

faith

Promoting A New Synthesis Of Faith And Reason

EDITORIAL: 1968 and all that

The Message of Westminster Cathedral *by Leon Peckson*

A Fortified City *by Philip Trower*

Innocence in Today's World *by Timothy Danaher*

Interview: *Christiaan Alting von Geusau*
International Theological Institute

Holloway on... The Gospel of St John

CROSSWORD *by Aurora Borealis*

Book Reviews

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In this issue

1968 and all that

When the FAITH Movement was founded in 1972, it was seen by many as essentially reactionary – reacting to the often confused situation in the Church in those years immediately following the Second Vatican Council. We were often linked in people's minds with other groups that seemed to be primarily concerned with “getting things back to the way things were”, to a rejection of the teachings of the Council and/or to the liturgical reforms which followed it.



But the FAITH Movement was never reactionary in that sense. If anything, it was reacting to something rather different – the often rather bleak and formulaic teaching that tended to dominate the seminaries of the 1940s and 50s. Father Holloway, founder of FAITH and longtime editor of this magazine, was regarded in those early days as something of a troublemaker and those who worked with him recall being denounced as “modernist”.

2018 and some anniversaries

Essentially – although this was not known in the 1970s when there was so much happening in the Church that it was difficult to discern authentic renewal amid the shouting and the debating and the exodus of priests and religious sisters and so on – FAITH was one of the New Movements that would play a growing role over the next decades.

The Church marks two notable anniversaries in 2018. The first is the 50th anniversary of the climactic year 1968: students rioting in universities across the West, the Soviet invasion of Czechoslovakia, hippies and yuppies in California ...and massive dissension in the Catholic Church following the proclamation of Bl. Pope Paul VI's landmark encyclical *Humanae Vitae*. And the other anniversary is of 1978 – the election of Pope St. John Paul, the first non-Italian Pope in centuries, the first Slav Pope, and the beginning of a more confident and authentic affirmation of what Vatican II really taught.

These two anniversaries are linked in all sorts of ways. Back in 1968, no one really spoke confidently of the end of Communism: the cruel tentacles of this nasty ideology had Eastern Europe in its grip and when the Czechs tried to loosen things up a little, the Soviet Army moved to curl the grip tighter. A Pope from behind that Iron Curtain seemed the unlikely of possibilities and such notions were never even discussed

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among Catholics in the West, busy with internal problems. They were mostly either trying to hold firm in the face of widespread dissent from authentic Church teachings or were part of that dissent or swept along by its confusing surge. The election, a decade later, of the Archbishop of Krakow to the see of Peter would change everything – a further decade on would see the collapse of Communism and the freeing of Eastern Europe and also the regrowth of a sense of confidence and unity in the Church with massive crowds at vast Papal pilgrimages and the emergence of World Youth Days and the discovery of a fresh generation open to the truths of the Catholic faith.

New Movements

The New Movements were – and are – the bridge between that post-Vatican II era and today's Church. The founders of FAITH did not know very much – if anything – about the other Movements that were emerging as the 1970s began. Chiara Lubich had founded the *Focolare* decades before – its name, but not



much more than that, might have been known vaguely by Fr Holloway and others. The charismatics at that time were generally regarded as being a bit odd – as indeed some perhaps were in those early days before John Paul, with the aid of the magnificent Cardinal Joseph Ratzinger (Benedict XVI), called them to a realisation of their place with Peter in the fullness of the Church and to growing Eucharistic and Marian devotion. Movements such as France's *Emmanuel* community and Italy's *Communion and Liberation* were unknown in Britain. The Neo-Catechumenate was in its infancy. And new religious orders established by noted figures such as Fr Benedict Groeschel and Mother Angelica were at that time still being fostered in the hearts and souls of those remarkable founders.

In 2018, taking stock, FAITH can see itself in the light of the developments of the past decades. We find some affinity with some of the other Movements: like them we have grown and flourished though on a more modest scale and with a quite different style: we are much smaller, we are not international, we own no properties or schools, and our priests are all diocesan, working in parishes under the direction of their bishops. But we are a strong community and our youth events flourish along with our conferences, retreats and seminars, and we continue to grow.

The Great

In 2018, St John Paul – often and rightly called the Great – is seen as one of the most notable Popes in history. His writings, especially on human dignity and freedom, the sanctity of life, the significance of male and female, the importance of marriage, and the centrality of Christ as the Redeemer of the human race, are taught as part of the authentic renewal of the Church following the Second Vatican Council. To young priests and seminarians of the first decades of the 21st century, he is the hero figure of the later decades of the 20th, and as such a priest and bishop for the modern era whose style and message, insights and vision are a model for them to follow, as well as a saint whose intercession they seek and to whose influence many attribute their discernment of a call to the priesthood.

In 2018 there is talk of Paul VI, already beatified, being canonised: his prophetic voice in *Humanae Vitae* is correctly seen as heroic. It is the unchanging and unchangeable teaching of the Church. The FAITH Movement is proud and glad to be able to affirm full support for that encyclical in its anniversary year. Today there is recognition of Pope Paul VI's quiet courage in his final years as dissent ripped through the Church and he was personally insulted and denounced by both "traditionalist" and "progressive" factions. We applaud Paul VI, and take this opportunity to oppose any and all attempts to "water down" *Humanae Vitae* or to promote a nudge-and-wink suggestion that its teaching should be ignored. It teaches the truth, and we are proud to affirm it.

The Lens

In 2018 we can view 1968 and 1978 through the lens of what happened in the ensuing decades. The growth of the New Movements in the Church, and their steady, and steady, influence has been one of the most important, but often publicly unnoticed, facts of these decades. Their support for the *Catechism of the Catholic Church*, their thriving seminaries, their young priests, and their joyful presence at great international Catholic gatherings, have all contributed to renewal and given fresh hope to the Church.

In 2018 we can also recall 1988, when an Archbishop led a group out of the Church, ordaining his own bishops without Papal mandate and spending the next years denouncing the activities and teachings of the Popes from John XXIII onwards. Archbishop Lefebvre died excommunicated. In 2018 the Bishops of his group say they are seeking reconciliation with the Church: this will involve some swallowing of pride since their last most public statement before this passionately opposed the canonisations of Popes St John XXIII and St John Paul II. Canonisation is an exercise of infallibility by the Church.

In 2018 we can see the need for loyalty and unity in the Church, can rejoice in the vast growth of Church in Africa and Asia, can recognise and respond to the urgent call for a New Evangelisation in Europe, Australasia and North America, and can sense the role that our own FAITH Movement can have in our own country and perhaps further afield.

In 2018, looking back and looking forward, we can affirm along with our loyalty to the Pope and the Church, a certain confidence in the future. We are conscious of achievements that have more than fulfilled the modest hopes of the Faith Movement's early days.

We have always been realistic. From its foundation, the FAITH Movement has spoken of a crisis in the Church in the West: it still continues. In Britain and across Europe, Mass attendance has slumped over the past decades, along with marriages, baptisms, and ordinations to the priesthood. There will be tough times: the social and political context here in the West where the FAITH Movement operates is a largely hostile one. Nor will the Church be immune to the infection of secularist campaigning: it has always been the case that the Church is influenced by trends in the world and there are some horrible trends in today's Britain. We see it all at work among our young – and among the often tired middle-aged and elderly who have sought to weather the storms surging in and around the Church for decades. We are, however, as a Movement, the child of such storms: we have been buffeted since our formation. We are grateful for all that has been achieved, and as we plan our summer events for 2018, we are, paraphrasing Scripture, awake, watchful and unafraid.



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

The Message of Westminster Cathedral

Leon Peckson looks at London's great Catholic landmark



Any discussion on Westminster Cathedral often focuses on the wonders of the individual mosaics that are spread over the vaulted ceilings of its little chapels; shortly after which follows the reverie on what panoply of colour shall cover the massive domes and arches over the central nave of the church. Then – and only then – we muse, shall we finally have, brought to the level of performance, the full symphony of mystery that the cathedral was meant to be. Centuries, we say, we shall have to wait before this can be so. Our eulogies will filter through the elevated maze work of scaffolding on which artisans of successive generations shall diligently set, piece by piece, each fragment of coloured and gilded tile. Not until then, we sigh mournfully, will we come to understand in full the Cathedral's meaning.

True as this all is (an incomplete cathedral is an incomplete cathedral) there is yet something of the church's meaning that we might get, in rehearsal, as it were, which on account of its present state may yet be more compelling than a completed cathedral.

