

# faith

Promoting A New Synthesis Of Faith And Reason

**EDITORIAL:** The Future: Evangelising  
Philip Trower on the Deposit of Faith and the Development of doctrine  
Fr Mark Higgins, on The Word and the Eucharist  
**INTERVIEW:** Philip Booth  
Holloway on... John Henry Newman Newman Part II

**Crossword** by Aurora Borealis

## Book Reviews

Keith Bartrop on a plea for the Church's healing ministry  
James Tolhurst on an account of Rome's reaction to Newman's theory of development  
Jane Critten on a Muslim woman's story of her conversion to Christianity  
Nicholas Palmer on the spiritual teaching of Solesmes' founders



**Issue:** Volume 53 Number 5 September & October 2018

**Price:** £4:50

[faith.org.uk](http://faith.org.uk)

2	EDITORIAL
7	The Deposit of Faith and the development of doctrine by Philip Trower
11	The Word and the Eucharist by Fr Mark Higgins
18	INTERVIEW: Benedict XVI, a new university, and the future Joanna Bogle meets Philip Booth, who runs the Benedict XVI Centre at St Mary's University.
25	Holloway on... John Henry Newman Newman and the Church as Communion in God Part II
31	CROSSWORD by Aurora Borealis
32	Book Reviews <i>Healing Wounds in the Field Hospital of the Church</i> reviewed by Keith Barltrop <i>Newman's Early Roman Catholic Legacy 1845-1854</i> reviewed by James Tolhurst <i>From Islam to Christ</i> reviewed by Jane Critten <i>The Spirit of Solesmes</i> reviewed by Nicholas Palmer

## THE FUTURE: Evangelising

FAITH magazine is glad to add its voice to the welcome given to Bishop Robert Barron, from the USA, to Britain for the 2018 Eucharistic Congress. Bishop Barron has a strong and well-deserved reputation as an evangelist – he has taken seriously the challenge of teaching the Catholic Faith in new ways across the New Media – DVDs, twitter, blogs, and websites with glorious images and music – and in talks and lectures to groups large and larger. He has opened up for millions of people the insights of walking in the Holy Land where Christ himself walked, and of visiting some of the great shrines and churches and cathedrals of the world. He has shown the huge beauty of centuries of Christian art and architecture and the messages and meanings they convey. And he has patiently and with a pleasant, informative way of communicating, he has opened up the Scripture readings of the Church's year Sunday by Sunday, feeding people's souls and helping many priests through many Sunday homilies to do the same.



It was a wise choice as a keynote speaker for what we all hope will be a memorable, indeed landmark event for the Church in Britain.

### Evangelisation

We need a boost to evangelisation. For too long, it was assumed that people in this country had some basic notion of Christianity, and that Catholics, in particular, had a sort of tribal association with the Faith and a loyalty to the idea of Sunday Mass. People used to say "the Faith is caught, not taught" and there was an emphasis in Catholic schools on organising fund-raising events for charity or encouraging forms of service to the local community, rather than on teaching doctrine or on answering the deep and often challenging questions raised by the young in a secular society. Even the Eucharist was often presented as a sort of community meal, with a good neighbourly feeling being nourished by gathering together.

Things have changed in recent – very recent – years. Today's young priests – and we don't have enough of them, as the poor religious formation noted above failed to

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### *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.

excite interest in the idea of answering God’s call to service in His vineyard - are fully aware of the bleak spiritual state of our country. They do not see the Mass as a cheerful opportunity for neighbourly togetherness, but as the sacrifice of Calvary binding us to eternity. Eucharistic devotion has been revived. Young people gather for Night Fever with adoration before the Blessed Sacrament in a city church and teams of missionaries walking the streets with lanterns welcoming people in to light a candle and offer a prayer. Summer gatherings at Walsingham and elsewhere focus on Eucharistic adoration too, with teams of priests hearing confessions.

### *The treasures of the Faith*

Good preaching, opening up the treasures of the Faith, is central to the Church’s future. We need well-formed, well-instructed priests and teachers. We need to recognise that people do actually want to know about the Church’s teaching: they are often genuinely baffled about it. And this recognition also needs to include the frightening reality of the wounds that many people in Western society carry which are in certain specific ways different from the wounds of the past. Where once poverty and hunger stalked the cities of Britain, now it is violent crime and a drug-infested culture, broken families, children introduced to pornography and sexual perversions via the internet. Where people were once physically hungry, we now have a national problem of obesity. Where once people struggled to obtain a few simple toys for their children today there are households awash with plastic and electronic gifts but where the children are lonely and screen-addicted.

*Good preaching, opening up the treasures of the Faith, is central to the Church’s future. We need well-formed, well-instructed priests and teachers*

### *Powerful*

Saint John Paul called the Church to a New Evangelisation, and showed the way with powerful missionary journeys and pioneering new events such as World Youth Day.

The odd thing is that WYD was essentially an old-fashioned idea: a big rally with preaching. It’s almost 19<sup>th</sup> century – an emphasis on a great morale-boosting gathering with a strong Christian uplifting message and large-scale communal worship. But it began at the end of the 20<sup>th</sup> century when most commentators tended to the view that such events belonged to the past, with Billy Graham’s rallies the last of such things. Then WYD - against expectations – proved hugely popular, a gigantic and magnificent event that grew from year to year, and St John Paul the Great had opened the way for something important and new.

*Saint John Paul called the Church to a New Evangelisation, and showed the way with powerful missionary journeys and pioneering new events such as World Youth Day*



## How to go ahead

People like to gather for big events – the 2010 Papal Visit also proved this – and they need a sense of connection with each other, with the past, and with God. So all plans for the future for parishes serious about evangelisation might include, wherever possible, summer street processions with the Blessed Sacrament, candlelit processions to a graveyard or cemetery for All Souls' Day, Christmas carols at railway stations and from house-to-house, and similar activities.

There is no slick way to re-convert Britain. This isn't a matter of trying to impose Christianity by government diktat. The light of Christ must permeate the culture, winning hearts and opening up closed minds.

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There is no quick-fix. People cannot be nagged or bullied into turning to Christ: they must be helped to find him. The Church has the truth: offering it will mean that many will not be able to stomach it at first. We will need, as always, to find people's real spiritual needs and to offer real assistance.

We aren't alone: we have all of Heaven with us. Saints –those who taught the Faith in this land before us, and above all those who died as martyrs for doing so – will respond when we invoke their prayers.

## Determination and hope

The Eucharistic Congress should be a sign of determination and of hope. Those attending should return home with a real desire to communicate the glory of Christ. That will not happen without humility, an understanding of our own inadequacy and a frank admission that we have not been doing very well in recent decades. We are entitled also to a recognition of the hugeness of the task: we face an unfriendly culture which in so many ways presents great challenges. But we have great and glorious truths to impart and once we have fully absorbed that fact, we can set about working on ways of fulfilling the task.

*Beautiful and dignified liturgy: no gimmicks, no silly attempts to intersperse chatty remarks or crass jokes. A new approach to music – it really is time to call a halt to earpounding from electric guitars in church*

Beautiful and dignified liturgy: no gimmicks, no silly attempts to intersperse chatty remarks or crass jokes. A new approach to music – it really is time to call a halt to earpounding from electric guitars in church. Lots of Eucharistic adoration, opportunities for confession, and sound teaching on both these subjects from the Sunday pulpit. Good teaching for children when they are brought together in First Communion groups.

Outdoor processions, especially with the Blessed Sacrament. Celebration of feasts and festivals: the drama of Holy Week and Easter, the joy of feast-days that transform an ordinary weekday into something marvellous. Popular devotions with Marian devotions in May and the Rosary in October, and graves blessed in November. All this, plus outreach with come-and-discover meetings, and street carol-singing at Christmas and lantern-led walks to shrines. All of that is basic stuff for parish life, and doesn't involve much more than dedication, love and a real desire to live the Faith to the full.



## CATHOLIC HISTORY WALKS: LONDON SEPTEMBER AND OCTOBER 2018

### MONDAY September 10<sup>th</sup>

In the footsteps of St Thomas More  
Meet 6pm Church of Our Most Holy Redeemer and St Thomas More, Cheyne Row, London SW3.  
Nearest tube: SLOANE SQUARE or SOUTH KENSINGTON

### SUNDAY September 16<sup>th</sup>

The City and its Wall  
Meet 4pm (note time) St Etheldreda's Church, Ely Place London EC1.

### SUNDAY September 23<sup>rd</sup>

WESTMINSTER and PARLIAMENT  
Meet 4pm (note time) on the steps of Westminster Cathedral, Victoria Street London SW1

### SUNDAY October 7<sup>th</sup>

Southwark and The Borough  
Meet 4pm Church of the Most Precious Blood, O'Meara Street London SE1

### TUESDAY October 9<sup>th</sup>

WESTMINSTER AND PARLIAMENT  
Meet 6.30pm (after 5.30pm Mass) on the steps of Westminster Cathedral, Victoria Street London SW1

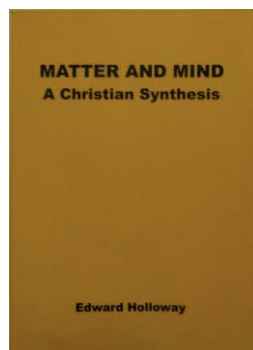
### SUNDAY October 21<sup>st</sup>

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## 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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## The Deposit of Faith and the development of doctrine

*Philip Trower explores what we mean by  
"development of doctrine"*



There are certain words or terms in the Church's vocabulary for explaining her beliefs and practices which I have always found especially enlightening, and perhaps more than any others, those which I have given as the title of this article; the deposit of faith and the development of doctrine.

Together they wonderfully encapsulate the whole process by which the Christian revelation was given to the world and over the centuries came to be formulated and explained in the way it has by its authorised guardian, the one holy Catholic and apostolic Church.

As every well-instructed Catholic knows, divine revelation ended with the death of the last apostle St John, and this, in its implicit form, is what 'the deposit of faith' means. I specially like it because it has such a satisfyingly solid, definite sound. It is the totality of natural and supernatural truths and facts about the nature, history and destiny of humankind and our relationship with God which was given by Our Lord into the care of the apostles along with a promise of the gift of the Holy Spirit to help them and their successors expound it. It included of course the Old Testament, then all that would eventually find its way into the New, together with what was handed on by word of mouth, now known as Tradition, Our Lord himself being the focal point and fulfilment of it all. He is the Good News, which is what essentially it is all about.

