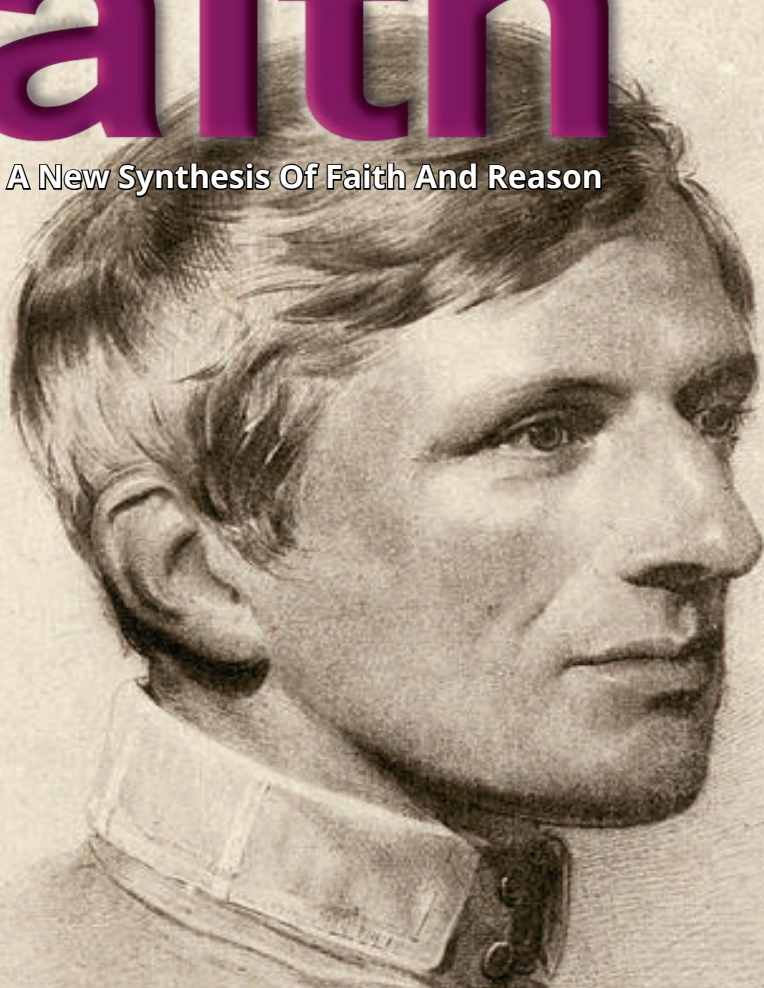


faith

Promoting A New Synthesis Of Faith And Reason



Editorial: Why Newman Matters

God in Tolkien: Philip vander Elst explores the religious messages in Middle Earth

The Ordinariate: Archbishop Augustine DiNoia

Interview: Joanna Bogle talks to Newman's biographer Fr Ian Ker

Meditations on the Sorrowful Mysteries of the Rosary by John Henry Newman

CROSSWORD

Holloway on: Conscience and the Natural Law, Part II

Book Reviews:

Stephen Boyle on the need to show that Christianity underpins science

Pia Matthews on pro-life feminism

Wael Aleji on the persecution of Christianity in the Middle East

Kitty Turley on a Benedictine vision of Art



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1	Editorial: Why Newman matters
4	God in Tolkien <i>Philip vander Elst explores the religious messages in Middle Earth</i>
10	The Ordinariate <i>Archbishop Augustine DiNoia</i>
18	Interview <i>Joanna Bogle talks to Newman's biographer Fr Ian Ker</i>
18	Meditations on the Sorrowful Mysteries of the Rosary <i>by John Henry Newman</i>
22	Crossword by Aurora Borealis
23	Holloway on... Conscience and the Natural Law Part II
28	Book Reviews <i>Let There Be Science - Why God Loves Science, and Science Needs God, by Tom McLeish and David Hutchings, reviewed by Fr. Stephen Boyle</i> <i>The Abolition of Woman: How Radical Feminism Is Betraying Women by Fiorella Nash, reviewed by Pia Matthews</i> <i>Identity Crisis – Religious Registration in the Middle East by Jonathan Andrews, reviewed by Wael Aleji</i> <i>Art, Truth & Time, Essays in Art by Sister Anselma Scollard OSB, reviewed by Kitty Turley</i>

Why Newman matters to us

A time to rejoice: John Henry Newman is honoured as a saint. The Church in our country needs an opportunity to celebrate and give thanks...we too often remind ourselves of the problems, challenges, and difficulties that we face, along with reminders that many (most?) of these are self-inflicted. October's ceremonies and celebrations in Rome for the canonisation are a time to remind ourselves of the many blessings God has sent, and is sending, to the Church in Britain.

We had a glorious Eucharistic Congress in September last year – with that unforgettable Procession of the Blessed Sacrament through the streets of Liverpool, rain-soaked and somehow the more splendid because of that. A nationwide Marian project will culminate in the re-dedication of England to Our Lady next year – and Scotland has already been so dedicated with a great gathering at Carfin. We have seen a steady increase, in recent years, of attendance at devotions which not so long ago were deemed to be vanishing from Catholic life: such as Adoration of the Blessed Sacrament and the Rosary, along with popular new initiatives of which such devotions form a major part including Nightfever, Days with Mary, Catholic Underground and the various large summer gatherings of different groups at Walsingham. These might seem to be small things compared to the larger secularised country in which we live. But God so often works through small things.

Fr Ian Ker, biographer of Newman, interviewed in this issue of FAITH, notes Newman's prophetic understanding of "Movements" in the Church. Certainly an observable reality in the Church in Britain today are the New Movements: the Charismatics, the Neo-Catechumenate, Focolare, Opus Dei, and, yes, the Faith Movement. One fact about these Movements is that they are composed of the whole faithful – lay people and priests together. This was very much an understanding of the Church that Newman grasped: the model is not first and foremost hierarchical – the Church is, as *Lumen Gentium* (Vatican II) puts it, essentially "in the nature of a sacrament". This document speaks of a "messianic people" in whom the Holy Spirit "dwells as in a temple".

Newman is often misunderstood: he sought to help Christians grasp their calling, the calling that flows from Baptism and Confirmation. This has sometimes been suggested as meaning that we should downplay the specific calling of priests, but this is all wrong: the call is to us all, each in his or her calling, and the New Movements exemplify this.