Our first hint is one as subtle as perhaps it appears to be obvious. In a nation whose most important buildings are gothic (Parliament, Westminster Abbey) or roman baroque (St Paul's, the Brompton oratory) or neoclassical (The British Museum, the National Gallery), our Cathedral is unmistakably Byzantine. Of course there is a simple reason for this: Westminster Abbey is a gothic cathedral that arrives each day from nearly a millennia of tradition and history. To build yet another gothic cathedral just down the road would be like trying to out-Beethoven Beethoven.

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Empire

While this may be the case we may infer yet another reason for this rather bold design choice. When the Cathedral's foundation stone was laid in the summer of 1895, the British

Empire was well on its way to accounting for 23% of the world's population and 24% of the earth's total land area (Wiki). London, the centre of this empire, was the new Rome. Perhaps the designers and conceivers of our Cathedral perceived that while this was a great privilege it was as well a great temptation. The empire on which the sun never sets no longer has need to look to the sunrise – no longer sees the need to look to the east. It is its own east having come to contain the east. Could the Byzantine cathedral then be a reminder to the great Western Empire of the 20th century that there was yet need to look eastward?

But where is London's east? Before the Western Roman Empire slid into decay and fragmentation in the 5th century, it had lived out many of its glory years looking over its shoulder at Constantinople, wary of a rival that could exceed it in beauty and power. In the consciousness of the west, the east, Byzantium, always presented the threat and hope of something greater still. So was the Byzantine cathedral then the monument of a geopolitical rival to which the centre of the British empire might have shifted? If so where was it? Where is London's east?

Main doors

The first hint comes in the form of the mosaic over the archway above the main doors of the Cathedral. Kneeling before the figure of Christ the King, is King St Edward I. The image of king kneeling to King could have at the time have been subject to a dangerously simplistic interpretation. Could the mosaic have suggested what would have been in the air still so soon after the Catholic emancipation of 1825? A monarchy church fully restored to the Pope? (Rome is after all east of London). As is made clear by the inscription above the mosaic, and as was undoubtedly understood by the gentle Edward himself, the power to which the Saint King is here depicted as kneeling, is not one of political dominion but of gentleness – the power of powerlessness: *WE HAVE BEEN REDEEMED BY YOUR SACRED BLOOD*. Christ's ascent to his throne is a movement that culminates on the scaffold where he is emptied of his life. This emptying is the meaning of his power: to break open the solitude of our selfishness in a new radical openness to the beloved – an openness that leaves nothing of itself so as to be wholly the beloved's. This is the east to which the Cathedral points: a gesture of love that comes from beyond the horizon of itself. This is dramatically expressed as the morning sun streams through the church's rear windows, pouring down from behind the massive crucifix and onto the congregation below. The empire on which the sun never sets, which therefore no longer has need to look outside of itself for the dawn, must turn its gaze to an eastern horizon utterly beyond its ambit: the open wounds of Christ's side. Only this can break open the solitude of an empire closed in on itself, deluded by its own grandeur that it is enough for itself.

Covenant

This beckoning eastward continues as one passes through the doors and stands before the crimson columns on either side of the Cathedral's central aisle. We are told that these columns are of a marble used nowhere else in the Cathedral. By way of this, special significance is given to them as representing the blood of Christ to which the cathedral is dedicated. Our eastward passage is thus one made through the blood of Christ. Here the covenant rituals of the old testament are recalled. When Abraham enters into the covenant with Yahweh he slays oxen and parts the beasts in two, creating a corridor drenched in the blood of the sacrificed animals. To enact sacramentally his entering into covenant he walks through the corridor. He thus enters the death of the beasts who are slain as a holocaust to the Lord. He enters the death of self-giving to the father thus prefiguring the death of self-giving of the sacrificial beast *par excellence* – the *Agnus Dei* whose entry into a death of love we are called to follow. The imposition of this imagery of the covenant, ritual on the cathedral's aisle highlights the central truth of covenant which in turn highlights the meaning of the eastward journey to which the Cathedral's architecture invites us: the covenant was a contract not of goods but of persons. In a covenant what is pledged between two parties is not an exchange of goods but an exchange of selves. The covenant was thus a marriage. The eastward journey through the cathedral is a bridal procession. The cathedral is a marriage proposal from the groom. Here again Christ breaks open the solitude of the empire of the self, insisting that we look to what is beyond: Christ, the rising light over the East. It is thus apt that just behind the Holy Rood, in the mosaic behind



the baldachin, we are shown the holy army of martyrs whose robes have been washed white in the blood of the Lamb and who thus are called to his marriage feast.

Detail

An interesting detail is worth considering in connection to this. Standing in the sanctuary, facing west, towards the doors of the Cathedral, one notices, hanging from the archway between the two blood-red columns, a clock. We presume that this may have been installed to remind the more generous preachers of the time. This indeed may be so however the clock introduces an interesting consideration to the overall message of the edifice. All material time (the mere passage of moments) *chronos* (χρόνος), by way of the Lamb's marriage proposal, the call to eucharist, is transformed into the time of love: *kairos* (καιρός). The dirge of merely material time (Macbeth's "tomorrow and tomorrow and tomorrow") is transformed into the beaten rhythm of a dance, measuring not just the passing of seconds but the movement of lovers falling into fuller intimacy with one another. This is time redeemed: all time is marriage— all time is love, the promise of engagement moving towards the fulfillment of marriage.

Reality

The great artifice of the cathedral however is not one effected in brick and mortar by its human architects. It is one effected by the divine architect when representation becomes reality: THIS IS MY BODY— THIS IS MY BLOOD GIVEN UP FOR YOU. The language of symbols gives way to the reality it represents. The eastward journey arrives at the event horizon in the Holy Eucharist. Here the sun, the centre of the universe, its eastern rising, its brilliant light pouring past the great crucifix over the cathedral sanctuary, is mere material by which the cosmic architect fashions a symbol that speaks of himself, his silent, humble presence in the bread and wine that is given to be eaten. *This* is the never setting sun and the empire built around it truly lives in an eternal day without night. Our Cathedral is itself a movement towards the completion of this gesture of love enacted by the Eucharistic Christ. Its present state of incompleteness could thus be a reminder of the Cathedral's true glory: not that it is itself great but merely moves toward a greatness utterly transcendent of itself.

Leon Peckson teaches liberal arts literature.

A Fortified City?

Philip Trower explores an important image of the Church



All Christians, I am sure, have favourite passages from the psalms which they recite to themselves from time to time. For many years one of mine has been from psalm 30: "I thank you Lord for showing me the wonders of your love in a fortified city."

It tends to spring to mind whenever I think how marvellous it is to have received the gift of faith and membership of the Church, and how different life would be without them.

But how far is it legitimate these days to think of the Church as 'a fortified city'? It is true the Church continues to have those of her children who say the Divine Office recite psalm 30 every week, and during Advent the following antiphon. "We have a strong city. The Saviour will set up wall and rampart to guard it. Open the gates, for God is with us". (Morning prayer, Sunday, Week 2).

But doesn't the image of the Church as a 'fortified city', taken from the Old Testament, conflict with the spirit of *Lumen Gentium*, the Vatican II dogmatic constitution on the Church, and *Gaudium et Spes*, the Pastoral Constitution the Church in the Modern World?

The apparent dichotomy led me to reflect on the fact that there seems to be a similar dichotomy in God's way of dealing with his people over the course of history. He seems to have had one strategy for Old Testament times, another for New and post-New Testament times. How is this to be explained?

The simplest answer seems to me as follows.

Old Testament

In Old Testament times God was preparing his people for the eventual coming of the Saviour. For this it was first of all necessary to wean them from polytheism and idolatry. He had to teach them that there was only one God, a spiritual being who did not resemble human beings, and this could only be done by keeping them as far apart as possible from other peoples and cultures. One could call it a strategy of separatism. Any influence on

other peoples was to be achieved not by letting his people mingle with them but by their good example. Their good example would show their neighbours how paltry their own deities were by comparison.

"I teach you the laws and customs you are to observe in the land you are to enter and make your own," he tells them on their way to the promised land. "Keep them and observe them and they will demonstrate to the peoples your wisdom and understanding. When they come to know of all these laws they will exclaim 'No other people is as wise and prudent as this great nation.'" But inter-mingling was to be taboo.

So God said. But, as we all know, getting his way was to be a long and tough struggle. His people were 'stiff-necked' – though probably no more so than we are. However by the end of the Babylonian captivity the goal had at last been achieved. Except for a brief period under the Maccabees, we hear no more about polytheism and idolatry. From now on, God's people are strict monotheists. Any lapses are of a moral and spiritual kind.