### Jewels

However, as received by the apostles, the components were not systematically organised. I hope the analogy is not irreverent, but it was as though Our Lord had left them with an immense heap of jewels, some individual gems, others already made into crowns, coronets, bracelets, brooches and so on with instructions to label and arrange them.

*before Newman the existence of development was recognised as a reality without being formally explained or analysed. His book on the subject accounts for the place it has in Catholic thinking today.*

The classifying, labelling and arranging is what has come to be called the development of doctrine. The development does not increase the deposit. It does not add to revelation. What develops is our understanding of the deposit's meaning.

The discovery of this fact by Blessed John Henry Newman played a major role in bringing him into the Church since it answered Anglican accusations that Rome had added doctrines to the deposit of faith which had initially no part in it. I think one can say that before Newman the existence of development was recognised as a reality without being formally explained or analysed. His book on the subject accounts for the place it has in Catholic thinking today.

### Catechism of the Catholic Church

As the CCC puts it: "even if the Revelation is already complete, it has not been made fully explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries." (64) Thanks to the assistance of the Holy Spirit this comes about in the three ways listed under point 94 of the CCC: "through the contemplation and study of believers who ponder these things in their hearts"; through "theological research;" and "from the preaching of those who have received, along with the right of succession in the episcopate, the sure charism of truth."

*It is interesting here I think that the authors of the catechism put the totality of believers, the priestly people as a whole, first. The entire Church over the course of the centuries is infallible, not just the Pope or Pope and Bishops in particular circumstances*

It is interesting here I think that the authors of the catechism put the totality of believers, the priestly people as a whole, first. The entire Church over the course of the centuries is infallible, not just the Pope or Pope and Bishops in particular circumstances. Here a useful dialogue tool with non-Catholic Christians, I think, is the famous saying of the 5<sup>th</sup> century St Vincent of Lerins; "quod semper, quod ubique, quod ab omnibus." We can safely believe as divinely guaranteed "what has always been believed everywhere by everybody." St Vincent seems not to have been so good on development, if he was conscious of the idea at all. He took issue with St Augustine over his teaching about grace seeing it as an addition to what had always been believed always and everywhere.

### Teaching

If one wants to explain development to Catholics who are not familiar with it or other Christians --- i.e. how understanding grows without the meaning changing or being added to -- it seems to me the key word is 'implicit'. Or rather there are two key words; 'implicit' and 'explicit'. What was previously 'implicit' or hidden in a teaching or statement becomes 'explicit'. Both words derive from the analogy of a pleated robe or dress. What is hidden in the folds is there but not seen until the folds are opened out.

This can be explained in modern terms by the analogy of a couple sending each other text messages. He has had to go abroad on business. After a few days he unexpectedly texts her as follows. "So sorry, darling, I won't be back till Tuesday the 12<sup>th</sup>. Headquarters want me to sort things out in Abu Dhabi." This is what he says explicitly.

But when his wife receives the message --- in addition, possibly, to saying 'Blast!'--- she can decipher a whole lot of other information which necessarily follows from her knowledge of the plans they have both made for the coming two weeks and which will now have to be altered. All this is implicit or hidden in the folds of the message. She must cancel her husband's appointment to see the doctor on such and such a day. He won't be able to take their son to watch the foot ball match as planned, and so on. Her husband knows all this. But it isn't necessary to spell it out. It is there implicitly.

### Doctrine: The Trinity

Coming back to the Church and the faith, perhaps the best example of the development or bringing to light of the explicit meaning of one of Our Lord's teachings is the history of the development of the doctrine or dogma of the Blessed Trinity which did not reach its form as we now have it until the 7<sup>th</sup> or 8<sup>th</sup> century. The best account, *The Origins of the Dogma of the Trinity* by the famous French late 19<sup>th</sup> early 20<sup>th</sup> century scholar P.Jules Lebreton, is now well over a hundred years old, but it is none the less good for that.

The doctrine of the Trinity is all there implicitly in everything Our Lord said about the Father, the Son and the Holy Spirit as recorded in New Testament or handed down orally. But it was several centuries before certainty was reached on every point including those we now take for granted.

*The doctrine of the Trinity is all there implicitly in everything Our Lord said about the Father, the Son and the Holy Spirit as recorded in New Testament or handed down orally. But it was several centuries before certainty was reached on every point including those we now take for granted.*

For instance even after the Council of Nicaea there were still doubts in the eastern Roman empire as to whether the Holy Spirit was to be regarded as God in the same sense as the Father and the Son. These doubts were finally put to rest by the Council of Constantinople in 381. As for the filioque clause in the Creed stating that the Holy Spirit proceeds from the Son as well as the Father it came to be inserted by Spanish Catholics at the Council of Toledo in 589 A.D. From Spain its inclusion spread westwards and was eventually endorsed by Rome. It is still not accepted by the oriental churches no longer in union with Rome.

Strangely enough, most of our Protestant brothers and sisters, who theoretically believe in the Bible alone, owe their belief in the Blessed Trinity as they now profess it to the work of Catholics in the first four centuries. This is a useful point if you are in discussion with

'Bible alone' Christians. I use it (sweetened by a cup of coffee) when they call at my door in the hope of converting me to their Bible alone viewpoint.

### Dialogue

It is also important to remember when in dialogue with Christians of other denominations that, as I mentioned earlier, development is a work of the whole Church, not just of clerics and theologians. It is not something 'imposed' on the Church by the hierarchy without reference to the lesser clergy or laity. It is a work of the entire people of God, reflecting on what they have been taught over the centuries or what they have learned through their personal prayer life and endeavours to be 'Imitations of Christ.'

So there we have it. This is how what was or is implicit in the deposit of faith committed by Our Lord to the apostles and their successors came over the centuries to be developed or drawn out from between the folds and made explicit without any addition to or change of fundamental meaning. There is only deeper or fuller understanding. But none of this would have been possible unless Our Lord had left his Church with some means of determining what in the last resort is to be believed when there are or have been differences of opinion.

*This is how what was or is implicit in the deposit of faith committed by Our Lord to the apostles and their successors came over the centuries to be developed or drawn out from between the folds and made explicit without any addition to or change of fundamental meaning.*

### Common sense

As far as other Christians today are concerned there can be better more charitable relations, as thank God there now are, and good works undertaken together. But surely it is a matter of common sense, confirmed by history, that there can be no unity of belief, implicit or explicit, without a living voice binding on all to say Yes or No, when somebody comes up with a new explanation of what some aspect of the original deposit means.

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*Philip Trower is the author of several books including Turmoil and Truth and A Danger to the State, an historical novel.*



## The Word and the Eucharist

*Fr Mark Higgins explores the thought of Fr Edward Holloway on the intrinsic link between Christ, the Word from "the beginning" and the Eucharist.*



"In the beginning was the Word: and the Word was with God and the Word was God", (Jn. 1:1) so begins the beautiful prologue of St. John's Gospel, a favourite passage of Fr. Holloway, a passage which places the Incarnation of the Eternal Word within the context of creation rather than solely redemption. The Word is described as life, the life that is the light of men, the supernatural life, which God, in His mercy, willed to share with mankind irrespective of the fall, and which as a result of the fall became incarnate as the "light which shines in the darkness". It is a profound text in which St. John, soaring like an eagle, gazes down from the heights of eternity at the humanity of the Incarnate Word and the hope, the promise, that those who are made for Him might become one with Him as co-heirs in His glory.

For centuries, this Johannine Prologue had acted as a kind of thanksgiving prayer at Mass, firstly as a private devotion for the priest and then secondly as a corporate act integrated into the liturgy.<sup>1</sup> For Fr Holloway the removal of this prologue at the conclusion of Mass was one of liturgical changes he lamented.<sup>2</sup>

This article will attempt to outline the thought of Fr Holloway on the theology of the Eucharist, looking firstly at the significance for him of this Johannine prologue, secondly, Holloway's understanding of Christ as the Bread of Life and then finally presenting Holloway's proposed rephrasing of the doctrine of transubstantiation in a way that accords with the revised metaphysical outlook necessitated by modern science.

### Scientific researchers

For Holloway, as for the Faith Movement, this Gospel passage encapsulates not only the place of the Incarnation in the plan of God from eternity but also the Eucharist as a truly integral part of this plan, something planned from the beginning as the glorious culmination of God's relationship with humanity on earth. The Universe is made for Christ,

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<sup>1</sup> Fortescue, Adrian. "Gospel in the Liturgy." The Catholic Encyclopedia. Vol. 6. New York: Robert Appleton Company, 1909. <<http://www.newadvent.org/cathen/06659a.htm>>.

<sup>2</sup> Holloway, Edward, "Christ our Eucharist", Faith Pamphlets, 2003 p.3.



“He came to his own domain” (Jn. 1:11), and being ordered towards the incarnation, the very physical structures of the universe are ordered towards His advent, and to what necessarily precedes Him- the earth, the ecosystem, less complex creatures, and finally, man. Ideas elucidated by Holloway today find a certain parallel in the writings of certain mainstream scientific researchers- observation has been made of how ‘deep structures’ in the laws of the universe seem to necessitate a movement towards intelligent life,<sup>3</sup> whilst a large number of scientists have marvelled at the balance of material properties that are rightly labelled as the ‘anthropic principle’.<sup>4</sup>

With the creation of man, his emergence in history according to the providence of God, we find an enigma, a creature to whom a physical environment alone can no longer provide for his complete satisfaction, his complete fulfilment. Man, being a body-soul composite needs to encounter Spirit, uncreated Mind, the Eternal, the Uncreated Logos in order to fully flourish, to have Life. At the same time however, man is not pure spirit, he is not as the angels, he is a composite and of necessity reaches out to God through his flesh, and through this bodily nature he yearns to know God and speak with God and commune with God. “And the Word was made flesh”, on account of the Almighty’s infinite charity He chose to take flesh, but in doing so, He wills to fulfil the deepest desire of his creature man, “His own” whom He had freely designed with this very thirst.

## Vision

The vision of the Faith Movement on the place of Incarnation within the economy of God is nothing more than a paraphrasing of the first Chapter of St. John, possibly the most fitting of all Eucharistic meditations, for this Eternal Word Who is made flesh in the stable at Bethlehem has been made present physically upon our altar, and now dwells amongst us, is tabernacled amongst us.