Newman, so often and rightly called the "Father" of the Second Vatican Council, struggled against the over-clerical approach of his day. Misunderstood then, he is still misunderstood by some today. But he has also been faithfully interpreted, notably by Cardinal Joseph Ratzinger, later Pope (now Emeritus) Benedict XVI. Specifically, this great theologian grasped the true nature and significance of the New Movements, championing

Editor: Joanna Bogle, editorfaithuk@gmail.com

Editorial Board: Patrick Burke, Hugh MacKenzie, Andrew Nash, Luiz Ruscillo, Andrea Fraile, Tim Finigan, Christina Read

Book Reviews Editor: Andrew Nash

Subscriptions & Enquiries: Sister Andrea Fraile, 104 Albert Road, Glasgow G42 8DR or subscribe on-line at www.faith.org.uk, faithsubscriptions@gmail.com



them at a time when many Bishops were wary and many commentators were confused about them.

Fr Ker notes: "The future Pope Benedict XVI was certain that the new phenomenon in the life of the Church represents the fifth great charismatic movement of the Spirit in the history of the Church, in succession to the monasticism of the third century, the mendicant friars of the thirteenth, the Jesuits and other active orders in the sixteenth and the missionary congregations of the nineteenth. The fact that the ecclesial movements and communities embody the ecclesiology of the first two chapters of *Lumen Gentium* is not surprising. For charisms are given to the Church by the Holy Spirit in response to the particular historical situation in which the Church finds herself." (Ker, *Newman on Vatican II*, Oxford University Press, 2014 p.105).

Newman, living in what we today might see as a notably religious era – Victorian Britain with its full churches, its networks of Christian organisations of every sort, its overseas missions – could see secularisation on the far horizon. The Church needed a deeper and more sacramental self-understanding, a well informed and educated laity, a confidence in dialogue with a changing world.

Newman is important for us as Catholics in Britain today for a great many reasons. One of these is his understanding of popular Catholicism: people giving voice to their faith. Truth imposes itself because it is true. The faithful – lay and clergy together – have often, in the history of the Church, held fast to the truth against great odds. When, as Catholics in Britain, we walked rejoicing in the rain last September, when we gather rejoicing in Rome this October, we are singing out our love of that Truth which has been handed down to us and gladly affirming that one of our own is being held up for us to honour.

Our bishops need to listen to the authentic voice of the faithful in this: there is a great deal of affection and loyalty among Catholics in Britain, who have a strong sense of a folk memory of persecution by the public authorities (the Tudors, penal laws, and all that), a legitimate pride in the establishment of Catholic schools (up and running, serving the needs of the poor, decades before government legislation on compulsory education in 1870), and in recent decades two hugely successful papal visits.

We will celebrate this canonisation with joy – and we must allow it to boost us, and give us a sense of renewed energy and zeal.



God in Tolkien's 'Middle Earth' epic

Philip vander Elst explores themes in J.R.R. Tolkien's work



The single most important fact about ourselves, as human beings, is that we are creatures made in the image of God, our Creator. By creating an imaginary world, and imaginative beings like elves, and dwarves, and goblins, the writer of a 'fairy story' therefore takes on a subordinate but godlike role, acting as a 'sub-creator'.

As a Christian, Tolkien believed that the powerful creative drive of creatures like us, is rooted in a poignant longing to imitate our great Father in Heaven by expressing ourselves through 'making' - whether that involves creating imaginary worlds, or producing beautiful paintings or sculptures. As God's children, we long to express our love for Him, and our gratitude for His gift of life, by adding our own creaturely contribution to the wonders and beauty of His Universe, including His gift of Truth...

our own world belongs, by right, to Christ

A powerful and beautiful fairy story can make such a creaturely contribution when it arouses our desire for the transcendent and the Divine, gives us a fresh and heightened insight into the difference between Good and Evil, and dramatizes and clarifies the nature of the conflict between them.

Desire

When it succeeds in doing all of these things, it feeds our minds and nourishes our souls, and by doing so, gives us greater access to the mind and heart of our wonderful and loving Creator. Tolkien's great rolling epic fairy tale about his fantasy world of 'Middle Earth' unfolded in the *Lord of the Rings* and its equally important prequels, the *Hobbit* and the *Silmarillion*, is the supreme example of this kind of literature. Before discussing and illustrating some of its central themes, I must draw attention to Tolkien's view of the link between the enjoyment of fairy tales and *Desire*.

the beauty of Heaven

Speaking of his own childhood excursions into fantasy and faerie, Tolkien wrote: "At no time can I remember that the enjoyment of a story was dependent on belief that such things could happen, or had happened, in 'real life'. Fairy stories were plainly not primarily concerned with possibility, but with **desirability**. If they awakened desire, satisfying it while often whetting it unbearably, they succeeded."

The fairy tale 'myth' and Christ

Tolkien's friend and fellow Oxford academic, C.S. Lewis, believed that at some stage in their lives most human hearts are filled with an 'inconsolable longing' for some indefinable and transcendent beauty and reality behind or beyond the Universe, which may communicate itself *through* art, literature, and music, but is not *identical* with them, or with any other object of ordinary human experience. Lewis therefore concluded that this 'inconsolable longing' is an expression of humanity's hunger for God, and evidence for His existence, since no earthly experience can satisfy or explain it. Tolkien took a similar view, which is reflected in his particular theory about the relationship between our attraction to fairy tales and fantasy, and the nature of the Gospel Story.

Joy

Tolkien believed that beautiful fairy tales offer us *"A fleeting glimpse of Joy, Joy beyond the walls of the world, poignant as grief."* As flawed human beings, living in a fallen world disfigured by evil, suffering, and death, we yearn for the Happy Ending of the archetypal fairy tale. We long to wake up from the nightmare of our existence, and find ourselves in a world in which our loveliest visions of goodness and beauty have, beyond all hope, become a living and eternal reality. And in this attitude of mind, in this deep-seated orientation of our being, Tolkien and Lewis believed we can see the providential goodness of God at work, for two reasons.

First, our longing for *"Joy beyond the walls of the world"* heightens and reinforces our dissatisfaction with our present state of being and existence, and therefore opens our hearts and minds to receive God and His Truth. Secondly, our love of myths and fairy tales, implanted by Divine Providence, can predispose at least some of us to respond favourably to those aspects of the Story of Christ that resemble a fairy tale or a 'myth' – but a 'myth' that came true.

'Fairy tale' characteristics

A King visiting His people in the guise of a servant, unrecognized by them, and constantly threatened by the evil usurper who has seized His Kingdom...a wandering Prince leading a small band of devoted followers in a deadly struggle for the liberation of the poor and the oppressed...hidden majesty, heroism, and self-sacrifice...and finally, beyond all hope, Life triumphing over death, Joy over despair...

*love, trust and
obedience*

All these classic and romantic ingredients of countless myths and fairy tales are part of the greatest Adventure Story ever told – the wonderful story of Jesus, God the Son Incarnate, coming down to the earth He created to redeem and rescue His lost children, and destroy the power of their evil oppressor, Satan.

