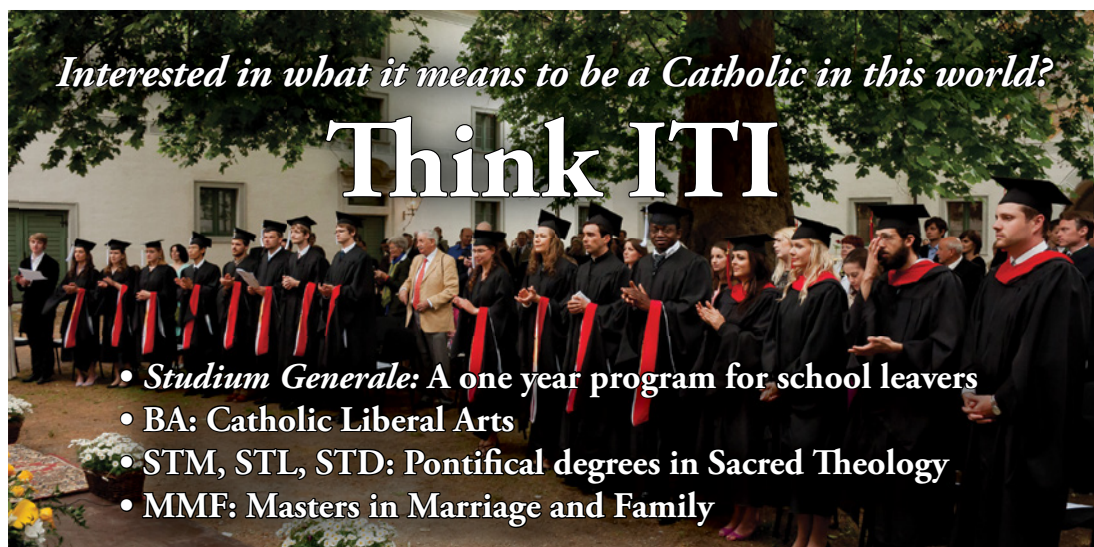
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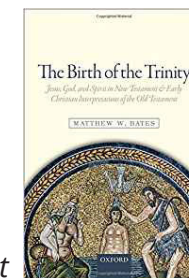




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New light on the Trinity from the Old Testament



The Birth of the Trinity: Jesus, God, and Spirit in New Testament and Early Christian Interpretations of the Old Testament

by Matthew W. Bates, Oxford University Press, xii + 234 pp., £46.99 (hardback), £15.23 (paperback).

reviewed by Richard Conrad

Reading a book such as this, I feel that a light has been switched on. Professor Bates helps us see a way in which the New Testament speaks of the Holy Trinity: it recognises the Divine Persons speaking to or about each other in certain Old Testament texts. The book's title, *The Birth of the Trinity*, in fact understates the support it gives to the claim that the doctrine of the Trinity was not developed by the Church on slender foundations, but is found with significant richness in the New Testament.

Bates perceptively reviews alternative accounts of the 'emergence' of the Trinity in Chapter 1, and then reminds us that some Church Fathers practised 'prosopological exegesis' of Old Testament texts, *prosopon* being the Greek equivalent of the Latin *persona*. For example, in Psalm 110:1 ('The Lord said unto my Lord, "Sit at my right hand...") Tertullian finds the Holy Spirit speaking about the Father speaking to the Son. Discerning in whose *persona* certain words are spoken was a contemporary approach to awkward texts. Few scholars

trace this form of exegesis back to the New Testament itself. Bates' great merit is to expound, in careful detail, New Testament instances of prosopological exegesis, helping us recognise them for what they are.

Theodrama

We have known there is *typology* in the New Testament and the Early Church; Bates invites us to recognise '*theodrama*'. He explains (pp. 34-36) that a Prophet could be elevated by the Spirit to speak in the *persona* even of a Divine Person. Thus in some utterances we 'overhear' a conversation taking place in one setting, about an event taking place at some other time. In Isaiah 50:6 ('I set my back for whippings...'), the Prophet takes on the *persona* of the Ascended Christ speaking to his Father about the Passion to which he had submitted.