Then the Saviour comes, the redemption is accomplished, and the emphasis changes. Separatism can be abandoned. The new people of God, rather than being 'a people set apart,' are to be missionaries. They are to go out, carrying the Good News to the Gentiles and mingle with them. They are not of course a mob of leaderless individualists. They are the new People of God, members of the *Ecclesia Dei*, with and under their authorised pastors, the successors of the Apostles. And they are to avoid adopting any customs or practices of the pagans which conflict with Christian faith or morals. But this apart they are to show active love and friendliness towards all men.

This change of tactics on God's part is not to be interpreted in terms of what Pope Benedict has called a 'hermeneutics of discontinuity' i.e. God had a change of mind. He decided that his tactics for the Old Testament times, separatism, had been a mistake.

No Break

In using this expression our pope emeritus was describing the approach of those who present Vatican II as marking a radical break on the part of the Church with much of her pre-conciliar teaching. No, says Pope Benedict, no break, only developments in understanding and ways of applying some aspects of it. In other words a 'hermeneutics of continuity', not 'discontinuity'.

Similarly with God's handling of his people before and after the coming of Our Lord. It represents two stages of a single overall plan.

Where then does all this leave us in regard the image of the Church as a 'fortified city'? The Church of course uses a number of different images or analogies to describe herself or different aspects of herself; a mother, a bride or spouse, a home, a human body and so on. But is there still room for the 'fortified city'?

I believe there is. But before I try to show how and where, I want to dispose of a wrong way of applying the analogy which was characteristic of certain French Catholics before the Council which their French Catholic opponents described as 'l'emigration de l'interieur'.

Dating from the assumption of power by the French Third Republic in 1870, it meant having as little as possible to do with the rest of French society in so far as it seemed to be an expression of republicanism and anti-Catholicism. Good Catholics should, as far as possible, hold it at bay, rather the way certain Scotch Protestant sects isolated themselves from main stream Presbyterianism. Both saw themselves as living under siege. And if you are under siege you live in a fortress.

It was this kind of 'fortress mentality' which *Lumen Gentium* and *Gaudium et Spes* were designed, among other things, to bring to an end. It was not confined to France. It could be found to some degree wherever Catholics were in a minority

In what sense, then, following the author of psalm 30, can we still legitimately see the Church as in some respects a 'fortified city' and thank God for having put us in it? Where does the resemblance lie?

Fullness

Above all I would say in her *de fide* teaching and canon law. Together they are like a curtain wall with towers at intervals surrounding and protecting what could be called the fullness of Catholic belief and practice. Within this fortified enclosure the Catholic mind and spirit can take refuge from the winds and tornadoes of moral and intellectual chaos blowing about outside and refresh itself at a fountain of certainty before plunging back into the turmoil so as to bring that blessed certainty to as many of their fellow men and women as possible.

Philip Trower is the author of several books including Turmoil and Truth: The historical roots of the the modern crisis in the Catholic Church.

Innocence in Today's World

Timothy Danaher, O.P discusses why it matters



"The tears of one child, one innocent child... that is bigger than all the universe together. Everything to me is questioned by the tear of suffering in an innocent child." These are the words of Msgr. Lorenzo Albacete, from his interview for the film *The Human Experience*.

Innocence is a sort of litmus test for what is good and evil in life. Children more readily smile at what is good and cry at what is evil. In his letter *Salvifici Doloris*, John Paul II defined evil as a "lack, limitation, or distortion of good". So when a child cries because dad is leaving on a business trip, those tears speak truly. His absence is a certain evil, so it is sad that he's going away, even though it may be necessary. Far worse, however, are the tears shed at the distortion of good, at the many unnatural family and societal situations children are raised in today. Yet in so many cases, there are not tears but a growing belief that anything is normal.

Still, that numbness cannot go unquestioned. I recently sat on a bus trip next to a very talkative woman in her 30s. After our first greeting, without further ado, she proceeded to recount all the drama of growing up in foster care: widespread abuse ending in criminal charges, adults treating children like business items for profit, all of it leading her to act out as a teenager, eventually moving in with her boyfriend just to escape. After an uninterrupted hour, she fell asleep, leaving me to wonder why in our brief window of acquaintance she jumped right to that topic among all others. Our childhood years are still with us, and damaged innocence doesn't heal easily.

Innocence is strong

Innocence can sometimes surprise us with its strength, however. While writing his book on the problem of evil, in response to the 2004 Indian Ocean tsunami, David Bentley Hart said he had in mind a photograph from the Baltimore Sun. It was of a Yemeni girl from the lowest social caste, dressed in rags and dancing with a great smile across her face in the middle of the slums. "To me that was a heartbreaking picture... but it was also an image

of something amazing and glorious: a child who can dance amid despair and desolation because her joy came with her into the world and prompts her to dance as if she were in the midst of paradise."

What is this life of ours? All at once, we are beleaguered by sorrows and made whole by gratitude. All at once, hidden fears fill our head, while deep down we protect a primordial optimism, a conviction that no matter how bad it gets, life *should* be better.

Innocence is not only a litmus test or a vulnerability. It is a strength which still believes life is good deep down, made by God, and must move towards Him. This strength is needed not only in situations of grave poverty or natural disasters (above), but especially in the face of slower, everyday threats: pervasive technology, growing divorce, and especially the loss of having both a mom and dad in the home. Why does it matter? Because man and woman first educate one another in life, in a way unique to each of them, found nowhere else in the world. Then they pass that onto their children, each in his and her own way. There is no substitute for what God has so carefully and delicately designed for each one of us arriving in this world. This education is one concerning the Faith, hard work, navigating relationships, the ways of the world, and a million other details and perceptions and lessons. It also includes innocence, how to protect their dignity, how to "be good." That simple word is full of import. In Marilynne Robinson's book *Gilead*, the preacher protagonist looks out over his Iowa fields and says: "I love the prairie! So often I have seen the dawn come and the light flood over the land and everything turn radiant at once, that word 'good' so profoundly affirmed in my soul that I am amazed I should be allowed to witness such a thing." If we can say such things about the good earth, what also about good parents, teaching their children truly, each in his and her own way, how to be good.

Innocence is not only a litmus test or a vulnerability. It is a strength which still believes life is good deep down, made by God, and must move towards Him.

Power

Innocence has a power of its own, especially when fostered by good parents. Even when that's not the case, it can surprise us with how it endures. I remember once discussing divorce with a class of 12-year-olds, how the fact of divorce didn't disprove God's design for fidelity. Towards the end of class, one boy whose parents separated long ago remarked: "It's like a recipe. Just because one cake didn't turn out well, doesn't mean the recipe is bad." He still held in his heart deep hopes for fidelity. It's a glimpse at true innocence, still hoping underneath that his life can be good.

Innocence can grow

To most of our contemporaries, innocence is something to be lost. It's cute to see kids think and behave the way they do, but eventually they have to abandon all belief in fairy tales and deal with real life. For the Church, however, it is something to be restored. The gift of God's grace restores to us some of the innocence our first parents lost. Grace doesn't only heal us from sin, but it flowers into all sorts of thoughts and motivations and instincts, replanted in the soul by God.

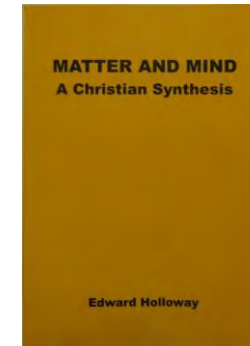
John Paul II speaks about this in his own rhetoric in *Love and Responsibility*, when he describes the "absorption of shame by love". Shame is a protective reaction we each have in a sinful world, not wanting to be used by others, personally, sexually, etc. In marriage, however, it begins to be absorbed by love, opened to the other, with less hiding and more total openness. It's a real process of renewed innocence among spouses, the work of grace in their family.

Wisdom Literature

Another prominent theme in the Wisdom Literature of the Bible is the "fear of the Lord". This too is the fruit of restored innocence, not so we live our days frightened of God, but cautious about offending Him, knowing well where our sinful nature has led us in the past. To love innocence and keep God's law is to grow stronger in grace and fear of the Lord.

As much as we can discuss and try to alleviate both familial and societal woes, we are ultimately reliant upon grace, whether we're from a picture-perfect family or a broken one. Family is still family, and in no place is it easy to endure unscathed. God alone can preserve and restore innocence, not as something infantile but very much part of Christian maturity. Thus the final exhortation of Paul to his beloved community in Philippians 4:8: "Finally, brothers, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things."