God's great plan

Is it just a happy accident that God's great plan of redemption has this 'fairy tale' quality, so appealing to the human heart and imagination, or is it part of a beautiful pattern deliberately woven in Eternity – like a recurring movement in some Divine Symphony whose Music began before the Dawn of Time and made all worlds?

To quote Tolkien's answer to this question: *"I would venture to say that approaching the Christian Story from this direction, it has long been my feeling (a joyous feeling) that God redeemed the corrupt making-creatures [i.e. creative creatures], men, in a way fitting to this aspect, as to others, of their strange nature. The Gospels contain a fairy story, or a story of a larger kind which embraces all the essence of fairy stories...But this story has entered History and the primary world; the desire and aspiration of sub-creation has been raised to the fulfilment of Creation."*

This truth conveyed by Tolkien played a key role in C.S. Lewis's own conversion to Christianity. To quote his version of the same argument: *"The heart of Christianity is a myth which is also a fact...It happens – at a particular date, in a particular place, followed by definable historical consequences...By becoming fact it does not cease to be myth: that is the miracle."*

Christian themes

The overarching Biblical themes of Creation *ex-nihilo*, the Fall of angels and humans, Providence, and Redemption, are clearly mirrored in the history of Middle Earth and the stories involving its central characters, though it must be emphasized, as Tolkien himself insisted, that this does *not* mean that his work is allegorical in the strictest sense of that word. There is, for example, no obvious Christ-like figure in Tolkien's long and epic saga, fulfilling the same redemptive role played by Aslan, the great Lion, in Lewis's imaginary world of Narnia. Having said that, it is undoubtedly true, as Tolkien admitted, that no one but a Christian author and believer could possibly have written the *Lord of the Rings* and, above all, the *Silmarillion*.

The Christian and Biblical roots of Tolkien's imagination clearly reveal themselves at the very beginning of his great epic about Middle Earth, in the very first pages of the *Silmarillion*, most of which deals with the 'Elder Days' - the 'First Age' of Middle Earth - that 'heroic' period of ancient history on which some of the principal figures in the *Lord of the Rings* look back with a mixture of nostalgia, awe, and sadness.

Creation, Rebellion, and Fall

The *Silmarillion* begins with the appearance of the eternal self-existent Creator God of Tolkien's imaginary world, whose elvish names, 'Eru' and 'Iluvatar', are highly significant. *Eru* means 'The One' or 'He that is Alone', and *Iluvatar* means 'Father of All', so the Biblical parallels are obvious. There then follows a narrative of Creation, Rebellion and Fall whose

Biblical parallels are again unmistakable, starting with *Iluvatar's* creation of the *Ainur*, angelic beings described as *"the Holy Ones, that were the offspring of his thought."*

Angelic

These originally holy, immortal, beautiful and powerful angelic beings are then invited by *Iluvatar* to co-operate with Him in the creation of the Universe and all forms of life, by participating in a great creative 'Music' whose origin and inspiration springs from the Mind of *Iluvatar*, their Maker. At first, all these angelic beings (or subordinate 'gods' & 'goddesses') are content to contribute their particular gifts and powers to this process of Divine creation, weaving their own subordinate musical themes and melodies into the central symphonic movement emanating from *Iluvatar*.

But then one of them, Tolkien's original Satan figure, *Melkor*, the most powerful and gifted of them all, rebels. *"...As the theme progressed, it came into the heart of Melkor to interweave matters of his own imagining that were not in accord with the theme of Iluvatar,"* for he wanted *"to increase the power and glory of the part assigned to himself."*

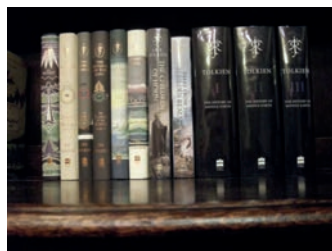
Parallels

Note the parallels between this description of *Melkor's* rebellious self-centred motivation and the Bible's description of the rebellion and Fall of Lucifer/Satan: *"How you have fallen from heaven, O morning star, son of the dawn! ...You said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God...I will make myself like the Most High'..."* (Isaiah 14:12-14)

Melkor's rebellion introduces discordance into the 'Music' of creation, ending its original harmony, but his discordant themes are then taken up by *Iluvatar* and woven into a new symphonic movement, beautiful but sorrowful, symbolizing the ultimate overcoming of evil by good, but at terrible cost.

Elvish names and their meanings

The subsequent opening chapters of the *Silmarillion* go on to describe the spiritual and physical consequences of this originally beautiful, tragically spoiled, but redeemed 'Music' of creation, of which the first is the creation of Tolkien's physical universe, whose Elvish name, *Ea*, means, significantly, *'It is'* or *'Let it be'*. This is morally and spiritually significant, because it is reminiscent of the words of creation used by God in the first chapter of Genesis, and emphasizes that in Tolkien's world, like our own, all things were created out of nothing by God, and therefore all those made in *Iluvatar's* image – be they Angelic beings, Elves, Dwarves, or Men and Women – rightfully owe Him unconditional gratitude, love, trust and obedience.



Set within Tolkien's Universe, *Ea*, is the Earth, or to give it its Elvish name, *Arda*, meaning 'The Realm', and here again, we see the Christian roots of Tolkien's imaginary world, since the English word, 'Realm', means 'royal domain' or 'kingdom.' This Elvish name given to Tolkien's Earth therefore reinforces the spiritual message conveyed by that given to his Universe. As its Creator, *Iluvatar* is its rightful King, just as our own world belongs, by right, to Christ through whom *"all things were made."* (John 1:3).

King

Unfortunately, of course, as we all know, *Christ's* Kingship has been usurped by Satan, which is why the Bible describes our Enemy correctly as *"the Prince of this world,"* and Tolkien's great epic about Middle Earth develops a similar theme.

Just as Satan's oppressive rule and power ultimately lies behind all the evil and suffering we see around us, living as we do in an originally good but now spoiled creation, so in the *Silmarillion*, we see the same situation. Tolkien's world of *Arda* is also, in the beginning, a beautiful planet, because it is created with love by the music of the *Ainur*, working in harmony with the great symphonic theme of *Iluvatar*, but it is then subsequently damaged – physically and morally – by the ugly music and power of *Melkor*. Not surprisingly, later in the *Silmarillion*, *Melkor* is renamed *Mogoth* by the Elves, meaning *'the Black Enemy'* – and this again echoes the Bible since the word **'Devil'** actually means *'Adversary'* – the one who opposes God and therefore all His plans and children.