In Mark 12:35-37 Jesus proposes a prosopological exegesis of Psalm 110:1. Given the debates about what sayings

can be securely attributed to the historical Jesus, Bates prudently refrains from arguing at length that Jesus promoted this way of finding himself, his Father and their Spirit in the Old Testament; he seeks only to demonstrate that New Testament authors practised it.

Though some of Bates' exegeses are hard work to follow, they repay the effort. His discussion of Jesus' use of Psalm 22 ('My God, my God, why have you forsaken me?'; pp. 126-135) is especially illuminating. However, unlike him, I do not find the note of *despair* in either the Psalm or the Gospel accounts of the Passion.

Bates holds, plausibly, that prosopological exegesis gave rise to the use of *persona* in Trinitarian theology. His claim that "'person" is a God-granted and hence divinely approved metaphor' (p. 37) is overstated: in the New Testament *prosopon* typically means 'face', and is used in expressions for personal presence. Twice it refers to (human) persons; never to Father, Son and Spirit in relation to each other. Despite the implication on pp. 11 and 24, it is not used in the Nicene or Apostles' Creed!

Persons

As Bates admits, caution about the word 'person' is in order: 'all ... metaphors are an accommodation to our creaturely limitations, and as such they do not directly capture God's ultimate reality' (p. 37; cf. pp. 3-4). When speaking 'of "persons" ... beware of ... anachronistically foisting contemporary notions of the person onto the ancient texts, especially since

most modern Westerners tend to focus on the person as the center of individual psychological consciousness...' (p. 37). Very true: to think of the Divine Persons as three 'subjects' who each possess a mind and a will, and 'happen to agree', is contrary to received doctrine. There is *one* Divine Mind, *one* Divine Will, identical to the one Divine Being which each of Father, Son and Spirit possesses fully. Further, Aquinas reminds us there is no such thing as 'divine personhood' that occurs more than once: there is *one* Fatherhood, *one* Sonship, *one* 'proceeding as Love'. As Augustine had seen, the *tres Personae* formula is 'shorthand' for something far richer.

Bates seems insufficiently cautious about presenting the Divine Persons as three 'subjects'. On pp. 134-5 he speaks of 'the raw, edgy, surprisingly candid intimacy of expression ... permitted between the divine persons within the Godhead.' He adds that when we move to a consideration of the Trinity in itself, 'this "conversation" must be treated as an imprecise anthropomorphic (but nonetheless God-given!) metaphor for a higher reality.' But then he insists 'our constructive descriptions of the interpersonal dynamic between Father, Son, and Spirit must ... find a way to foreground such words of gritty relational transparency.'

Dogmatic tradition helps

Though he speaks of 'timeless, intimate communion within the Godhead' (p. 3), the order of Bates' chapters gives the impression of *a single history* involving the Person of the Son, envisaged as a single

consciousness. The pre-existent Son and the Father discussed strategy in '*the time before time*' (pp. 41, 85, 89). Later, the same consciousness spoke to the Father from the earth; now it speaks to him in heaven after a 'joyful reunion' (p. 160). A distinction offered by the dogmatic Tradition would help better guard the truth that the eternal Trinity totally transcends time: the Triune God, as God, has no history. Chalcedon, reinforced by Constantinople III, recognises in Christ incarnate a true human mind and will – human forms of consciousness, if we must speak that way – distinct from the Divine Mind and Will. Christ's human psyche began to exist at the moment of his Conception – it has a history, but no pre-history.

It would take another book to defend afresh the fidelity to Scripture of this dogmatic Tradition; nevertheless, explicitly recognising the distinction of natures in Christ would assist Bates. On pp. 85-87 he analyses Hebrews 10:5-10, which, he points out, presents Christ as saying to the Father, 'A body you prepared for me ... I have come ... to do your will,' *at the moment of the Incarnation*. These words of Psalm 40:6-8, attributed to Christ by prosopological exegesis, should, I contend, be heard as spoken by Christ *in his humanity*. They express the love and obedience in his *human* will and mind, already 'full of grace and truth'. This analytical tool can help with further texts.