Br Timothy Danaher OP writes from St Dominic's Priory, Washington, USA.



MATTER AND MIND A Christian Synthesis by Edward Holloway

Edited and with an Introduction by Roger Nesbitt

427pp, £15.00

Fr Edward Holloway's masterpiece on science and religion, *Catholicism: A New Synthesis*, has inspired priests, laity and religious since it was first published in 1969. Here now is his original version – never published before – of this profound vision. Written when he was a young priest in the late 1940s, it sets out with freshness and urgency his insight into how the Catholic faith can be presented in a synthesis with the new scientific knowledge of evolution. He addresses the fundamental issues about God, the evolution of the universe and the emergence of human life. The question of human nature – how much is matter and how much is mind? – is answered convincingly. And God's revelation to the world, climaxing in Jesus Christ, is presented in a striking perspective. With his grasp of evolutionary science – which research in the decades since has further confirmed – he argues the philosophical and theological basis which must underpin Christian thought in the modern age.

His friend and fellow founder of the Faith Movement, Fr Roger Nesbitt, has now edited this early text to bring Fr Holloway's thought to a new generation. As atheism grows in the secular West, this synthesis is more urgently needed than ever if the Church is to present the Faith in its fulness to the scientific age.

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Interview

Forming leaders for the Church and society



Joanna Bogle talks to Professor Christiaan Alting von Geusau, Rector of the International Theological Institute in Austria

The International Theological Institute is set in delightful surroundings at Trumau, near Vienna. It was founded in response to a call from St John Paul II to tackle two specific issues: the crisis in marriage and the family, and the need to bring the traditions of Western and Eastern Christianity in Europe together following the collapse of Communism.

The ITI aims to train up leaders for the Church and society. Christiaan Alting von Geusau is the Rector and professor of law. He brings an infectious sense of enthusiasm and dedication to the role.

“What is unique about the ITI is our philosophy of the students living here on campus, a distinctly beautiful and Catholic environment, *a life of prayer, study and community* – the three pillars of the ITI. This, combined with our approach of studying the Great Masters



rather than secondary texts and doing this in seminar-style groups of maximum 15 students, makes the education and formation we offer truly life-changing.”

Marriage and Family

The ITI was founded on 1 October 1997, the Feast of St. Therese of Lisieux – its patroness. It is a pontifical institute of theology with the full right to grant the pontifical Masters (STM), Licentiate (STL) and Doctoral (STD) degrees in Sacred Theology. Additionally, since it was also entrusted with a special focus on the study of marriage and the family, it also awards the Master’s Degree in Marriage and Family studies, a two-year professional post-graduate programme. Since 2009 the ITI has also offered a 1-year Liberal Arts certificate programme for school leavers, called the *Studium Generale*, and will start in September with the first Bachelor’s in Catholic Liberal Arts programme in continental Europe.

What drew Christiaan – a lawyer from Holland – to the ITI?

“God brought me to the ITI! Not in my wildest dreams had I ever planned or expected or even wished to end up as rector of a theological university.

“I studied philosophy and law and then practiced law in big international firms in Amsterdam and Brussels for seven years before dramatic circumstances in my life brought me and my wife to consider an invitation from Cardinal Christoph Schönborn, Archbishop of Vienna and Grand Chancellor of the ITI, to come to Austria to help him with



building up and professionalising the ITI, which at that time had existed for only 7 years and which was dealing with serious financial problems and battling for its survival. As then Vice President for Development I was tasked with setting up a fundraising operation, public relations and also look for a new location for the ITI in Austria. My wife and I initially planned to stay for one year only (as a sort of sabbatical) and then return to the Netherlands. But here I am, 14 years later! Just when I was about to move on for a second time, in 2014, having successfully set up a fundraising operation and moved the ITI to its new campus in Trumau in 2009, I was asked to take over the helm as rector. Clearly God had different plans with me, as neither after 1 year, nor after 10 years, did he allow me to leave my post.”

Achievements

Asked about the Institute’s achievements, he is emphatic that it is the graduates, and the impact they are making in the Church and in their various countries.

“Our alumni are in leadership positions on all continents: starting schools and even universities (for example Wyoming Catholic College), running pro-life programmes and post-abortion healing programmes (in the US, throughout Europe, and even in China), entering in politics (an Austrian graduate from our MMF program, Gudrun Kugler, is now a member of the Austrian Federal Parliament and she is in charge of women’s, family and human rights issues).

“We have about 25% of our graduates who enter the priesthood or religious life, whilst others work for bishops and run Catholic institutions. Another 25% pursue careers in teaching – every faithfully Catholic University or college in the US has an ITI graduate in some position. A young Dutch priest who did his theological studies at the ITI now helps run a parish in the Netherlands and is responsible for youth ministry. He also founded an organization that produces catechetical videos. In the UK our graduates are also teaching and involved in evangelization and formation projects. And the list goes on....”

International

The Institute is truly international, with students, clerical and lay, from all over the world. The clergy are from both the Byzantine and the Roman rites and have their own house and special programme. But the majority of students are lay people, and the most popular programmes are the Marriage and Family course, and the Studium Generale.

Prof von Geusau’s wife Paola is from Mexico and they have five young children.

“We speak four languages at home: Spanish, Dutch, German and English (which is the

language we prefer to speak as a couple). For me, the three most important moments in the day are my morning prayer – a habit learned from my parents – our evening family prayer (even when the children often behave badly!) and reading to the children at night: C.S. Lewis, Tolkien, and other great novels.”

Hope and faith

How did a young Dutchman emerge from the somewhat chaotic situation of the Church in the Netherlands?

“I have the grace of God, my parents and two courageous and faithful local parish priests to thank for that. They, with great effort and sacrifice and going completely against the tide of the times, raised us in the Catholic Faith with conviction and joy in a radically secularising Netherlands.

“My parents, keenly aware of the disastrous situation of the Dutch Catholic Church then showed us the beauty and tradition of the universal church and thus allowed us not be affected by the typical Dutch church problems. They introduced us to the various new movements in the Church such as the Emmanuel community, the charismatic renewal, Opus Dei, and many other initiatives that have kept the Church alive. They also taught us a deep love and commitment to the Successor of Peter and the Church as the Bride of Christ. Our village parish also happened to be a rare island of solid rural down-to-earth joyful Catholicity that was not impressed or infected by the passing hypes that flooded the Dutch church at the time. Our two successive parish priests between the ’70s and ’90s were men of great faith, great humility and great fidelity. We loved them and they loved us, and together we learned to love Christ.”

He has a sense of hope for the future, and likes to quote Mother Teresa: “We are not called to be successful, but to be faithful.” He is realistic about Europe, but grounded in an understanding that God’s ways are not ours.

“I do not share this sense of gloom, even when I clearly see all the massive challenges and dangers we are faced with and also work hard to deal with them in the best way I can: we are not allowed to close our eyes to these harsh realities.

But we are called to be faithful; faithful to our call in life, in all its facets. All the rest is up to God.”

Joanna Bogle is editor of FAITH magazine.

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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.

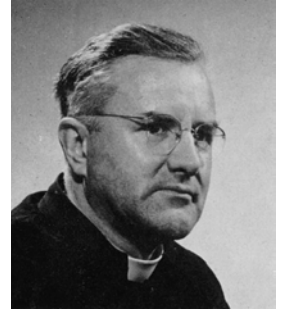
Those who attend are supervised at all times by experienced youth group leaders. There will be parents, teachers, Catholic youth workers and priests present on-site for the duration of the break. The organiser of this event is:

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

Holloway on...

The Gospel of St John

EDWARD HOLLOWAY



The title of St John the Evangelist is *the Disciple whom Jesus loved*, and one suggests that the full meaning and import of this title and its relationship to Christ answers many a 'radical' and minimalising exegesis of the scriptures, especially in all that pertains to the true and literal Divinity of Christ. What does this title mean? Was it simply an expression of a deeper personal and natural love between Jesus Christ and the youngest and most virginal of the Twelve? Was it simply a personal relationship and affection, or did it mark a special relationship for a work or function also in the Church, as in the case of the relationship of Christ to St. Peter? Did the others in some vague way expect that this especial love between Jesus Christ and John meant that he would be given some special office or work to do?