The struggle between Good and Evil

The main consequence of *Melkor/Morgoth's* rebellion at the dawn of creation, as the story in the *Silmarillion* unfolds, is to initiate a titanic struggle for the control of *Arda* between him, the original and most powerful 'Dark Lord' of Tolkien's fantasy world, and the rest of the *Ainur*, who remain faithful to *Iluvatar*, and exercise His delegated authority as the legitimate ruling 'guardians' or 'powers' of *Arda*, watching over the fate and lives of all the other living creatures. These ruling angelic beings, renamed the *Valar* by the Elves, meaning 'the Powers of the World', take shape as 'gods' and 'goddesses' in *Arda*, and dwell in *Valinor*, the 'Blessed Realm' – a distant, protected, and supremely beautiful 'heavenly' kingdom situated the other side of a great ocean, West of Middle Earth, but still part of the same planet of *Arda*.

The struggle against Evil in the *Silmarillion*, personified by *Morgoth* and the evil spirits and creatures who serve him, takes place during the 'First Age' of Middle Earth – the 'Elder Days' – and involves not only the *Valar*, but also Elves, Dwarves and Men, whose creation, first appearance, and interrelationships, forms a fascinating part of this first and little read portion of Tolkien's great epic history of Middle Earth.

*overarching
Biblical themes*

The corruption of the good

The brief but poignant explanation of the origin of Tolkien's goblin figures, the Orcs, who loom so large in the drama of the *Lord of the Rings*, is an equally fascinating little section of the *Silmarillion*, because it further underlines the recurring theme introduced into Creation by the Fall - in Tolkien's world, of *Melkor/Morgoth* - and in ours, *Satan's great rebellion* of Lucifer/Satan. And that theme, of course, is the *corruption of what was originally good*, since nothing was evil in the beginning given that all forms of life were brought into existence by a Holy and Loving Creator God. The first Orcs were originally Elves, kidnapped, tortured, and remade by *Morgoth*.

To those, like me, for whom the beauty and goodness and immortality of the Elves is one of the greatest and most moving products of Tolkien's extraordinary imagination, that revelation is truly shocking, if heartbreakingly true to spiritual reality. To quote from the relevant passage in the *Silmarillion*: "*by slow arts of cruelty [these captive Elves] were corrupted and enslaved; and thus did Melkor breed the hideous race of Orcs in envy and mockery of the Elves, of whom they were afterwards the bitterest foes...And deep in their dark hearts the Orcs loathed the Master whom they served in fear, the maker only of their misery. This it may be was the vilest deed of Melkor, and the most hateful to Iluvatar.*"

Here again, in his account of the origin of the Orcs, we see the Christian and Biblical roots of Tolkien's imaginary world, and his ability to imagine the horror, pain, sorrow and anger that was surely in God's heart when He looked upon the corruption of His children, angelic and human, brought about by Satan's great rebellion.

Struggle

The struggle between Good and Evil in the *Silmarillion*, ends with the final destruction of *Morgoth's* oppressive rule over Middle Earth, and his final demise, but the victory over this first and most terrible 'Dark Lord' which brings the 'Elder Days', the First Age of Middle Earth, to a close, is not a final one. Evil takes shape again in the person of *Sauron*, another of Tolkien's fallen angelic beings, who is *Morgoth's* cruellest and most powerful servant in the *Silmarillion*, and having escaped his Master's destruction, re-emerges in the Third Age of Middle Earth to become a second and almost equally terrible 'Dark Lord'. *a titanic struggle*

And this, of course, brings us to the *Hobbit* and the *Lord of the Rings*, since both the finding of *Sauron's* lost Ring of Power by Bilbo Baggins, and his nephew Frodo's subsequent quest, many years later, to destroy it, forms the connecting thread between these two books, and their central culminating theme.

Christian themes

Under the overarching Biblical theme of the age-old struggle between Good and Evil, between the 'Dark Lord' and the 'free peoples' of Middle Earth, are numerous and equally

important Christian sub-themes illuminating the narrative of the *Lord of the Rings*, and some of these are listed below, in no particular order:

Our lives are part of a bigger Story, whether we acknowledge it or not

Life in a fallen world is a journey, a battle, and a quest

Following God in a fallen world is a call to adventure

The contrast between respect for life and the desire to nurture and protect it, and the desire for personal prestige, power, and domination over others

The link between courage, mercy, faithful service, and God's saving grace

God's Providence is always at work in history and in our personal lives

The link between humility, wisdom, and personal growth

God's great secret: He chooses the 'weak' to accomplish His great purposes

God's use of the gift of friendship to enable His servants to accomplish great tasks

God is the creative source of all Beauty, & our hearts are filled with an inconsolable longing for the beauty of Heaven

The servant nature of true Kingship, whose majesty is often hidden but no less real.

*Philip Vander Elst read philosophy and politics at Oxford, is a freelance writer and lecturer, and his publications include **C.S. Lewis: a short introduction** and **Libertarianism: a Christian critique**.*

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.

Anglican Patrimony: A Perspective from the Holy See

Archbishop J. Augustine Di Noia, OP
Congregation for the Doctrine of the Faith



In 2011 Pope Benedict XVI invited groups of Anglicans to come into full communion with the Catholic Church, bringing with them their own traditions. This established the Ordinariate of Our Lady of Walsingham in Britain, and linked ordinariates in North America and Australia. Archbishop DiNoia addressed liturgical aspects of the Ordinariates at a conference in Oxford in 2018.

In 2011 the Congregation for the Doctrine of the Faith and the Congregation for Divine Worship established the *Anglicanae traditiones* Interdicasterial Commission to undertake the task of developing liturgical provisions for use in the personal ordinariates. As a result of this work, the commission was able to authorize a Lectionary for the ordinariates based on the Revised Standard Version of the Bible (Second Catholic Edition), and to produce two liturgical books. The first, which was published in April 2014, was *Divine Worship: Occasional Services* containing the approved rites for Baptism, Holy Matrimony, and Funerals for the Personal Ordinariates. The second, *Divine Worship: The Missal*, was published in 2015.

Principle

In providing a structure for groups of Anglicans entering into full communion with the Catholic Church, the Apostolic Constitution *Anglicanorum coetibus* affirmed the following principle about the liturgical heritage of these groups: “Without excluding liturgical celebrations according to the Roman Rite, the Ordinariate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared” (Art. III).

With the inclusion of such a liturgical provision in *Anglicanorum coetibus*, the Holy See acknowledged the legitimate patrimony of Anglican ecclesial communities coming into full communion. The presumption here is that an essential part of that patrimony must be liturgical since worship expresses in a most tangible way not only the ethos of a

community, but also the faith that prompted it to seek full communion in the first place. Just as it would be unthinkable to describe the Catholic Church without reference to its liturgical and sacramental life, so it would in some sense be for every ecclesial body. The manner in which an ecclesial community worships uniquely expresses its inner life.