More to ponder

So, as Bates accepts, further work remains. He has done us the great service of alerting us to a key way in which the New Testament invites us to hear the Holy Trinity speaking. The data and detail he gives us can be brought into conversation with other ways Scripture speaks of the Trinity. Further, the texts Bates helps us penetrate afresh need – as do all Scriptural texts – to be repeatedly pondered; and for this task, the concepts, distinctions and guidelines offered by the dogmatic Tradition can help. In particular, we might explore how Jesus' immensely graced human words, deeds and sufferings, love and obedience, prayer and sacrifice, are the 'incarnation' of his eternal, divine Sonship. This will ensure we do not presume 'directly [to] capture God's ultimate reality,' or risk giving the impression that the Trinity really is merely three great people. At the same time it will show us what it means to live out the share in Christ's Sonship that we are privileged to enjoy.

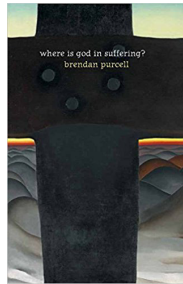
Fr. Richard Conrad O.P. has taught theology in the Dominican Order and at the Maryvale Institute. He is Director of the Aquinas Institute, Oxford.

A positive approach to suffering

Where is God in suffering?

by Brendan Purcell, Veritas, 156pp, £12.99.

reviewed by Christina Read



Brendan Purcell has given us a helpful reflection on the important topic of God and suffering. It is a slim and accessible volume, taking a personal approach without eschewing theological and philosophical perspectives.

Purcell's particular method is to "listen to the voices of suffering" (p.11). He draws upon the lived experience of those for whom acute suffering and belief in God go hand in hand, to see what light they shed on the perceived incompatibility of suffering and a good God. The suffering and death of Jesus Christ emerge as central in this treatment.

Drawing on the thinking of Pope Francis, the response to suffering is presented as "a path, something to be lived" (p.14). The common thread running through the book is "that suffering is addressed to us as persons, and that we – and those affected by it – may be somehow able to grow as persons, by the courage and love it demands" (p.16).

The wrongdoing of human beings

The first few chapters offer some general reflections on the topic, accompanied by memorable illustrations from literature (Camus, Dostoevsky, Flannery O'Connor) and from real-life experience.

Behind the rejection of God on account of suffering, Purcell often uncovers a rejection of the world as it is, its structure and physical laws, and of the nature of life on earth. He proposes a more balanced reflection on the significance for life on earth of the forces involved in disasters and on what we can do to protect and support people facing such disasters.

He also draws attention to the role of human freedom and responsibility. The order of the world has been profoundly disturbed by the wrongdoing of human beings, starting with the first human beings and going down throughout history (although the significance of the Fall could be more developed in an account of God and suffering.) Any consideration of evil must start with "a self-examination of our own capacity for the wilful undoing of ourselves and others" (p.34).

An irrevocable 'yes'

Purcell begins his detailed consideration of witnesses to suffering (ch.4-6) with Chiara Luce Badone (1971-1990), a lively teenager with a wide circle of friends who was diagnosed with one of the most aggressive and painful forms of terminal bone cancer.

During twenty-five minutes on her own, lying face down on her bed, she made an irrevocable 'yes' to her situation, and from then on lived her suffering as a gift from God. She wrote to a friend: "I feel enveloped in a splendid plan which is being revealed to me little by little" (p.63). In this way, in contrast to what one might expect, this time of suffering and imminent death was simultaneously a time of light in which above all else Chiara witnessed to the gift of life.

Coherence

Her doctor, a critic of the Church who did not share Chiara's faith, said, "Since I met Chiara something changed inside me. There's coherence here and I can understand Christianity" (p.68). Another doctor reflected: "Through her smile, and through her eyes full of light, she showed us that death doesn't exist; only life exists." (p.68).

There were still times of great anguish in which Chiara felt overwhelmed by suffering, "But it's my spouse who's coming to visit me, right?" she wrote, and repeated: "If you want it, Jesus, I want it too." From her union and cooperation with God she was able to offer every detail in her life for love of Jesus, desiring that "everyone may

understand what an immense free gift life is and how important it is to live it in every moment in the fullness of God" (p.63).

In the Holocaust

Purcell goes on to consider the testimony of Etty Hillesum, a highly educated Dutch Jew who perished in the Nazi holocaust. Etty's response to the evil and suffering building up around her was an unexpected development of spiritual and religious awareness. Instead of despairing she came to a deeper understanding of God and humanity; instead of blaming, she expressed a strong sense of human responsibility for the suffering she witnessed: nothing can be changed in the world until we change ourselves.