St John's special office

The evidence to suggest that even among the Twelve this special love of Christ for John implied an office or vocation over and above being one of the Twelve stands in two things. The title and the relationship as fact evokes no obvious jealousy among the Twelve. The request of the mother of the sons of Zebedee for places of especial honour for her sons, "one at your right hand and one at your left" did provoke such jealousy and anger. Christ repudiated both the request, and the type of relationship to Him it presumed. His disciples were not, in the Kingdom, to think or to behave like the Lords of the nations. The relationship of Christ to St John was not it seems one of purely human preference, even less of favouritism. It was a love so clearly spiritual, though not for that fact less tender and fulfilling, that it evoked reverence and acceptance. John both deserved this love, and the love given and received between Christ and St John suggested an office to come, and made him the obvious one for such an office.

St Peter

The same nuance of vague expectation comes across for this writer, in the beautiful drama which closes the Gospel according to John. Peter has been humbled into the dust and deeply grieved as well. In this humiliation he makes his own act of perfect and humble contrition, in self-abandonment to the Master: "Simon, son of John, do you love

me more than these?" "Lord you know all things, you know that I love you"... "Feed my sheep!" Then, as the Master prophesies the manner of Peter's own death in His likeness, and says "follow Me", Peter sees John following as well. "Lord, and what is this man going to do?" he asks. The whole context implies that just as Peter has now received back his former office and position among the Twelve, so also he expects that this man whom Christ loved in some deeper way, will also have some special work or office among the disciples. Peter is told, not for the first time, to mind his own work and mission and not to be inquisitive about another's vocation. The question of Peter does however point to a reality in the relationship of John to Christ, and the presumptions that arose out of it. We have no reason to think that others among the Twelve would not have the same thought and expectation in their minds. We ask ourselves what was the special significance in the relationship of Christ to John the apostle, and what was the office and function in the Church which required his election to some especial love.

The Intuition of the Divine

There is only one Personality in Jesus Christ, the divine personality of God pre-existent made Son of Man for us. In any deep and truly spiritual love, it is the personality, and its quality, which is the object of the loving and the centre of the sheer joy in the possession of that loving of another. In the Beatific Vision there will be knowledge of God as He is and possession of God as He is in love: the knowing and loving will be total joy, which is to say utter fulfilment of very being. While St. John did not enjoy the beatific possession of God in Christ in the special relationship he had to Him, the analogy is directly helpful. John entered by the knowledge of faith and wisdom into a unique intuition of the Divinity of Our Lord. This possession communicated between them a special knowledge and a special love. It was to understand and later to express in his gospel the Divinity of Christ in Christ's own way of expressing and speaking of *Himself*, that John was formed and taught in a relationship of understanding with love, unique even among the Twelve.

The love given by Christ to the "beloved disciple" and the love returned by the beloved disciple to the Master was indeed more than a natural love, in even the deepest and most noble sense of a natural love. Christ was doing more than form the mind and heart of John to know Him and love Him: He was forming a mind and a love in John that would be the very closest expression in a disciple of Christ's own manner of knowing, speaking and loving in His, Christ's, own human psyche. We will see later that this would have a unique and tremendous significance in John's portrayal and expression of what

There is only one Personality in Jesus Christ, the divine personality of God pre-existent, made Son of Man for us

Christ was doing more than form the mind and heart of John

Jesus said about Himself, and the words and ideas in which Jesus spoke about Himself, both when He confronted the Temple Establishment, and when He prayed to the Father at the Last Supper. John was trained and formed to be almost a 'mirror image' of Jesus Christ.

Outer and Inner Catechesis

Peter knew and loved Our Lord with a loyal, brave, and indefatigable love. It was not a love without weakness or without incoherence. Time and again we are told of the Twelve that "they did not understand the meaning of these words". If to Peter was given in the power of the keys, a humble and utterly steadfast courage in keeping and expressing the doctrine of Christ, and to Paul was given the understanding to a supreme degree of the philosophical and theological evolution through time of the Mystery of the divine Economy in Christ, to John was given in an especial degree the intuition in recognition and love of the Divine Person in Himself. This would do more than place between them a unique communion of love; it would also cause John to remember and value supremely those moments and meanings in which Christ taught Himself to men in His Divinity, and in all its tremendous claims and impact. In this perhaps, as much as anything else, lies the distinction between the Christ of the catechesis of the people, the Christ of the Synoptics, and the Christ the Son of God literally and utterly so, in the bosom, or being, of the Father. This was the Christ of the Eucharist, the Bread of Life, the Christ of the vine and the branches, the Christ that is to say of the direct life of grace, the inner as well as the outer Way, Truth, and Life.

Vocation of John to Modern Man

The vocation of St. John as the apostle of the Divinity of Christ's *one person* has fed and powered the true development of the doctrine of the Church at all times, not least in the first centuries in which the true doctrine of both the divinity and the humanity are hammered out in great Councils, and the concepts are refined in the fires of contrary heresy against either the full Divinity or the full Humanity of Christ. His vocation is uniquely important to us at the present time, in the age of Bultmannism, one might say. For the testimony of St. John to the transcendent and pre-existent Divine being of Jesus Christ sticks in the gullet of the modern, 'radical' or 'liberal' scripture scholar. They take refuge in the claim that John can be ignored, his Gospel is very late, it is in any case the rewritten symposium of a mass of fragments, welded together by devoted disciples. It is too, they say, not a direct account of the actual

the testimony of St John to the transcendent and pre-existent Divine being of Jesus Christ sticks in the gullet of the modern, 'radical' or 'liberal' scripture scholar

sense of Jesus words, but the late theologising of John upon events and confrontations in the life of the Master. John has, by secondary reflection come to see the meaning of Jesus and His life and being, and has rewritten the themes, the events and the allocutions of Jesus to the Father (as in John, chapters 13 to 17) on a wider canvas which is itself a 'development' not only of the doctrine of Christ, but also of the very facts themselves. They would say that John has taken the same sort of spiritual 'licence' with the actual events of Jesus, as a consortium of film directors might take with some heroic theme from history, an heroic theme perhaps from the Bible itself. After all, Hollywood did much the same with the theme of Moses, and of Solomon, even of the life of Christ Himself, and all with reverence and excellent intentions.

The Coherence of John

The argument against this modern position, which is often taught in even Catholic colleges to the students of theology, consists first in the stark coherence of St. John, and the spare, intense build-up to a confrontation with the official Jewish mind, or even the expectation of the people themselves, which could never have been the natural development of the mind of any orthodox Jew. Take for instance the setting of chapter six in St. John, the promise of the giving of the Bread of Heaven, in the context of the recent feeding of the multitude with 'bread of life' and with the mention of the Manna, as the frail type of the One Bread, whose flesh, given for the Life of the World, is Jesus Christ in person. The whole idea is totally alien, in a realistic and factual sense, to anything an orthodox Jew, or even any man or woman of sound common sense, could possibly conceive or 'develop' in their own human mind. No wonder so many went away, finally shocked into abandoning this man and all He stood for. Peter also and the Twelve were beaten to their knees, to the ultimate motives, in what they had seen and known, of their belief and trust in Jesus.

Amazing

There was also Christ's own amazing line in confirmation: "it is the *Divinity*, the Spirit that quickens, the flesh profits nothing. The words I have spoken to you are Spirit and Life . . . what if you shall see the Son of Man ascending up where He was before?" People who have never in their lives thought about God as literally enfleshed, do not speak that way. No pious Jew could have thought about it that way, from the development of his own mind. No Muslim could think that way about God now. The whole passage on the promise of the Eucharist makes no sense, it is the raving of a madman, unless it makes the one, total blinding sense of a relationship of God's own being to man's spiritual being, should God, *the Life of Man*, be made flesh. It makes perfect sense if John got this from Christ. It makes nonsense as the development of a beautiful metaphor that John has

exaggerated. If Jesus were "divine in as much as He is perfectly and fully human" only — then as a devout Jew and a unique prophet he would not have spoken about "drinking my blood". As a metaphor, such a thought, in direct breach of the Law of Moses, would be a horrible blasphemy. It makes sense only if He who *was* the Bread of Life, and the True Vine, really and factually meant what He said.