Value

The publication of *Divine Worship* was of historic significance in that this is the first time the Catholic Church *acknowledged the value* of liturgical forms in use in communities that emerged in the sixteenth century reformation and, moreover, *undertook to incorporate* them. To be sure, the Church over the years has drawn elements of the musical traditions of these communities—such as hymns, motets, and chorales—but never official liturgical texts or usage.

*pastoral concern
is the overarching
context*

In order to understand the context and orientation for these liturgical provisions, several elements merit attention here. First among these is the pastoral motivation for undertaking the project in the first place. Then, by examining the notion of English Catholic or Anglican patrimony, we can better grasp the significance of its incorporation into Catholic worship for *both* the Church herself and for the Anglican patrimony as such.

Practical concerns

Naturally, practical concerns in part prompted the establishment of the joint commission. As we have seen, because the Apostolic Constitution *Anglicanorum coetibus* granted the ordinariates the faculty of celebrating the sacred liturgy according to “the liturgical books proper to the Anglican tradition,” it became necessary to detail concretely how those celebrations would be structured and the necessary texts composed.

But this practical motivation should not distract from the broader pastoral motivation: the salvation of souls through access to sacramental grace. This pastoral concern informed the English liturgical patrimony from its earliest beginnings. Many of you are acquainted with the famous exchange between Pope St. Gregory the Great and St. Augustine of Canterbury (as recorded by St. Bede) regarding the structure and content of liturgical worship in newly-evangelised England. It is an exchange which loses none of its relevance in the present day and can be said to have provided the theological structure, if not the very charter, of the joint commission’s work.

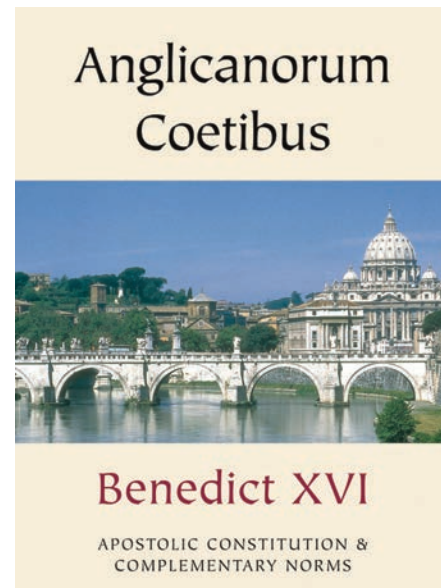
Customs

According to Venerable Bede, Augustine’s question was: “Since we hold the same Faith, why do customs vary in different Churches? Why, for instance, does the method of saying Mass differ in the holy Roman Church and in the Churches of Gaul?” Pope Gregory’s response went as follows: “My brother, you are familiar with the usage of the Roman Church, in which you were brought up. But if you have found customs, whether in the

Roman, Gallican, or any other Churches that may be more acceptable to God, I wish you to make a careful selection of them, and teach the Church of the English, which is still young in the Faith, whatever you can profitably learn from the various Churches. For things should not be loved for the sake of places, but places for the sake of good things.

[*Non enim pro locis res, sed pro bonis rebus loca amanda sunt.*] Therefore select from each of the Churches whatever things are devout, religious, and right [*quae pia, quae religiosa, quae recta*]; and when you have arranged them into a unified rite, let the minds of the English grow accustomed to it" (Bede, *Ecclesiastical History of the English People*, I, 27).

For things should not be loved for the sake of places, but places for the sake of good things. One can think that St. Gregory plays with the word for "places" here, meaning not only geographical places, but textual "places," or diverse formulae and traditions of worship. Such liturgical "inculturation" is only good if it nurtures faith and results in something devout, religious, and right, something unified and unifying that people can grow into.



Pastoral Concern

This pastoral concern is the overarching context in which the inclusion of Anglican liturgical patrimony into Catholic worship should be seen. *Divine Worship* is not a museum piece, but rather the Holy See's judicious grafting of proven Anglican shoots on the living trunk of the Roman Rite to promote new and healthier growth. In effect, following St. Gregory, Anglican patrimony is not so much worth preserving *in itself*. Rather, its value and virtue is measured to the degree that it positively contributes to making better Catholics and more Catholics by fanning the flames of faith, hope, and charity.

English

The recognition that there is a unique English tradition worthy of preservation was affirmed by Blessed Paul VI in 1970 when he canonized the forty English and Welsh martyrs. On that occasion he praised "the legitimate prestige and worthy patrimony of piety and usage proper to the Anglican Communion" (Homily 25 October 1970). In saying this, Blessed Paul VI in effect declared that notwithstanding the separation of Anglicans and Catholics since the 15th century, the English Catholic tradition preserved in Anglican Patrimony has nourished the Christian faithful in that Communion and so has enriched the Church.

*hymns, motets,
and chorales*

Anglicanism

Cardinal Joseph Ratzinger, later Pope Benedict XVI, clearly shared this conviction. Well before he signed the Apostolic Constitution *Anglicanorum coetibus* into law, the then-Prefect of the Congregation for the Doctrine of the Faith had written: "Much of Catholicism remained in Anglicanism, as a matter of fact...On the one hand, England separated itself from Rome, distanced itself very resolutely from Rome...[O]n the other hand, there is a firm adherence to the Catholic tradition. In Anglicanism there have always been vital currents that have strengthened the Catholic inheritance" (*Salt of the Earth*, 145).

Inheritance

According to Cardinal Ratzinger, this Catholic inheritance or "potency" in Anglicanism has not only been preserved, but has also been strengthened as the rule of faith that more or less consistently informed the Prayer Book tradition. It is only in relatively recent times that the traditional Prayer Book has faded in favour of more contemporary forms of worship. In this way, the transformative power of the *lex orandi* embodied by the Prayer Book was diluted in practice as each local community seeks to design its worship to express its own theological and ecclesiastical outlook.

It is remarkable that the Catholic Church should have undertaken a formal process such as the *Anglicanae traditiones* Commission to identify and incorporate the richness of Anglican liturgical practice. In constituting a body of authoritative texts duly approved and promulgated by the Holy See, *Divine Worship* is true to the fundamental character of a liturgical "patrimony."