## The Incarnation and Holy Communion

The connection between the incarnation and the gift of Holy Communion at Mass is not something strange or novel to the Faith Movement. The eucharistic writings of the saints are also replete with references to the incarnation, the tie in between the *fiat* of the Blessed Virgin Mary and the *Hoc est Enim* of the priest, and the silent worship of the blessed Virgin during her pregnancy and the devout thanksgiving of Christian who worships the very

same Lord only now within his breast rather than hers.<sup>5</sup> The Word truly is our light and our life, for whom we are made, or as He preferred to say, our daily bread, the Bread of Life which a man may eat of and never die, the Bread which is His flesh given for the life of the world.

Along with the opening chapter of St. John’s Gospel, the other great Eucharistic text in the thought of Fr Holloway is the Bread of Life discourse found in John 6. In both of Holloway’s published introductions to the Catholic Faith he spends a great amount of time unfolding the riches of John 6 and the crucial importance it plays within Christology as much as Sacramental Theology. Christ truly is our “bread”, the one for Whom we are ordered, the heir of vineyard. had the fall of our first parents never occurred, Christ would have still been Our Bread, that physical encounter with our environer for which we are made, and in the order of His charity God would have still provided this Bread for us, just as much as He would have still taken flesh in order to be our High Priest, our King and our Divine Teacher. Human creatures, mind-body composites were always going to find full-flourishing only by means of a sacramental contact with their creator, in a contact that befitted this two-fold nature. God in His Mercy and Wisdom freely chose to institute such a sacramental economy even as He designed the nature of man as thirsting for this very means of encounter.

## Human existence

It is possible that such talk may strike the reader as speculative or as a topic that belongs in the universities of the thirteenth century, but this is far from the truth. To acknowledge the intrinsic, organic, union between the Eucharist, the Incarnation, and even the creation of man (and not solely his fall), is to begin a powerful apologetic on the nature of human existence, of the unchanging wisdom of the Divine Logos and the absolute centrality of Holy Communion as THE means of life, supernatural life, open to those in the state of grace. Holy Communion is that supernatural union to which we have no entitlement and yet we are ordered towards according to the gratuitous design of our creator. In this life here below, it is the union which anticipates the consummate union in glory for all the elect.

*Holy Communion is that supernatural union to which we have no entitlement and yet we are ordered towards according to the gratuitous design of our creator*

“As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me.” (Jn.6:57), no part of this is symbolic. Unless the Eternal Wisdom made flesh had intended for his words to be taken absolutely literally It would have been impossible for Him to have uttered “my flesh is real food and my blood is real drink”(Jn. 6:55), His Jewish context would not have allowed it. The Lord says that His flesh

3 Conway Morris, Simon, “The Runes of Evolution- How the universe became self aware”, Templeton, 2015, p. 22.

4 Verschuuren, Gerard “Aquinas and Modern Science- A New Synthesis of Faith and Reason”, Angelico Press, 2016, p. 74

5 Denis, Gabriel, “The Reign of Jesus through Mary” Montfort Publications, 1999. This book includes a variety of different thanksgiving prayers for after Holy Communion each of them made in union with Mary, adoring her son.



is our food, in Greek, *sarx*, (σάρξ), the very same *sarx* that St. John tells us the Lord united to Himself in the moment of His incarnation. Moreover, He tells us not merely to ‘eat’ His flesh but to ‘chew’ or ‘gnaw’ it, in Greek *Trogon* (τρώγω), using graphic language which for the Jews of his day could only have been taken as something either literally baffling or metaphorically abhorrent. The disciples will only dare to consider His words within the context of knowing that “You have the message of eternal life” (Jn.6:68), but it was surely only in the context of professing “my Lord and my God”(Jn. 20:28) that they could begin to fully grasp exactly what our Lord was offering, the beautiful invitation to a personal union with Him through the means of matter.

Such was the view of the Early Church, one of the earliest witnesses, St. Justin Martyr writes, “For we do not receive these things as common bread or common drink; but as Jesus Christ our Saviour being incarnate by God’s Word took flesh and blood for our salvation, so also we have been taught that the food consecrated by the Word of prayer which comes from him, from which our flesh and blood are nourished by transformation, is the flesh and blood of that incarnate Jesus.”<sup>6</sup>

### Simplicity and clarity

St. Justin, with great simplicity and clarity points towards the sacred species and identifies the Lord in His flesh and blood. The saint does not speak to us of some invisible substance, he is claiming something very matter of fact, just as Our Lord was, using His graphic, physical language at the synagogue at Capernaum. Here for Fr. Holloway is the starting point of critique towards the Thomistic presentation of the doctrine of Holy Communion, he writes, “When as a Thomist, I elevate the Host at the Consecration, do I see Christ? No, I do not. [...] We see only the physical accidents of bread, but we know that the reality which defines the totality is Christ. Nevertheless we do not see Christ ”.<sup>7</sup> For Holloway the faith of the Early Church,<sup>8</sup> and indeed a faith expressed in the intuitions of the saints and mystics,<sup>9</sup> has been towards a ‘real presence’ more fleshy and more immediate than the idea that Christ is present as the invisible substance enveloped by accidents of sight, touch, taste, size, all miraculously suspended in existence by the omnipotence of God.<sup>10</sup> Consider the language of St. Francis of Assisi as he writes, “Man should tremble, the world should quake, all Heaven should be deeply moved when the Son of God appears on the altar in the hands of the priest.”.<sup>11</sup>

*St. Justin, with great simplicity and clarity points towards the sacred species and identifies the Lord in His flesh and blood.*

While the Council of Trent does indeed state that at the moment of the consecration “a conversion takes place of the substance of bread into the substance of the body of Christ our Lord”<sup>12</sup>, that council did not wed itself to an Aristotelean-Thomistic framework of substance/accidents. The word ‘substance’ in the Tridentine decree is combined with ‘species’ rather than ‘accidents’, and in doing so follows patristic writers who were not allied to the hylomorphism of the scholastics.<sup>13</sup> Today however the dominant philosophical explanation of transubstantiation, where the doctrine is explained at all, is the Thomistic one and yet this metaphysic doesn’t permit the faithful to speak of a “physical” presence of Christ, a thought quite alien to the simple intuition faith.<sup>14</sup>

### Explaining

Fr Holloway offers us another manner of explaining the literal, objective and abiding presence of the very same Jesus in the Blessed Sacrament and a way which allows us to speak of Christ as being physically present, this is through seeing the sacramental presence of Christ as the continuation of His human nature under a sacramental manifestation, he writes, “It is suggested that the entire reality of the material amalgam of ‘bread’ and ‘wine’ becomes the Body and Blood of Christ, i.e. the human nature of the Word made flesh, in the same substantial sense as the existing theory, but that there do *not* remain the physical accidents of bread and wine, the external reality attained by the senses is as much the Body and Blood of the Lord as the substance in the theory of St. Thomas, the appearances of bread and wine are the sacramental manifestation and expression of the human nature of Jesus Christ, and as much the ‘accidents’ of his human nature as were the manifestations of his form and figure when he walked on earth.”<sup>15</sup>

*Fr Holloway offers us another manner of explaining the literal, objective and abiding presence of the very same Jesus in the Blessed Sacrament*

### Physically present

It must be admitted that Holloway reaches this conclusion not solely through exegesis and a study of the Fathers but also as a result of his re-consideration of the Aristotelian-Thomistic metaphysics in the light of modern science, developments which necessarily must affect our understanding of nature, substance, matter and form.<sup>16</sup> Although the majority of Thomistic thinkers have endeavoured to maintain the ‘old synthesis’ alongside an acceptance of the new science, Fr. Michael Chaberek however, in his recent book, “Aquinas and Evolution” has cogently argued that the findings of modern science, and in particular the theory of evolution, have very strong implications towards the

6 St. Justin Martyr, “First Apology”, Ch. 66, (inter A.D. 148-155).

7 Holloway, Edward, “Perspectives in Philosophy”, Faith Keyway Trust, Vol 1, p.48.

8 Holloway, Edward, “Catholicism: A new Synthesis”, Keyway, 1969, p.323-325

9 Manelli, Stephano, “Jesus our Eucharistic Love”, Academy of the Immaculate, 1996. Chapter 1, 2 and 3 contain reference to a number of saints who testify to their understanding of the physical presence of Jesus in the Blessed Sacrament, Jesus who is visible albeit under the appearance of bread, including St. Colette, St. Gemma, St. Francis of Assisi, St. Gerard and St. Theresa of Avila.

10 Thomas, ST. IIa , q. 77, a. 1

11 Manelli, Stephano, “Jesus our Eucharistic Love”, Academy of the Immaculate, 1996, p.15

12 Council of Trent, Decree on the Most Holy Eucharist, 4. DS 1642

13 Boyle, Stephen, “Aquinas and Explaining the Real Presence Today” in “Faith” January-February 2009.

14 Holloway, Edward, “Catholicism: A new Synthesis”, Keyway, 1969, p.342

15 Ibid.

16 Ibid. p.340

framework of St. Thomas. Although it must be admitted, Chaberek chooses to side with the philosophy of Aquinas rather than the findings of modern science, he is nonetheless very aware that the philosopher is necessarily faced with a choice between the Thomistic distinctions of act/potency, matter/form, substance/accidents and the philosophical underpinnings of evolution which, for example, requires accidental changes over time of being able to produce what Thomas would call a new 'substantial form'.<sup>17</sup> If the animal and plant 'substances' are no longer understood as fixed and directly created by God at the beginning of creation 6000 years ago (as Aquinas taught) but are capable of a gradual emergence or radical changes the concepts of substance/accident, form/matter and act/potency falter in their utility and meaningfulness.<sup>18</sup>

### Recognised

Holloway recognised and named this challenge seventy years ago, and he offered an alternate, 'new synthesis', a view radically anti-nominalist, and yet reconciled with a universe in flux in which all change is, as it were, substantial.<sup>19</sup> Holloway's vision is outlined implicitly in his major work but explicitly in his *Perspectives in Philosophy* series. Under Holloway's revised metaphysics we see the 'transubstantiated' host as Christ, but we no longer speak in terms of substance and accidents, instead we say that Christ's human nature, His flesh, has been 'extended' in a new eucharistic manner so as to be our food, so as to fulfil His unique mission as the life for our souls, his divinity is presence by concomitance.<sup>20</sup>

*Holloway recognised and named this challenge seventy years ago, and he offered an alternate, 'new synthesis', a view radically anti-nominalist, and yet reconciled with a universe in flux in which all change is, as it were, substantial.*

### Contact

Christ truly desires a contact with us that allows Him to be our food, literally, as He taught in His Bread of Life discourse. In describing Our Lord as working such great a wonder, we are not in any way suggesting that the Lord becomes re-incarnate as bread,. It is the same human nature of Christ that we each encounter, intimately and personally. Nor does Christ, according to His human nature, undergo any physical pain at the moment of the *fractio*, or if His sacred body is maltreated, for it is the risen Lord, impassible and subtle in His glorified Human nature, the same Lord Who appeared in the upper room while the doors were still closed.