It makes sense only if He who was the Bread of Life, and the True Vine, really and factually meant what He said

Convergence of St John with St Paul

The same point could be made concerning the first chapter, the Prologue as it is called, of the Gospel of St. John. The only degree of development it contains is in the poetic excellence of the thought and its expression. It is sparse, taut, wholly excellent, and it speaks a doctrine never before spoken on earth. Interestingly enough the doctrine of St. John, if it is analysed, is the same as that of St. Paul to the Colossians and to the Ephesians for instance. It is the doctrine of the Mystery of God, the divine Word, in whom all things do consist and hold together, who holds the primacy in all things, enfleshed at the end of time as the Heir of the Ages and the final manifestation of the meaning of Creation and of the saving intentions of God for all His creatures, the angels and mankind. Paul certainly could not have learnt it from John; Paul's busy, breathless, intense and far-flung line of life barely crossed that of John the Evangelist. In both we see one vision, but that of John is more perfect as the revelation of *what and who* Jesus is in Himself, and His personal meaning and feeling for ourselves, for "the men Thou gavest Me" (John 17:24.). The Prologue of St. John does not represent the manner in which an idea of Divinity, worked out by the sane human mind, could and would come across by a human theologising and by development through long years afterwards. It is too perfect, too terse, too beautiful, and too utterly coherent in itself. It is comprehensible for one thing, only if Jesus was and is pre-existent in the Godhead before the Incarnation, and in that Reality of God knows, wills, and sees all His meaning and purpose in the world of men. Then, He comes unto His own, and His own receive Him not, and the stark majesty and tragedy of the Mission of Christ, the Son of God and the Son of Man, begins to unfold.

Both the Christ of Faith and the Christ of History

What Paul expresses a little breathlessly, in an unrevised way, but often with moments of literary majesty, of the Mission of Christ in Creation and unto Creation, St. John expresses with a terse and perfect poetry of the inner Life of Christ in Himself, unto His Father and unto men as individuals. There is a literary development here, but not a development proceeding from the dynamism of human concoction, of the notion of Christ's Divinity in

itself. If we want to know how that would develop we can read it and find it in the Gnostics, against whom the Gospel of St John was the great rock of support and document of clarity of the Fathers of the Church. If we want to know how the mind of man, working on its own and from its own human psychology would deal and does deal with *the Divine* in Christ, we have it in the presentation of many modern and Rationalist thinkers. We have it, one would suggest, in the meditations of Hans Kung, in *Christ Sein* for instance.

God and man

The human mind that abstracts from the realism and intuition of St. John, to theologise its own version of the *Jesus of History* as distinct from the *Jesus of Faith*, must always end up with a supreme Prophet who is less than the transcendent divine, who is not pre-existent to the Universe and Creation, and who at the very highest is 'divine' only as a supreme emanation of a 'holy and noble consciousness' at the root of being itself, and identified with Creation itself. In other words, at its very best the mind of man alone, will come up either with a prophet who is more than a Mahomet, or with Pantheism. What St. John gives us is the psychological truth of The One who was God and Man in the unity of One Person, and gives us the work, teaching, claim, and impact of Him who was both, at one and the same time the Christ of Faith and the Christ of History.

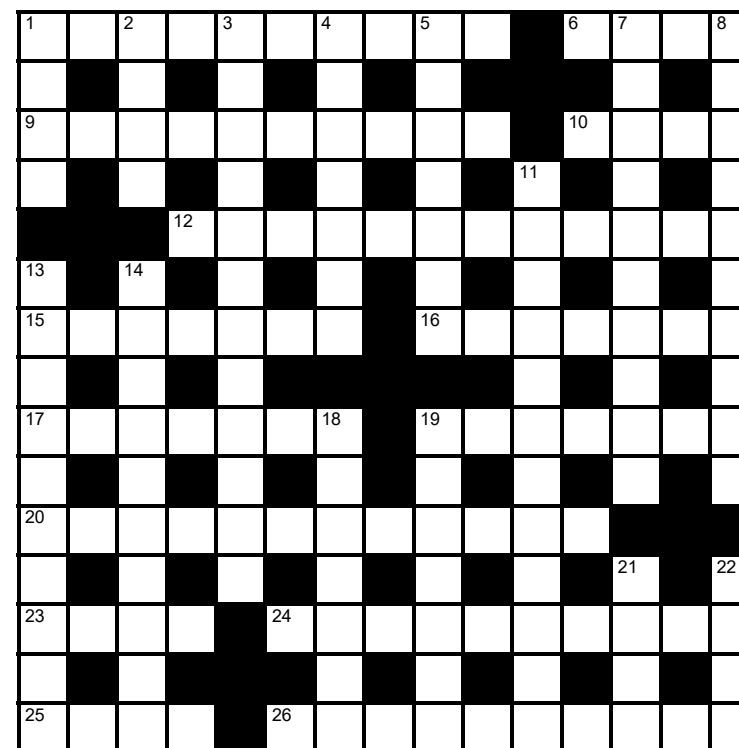
What St John gives us is the psychological truth of The One who was God and Man in the unity of One Person

Formed from within

John was there, and more than there as Annas and Caiaphas were there, or Judas for that matter; — John was formed from within, by a unique relationship of personal formation from Jesus Christ, to treasure and value the things that Jesus said and did which expressed Jesus's divine being and relationship to the Father and the Holy Spirit. John was formed also to so treasure their import and significance that he could, and did, express in the words of Christ and the manner of speaking and thinking of Christ, the reality of the Word made Flesh.

This is the first half of Fr Holloway's Editorial in the May/June 1983 issue of Faith Magazine. It will be concluded in our next issue.

CROSSWORD 10 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 30th April 2018. Entries may be this original page or a photocopy and should be sent to: FAITH CROSSWORD No.10, 45 East St Helen Street, Abingdon OXON OX14 5EE. PLEASE INCLUDE YOUR FULL NAME AND POSTAL ADDRESS.

Winner of crossword 8 was David Bannister of Surrey.

Across

1. Posh, very loud and old, goes in to peek and sees flaky confection (4,6)
6. This goes out backwards to reveal cut (4)
9. All aboard this for a cushy number! (5,5)
- 10. Rounded east end of a church (4)**
- 12. Title of Jesus Christ during his Passion (3,2,7)**
15. Depressed trip into town initially gets the bird (7)
16. Catch dance, sport (7)
- 17. Brother of Martha and Mary (7)**
- 19. Irish saint, as known in Scotland (2,5)**
20. On board ship, raver lived cooking, found in the galley (5,7)
23. Towards popular half of town (4)
24. Endow Nan, do utmost to surround tramp (4,3,3)
25. Blood in Kensington? (4)
26. Treat cases differently for family vehicles (6,4)

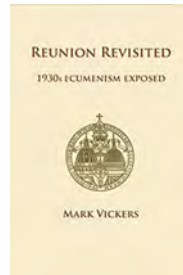
Down

- 1. They were filled with demons at Gerasa (4)**
2. In brief, lawyer conceals blemish (4)
- 3. Small leather boxes to contain Hebrew texts (12)**
4. Fat encircling old city provides kind of overcoat (7)
5. Sounds as though it is wet – not out, checks (5,2)
7. Tip: I am cold, confused, discreet (10)
8. What they are beside when furious (10)
11. Round potato, for example, found in caper, swelling (12)
13. Getting rid of quiet amid a boiling mess (10)
14. Interrogate teacher: he's in charge of the game (10)
18. Poser I oust is solemn inside (7)
19. Vehicle drives into sick bay, a grassy plain (7)
21. Painter is unknown inside Indian state (4)
22. That is so, the thing exists (2,2)

Reunion Revisited – 1930s Ecumenism Exposed

by Mark Vickers, Gracewing, 282pp, £14.99.

reviewed by Keith Newton



In the heady ecumenical days of the 1970s, when corporate union between Anglicans and Catholics seemed to be a real possibility, I remember reading with considerable interest and excitement what was then seen as the authoritative work on relations between Catholics and Anglicans 'Rome and Canterbury through Four Centuries' by Bernard and Margaret Pawley. Bernard Pawley, who was Archdeacon of Canterbury at the time the book was written, had been an Anglican observer at the Second Vatican Council. Although it claimed to be a study of relations between the Roman Catholic Church and the Anglican Communion between 1530 and 1981, there was nothing about any concrete engagement between Catholics and Anglicans from the end of the Malines Conversation, which place in Belgium in the 1920s, and the beginning of the Second Vatican Council in 1962. Whether this was deliberate or an oversight we do not know.

Serious ecumenical engagement

Father Vickers has done a great service for those interested in ecumenical relations between Catholics and Anglicans: with

meticulous attention to primary sources he has filled in this gap recounting a fascinating story of serious ecumenical engagement during those years particularly from 1930 to 1938. The story hinges around the enigmatic figure of Sir James Marchant. Marchant although raised and confirmed within the Church of England was eventually ordained as a Presbyterian minister but developed an interest in the cause of the Reunion of Christendom. Following the failure of the Malines conversations Marchant was able to receive support and blessing from the then Archbishop of Westminster, Cardinal Francis Bourne, for tentative conversations between Catholic and Anglican scholars. From the Catholic side there were eminent men such as Archbishop Goodier, an auxiliary bishop of the Cardinal's own diocese who led the group, Cuthbert Butler a former Abbott of Downside and the Jesuit Fr Martin D'Arcy SJ.