Discovering the presence of God within her, her concentration camp writings witness to the appalling misery of life there, but also to her enduring sense that "life is glorious and magnificent" (3 July 1943 cited p.88), and "that they cannot rob us of anything that matters" (11 July 1942 cited p.88) "Against every new outrage and every fresh horror, we shall put up one more piece of love and goodness, drawing strength from within ourselves" (3 July 1943 cited p.88).

'Jesus forsaken'

Next Purcell explores the relationship between God and suffering in the book of Job and then, in the following chapter, gives more detailed treatment of the recurrent theme central to his understanding of

the Christian response to suffering: Jesus' experience on the cross.

Before her cancer diagnosis Chiara Luce Badone had been influenced by the Focolare movement and its focus on Jesus' cry on the cross, 'My God, my God why have you forsaken me', as the moment in which he reunites us to God and to each other. She was inspired by the idea that loving 'Jesus forsaken' involves meeting and loving him in the difficulties of life. (p59) For the founder of Focolare, Chiara Lubich, this cry of Jesus on the cross had been explained as the greatest moment of Jesus's suffering. She came to see this as a moment of genuine human doubt permitted by God the Father, in which Jesus shows the greatest love, faithfully commending his Spirit to the Father. All human suffering can then be seen as 'with' Jesus in this moment of forsakenness and faithful love, which brings about reunion with God. "Jesus showed the way to unity with his Father by losing the experience of that unity". (p120) This perspective has helped Purcell and many others to live their own sufferings in a way that gives them meaning.

The human anguish of Jesus

The exact nature of a theology of abandonment on the cross could do

with clarification, in view of the extreme formulations of some contemporary theologies (which introduce distance and division into the Trinity), and bearing in mind that the cry of abandonment is a quotation from Psalm 21, a psalm of trust in God. Clarity here is particularly important in a period that tends to downplay the divinity of Christ whilst modelling his humanity on our broken version, rather than the other way round. Edward Holloway frequently drew attention to the profound intensity of the human anguish of Jesus in the garden of Gethsemane, underlined in Luke's Gospel by the sweat of blood.

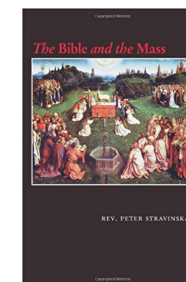
Purcell has offered a profound reflection on the place of God in the midst of suffering, the illustrations from his own life and those of others giving helpful, concrete expression to the traditional identification of our sufferings with those of Christ on the cross. A positive approach to suffering becomes a reality, an extension of the basic Christian attitude of living with and for Jesus and for other people.

Dr Christina Read studied for her doctorate at King's College, London. She is a member of the FAITH movement and lives with her husband and children in London.

Explaining and meditating on the Mass

The Bible and the Mass,
by Rev. Peter Stravinskis, Newman House Press, 96 pp, £9.47 UK, \$12.00 USA.

reviewed by Sister Mary Dominic Pitts



One would be hard pressed to find a book about the Mass and its relationship with Sacred Scripture as thorough as the fourth edition of *The Bible and the Mass*. In a modest eighty-seven pages (followed by Appendices on liturgical colours, vestments, objects used in worship, and the use of Latin in the liturgy), Rev. Peter Stravinskis covers every detail of the Mass from the Entrance to the Concluding Rites with facts and explanations, often surprising, about the Scriptural origins and contemporary celebration of the Eucharistic liturgy.

Clear information

Stravinskis has made changes both in the appearance and the text of *The Bible and the Mass* since his 1989 original. The cover of the fourth edition now depicts Jan van Eyck's *Adoration of the Mystic Lamb*. The author has simplified the Table of Contents so that it lists only the four main chapters, saving the subdivisions for the beginning of each chapter, closer to their explanations. Scripture quotations are indented with wider margins, making it easier to tell them from the text. Divine names and pronouns are capitalized out of reverence. Changes in the rubrics are noted—the antiphon of the day takes precedence over a hymn in "[establishing] the mood for the particular

day's celebration". Some new rubrics are shown to revert to the original, more accurate word: "Collect" is once again used instead of "Opening Prayer". On the other hand, clear, well-worded information from the 1989 edition is retained. For example, the author had already explained occasions when the altar is incensed and the significance of the congregation's postures: sitting, for example, to "listen attentively," and standing "out of respect" when the Gospel is read.