<sup>17</sup> Chaberek, Michael, "Aquinas and Evolution", The Chartwell Press, 2017, p.49  
<sup>18</sup> Chaberek, Michael, "Aquinas and Evolution", The Chartwell Press, 2017, pp.54-60,  
<sup>19</sup> Holloway, Edward, "Perspectives in Philosophy", Faith Keyway Trust, Vol 1, pp.44-47  
<sup>20</sup> Holloway, Edward, "Catholicism: A new Synthesis", Keyway, 1969, p.343

### Blessed Sacrament

As Fr. Stephen Boyle put it in an earlier Faith Magazine article on this subject, "We do indeed need to avoid that "naive realism" which claims *per impossibile* that the Sacred Host acts and reacts in the way Jesus' body did when walking in Palestine... But to avoid this we should not and do not need, we suggest in this piece, to deny in any way Christ's actual physical identity to the intrinsic bread-like properties of the Blessed Sacrament, as prominent scholasticism seems to do. We will argue that we do actually see Jesus upon the altar, but not that He physically winces in pain at the *fractio*."<sup>21</sup>

### Eucharistic Congress

Christ remains with us as our teacher speaking through His infallible magisterium, He continues as our healer through the powers of absolution and unction, He renders propitiation for our daily offences through the Mass, and, just as permanently, He remains with us as our food, our physical contact with Him, affording us no less of a relationship with Him than was the experience of the twelve. St. Clement of Alexandria beautifully writes- "The Word is everything to a child: both Father and Mother, both Instructor and Nurse. 'Eat My Flesh,' He says, 'and drink My Blood.' The Lord supplies us with these intimate nutrients. He delivers over His Flesh, and pours out His Blood; and nothing is lacking for the growth of His children. O incredible mystery!"<sup>22</sup>

As our country celebrates the national Eucharistic Congress, Fr Holloway reminds us that the one Whom we look at in the monstrance is a "He" not an "It", here is Jesus, the same Jesus, physically here before us. "All things were created through him and for him" (Col 1:16), may the whole of creation render Him glorious praise, Its King, Its Lord, made flesh in Bethlehem and abiding with us forever in the tabernacles of our churches.

*Father Mark Higgins is a priest of the diocese of Southwark.*

<sup>21</sup> Boyle, Stephen, "Aquinas and Explaining the Real Presence Today" in "Faith" January-February 2009.  
<sup>22</sup> St. Clement of Alexandria, "The Instructor of the Children" [1,6,41,3] (ante 202 A.D.)

### CATHOLIC WOMEN OF THE YEAR GOLDEN JUBILEE

The Golden Jubilee Catholic Women of the Year Luncheon will be held on Friday November 9th 2018 at the Amba Hotel, Marble Arch, London. Proceeds will, as always, go to Catholic charities. Tickets (£52) are available from:

CWOY 8 Duloe Road, St Neots, Cambs, PE19 8FQ. Telephone 07721 857810  
 Email [aemblem@btinternet.com](mailto:aemblem@btinternet.com)

## Interview

# Benedict XVI, a new university, and the future

Joanna Bogle meets Philip Booth, who runs the Benedict XVI Centre at St Mary's University.



St Mary's University has been known to generations of Catholics in Britain as a teacher-training college. Those who studied here knew it – and know it still – as Simmeries. Founded in 1850 at Hammersmith, it moved to Strawberry Hill, Twickenham, in the 1920s, and a visit there on a summer's day is an agreeable experience: green lawns, pleasant wooded walks, a sense of history. It adjoins Strawberry Hill House, Horace Walpole's gothic folly mansion now run by an independent Trust and open to visitors. The University itself occupies modern buildings and the site is dominated by an imposing chapel built after World War II. Pope Benedict came here in 2010 and the Centre that bears his name was founded following the visit.

Dr Philip Booth is a cheerful, busy person with an open and approachable style, and was happy to answer FAITH magazine's questions



## Tell us about the Benedict XVI Centre

The Centre was established to research the role of religion in society. It ranges quite widely. Its work includes research on sociological trends relating to religion in modern society, a subject on which Prof. Stephen Bullivant, the director, is an expert. There are a number of us who work on Catholic social teaching and we have an MA in Catholic social teaching which gives us an opportunity to link research and teaching.

The research of the centre has had a high profile including launches in parliament and widespread press coverage. Stephen Bullivant, Andre Alves, Fr. Ashley Beck and I all write widely in the Catholic and other media.

The Centre also has a series of events linking Catholic social teaching and public policy. Most of those are public. Some are held in central London, some at St. Mary's and others elsewhere in the country. The Centre is, by nature, cross disciplinary and there are natural links with other areas of research at St. Mary's such as public policy, bio-ethics and modern slavery. As such, it has been attractive to PhD students. All-in-all, we have come a long way in less than three years.

## And about yourself - involvement with the Institute of Economic Affairs, author of several books/pamphlets...

My last job was Academic and Research Director of the Institute of Economic Affairs. In many ways, this was a dream job. The the interaction between policy and the academic sphere was extremely fulfilling. There are some people who write about Catholic social teaching who are highly critical of the IEA as they see it as a purveyor of everything liberal. However, that is to misunderstand the institution. The IEA promotes the idea of limited government. But it has always been a broad academic church within that context. Throughout its history (from 1955) it has had Christians, Jews and Muslims write for it including some prominent Catholics. Most IEA authors have a strong belief in civil society institutions as a necessary part of a free economy.

To me, economics should start with trying to understand human behaviour in the economic sphere. Immediately, then, ethics becomes important. Part of our human nature is that we are imperfectible - and there are limits to our knowledge. It is this that makes me sceptical of a large role for government in economic life. People can make up their own mind by reading *Catholic Social Teaching and the Market Economy*, a good part of which is actually about business and consumer ethics (something that seems to have totally passed some reviewers by!).

*To me, economics should start with trying to understand human behaviour in the economic sphere. Immediately, then, ethics becomes important.*



Your particular interest in Catholic social teaching raises the whole question of the role of Catholics in public life. Do you see any problems ahead, for example with Catholics being banned or sidelined because of their commitment to the Church's teaching on marriage, or on abortion?

The answer to this is clearly "yes". Perhaps this is best explained through a secular political philosophy lens. Freedom of association and freedom of contract (for example the ability to set up a company that chooses not to sell cakes with slogans supporting gay marriage written on them) is under threat as positive rights and the principle of non-discrimination seems to trump any other principle in law. This is going to make Christian practice increasingly difficult. It also dehumanises work. In the Ashers' bakery case, they would have seen their work as a vocation. But, the law forces them to write something they do not believe on a publicly displayed cake. In other words, at work, they have to do what the law tells them rather than what they believe God is calling them to do.

Another warning of problems ahead comes from the reaction to the abortion referendum in Ireland with some MPs (including Christians) now suggesting that the law should be changed in Northern Ireland despite the fact that abortion is a devolved issue. How does a practising Christian Conservative MP manage to leap from a referendum result in Ireland to a belief that the constitutional settlement in a different country (the UK) should be changed so that the British government can impose a law on Northern Ireland without the consent of the people of the province? It seems that all semblance of rationality has been replaced by an ideology that does not even conceive of the possibility of an alternative point of view. This kind of intolerance is dangerous.

I can see education being next in the firing line. The belief that parents should not send their children to Catholic and other religious schools is quite widespread amongst politicians. How long before religion is then confined to the weekends? And if parents cannot send their children to a faith school because it is somehow divisive within society, why should they be allowed to bring their children up in the faith at all?

Do you have any concerns about what appears to be a trend towards restrictions on freedom of speech, especially in universities?

This is certainly another worry. At St. Mary's we have a very robust academic freedom clause in our contracts. And I have been impressed by the wide-ranging intellectual exchanges within the university. That happens partly because St. Mary's is small. In addition, much of the work at St. Mary's is inter-disciplinary. Often research ideas will range across a number of areas. That is particularly true of the work of the Benedict XVI Centre.

I often get asked why we should have Catholic universities. Indeed, I have been asked that by a high-ranking official from the government department that used to be responsible for universities. I often answer that question in terms of institutional pluralism. Why should we not have a variety of institutions with different missions and ways of working?

Interestingly, however, I believe that St. Mary's Catholic mission makes it closer to the society it seeks to serve than many other universities. Modern universities are often monochrome. Academics in general are overwhelmingly left-leaning (perhaps around 90 per cent on average) and the idea of normative ethical values based on truth and natural law often does not get a look in when it comes to teaching and research. Indeed, it is this that gives rise to the intolerance of other points of view and so leads to freedom of speech being undermined: if you believe there is something called "truth" when it comes to ethics, you are seen to be intolerant and so you cannot be tolerated! But most non-academics don't think that way. The exploration of subjects such as bio-ethics through a normative moral lens might be incomprehensible to the majority of academics in that field, but it is perfectly comprehensible to society at large.

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So, we are wedded to academic freedom. Some academics at St. Mary's have views and undertake research that readers of this magazine would find baffling: academic freedom runs both ways. At the same time, many academics are doing a great service by undertaking teaching and research that has been squeezed to the margins in academia in general. Our Catholic mission ensures that they are encouraged at St. Mary's and can be a light in the modern world. I am dodging here the question of exactly what a Catholic university should be. However, I am answering the question as asked. Yes, free speech is under threat, but at St. Mary's academics are free to say things that would be met with hostility in many other places.

Tell us a bit about your own faith. It's very usual today for people to announce - even to boast - that they are lapsed Catholics, but you have taken a different path...

I find it quite difficult to transmit an understanding of my faith in words. Perhaps that is not unusual. I have always been a Catholic and never lapsed. I had an incredibly poor understanding of the Catholic faith until my wife converted and I read what she was reading! I always had a good understanding of broad Christian principles. Indeed, when at university, I went both to Mass and to the rather non-Catholic Christian Union. But, there cannot be more than one truth, can there? I began to understand that and Catholic theology and the nature of the Church and her teachings more generally in my late 20s when my wife became a Catholic.