Important

It is massively important to recognize that the liturgical books comprised by *Divine Worship* arise from an exercise of Peter's authority over the churches that recognizes the authentic faith of the Church expressed in Anglican forms of worship and confirms that expression as a treasure or patrimony for the whole Church. In other words, the universal Church recognizes the faith that is *already hers* expressed felicitously in another idiom. The elements of sanctification and truth that are present in the Anglican patrimony are recognized as properly belonging to the Church of Christ and thus as instruments of grace that move the communities where they are employed towards the visible unity of the Church of Christ subsisting in the Catholic Church (cf. *Lumen Gentium*, 8). By further enriching those expressions through access to the Magisterium that authentically interprets the Word of God and preserves Christian teaching from error, the Catholic Church proposes this form of worship anew as an efficacious means of sacramental grace for future generations.

*the richness of
Anglican liturgical
practice*

Texts

To be sure, the sources are Anglican, and many of the liturgical texts in *Divine Worship* have their origin in a situation of ecclesial rupture. Yet there is a powerful dynamism at work in the reintroduction of these texts in communities now in full communion with the See of Peter. It is not just that they are given a “new lease on life” in a new context or successive generation. These liturgical forms “return” to the Church having been purified and transformed in Catholic communion. Words pronounced at other times and in other contexts are no longer simply Cranmer’s poetry or an English assertion of independence from Rome, or now merely the eloquence or piety of the priest celebrant who speaks them, but rather the words of the Church and her faith.

Tradition

The English tradition both before and after the Reformation left its mark on Catholic theology, worship, and pastoral practice. One need only think, for example, of Blessed John Henry Newman whose influence on the Second Vatican Council has been well documented and acknowledged. With the publication of *Anglicanorum coetibus*, there is now a structure within the Catholic Church that both gives that English tradition concrete expression as well as fosters its growth. The ordinariates, with their English liturgical patrimony, are being invited to be guardians and promoters of its own long and varied tradition as a gift to be shared with the whole Church.

Divine Worship: Occasional Services and *The Missal* gave voice to the faith and tradition



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of prayer that has nourished the Catholic identity of the Anglican tradition. There is much in this tradition that remains to be recovered: the zeal for sacred beauty, parochial experience of the Divine Office, a robust devotional life, a developed biblical piety, the vast treasure of sacred music.

Ecumenical

The ecumenical contribution of this provision should also be appreciated. In a lecture at Queen’s College, Canada, in 2010, Cardinal William Levada, former Prefect of the Congregation for the Doctrine of the Faith, noted: “Twenty-eight years ago, the great historian of ecumenism, Fr. Yves Congar, wrote that if we take seriously that the Holy Spirit has been working among our fellow Christians, we have to take seriously the ways they express their beliefs. When their particular expression of faith adds harmony to ours, and ours add harmony to theirs, the logical step is to pass from talking longingly about unity to living in unity, a unity whose essence is revealed in harmonious diversity” (“Five Hundred Years After St. John Fisher: Pope Benedict’s Initiatives Regarding the Anglican Communion,” St. John Fisher Visitor Lecture Series, Queen’s University, March 6, 2010). In this perspective, *Divine Worship* and the personal ordinariates represent a *realized* ecumenism. Here, the unity of faith allows for a rich diversity in the expression of that faith, creating a space wherein the cadences of the Coverdale Psalter and the sobriety and disarming frankness of the Prayer Book will continue to resound and call to faith.

Response

Anglicanorum coetibus was a response to overtures on the part of Anglican communities and their representatives seeking full communion with the See of Peter. For their part, these overtures expressed aspirations for corporate reunion that can be documented within Anglicanism since at least the seventeenth century and that have been given voice many times in the history of Anglican relations with the Holy See. On the momentous occasion when divine providence caused these aspirations finally to be realized, the successor of Peter was moved to give concrete expression to the liturgical elements of the Anglican patrimony and to incorporate them as modes of worship fully legitimate in the sacred liturgy of the Church. In this way, a new pathway seems to have been opened up before us. Inevitably, the question arises with regard to other elements of the Anglican patrimony—such as apostolicity which has our attention during this conference: can we tease out and generalize the pattern of judgment opened up by *Anglicanorum coetibus* and the work of the inter-dicasterial commission that resulted in the books of *Divine Worship* and apply it to other elements of the Anglican patrimony? That is the new question that can be seen to emerge for the Holy See and for Anglicans with the publication and implementation of *Anglicanorum coetibus*.

Archbishop DiNoia is Adjunct Secretary for the Congregation for the Doctrine of the Faith.

The Luminous Mysteries – meditations

We continue our series of meditations, drawn from the works of John Henry Newman, on the Mysteries of the Rosary. These meditations have been compiled by a Sister of St Cecilia's Abbey, Ryde, Isle of Wight.



The Sorrowful Mysteries

- the Agony in the Garden*
Jesu! by that shuddering dread which fell on Thee;
Jesu! by that cold dismay which sickened Thee;
Jesu! by that pang of heart which thrilled in Thee;
Jesu! by that mount of sins which crippled Thee;
Jesu! by that sense of guilt which stifled Thee;
Jesu! By that innocence which girdled Thee;
Jesu! by that sanctity which reigned in Thee;
Jesu! by that Godhead which was one with Thee;
Jesu! spare these souls which are so dear to Thee.
(*The Dream of Gerontius*, Angel of the Agony)
- The Scourging at the Pillar*
Pain, which by nature leads us only to ourselves, carries on the Christian mind from the thought of self to the contemplation of Christ, His passion, His merits, and His pattern; and thence, further to that united company of sufferers who follow Him and "are what He is in this world." He is the great Object of our faith; and while we gaze up on Him, we learn to forget ourselves. (PS iii, 11, 148)
- The Crowning with Thorns*
Let me bear pain, reproach, disappointment, slander, anxiety, suspense, as Thou wouldest have me, O my Jesu, and as Thou by Thy own suffering hast taught me, when it comes. ...I wish to bear insult meekly, and to return good for evil. I wish to humble myself in all things, and to be silent when I am ill-used, and to be patient when sorrow or pain is prolonged, and all for the love of Thee, and Thy Cross, knowing that in this way I shall gain the promise both of this life and of the next.
- The Carrying of the Cross*
Could we see the Cross upon Calvary, and the list of sufferers who resisted unto blood in the times that followed it, is it possible that we should feel surprise when pain overtook us, or impatience at its continuance? Is it strange though we are smitten by ever so new a plague? Is it grievous that the Cross presses on one nerve or limb ever so many years till the hope of relief is gone? Is it, indeed, not possible with the Apostle to rejoice in *bearing in our body the marks of the Lord Jesus?* (PS iii, 11, 154)
- The Crucifixion*
Let us prepare to meet our God; let us come into His Presence whenever we can ... fancy you see Jesus Christ on the cross, and say to Him with the penitent thief, *Lord, remember me when Thou comest into Thy kingdom*; that is, 'Remember me, Lord, in mercy, remember not my sins, but Thine own cross; remember Thine own sufferings, remember that Thou sufferedst for me, a sinner; remember in the last day that I, during my lifetime, felt Thy sufferings, that I suffered on my cross by Thy side. Remember me then, and make me remember Thee now.' (PS vii, 10, 145)

PS: *Parochial & Plain Sermons*
SD *Sermons on Subjects of the Day*

Interview

Newman's biographer

Joanna Bogle talks to Fr Ian Ker



Littlemore, Oxford, in summer sunshine. The collection of small cottage buildings that John Henry Newman acquired as a retreat, and where he was received into the Catholic Church now has a new significance. Littlemore is both a shrine to Newman and a place of study. It is run by the sisters of The Work, who welcome visitors and care for the library which houses a major collection of books by and about Newman. His chapel is preserved and Mass is said there regularly.