Enhancing the meaning

As the title *The Bible and the Mass* of the book indicates, Stravinskis quotes Scripture as well as some of the new Mass texts where they apply to his explanatory narrative. He also includes numerical references, often two or three on a page, to sections of the *Catechism of the Catholic Church* (not yet published when Stravinskis wrote his original 1989 edition) that enhance the theological meanings of the rite under discussion. Then he follows the main chapter with five or six more short quotations from the new texts expanded with a short meditation or spiritual response. The author ends every chapter with these "Scriptural Meditations" and five discussion questions on the chapter material for Scripture study groups.

The perfect and acceptable sacrifice

Stravinskas' very chapter titles are meditations: Chapter One, "Coming into His Presence" describes the Entrance Rites in detail. Chapter Two, "God Speaks to Us", explains the cycle of readings and the histories of the Creed and the General Intercessions. Chapter Three, "The Perfect and Acceptable Sacrifice", includes the relationship of the altar to sacrifice, the presentation and blessing of the gifts, and the traditional eastward orientation of churches because Christians expected the Second Coming from the rising sun.

However, most of Chapter Three is dedicated to the four Eucharistic Prayers. Their placement before the Communion Rite is the same, but each has a unique focus. Prayer One intercedes for the whole Church in a particular way. The ancient Second Prayer highlights the *epiclesis*, the beseeching of the Holy Spirit to transform the gifts, and the *anamnesis*, the "memorial . . . linked to the Lord's Paschal Mystery". Prayers Three and Four, modern in composition, highlight Salvation History and the unity of the Church.

Communion

Chapter Four, "Receiving the Lord and Sent Forth to Serve", notes that "the English word 'communion' [comes from] the Greek *koinonia*,"—a unity in fellowship. The author uses the image of a cross—the "vertical and horizontal dimensions of Communion"—to lead into the Lord's Prayer and to show this intimate prayer incarnated in the Sign of Peace with one's neighbour. The Sign of Peace is shown to derive from the Lord's "Peace be with you" on Easter night (Stravinskas notes the irony of contemporary disagreements about giving it). There is great theological depth in the section on the Communion rite, including the separate consecrations and reuniting of the Body and Blood, and the Scriptural invitation to the "wedding feast

of the Lamb" (Rev. 19:9). Nevertheless, the rest of the section is weighed down with several pages of technicalities about intercommunion, Eucharistic ministers, reception on the hand or tongue, and whether both species should be offered. These restrictions no doubt need to be included, but they might be less distracting in the Appendix. Fortunately, the beautiful Scriptural Meditations such as "Behold the Lamb of God" and "Bow down for the blessing" end Chapter Four as the Paschal Mystery deserves.

14,000 Scripture verses

Particularly attractive are the frequent histories of many parts of the Mass. These include early worship in the catacombs in Rome, the modeling of the three-year cycle of readings in Jewish synagogues, and the necessity of inserting the Nicene Creed into the Mass. Also interesting are the difference between a homily and a sermon, what should be brought up (or not) in an offertory procession, and why the Eucharistic bread is called a host. There are unexpected facts: if a person were to go to daily Mass for two years, he would hear 14,000 Scripture verses!

There is no doubt that Stravinskas has been pondering the Mass for his entire priestly life. He knows the Vatican II documents on Scripture and the liturgy; he obviously continues to study and to refresh his insights with additional research into the Mass and its theology as laid out in the *Catechism*. However, *The Bible and the Mass* is not a theological treatise. It is intended to be accessible to readers, who will enjoy the historical explanations, the description of the rites as they should be done, clarifications where options differ, and most of all, I think, the meditations on key texts in the beautiful new translation.

Sister Mary Dominic Pitts O.P. is a Dominican Sister of the Congregation of Saint Cecilia in Nashville, Tennessee.

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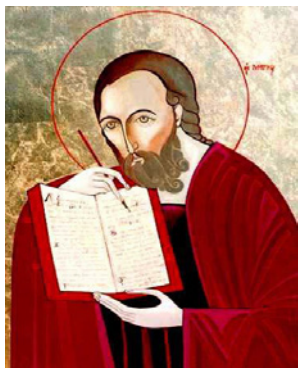
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