It is interesting that coming through my political-economic beliefs and my moral and religious beliefs is a strong understanding of the limits to human knowledge. That is one of the reasons why I believe that governments cannot plan the economy or even regulate it with any predictable benefits. Similarly, the Church teaches us to trust in God and to trust in its teaching authority and accept the limitations of our own understanding.

We all have different intellects. I must say that I was hugely impressed by Pope Benedict's gentleness and humility and I like his way of writing which has certainly nourished my faith. His encyclical *Deus Caritas Est* is a great example.

*I was hugely impressed by Pope Benedict's gentleness and humility and I like his way of writing which has certainly nourished my faith.*

Our faith teaches us the virtues which, when one reflects on them, are a good manual for management training and are far more useful than expensive management training courses. We are trying to bring this way of thinking into the way we teach students about business and economics (and other subjects too). I hope that students will identify with this unified way of expressing the faith, which is a characteristic of a number of staff at St. Mary's and that it rubs off on the students (as well as on other staff). With all the abuse scandals, many have found the Church a difficult institution to like: practising Catholics in institutions such as St. Mary's need to help repair that damage.

*There is widespread ignorance of the Christian faith in Britain today: in the general culture, churchgoing and knowledge of the basics story of the Old and New Testaments simply don't form part of life for most people. Is this a concern, or should we accept that Christian are a small club of people on the margins of society?*

It is extremely important that St. Mary's is not just nominally Catholic. It is also extremely important that the Catholic aspect is not confined to a few Mass-goers and theology teaching.

Knowledge of the faith, its precepts and its fruits should be visible in a wide range of the University's activities. So, when we teach business, we can talk about virtue ethics; in education we obviously teach a large number of Catholic (and other Christian) teachers and work through Catholic schools; and there are specific courses such as bio-ethics and medical law that allow

students to examine a range of questions through a normative ethical framework. We are also trying to develop a module that students will be able to take that will examine the unity of knowledge across a range of subject areas (theology, physics, economics, history, politics, and so on). So,



St. Mary's is well placed to do these things. What we cannot do easily is fill the gaps in knowledge that you mention. We can't teach all sports students the Bible stories they missed at school, though we can give them voluntary opportunities to learn such things.

Of course, we can be of great service to the Catholic community more generally in improving understanding of theology, bio-ethics and Catholic social teaching. They, in turn, will then be better informed as they take their own place in society. We can also be of great service to the Catholic community by training the next generation of teachers and by providing for the continuing professional development of teachers.

*What projects are coming up at St Mary's in the new academic year (lectures, events with the BXVI Centre)?*

One exciting project currently under way is research examining the relationship between public policy interventions, such as sex education programmes, and outturns in relation to variables including abortion and teenage pregnancy. The British data show that those interventions do not seem to help – indeed, they may have had the opposite of the intended impact. The main objective is to analyse this problem more rigorously and internationally. This project involves a researcher, Juan Soto, working with Prof. David Paton from the University of Nottingham and Prof. Stephen Bullivant.

As far as events are concerned, we are running a series of three events with *Theos* and *Together 4 the Common Good*. These are public events and will be held in Putney. We are also holding a series of more academic seminars on human dignity with the Las Casas Centre. We are about to hold one examining the plight of those at the margins of the labour market.

*St Mary's began as a teacher training college, a small institution with a very specific aim. How is it coping with the transition to a full-scale university with a quite different role?*

The Vice Chancellor has been joined by a number of impressive people since 2014. They are ambitious, have great ideas and you can expect over the next 20 years continual change as we pursue our mission as a Catholic university while working to bring higher education to groups of people to whom it was not previously accessible.

We are applying for research degree awarding powers this year. Indeed, we already have a thriving doctoral programme with degrees conferred by Liverpool Hope. We hope this will include a professional doctorate in ministry.

The fact that there is so much to be done perhaps suggests that more should have been done earlier! There is no shortage of work to do.

## Littlemore

Remember gracious pilgrim, you see what Newman saw,  
He chose to leave his Oxford for love of Littlemore.  
Remember as you enter his ever open door  
That here he left his living for chance of little more.  
Remember as you survey his room so plain and poor,  
What wealth he was forsaking in hope of little more.  
Remember gentle reader, the books he here would store,  
Which told him that the Fathers needed but little more.  
Remember how he studied to find a comfort sure,  
The Church which Christ had founded he sought at Littlemore.  
Remember if your journey has left you soaked and sore  
That priest, who one October, went on to Littlemore.  
Remember the great Newman knelt humbly on this floor,  
And asked him to receive him, and asked for little more.  
Remember how our Saviour, his heavy cross once bore  
He asked of one John Henry to help a little more.  
Remember while his fellows still argued on God's law,  
He took the rugged pathway to Rome from Littlemore.  
Remember, therefore, pilgrim, his motto "Cor ad cor"  
Then our hearts may, like Newman's, love God a little more.

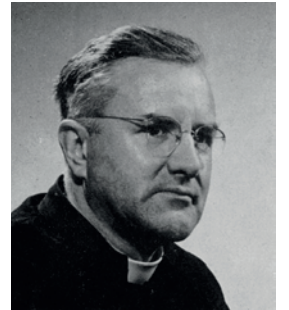
A.M.Hill

Holloway on...

## John Henry Newman and the Church as Communion in God: Part II

EDWARD HOLLOWAY

*Fr. Holloway continues his reflection on The Church...a Communion: In the Preaching and Thought of John Henry Newman by James Tolhurst.*



It is obviously untrue that Newman made his submission to the Church of Rome because he was a tortured and insecure soul looking for spiritual sanctuary. He was too great in intellect and in spiritual power for that. He could not, as he prayed in communion with God, allow the breath of uncertainty and the corrosion of imperfect human pride to lessen the lustre of Christ, as God revealed to be followed as Way, Truth and Life. Newman expressed doubts about the expediency of the definition of Papal Infallibility by the First Vatican Council. He did accept it but was always more interested in the seat of *the infallibility of the Church* as the word of The Word to the People of God over the ages. When the definition of the Petrine power did come, it was Newman's concept of papal infallibility and universal jurisdiction which was defined. The Vicar of Christ was *not* endowed with some personal charism of oracular infallibility, but "with that infallibility which the divine Redeemer willed to be inbuilt (*instructam*) into His Church in the definition of doctrine of faith or morals to be held by the universal Church: hence such definitions of the Roman Pontiff of themselves, and not from the consent of the Church, are irreformable" (DS 3074, 3075). The papal definition *ex cathedra* is one power with the solemn Magisterium of the Church as it is exercised through the bishops universally in the world; inevitably so, for the source and guarantor is the one Word Incarnate, speaking in the Holy Spirit.

*When the definition of the Petrine power did come, it was Newman's concept of papal infallibility and universal jurisdiction which was defined.*

### Tension of Intellect and "One Does Feel"

Newman had diagnosed the source principle behind the modern faltering of the Church. As usual, Newman could see where the road would end before others had divined what was around the first corner. He saw that, and especially in modern cultural conditions, the denial of an inerrant guide and voice in the Church on earth, potent to overrule the coarseness and disobedience native to the mind of fallen man, meant the end of any Gospel truly Divine. If there is no such thing on earth as infallibility, then the level of



the witness of the Church will never exceed the limits of toleration and acceptance of the average, decent comfortable folk in the pews. In doctrine and in morals Newman is vindicated as Prophet to our times. The end of this road is a long way from the imperatives of a Divine Saviour, a long way too from the life and writings of the original Christian Church. Put the mind of man at the helm of Christ's revelation, a mind powered by a wayward will, and time can only crumble doctrine, morals, and Divinity in Christ. This is the sickness unto death of the Anglican Communion as it sinks into the Humanism of "decent people". The disease is infectious: in medical terms the Church of Rome would be "unstable and rather poorly". Newman's message brooks the divide for both of us.

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### Truth the Form of Love: Love the Energy of Truth

If, or more likely when John Henry Newman is canonized, one presumes he will be made further illustrious by the title of *Doctor* of the Church. In terms of influence, relevance, and a lasting and increasing readability, this writer would dare to say that he is the greatest pastoral theologian since St. Augustine. One would like to offer a seminal thought, seminal because not worked out but merely glimpsed. It is a thought prompted admittedly by the reading of Newman. There is no such thing as a 'school' which can truly emphasize the primacy of the intellect over the will, or of the will over the intellect. Perhaps in philosophy and in theology we speak too much of the faculties of the spiritual soul, the intellect, and the will, as if these acted in their own right upon the basis of an inert nature, which merely supported them in their activities. Surely it is our whole self, our being as "act" in the traditional language of the Schools; which has entity, and is realised as living being through the intellect and through the will? If we may apply the analogy of the Blessed Trinity here—and we must not underrate the meaning of being "made to the image of God"—there is an important lesson to be learned by us as individuals, and by the Church as a Communion.

### Imperfect truth begets imperfect love

In the Being of God, which is not "inert Essence" as sometimes unconsciously treated, the Son, the Living Truth, content of the Father known in the nature of God, proceeds first, and necessarily *first*, according to knowledge, to intellection. The Holy Spirit, proceeds from the Father and the Son, according to will, or love, as the "spiratio" or outbreathing of love, of fulfilment, between the Father knowing and the Son known. A consequence follows that is not so hard to grasp. It is a desperate mistake to attempt to bring in the Kingdom of God, say reunion of Christians at this time, by deliberate or *unconscious* minimalism of content, of clear integrity in the truth. The growth in fulfilment of the Christian in communion with God, will and must imitate the nature of God's own being, and the proceeding within that being of God—of the Father, the Son, and the Holy Spirit,

and the manner in which the Persons of the Godhead relate unto each other. There can be no joy in perfect and holy love, unless it *proceeds* within the fulness of the Father known in the Word who is the only-begotten Son. The Holy Spirit of God's love cannot dwell in us individually except in that perfection of knowledge of the truth, by which the very Person of the Holy Spirit is breathed out as Fulfilment in the being of God. An imperfect truth begets an imperfect love in us. If we refuse from pride to enlarge our spirits with the authority of the perfect truth, then we can never, never attain to a perfect love. On the moral plane it may make our lives seem easier, but we starve ourselves of the experience of perfect joy, in the fulness of the Spirit, in perfect communion of love with God.