Anglo-Papalists

However, he was not so successful on the Anglican side. The Archbishop of Canterbury, Cosmo Gordon Lang, saw little point in such conversations not least

because he was preparing for the 1930 Lambeth Conference meeting of Anglican bishops from around the world and did not want to pre-empt its own discussions on the issue of Christian Unity. However, Lang did not object to informal private conversations which did not have official sanction from him and the Archbishop of York. Marchant was unable to find Anglican clergy who were part of the Establishment, but there was no such reticence on the part of so called Anglo-Papalists who were already in doctrinal agreement with the Catholic Church, had concerns about the drift in both doctrine and morals in the Anglican Communion and who longed for the Church of England to once again be in communion with the See of Rome. The men who eventually formed the group who would converse with their Catholic counterparts were eccentric but scholarly men such as Dr Scott and Spencer Jones, both Vicars of small country parishes, as well as the well-known Anglo-Catholic Vicar of St Magnus the Martyr London Bridge, Father Henry Fynes Clinton.

There was some agreement but these conversations led to nothing, though a memorandum of a possible way forward for reunion put forward by the Anglicans was presented to Pope Pius XI. However, these initial conversations did lead to further engagement between Anglo-Papalists and Catholics later in the decade which included the famous Anglican liturgist Dom Gregory Dix. The problem, of course, was that such men could hardly be said to represent the Church of England well known for its broad sympathies and which tries, by using vague language, to appease a wide variety of theological opinion.

A difficult period today

Many commentators agree ecumenism now is going through a difficult period. Some may simply see it a waste of time either because it is not going anywhere or because it is believed that differences between us are irrelevant. For others the hurdles just seem too difficult - why even bother? The Holy Father Pope Benedict XVI when he addressed the Anglican and Catholic Bishops at Lambeth Place in September 2010 highlighted the problem.

We recognize that the Church is called to be inclusive, yet never at the expense of Christian truth. Herein lies the dilemma facing all who are genuinely committed to the ecumenical journey.

Undermining progress

To be faithful to our Lord's words ecumenism cannot be reduced to mere friendship between ecclesial communities or the will to work together on social issues. Agreement about what we believe is essential. The problem for any ecumenical engagement between Catholics and Anglicans is that Catholics are often not clear to whom they are talking. While there might be broad agreement over some doctrinal matters with Catholics, events and conversations elsewhere with protestant denominations can sometimes undermine the progress that has been made. The very fact that these conversations in 1930s were able to take place at all perhaps suggests that that differentiated conversations between Catholics and those who already agree on most points of doctrine are likely to produce more fruit.

Fulfilling the hopes of the 1930s

Eighty years later we can ask whether the hopes and dreams of those Anglo-Papalists have been realised. At the end of the book Fr Vickers suggests that it has in the publication of the Apostolic Constitution *Anglicanorum Coetibus* which allows for the setting up of Ordinariates for former Anglicans. The preamble to that document begins:

In recent times the Holy Spirit has moved groups of Anglicans to petition repeatedly and insistently to be received into full Catholic communion individually as well as corporately. The Apostolic See has responded favourably to such petitions. Indeed, the successor of Peter, mandated by the Lord Jesus to guarantee the unity of the episcopate and to preside over and safeguard the universal communion of all the Churches, could not fail to make available the means necessary to bring this holy desire to realization.

Sadly, within both the Catholic Church and the Anglican Communion many have not yet appreciated the huge ecumenical significance of Benedict XVI's Apostolic Constitution which fulfils the hopes of those conversations in the 1930s.

Fr Vickers' book is both scholarly and accessible. The searching out of some forgotten documents about these events has given us a fascinating but until now little known chapter in the search for Christian Unity which I hope will be read by Catholics and Anglicans alike.

Monsignor Keith Newton is the Ordinary of the Personal Ordinariate of Our Lady of Walsingham

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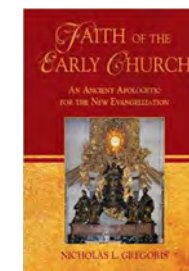
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A Primer to the Fathers

*Faith of the Early Church:
An Ancient Apologetic for the New Evangelization*

by Nicholas L. Gregoris, New Hope Publications, 348 pp.,
£20.01.

reviewed by Philip Andrews



Romanus Pontifex nullam habet iurisdictionem in hoc regno Angliæ, or, to put it another way, "The bishop of Rome hath no iurisdiction in this Realme of Englande." This pithy statement, taken from the end of Article XXXVII of the Thirty-Nine Articles of the Church of England, first published in Latin in 1562, expresses succinctly the errant ecclesiology which Blessed John Henry Newman tried to challenge in his famous *Remarks on Certain Passages in the Thirty-Nine Articles*, known more commonly as "Tract 90".

As a pious young Anglican, Newman had discovered the Fathers. They were to be a constant source of support and insight, both leading him into the Church, and underpinning the vast output of his life's theological work. Indeed, as we read in his *Apologia*, it was to be a statement of St Augustine in his refutation of the Donatists — *securus iudicat orbis terrarum* ("the verdict of the whole world is conclusive") — which would convince him of the folly of trying to graft apostolicity on to the

essentially Protestant Church of England, as it is the Catholic Church alone which is the sole arbiter of truth.

Compelling and accessible

It is appropriate, therefore, that this compelling and accessible book, detailing the faith and teaching of the Church Fathers, has been written by a member of the Priestly Society of Blessed John Henry Cardinal Newman. Father Nicholas Gregoris has not only presented us with a history of these diverse individuals, but has shown expertly how their teachings are no archaic musings but rather correspond to the Church's Deposit of Faith. This was Newman's own discovery. In his *Essay on the Development of the Christian Doctrine*, he confessed his assuredness that the Protestant objections to doctrinal developments within the Catholic Church were wholly specious, and that there was in fact, a uniform continuity between the teaching of the Fathers, and the teaching of the Church of his day.

This is true in our own day, too, and Fr Gregoris has made every effort to assist the reader in understanding the timeless truths of the Faith — whether the reader be novice or expert. There are generous cross-references to the Catechism of the Catholic Church, as well as copious and informative footnotes, which offer the reader greater insight into the various topics. The book itself is divided into seven carefully considered chapters. These sections are essentially an updated compilation of articles originally written for a journal, *The Catholic Response*. At times, this redaction is evident in the repetition of background information; nevertheless, as this book is a primer of sorts, such repetition can be considered a helpful *aide memoire*.

An ideal tool

Perhaps one minor failing might be that in chapter one, after a brief introduction to the Fathers, Fr Gregoris immediately considers the early heresies to which they responded. In theory, this sounds a very reasonable structure; however, I found it to be a case of ploughing through the first chapter in order to reach the treasures which lay beyond. Nevertheless, treasures do indeed lie beyond. Each chapter not only addresses a particular field of patristic enquiry, but relates the content with aspects of the Catholic Faith, such as the four marks of the Church, the Petrine primacy, the Church in the modern world, and so on, making it an ideal tool for catechist or catechumen alike.

Herein lies the ultimate motivation for this book. This is not just a scholarly study of the Fathers, but a teaching document which, I believe, succeeds in providing the reader with generous access to these men who occupy a unique place in the history of the Church. The Fathers stand out as expressing the first basic structures of the Church and as proponents of her timeless doctrinal and pastoral positions which remain valid today, a legacy which Fr Gregoris expertly makes plain to the reader. With each new chapter, Fr Gregoris reveals how throughout the history of the early Church (and by extension, to the present) the decrees of councils have repeatedly made reference to the teaching of the Fathers as being a definitive witness to the truth of the Faith. As Fr Gregoris' own spiritual Father, Blessed John Henry Newman, observed in his *Historical Sketches*, the witness of the Fathers teaches us "matter of fact, not of opinion", countering a trend inherent in our own contemporary age which the New Evangelization also seeks to challenge.