The garden is bathed in sunshine - green lawns, roses, and a bust of Newman. The library takes up one side: it is low-roofed and in cottage style - after Newman's time it became for a while a scout hut before being claimed and restored.

Volumes of letters

I am here with a team from EWTN, the Catholic television network, to film an interview with Father Ian Ker, Newman biographer and expert, who has edited volumes of his letters and written extensively on aspects of his life and work. We had met a week earlier, when he was lecturing at a conference at Quarr Abbey on the Isle of Wight. His topic then was GK Chesterton, the subject of his latest biography. Today it's Newman, and conversation turns to the link between the two: Newman's influence on the Catholic writing of that 20th century - Chesterton, Belloc, Evelyn Waugh.



Language

"Yes, his style, his beautiful use of language - and his teaching, his clarity - these things certainly helped to foster what has been called the Golden Age of Catholic literature

in England. Not sure you can always make direct links – how influential was he on, for example, Graham Greene?”

“What is also extraordinary to think about is that today, with English as the main world language, more people are reading Newman than ever before – his influence has grown and grown. Odd to think about that: something that the British Empire never planned to achieve – an unplanned legacy from our history.”

Studying

Fr Ker talks fast and with energy, leaping up occasionally to consult a book, moving swiftly from one topic to the next, and chortling with laughter when something strikes him as funny – no stilted answers or bland statements. .

“Newman was led to the Catholic Church by studying the Fathers – going back to the sources of the Faith. That was what led him to the Church – he had never even met Catholics, didn’t know about Catholic parish life or culture. It was this desire to get to the truth of things – that was what it was all about.

“And a century later, that was what the *Resourcement* group – Henri de Lubac, Jean Danielou, and others, were doing – the renewal of theology that had a major influence on the Second Vatican Council. They were looking beyond the stale neo-scholasticism that had dominated teaching in the colleges in Rome and across the West, going instead to the sources.”

Second Vatican Council

“Newman has been called the Father of the Second Vatican Council and of course that’s absolutely correct – you can see a direct link between his studies and writing here in England in the 19th century, and the work of de Lubac and Danielou – and Ratzinger of course, later Benedict XVI – in the 20th.”

studying the Fathers

Fr Ker is emphatic on the subject of distortions of the Council’s teachings “The notion of the Council was taken over by a whole series of commentators with quite different agendas. There has been so much confusion. A lot of rubbish has been presented in the name of the Second Vatican Council, unconnected with the reality. You have to get past that to get to the truth.”



Movements

Much in demand as a speaker and lecturer, Fr Ker also works with the New Movements in the Church, notably the Neo-Catechumenate.

“The important thing is that these are ecclesial movements – clergy and laity together. They are certainly important for the renewal of the Church. This again is something that Newman anticipated, even back in his Anglican days when he and others could see the need for some sort of spiritual revival. He saw the Oxford Movement as just that – a Movement. Others had wanted a Committee, an Oxford-based group that would create a structure. But he never saw it like that. There was always this idea of a genuine renewal of the Church.”

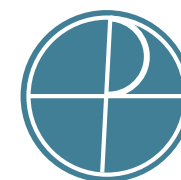
Seeing links with the developments in the Church of England in the 19th century, and with the Catholic Church in the 20th and 21st obviously intrigues him. Leaping up to consult a book, riffling through the pages to find a reference, there is a sense of infectious enthusiasm. He chortles cheerfully about American groups inviting him to speak and although he has retired from parish work – he was parish priest of Burford for some years – he is evidently busy and has a full diary.

lasting importance for the Church

Rome

He’ll be in Rome for the canonisation and as the TV session is completed we all end up talking about that. It will be a massive event, and of lasting importance for the Church in Britain and the world. For a brief moment, as we make our goodbyes in the Littlemore garden in the late-afternoon sunshine, there is a sudden sense of awe at the oddness of things – this quiet village on the outskirts of Oxford, and its role in history. The vanished England of the 19th century, and a group of people chatting about an event that will be televised worldwide in the 21st. Newman’s tiny chapel here, and a sudden thought about a teeming St Peter’s Square, and the years that link the two, and the future of people reading Newman and invoking his prayers.

Joanna Bogle is editor of FAITH magazine



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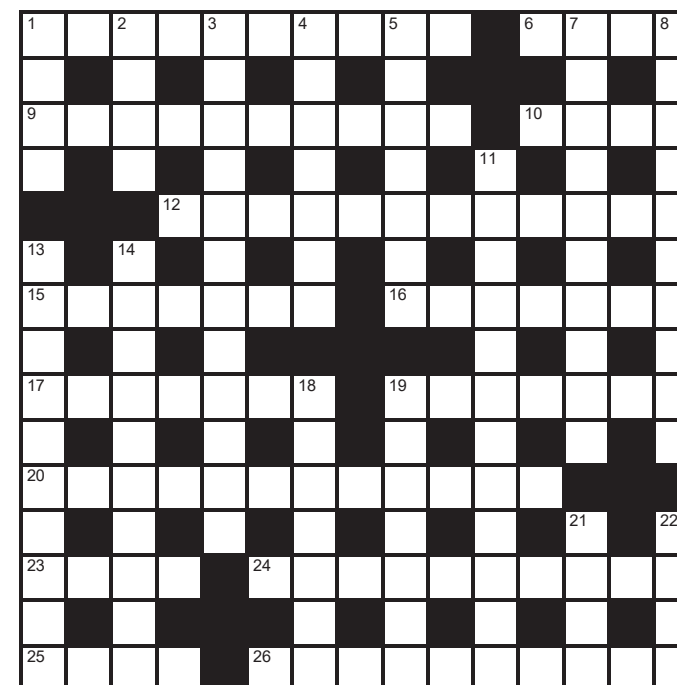
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CROSSWORD 18 by Aurora Borealis



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

A prize will go to the sender of the first correct solution opened by September 30th 2019. Entries may be the original page or photocopy and may be sent to 45, East St.Helen Street, Abingdon Oxon, OX 14 5EE. Please include your full postal address.