### Koinonia: The Trinitarian Image

We can never sell the truth short in order to safeguard love or to promote love. This will lead to anaemia of the soul. If our truth becomes simply an intellectual creed, a philosophy of revelation without the communion of love as joy, love as comradeship, again we have impoverished not simply *the word*, but *the Living Word* who was enfleshed among us. He said not only "As the Father has loved Me, so have I loved you" but also "I have not called you servants, but friends" (John 15:14). As within the Living Being of God it is not possible for the Holy Spirit to proceed antecedently in order of the procession of the Eternal Word from the Father, so within our own souls the perfection of the communion of love proceeds only from the comprehension of the perfect Divine Truth. This is the law of communion with God for the individual man and woman through all the identities of Christian communion—the family, the diocese, friendship, love, to the constitution of that *koinonia*, or Communion which is the Church herself. It is the general law and necessity of all Christian communion membered into Christ. The merit and service to the Church of John Henry Newman lies in his perception of this total *Pilgrimage of Grace* upon earth, and the warmth and sincerity with which he brings it home to us. It is the merit of Fr. Tolhurst's work that with scholarship and documentation he conducts us through this personal development within Newman's own soul—the recognition of the living and universal or Catholic dimensions of the Communion of God with men. We know where it led Newman, with sadness and a lasting pain for what he was losing, even with the peace in what he was finding.

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word, but the Living Word who was  
enfleshed among us.*

### Communion and inter-communion

The law of this order of Communion, which is the identity of the Church, requires that the life She bestows, and the communion of God to men She nourishes, imparts the order and relationship which defines the Life that is the Holy Trinity. The Father, Source and

Origin, is contemplated in the Eternal Truth, only-begotten of His Being: The Holy Spirit, Love and Fulfilment of the Father and the Son, proceeds between Them according to will and good. In the constitution of the Church perfect Communion in God Incarnate means infallible and objective certainty in the Word Revealed, perfect and total good in the truth; the love without derogation which is Communion in the Spirit. In us who are membered into the Living Christ, it requires and offers communion in a perfect truth and in a perfect love formed on such truth.

This recognition makes sense of the requirement that there must be full Communion with the Church, in unity of faith and charity, before the baptized person may be admitted to the Holy Communion of the Eucharist. The Eucharist is more than symbol, more than effective sign. It is the Personal presence in Sacrifice and Sacrament of Him who is the Full Communion of all, individual and ecclesial, given back to the Father as an “everlasting gift” (Eucharistic Prayer no. 3.) in the reconciling love who is the Holy Spirit. God is perfect and his works are perfect. The Church is perfect in the manner in which she is membered to Him.

### No man-made Via Media

Along such perspectives humbly offered and humbly sought, the Church of Rome and the Church of England could seek and find reconciliation. Yet, there would have to be “metanoia”, conversion of mind and heart. The sole Truth transcendent must be the form of the Love which is Ecclesial Communion. This is neither the present seeking nor expectation of our ecumenical initiatives. There does not exist on earth any man-made Via Media. Newman could not find it, neither can we. Reunion is not a political merger, not a “consensus”. God does not make deals. This is relevant when the leading figures in the Catholic Communion in England and Wales express an ever closer committal to unity in pastoral integration, which ignores the increasing doctrinal and moral fragmentation of the Anglican Communion. The Anglican Synod [in 1987] finally abandoned the concept of mortal sin and of divine commandment in sexual matters, agreeing by human “consensus” to proclaim instead an “ideal” to which all should aim, and failing to do so, feel “repentance”. It is not historic Christianity. The tragic affair of Dr. Bennett<sup>1</sup> was not truly a personal attack on the Archbishop of Canterbury, as its text plainly shows, but the agony of a man close to the school of theology Newman begot within the Anglican Communion, who recognized the final loss of the Divinity of Christ within her proclamation. Does therefore the Swanwick declaration<sup>2</sup> make any coherent sense? Is the Roman Catholic being asked as is the Anglican, to seek Unity *or* Truth, rather than unity through truth?

<sup>1</sup> Dr.G.V.Bennett was the author of an anonymous attack on the direction the Church of England was taking under the then Archbishop of Canterbury, Dr.Runcie. When Bennett's identity was revealed in a newspaper, he took his own life.

<sup>2</sup> The Swanwick Declaration of 1987 was an ecumenical statement by U.K. Catholic bishops and Anglican and protestant leaders.

### Reunion: Recall to the Divine, Not “Consensus”

The type of initiatives being more and more urged upon us are such as can only lessen the Catholic identity and spiritual firmness of our own people. One would recommend to our leaders with respect a passage from the Vulgate version of the book of Ecclesiasticus: “*Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation. Humble thy heart and endure: incline thy ear and receive the words of understanding, and make not haste in a time of clouds*” (Ecclus: 2:1-2.) As a youth one was caught halfway across the striding edge of Helvellyn when swirling cloud and a wind squall moved in. One is therefore rather fond of this reading, and thinks to know what the sacred writer had in mind. If they press on regardless of realities, some shepherds may lose the life of faith, but certainly far more of the sheep behind them will.



### God incarnate the infallible Light of the world

Cardinal Newman's personal pilgrimage of grace marks the road across the striding edge for all of us. Chesterton's Chariot of the Church makes the same point in *Orthodoxy*: the path is narrow, the route direct, not a matter of consensus. Ecumenical meditations should return to the consequences of the Divinity of Christ, as the Lord of human history. There can be no path to reunion by consensus of human minds who do not recognise any eternal, objective truths of faith and moral life on earth. As the Christian Church approaches the third millennium, it should be obvious that the Church, and mankind, needs a further vision and coherent understanding of the meaning of Christ, of God Incarnate under the unity-law within which He framed the whole of Creation: God made Incarnate to be the everlasting and infallible Light of the world for the intellect of Man, the norm of Holy Love, and the perfect happiness for the human will. Newman began the work; he did not finish it. The potential and vision by which to finish it is within our power, if we have the humility to accept it. But it must be God's intervention and revelation, not man's cobbled job. We must begin anew at the point where John Henry Newman leaves off: the further development within the Church of what the processions of the Godhead, Father, Son, and Holy Spirit must mean for the individual, and for all Christians as the Communion of God's People.

*There can be no path to reunion by consensus of human minds who do not recognise any eternal, objective truths of faith and moral life on earth.*

*This is the concluding part of the abridged version of the Editorial in the March/April 1988 Faith*

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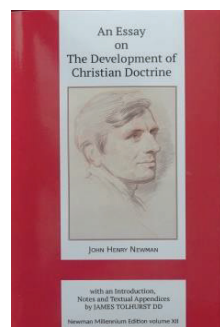
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## An Essay on the Development of Christian Doctrine

by

**John Henry Newman**

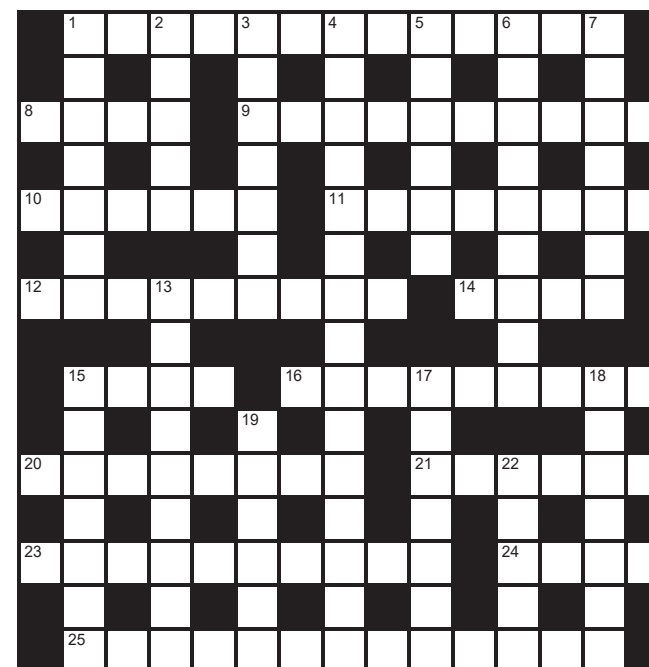
edited by James Tolhurst DD

One of the most ground-breaking and influential theological works since the Reformation, it traces how early Christianity developed into Catholicism and has been described as doing for theology what Darwin later did for biology. In this first ever critical edition, the changes Newman made between his original 1845 text and his revised 1878 version are traced, together with an introduction explaining his development theory, footnotes to Newman's historical and theological references, and a textual appendix.

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## CROSSWORD 13 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 George Weigel's *The Fragility of Order* will go to the sender of the first correct solution opened from all those received by October 31st 2018. Entries may be the original page or a photocopy and should be sent to:

FAITH Crossword no 13

45 East St Helen Street  
Abingdon OXON OX14 5EE.  
PLEASE INCLUDE YOUR  
FULL NAME AND POSTAL  
ADDRESS.

### Across

- 1. Protagonist of parable about loving one's neighbour (4, 9)**
- 8. Vestment worn at Benediction (4)**
9. After five, confuse these with new social intuitive ability (5,5)
10. Celtic eager to have cold spell (3,3)
11. Church with east end rearranged left musician (8)
12. Wreck of a lost ship – get mended here (9)
- 14. Article in a church containing the water at baptism (4)**
15. In this colour you look well (4)
16. British Prime Minister hasn't finished with empty vehicle. Why broadcast warlike words? (6,3)
20. Warning – secure bit of hair (8)
21. Group eats right meal (6)
23. Young lady has one dropped near middle of French river (10)
24. One river is a real flower (4)
25. Bad teeth but I'll be organised and get on with it (4,3,6)

### Down

1. Funny chap has complaint before opera starts (7)
- 2. He is the Alpha and the \_\_\_\_\_ (5)**
3. South American exercise near outskirts of Connecticut is dodgy (7)
- 4. Saint of Auschwitz (10, 5)**
5. Move picture about – ha! No good (6)
6. Two exes and I reach mature age (6-3)
7. Just beginning climb down from north (7)

### 13. Feast fifty days after Easter (9)

15. Dog, starting to bark, follows quiet maxim (7)
17. Thanks – admirer has left scene (9)
18. Soldiers' church has one empty pot – get proof of purchase (7)
19. Pole comes back collection for county (6)
- 22. One of the archangels (5)**



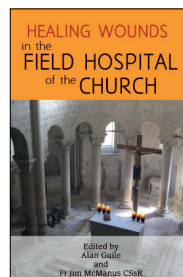
Crossword 11 solutions above.  
The winner of Faith Crossword 11 was SB of Newmarket



# A charism of the few and a ministry for all

*Healing Wounds in the Field Hospital of the Church*, edited by Alan Guile and Fr. Jim McManus CSsR, Gracewing, 327pp, £15.99

reviewed by Keith Baltrop



I once attended a Symposium on Divine Mercy in Poland, where we were regaled with numerous theological discourses on Mercy, one relentlessly following the other, until a fascinating and beautiful subject at the heart of our faith had been almost completely ruined. The editors of *Healing Wounds in the Field Hospital of the Church*, which is also based on a Symposium, held on the subject of healing at Oscott Seminary in April 2015, have wisely opted for a completely different approach, almost entirely based on practical experience. This makes it eminently readable, though they could be accused of going to the opposite extreme and deliberately excluding theological reflection, which is a pity.