A treasure trove of resources

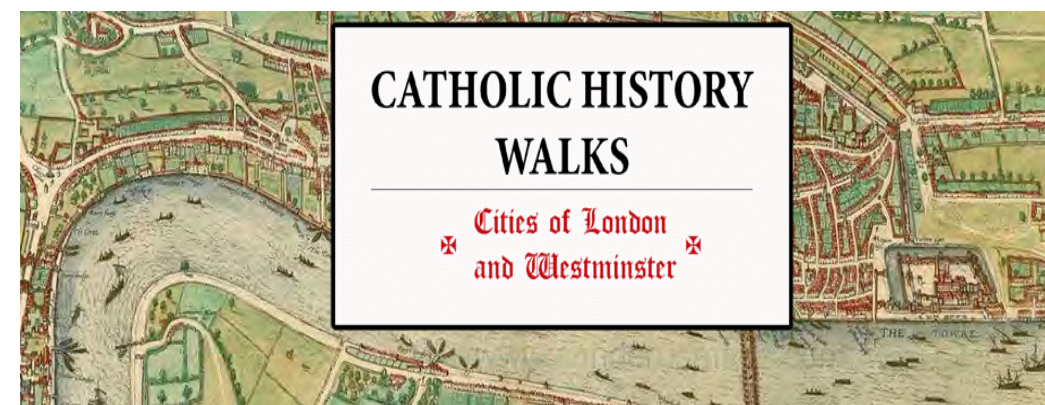
Fr Gregoris' book will also appeal to students of theology looking for, as I have mentioned, a *primer*. The excursions and indices are considered and generous, and a glance at the bibliography reveals an extensive trove of fine sources. In part, Fr Gregoris' thesis is that patristic theological method and biblical commentary are still valid in contemporary study and exegesis; but most importantly, the Fathers warn

us that theological enquiry and exegesis conducted without the mind of the Church can lead only to schism and error, no matter how well-intentioned.

Coming from a Graeco-Roman milieu, the Fathers brought to the Classical world answers to the conundrums which had so taxed the philosophies of that age, and in many instances they perfected them with the saving message of the Gospel; in this sense, they were the first to build a bridge between the Gospel and the secular world. This, I would suggest, is Fr Gregoris' aim in writing this book: firstly to assure the reader that the sound faith and doctrine of the early Church has been transmitted

without error to the Church of our day; and secondly, grounded in that assurance, to engage Catholics in the art of apologetics in the New Evangelization, "so that our ancient Faith will become the pride, the joy, and the salvation of all peoples in this Third Christian Millennium."

Fr Philip Andrews is a recently-ordained priest of the Archdiocese of Southwark.



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The Beautiful Vocation of Marriage

The Path to Marriage – Daring to say 'I Will' through Faith
by Markus Graulich & Ralph Weimann, Gracewing, 76pp, £6.99

reviewed by Lucy Courlet de Vregille



The convocation of the Synod on the Family, by Pope Francis, certainly caused a buzz with the press unfortunately often being dominated by a few, very specific topics whilst a huge number of different subjects concerning the general theme of marriage and the family were actually covered. Neither controversial nor sensational, *The Path to Marriage – Daring to say 'I Will' through Faith*, is a faithful response to the Synod Fathers' call for a "strengthening of families" and more specifically, for better marriage preparation.

Preparation and strengthening

The quality of marriage preparation seems to vary enormously from parish to parish and is often criticised as far too short, thin on catechesis and spiritually superficial. This book offers to help the situation where needed. Well-presented, its short to-the-point chapters highlight, in bold, key sentences in the margin and conclude in a helpful list of points 'for further reflection'.

Although the title recommends itself only to pre-marriage discernment, the

content can be used very successfully in the accompaniment of already married couples "to make better sense of how to live their life together".

On this front, the book addresses the married as easily as single people, managing magnificently to give help to both readers simultaneously. Its points for reflection work equally as points of discernment for those entering into marriage or points for conversion for those working to deepen and strengthen an existing covenant.

Spiritual and theological

Far from being a self-help on how to sort out arguments over toothpaste, this book speaks of marriage from an unapologetically spiritual and theological point of view; its core is not one of how couples should create a solid relationship and asking God to bless it, but rather that marriage itself is founded on and can only survive and thrive in, through and with God; "Our underlying conviction is that Faith in God helps us to understand the essence of marriage" (p.xii).

The Path to Marriage claims to offer essential guidelines on how the marriage vows can be lived faithfully and successfully. It is a book which offers a thoughtful defence of the Catholic definition of marriage, and on a more personal level, hope for those attempting it. It steers the reader through the confusion of contemporary philosophies concerning self and what a relationship is meant for. It presents simply and inspiringly the achievable ideals of what a living marriage is called to be and do, by helping us to understand more deeply the true identity of marriage and so its demands and fruits for those undertaking it and for society at large.

Practising and faithful couples

The style, and above all, the underlying presumption of a strong and well-informed faith in the reader makes this book perfect for those couples already at ease with Church teachings, providing the depth which can be thirsted for by practising and faithful couples, one which may indeed be lacking in some parish marriage preparation programmes.

This of course makes this book rather less recommendable as an evangelisation tool by itself and perhaps a little inaccessible to those couples returning to the Faith or looking to 'normalise' their marriage, without an intermediary to help them understand and access several concepts which rely upon assumed knowledge and Faith in the reader.

In this sense, *The Path to Marriage* finds its real strength as a tool for those who are charged with providing a marriage preparation. It touches on the basic ideas without dwelling too long and so acts as a bit of a 'refresher', whilst providing a depth and confidence in the beauty of creating a marriage covenant. Well balanced, it covers different areas without sacrificing depth.

Unexpected challenges

Although the authors' aim "to offer practical recommendation as to how the marriage vows can be lived" fell surprisingly short with few real life stories or examples of concrete situations faced and overcome by couples (for this, there are a million other books), *The Path to Marriage* is overall a brilliant read for those already comfortable with Church teaching. Expect some unexpected viewpoints and challenges, which may lead to conversion in areas of your own marriage or vocational discernment.

The chapter I found unexpectedly beautiful emphasises the importance of personal maturity before accepting a marriage proposal, something which may seem an obvious point to make but here it is perceptively developed, encouraging the necessary process of facing the 'psychological baggage' of a rocky childhood, and knowing your own limitations and weak points before making the gift of yourself entirely to another. Only then can the persons in a relationship who

are deeply honest with themselves, be just in seeking to form marriage in God.

Recommended for those seeking to understand the concept of marriage more deeply, those in active discernment or equally those already living a marriage covenant, The Path to Marriage remains accessible to all states of life and a great parish resource. Brilliant for specific use in forming those charged with the responsibility of marriage preparation. Highly recommended also as an interesting and short read for newly married couples

who are already familiar with basic Church teaching and who are looking to deepen the understanding of their beautiful vocation.

Lucy Courlet de Vregille is a member of the Emmanuel Community and a young mother of two, working with her husband for the New Evangelisation.

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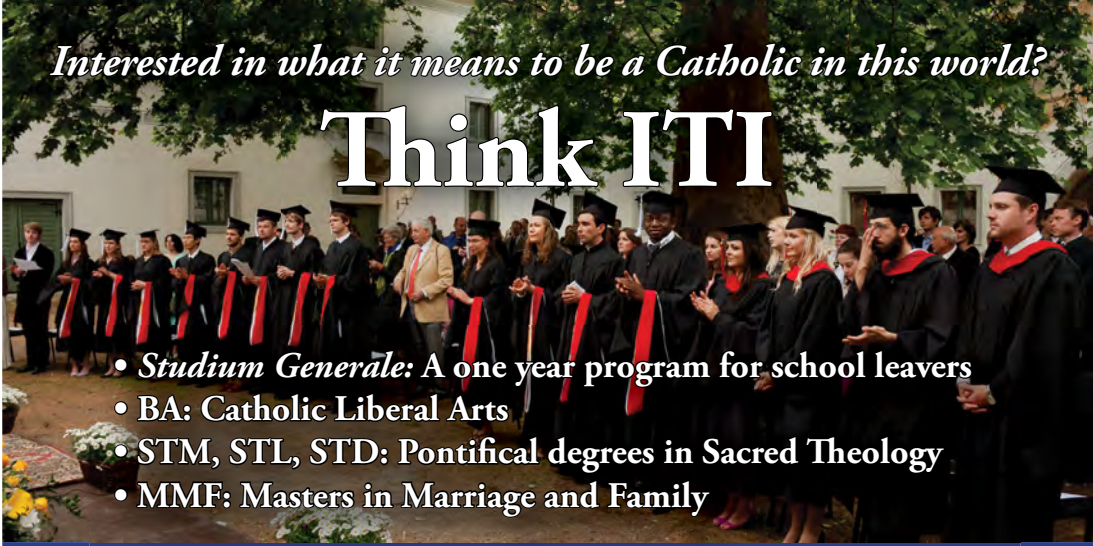
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