### The healing ministry

The healing ministry in the Church is rather like an eccentric member of a family who is loved and respected but nobody knows quite how to handle. In my own parish we offer a communal celebration of Anointing of the Sick every week, which is popular, but how well understood or effective it is remains unclear. We know that Jesus healed and exorcised, as did the saints, but apart from pilgrimages to places such as Lourdes, we do not on the whole expect physical healing to take place and are uncertain as to how inner healing, which figures prominently in this book, relates to psychotherapy, a resource more widely resorted to in America than in Britain.

### Obstacles

There are several obstacles to a more widespread recourse to healing among Catholics today: first, a belief that the charism of healing was only intended to get the Church off the ground, so to speak, in the days of Jesus and the early Church; second, that scientific medicine has replaced a more or less superstitious approach of the past to miraculous healings; and third, that the redemptive value of suffering, a core Catholic spiritual doctrine, means we should accept illness rather than seek to be healed. Finally, healing has unfortunately come to be overly identified with the charismatic movement, which is felt to be all right for those who like that sort of thing, but not for most of us: fascinatingly, the authors of *Healing Wounds* reveal that even St. Anthony, the great desert father, avoided healing out of humility, so perhaps this attitude is not new.

Meanwhile our national health service groans under the weight of an aging and ailing population, and the shelves of our bookshops groan under the weight of ever more books on how to heal your own life, some of considerable value, but many dubious at best, and at worst downright dangerous.

### The healing ministry

Prof. Alan Guile and Fr. Jim McManus have

done more than most over their long lifetimes to promote the healing ministry, and *Healing Wounds in the Field Hospital of the Church*, with its implicit endorsement by Pope Francis himself, from whom the title is taken, can be seen as a fitting culmination to their efforts, a passionate plea to the Church to rediscover healing not as the preserve of a few enthusiasts, but at the heart of its outreach. Priests, and those training for the priesthood, are identified as key to this renewal, and to its growth among the laity. This book, much of it written by Alan Guile himself, offers a rich fare drawn from the experience both of those involved in the healing ministry, and of those benefitting from it. A wide range of personal testimonies includes the areas of sexual abuse, abortion, bereavement, family dynamics, and drug abuse.

### A wealth of stories

I can add my own testimony of physical and inner healing, as not long after my ordination, when I was suffering from a bad chest infection, Sr. Briege McKenna came to our seminary prayer group, and laid her hand on my chest. It was like a hot iron drying up almost everything in a moment. Interestingly, she also pointed out an area of spiritual healing which I needed but was only dimly aware of, thus highlighting the connection, made throughout this book, between the spiritual and the physical. I mention this because one of the great strengths of the book is its wealth of stories, reading which is more likely to stir up a renewal of the healing ministry than a plethora of more or less abstract arguments.

### More systematic reflection

Not everyone will be pleased with the rather repetitive and disorganised style of *Healing Wounds*, though the summary of each chapter's topics at the beginning of the book goes some way to alleviating

that. A little more systematic theological reflection, and some overview of current thinking on the relationship between spirituality, psychology and medicine might have helped to redress it even further.

Throughout the book the connection between healing and evangelisation is tellingly emphasised. Reading the Gospels, we can easily see how for Jesus healing bodies and casting out demons was an integral part of proclaiming the Good News of the Kingdom, and something which marks Him out from other great religious founders. Now that evangelisation is beginning to be much more widely talked about (and even in some cases practised!) in the Catholic Church, we can hope that healing too will have its day and enter the mainstream of Church practice.

### The gifted and the foot soldiers

For this to happen, we need to be clear – and I am not sure that it is clear enough in the book – that healing is both a special charism given to some, and a ministry which all Christians are called to play their part in. Exactly the same, of course, can be said of evangelisation. The gifted few and the many 'foot soldiers' need to be brought into vital connection with each other by establishing training centres or schools for healing, just as we are beginning to talk about schools of evangelisation. We also need, and this is admirably stressed in *Healing Wounds*, residential healing centres such as the Anglicans and others have in this country, and more active support from bishops.

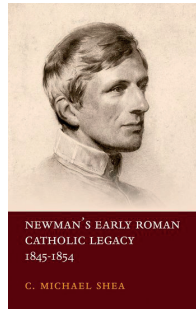
If all, or even some of this happens, Alan Guile and Fr. Jim McManus will deserve a lion's share of the credit.

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Mgr. Keith Baltrop is parish priest of St. Mary of the Angels, Bayswater, and a former seminary rector.

# Taking a gamble on Newman

*Newman's Early Roman Catholic Legacy 1845-1854* by C. Michael Shea, Oxford University Press, 230 pp., £60.00.

*reviewed by James Tolhurst*



Michael Shea has done a great service in bringing to light the key personality of this work: Giovanni Perrone SJ, who was professor of Dogmatic Theology at the Roman College (now the Gregorian University) from 1832 to 1876. Newman was introduced to him when he arrived in Rome in 1846 to prepare for his ordination.

## Newman and Perrone

Perrone was an established authority in his late thirties when he met Newman - his *Compendium of Theology* would go through forty-seven editions. He is known as the recipient of Newman's *Theses De Fide* which Newman was advised to write in order to explain the orthodoxy that underpinned his theory of doctrinal development. The exchange of views (Perrone added his comments to Newman's text) would superficially seem to be typical of a censor librorum - 'no doctrinal error, but expressing himself in sometimes singular ways.'

Shea has made a comprehensive study of one who has not enjoyed much fame, compared with Newman himself or even

his fellow Jesuit, Johann Franzelin. In fact Perrone was an advisor to Gregory XVI, Pius IX and Leo XIII. He was asked specifically by Pius IX to investigate the suitability of proclaiming the dogma of the Immaculate Conception in 1847. When he had first read Newman's statement, "Until the Church has given dogmatic form to some part of its deposit, it may not yet be fully conscious of what it really thinks," he had commented, "I should not be so bold as to say that"; he had nevertheless been impressed by Newman's theory and saw its importance.

## Backing Newman

Shea could have made more of such a transformative process. The Roman School was uniformly traditional - Newman said "they had no view". Perrone was therefore taking a gamble on the views of a new convert who had no previous Catholic theological formation. It says a lot for him that he was willing to back his judgement.

But back it he did. Chadwick is wrong to say that Perrone "laconically but flatly denied Newman's thesis." In a lecture

to the Academy in September 1847 on the anarchy of contemporary religious opinions, Perrone proposed Newman's *Essay on the Development of Christian Doctrine* as an answer to the situation. He says "If there be a form of Christianity at this day distinguished for its careful organization and its consequent power; if it is spread over the world; if it is conspicuous for zealous maintenance of its own creed; if it is intolerant toward what it considers error ... it alone, is called 'Catholic'." This is Newman's argument based on his note of Preservation of Type.

## 'A nineteenth century Robert Bellarmine'

In 1848 the Pope and the Jesuits had to leave Rome, and Perrone decamped to his fellow compatriots in Devonshire. While in England he visited Birmingham and told people that Newman was "a champion of the Catholic Church in England." Giacomo Mazio SJ, a Roman theologian and friend, hailed Newman as 'a nineteenth century Robert Bellarmine'. When Perrone returned to Rome he worked on one of the schemata for the forthcoming Bull, *Ineffabilis Deus*.

There is no suggestion that Orestes Brownson's accusation of covert Protestantism in *Development* found any takers. Brownson would later apologise that he had misunderstood Bossuet and Newman. Shea also compares Newman's theory with the similar views of Louis Bautain who proposed a similarly limited role to reasoning in the pursuit of truth, emphasising the part played by faith.

## Newman's influence

Chadwick maintained that Newman's theory did not find any adherents, but the evidence of the Academy lecture and the approval of Pius IX were sufficient proof to the contrary. When the Bull *Ineffabilis Deus* was eventually published in 1854, further support for Newman's theory could be seen in the text: "This doctrine of the Immaculate Conception ... so wonderfully propagated amongst all the nations and peoples of the Catholic world, always existed in the Church as received by our ancestors, and stamped with the character of a divine revelation." Shea argues that Newman's influence extended to the formulation of the definition of Infallibility and he quotes Bishop Moriarty of Kerry writing to Newman in 1870, "If ever this definition comes, you will have contributed much towards it. Your treatise on development has given the key." It could later be seen also in the definition of the Assumption in 1950 and finally in Vatican II's *Dei Verbum*, according to the then Joseph Ratzinger.

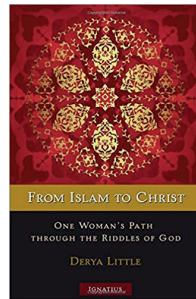
Shea has examined what has been seen as a semi-hiatus in Newman's life and provided a much needed correction to the views of Owen Chadwick, by showing the acceptance of the theory of development from an early date and at the highest level and its continual and growing importance.

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*Fr. James Tolhurst, D.D., is the editor of a number of Newman's works, most recently the first critical edition of An Essay on the Development of Christian Doctrine published by Gracewing.*

# Christian love and Islamic conversion

*From Islam to Christ - One Woman's Path Through the Riddles of God*, by Derya Little, Ignatius, 204pp, £13.99

reviewed by Jane Critten



There was great surprise among my children when they discovered that the book responsible for gluing Mum to the sofa was the one she was reviewing for Faith Magazine! I was gripped, as though with a work of fiction in my hands. 'Unputdownable' is not a word I expected ever to use in these pages, and yet I'll admit that it neatly sums up *From Islam to Christ*.

From the title you'll have guessed that it's not a book about *what* happens but *how* and *why* it happens: how does this Turkish Muslim woman become an American Catholic? Why does Little discard the Muslim faith she shared with her family and 99% of her country? How does the grace of God break through the armour of her adopted atheism? It is a joy to 'watch' as Little continues to respond to grace, taking step after faith-filled step, ever deeper into the One whom her soul most evidently loves.

## Authenticity

Little weaves into her own story of childhood in Turkey an outline of her nation's history and culture, which is perhaps a little more detailed than necessary for a British (rather than American) audience. Similarly, she

sets about introducing her reader to Islam from the perspective of her own childhood experience. Here, I found that if it had been a work of fiction, I would have struggled to stay in the story, for it seems too negative to be believable. Why, I thought, should I believe an account of Islam written by one who left the faith in childhood?

As I read on, my scepticism disappeared. Firstly, Little tells of an early formation in her faith that was nothing if not thorough; she shows herself to be a voracious reader and intellectual heavyweight who will accept nothing on a mere say-so. Her footnotes show solid evidence not only of the points she is explaining but of recent further, deep and detailed exploration of Islam. And of course on top of all this is the authenticity of the autobiography *per se*: Little speaks of and from her experience, and I don't doubt that she speaks as she finds.

## Unreal American lifestyle

Little has shown great humility in writing so candidly about her past and I gained a real sense of her detachment from that 'old self' that arises from her abiding knowledge that she is 'made new in Christ'.

As she writes on her first page, 'If my twenty-year-old self were to occupy my thirty-four-year-old body momentarily, and saw who I was, she would think I had gone insane. The younger Derya ... did not want anything to do with God, yet I was filled with gratitude and hope at the sight of a crucifix in a garage'.

Little appreciates that in her journey she has 'traveled far, not only physically but also spiritually' but she refuses to take herself too seriously. Comically, she recalls her childhood image of America that was based on *Knight Rider* and *Back to the Future* and how it failed to measure up to reality: 'my car refuses to converse with me and my children's primitive skateboards have wheels. Where is the lifestyle Hollywood had dangled in front of me?' (p.73)

## Everyday love and goodness

One surprise for me in this book was the impact that the simple, everyday love within families had on Little's conversion. I'd expected Truth to be the dominant force in this young academic's conversion; but while it was the initial draw, Goodness also made an important early impression on her. The first Christian she encountered was Therese, an American missionary whom Little tutored in Turkish. 'The Lord knew I needed a woman who was as intellectual and stubborn as I was,' she writes. 'We had many heated and at times annoying arguments, but she was the only one I knew who held a glimmer of light, a sliver of hope in the darkness. If nothing else, curiosity about where that light came from brought me back time after time' (p.91).

## Christian families

Little describes how it was not only Therese's arguments that nudged her towards the Lord but also being with Therese's loving Christian family. Little was astonished at the love between Therese and her husband and saw in their children something she had not known herself: 'the positive results of growing up in a loving caring home with boundaries... I did not immediately make the connection between their being Christians and having much happier home than mine. Slowly Christ's light on this loving family became clear to me' (p.90). Time and again, Little describes the love that she encountered in this and many other Christian families as something that in her experience was uniquely Christian. Once more, I was doubtful: are our families really that different? Still, she speaks as she finds; and, thanks be to God, the Christian families she encountered - especially in those early days of her 'path through the riddles of God' - were lovingly warm and open examples of the domestic church.

Little's path is made of many steps, some taken tentatively, others boldly; some in fellowship, others with none but the Holy Spirit as guide. I shan't reveal any more of her journey, but I'm confident that if you're looking for a riveting read with a happy ending and much to ponder you will not be disappointed by *From Islam to Christ*.

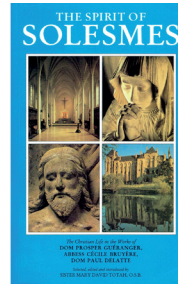
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*Jane Critten has a MA in Mediaeval History from the University of St Andrews. She lives in Somerset with her husband and five children.*



# From baptism to eternal life in the Benedictine way

*The Spirit of Solesmes*, edited by Sister Mary David Totah OSB, Gracewing, 266 pp., £14.99

reviewed by Brother Nicholas Palmer OCSO



Sister Mary David, of St Cecilia's Abbey Ryde, in communicating "something of the spirit of Solesmes" (p.12) in the writings of three major figures in the Benedictine Congregation of Solesmes: Dom Prosper Guéranger, Abbess Cécile Bruyère, and Dom Paul Delatte. She begins with a useful introduction to the three writers and their historical setting in 19<sup>th</sup> century, post-Revolutionary, France. The first chapter is on baptism as the beginning of eternal life. This is an appropriate springboard as Benedictine life at Solesmes is seen as an unfolding of the life of baptism, the mystery of Christ in us. The book ends with the theme of death, suggesting it aims to give a full picture of Christian life. The intervening chapters discuss some useful themes which can be applied not only to Benedictines but all Christians. Sister Mary David introduces each chapter with a useful synthesis.

I like the way the writings emphasise our new life in Christ, gained in baptism, as both a gratuitous gift and something we need to accept and develop using our own grace-inspired effort. The goal of this life is our purification and detachment from creatures so that Christ can be formed to full stature in us and we can offer God a worthy sacrifice in union with His Son. At Solesmes, the central focus of this sacrifice is the liturgy (Chapter 9).

## Spiritual childhood

Spiritual childhood plays a large part in the spirit of Solesmes, described particularly in Chapters 1, 5, and 13, arising from our baptism, making us children of God the Father, and inspiring both confidence in His Providential care and the desire to do His will. Joy, peace, humility and simplicity are experienced in this loving service of God. The family life at Solesmes under the abbot as father, the common life in Christ realised sacramentally in the liturgy, and Solesmes' vision of the Church as *Mater et Magistra* (Mother and Teacher), develop this idea of spiritual childhood.

## Faithfulness to God's will

To live sincerely as a child of God means belonging to Him with one's will, inspired by the Holy Spirit. This is to adore God, wrote Dom Delatte. We need to be rid of our attachments to gain the serene joy of being in harmony with God and His will (Chapter 2) helped by willingly accepting our crosses (Chapter 4). The spirituality of all three writers was formed in the trying times of post-Revolutionary France, which had become increasingly secular and antagonistic towards the Catholic Church. They adopted a spirit of abandonment to God's designs and experienced the joy of union with Christ in His passion and

resurrection.

Being faithful to God's will in our religious life and vows is enough to make us saints (Abbess Cécile, Chapter 3). We should not be alarmed at our imperfections, however, and be compassionate with ourselves and others. Supernatural wisdom consists in aiming higher, while suffering failure with serenity, wrote Dom Guéranger. This firmness combined with gentleness, as a father is to his children, is the main characteristic of spiritual direction at Solesmes (Chapter 12).

## Joy

Cooperating with the theological virtues of faith, hope and charity, keeps us faithful to the life of God received at baptism and leads to joy (Chapters 6 and 7). We are commanded to be cheerful and to communicate joy. Our one task on earth is to master ourselves so our soul may play music worthy of the One who made us (Dom Guéranger).

Prayer begins with the Trinity, wrote Dom Delatte (Chapter 8): it is necessary to know the Father, belong to the Son and be guided by the Holy Spirit, affirming our status as children of God. Dogma is part of Christian prayer as it introduces us into the mystery of God and His Christ, says Dom Guéranger.

## Adoration and the liturgy

Having discussed the gift of baptism and the spirit of childhood leading to the fullness of joy and prayer, we fittingly come to the focus of Solesmes' spirituality in Chapter 9: Adoration, Thanksgiving and the Liturgy. The liturgy is the Church's worship of the Father, which began with the Incarnation. It is centred on Christ and his saving mysteries, and Christ is formed to full stature in the individual Christian

as he lives the liturgical year. "The heart becomes an altar where God alone dwells, and offers to his Father a sacrifice of adoration, praise and love" (Abbess Cécile, p.170). If we understand our intimacy with Christ and our role in Holy Mass, we have the whole secret of the liturgical life, wrote Dom Delatte. When God shows Himself as Father, and we belong to the Son and are guided by the Holy Spirit, adoration becomes easy.

## The spirit of the Rule of Saint Benedict

"To chant to God, to praise and to contemplate his beauty: this is the whole art of being a monk" (Abbess Cécile, p.238). Dom Guéranger desired that Solesmes be ordered toward contemplation, aided by the liturgy, with worship and prayer its *raison d'être*. This was to live by the spirit of the Rule of Saint Benedict (Chapter 13). Separation from the world, the enclosure, habit, the practice of silence, mortification and work, are all geared towards contemplation, as does a limiting of external works. The benefit that contemplatives give to the wider Church and the world is, however, very great. The real social lever of contemplatives is holiness of life and a zealous carrying out of the liturgy, wrote Abbess Cécile. St Benedict is for Solesmes the shadow of our heavenly Father, with discretion and moderation characterising all the prescriptions and counsels of the Rule. Nevertheless, says Dom Guéranger, we must always tend towards perfection in keeping with our profession of conversion of life. The balance between perfection and discretion is a main feature of the spirit of Solesmes.

The fruit of the liturgy is to make our whole being Marian, mirroring her unconditional faith, hope and perfect obedience (Chapter 10). It is to the Church that we are obedient, in her teaching

that never changes (Chapter 11). A deep devotion to the Church inspired Dom Guéranger's liturgical renewal. The liturgy is the Church's official prayer and so it is the focus of prayer at Solesmes. It is by virtue of our entry into the society of the Church that we belong to Jesus and become children of God, wrote Dom Delatte.

From death to eternal life

The final chapter, 14, centres on death. For Abbess Cécile, death is the easiest and simplest of our acts, the most complete and joyful gift of ourselves to God, as a child that sleeps in its father's arms. We need not fear, because faith, hope, love, our baptism, and the Eucharist, give us access to heaven, Christ and God, here and now: "there is no longer any death for us, simply eternal life that has already begun

now" (Dom Delatte). But we must not wait until the last moment to prepare ourselves for death, because true preparation begins now, in the exercise of the theological virtues.


Sister Mary David has given a very useful presentation of the writings of three founding figures of Solesmes. They describe well the Church's teaching on grace, mercy and prayer, as well as the family spirit of Solesmes that facilitates growth to the full stature of Christ in His filial relationship of adoration with God the Father in the liturgy.

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*Brother Nicholas Palmer is from Mount Saint Bernard Abbey, Leicestershire, and attained a Master's degree in Spiritual Formation from Maryvale Institute.*

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