The winner of Crossword number 16 is David Bannister of Wallington, Surrey

Across

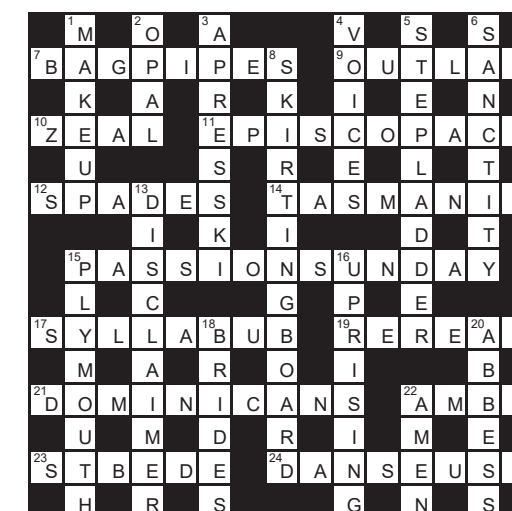
- 1. National Shrine of Our Lady in Norfolk (10)**
- 2. Older son of Isaac (4)**
9. Road follows stretch of water to recorded music (10)
10. Lively start to Scottish Parliament's raving and yelling (4)
12. This place is neither here nor there (7,5)
- 15. The jurisdiction of the Bishop of Rome (4,3)**
16. Chap with family, German, brings humanity (7)
17. Neither over nor under, just buried (7)
19. Inside of keg is burning Lancashire village (7)
20. Animal and homo sapiens reach boat to develop equine art (12)
23. Amusing day makes stash of money (4)
24. Trendy took seat with one sailor – the French are never satisfied ((10)
25. Job is in tent as King Darius comes (4)
26. Challenging idea may be off! (6,4)

Down

1. Long for ladies' group to be quiet (4)
2. Look! Start to understand note is deafening (4)
3. Man is under M1 – confused in warm spell (6,6)
4. American soldier leads British airmen to iron creature (7)
5. A protest contains a hundred: great approval! (7)

7. The first Bishop of York (2,8)

8. Not giving up a French harvest in Gabon (10)
11. Cheers! Providing for festival (12)
13. Talk it over with food in your mouth? (4,3,3)
14. Down track for future plans (9)
- 18. In Matthew 13, the Parable of the (7)**
19. Suggest a portion of blame for secret police (4)
21. Get round, black, old English instrument (4)
- 22. The Sixth Hour of the Divine Office (4)**



Solution crossword 17

Essays Critical and Historical

Volume I

JOHN HENRY NEWMAN

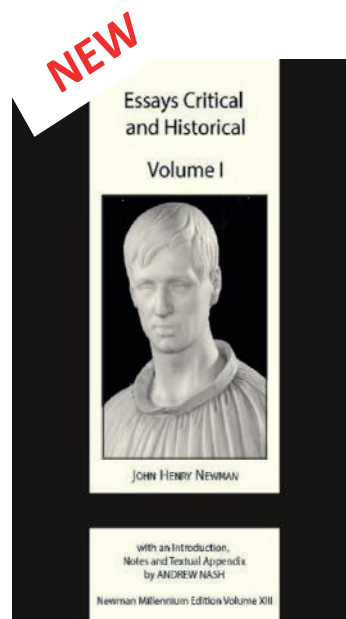
edited by Andrew Nash

Written by Newman as magazine articles during the Oxford Movement, these essays have never before been published in a critical edition. Topics include: the effect of Rationalism on revealed religion; the role of apostolic tradition; St.Ignatius of Antioch as a key witness to the Catholicism of the early Church; the radical social teaching of de La Mennais; the prospects of the Church of England; Anglicanism in America; a satirical account of an early Methodist sect; and Newman's views on poetry.

"Nash's notes are indispensable. Indeed, his annotations throughout the volume are enviably apt, combining as they do learning, precision, succinctness and wit.... Nash's elegant and discriminating edition will serve as a welcome reminder of the Servant of Truth in Newman." (*Catholic World Report*)

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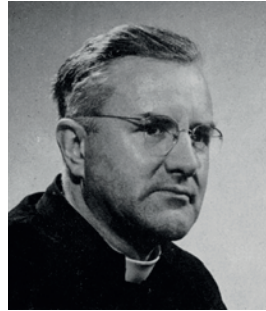
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Holloway on...

Conscience and the Natural Law Part II

EDWARD HOLLOWAY



We must now leave a basic understanding of the root of conscience from those powers of intellect and will which integrate the very substance of angel or of man. We leave any suggestion of the law of conscience as “Thou shalt not”, to concentrate upon the relationship of the law of right and wrong to the communion of grace we have with the living God. It is to be observed that the most basic of the “Laws of Nature” promulgated by Moses did not rest upon a bond of negativity. They all descend from “Thou shalt love the Lord thy God with all thy heart, and all thy mind, and with all thy strength” . . . to which Jesus added “and thy neighbour as thyself for God’s sake”, proclaiming that on “these twain there does depend the whole of the Law, and the prophets as well” (Matt. 22:40).

The Natural Law is too often regarded as a dry discussion of a natural power to recognise a code of right and wrong, and to be obliged by it. So the discussion moves concerning our power to know that physical pleasures, riches, spiritual and intellectual gifts etc., are not the most important and final purposes of life. It is applied especially to the argument concerning whether reason and conscience can judge that it is sinful to frustrate the end-purpose of the sexual act, whether apart from sin, mankind would inevitably know that divorce was wrong, fornication was wrong, and so forth. These things do fall under the competence of the Natural Law, and our answer would have to be the perennial answer of the great theologians and the magisterium of the Church.

*the truth of
man's being*

God's Law and God's Life

Natural Law has another and more delightful aspect. It is the positive law of life and being, by which we integrate the powers of our soul, power to know and power to love, into beauty and integrity of being. Thus we reach up to God, the fulfilment of our pilgrim journey. The judgement which is conscience is not an abstract power, nor do we exist in a static condition. We are not created finished, ready-made; we are infants in spirit as well as in the flesh. The milk of God is our breast-feed; in continuity the Body of Christ is given our daily Bread. We live within Him, and He lives in us. Grace builds upon nature to exceed its bounds, but not to change nature. We were once the wild vine - now we are engrafted on

the root which is Christ. To be co-sharers of the divine nature exceeds all dues of nature, but by very nature we are made to the image of God's nature. The law of life and being, who is God, is given for us as the Way, Truth, and Life-law of our created nature. A baby cries for milk at birth. So we cry to God for our “natural milk without guile”. We are seekers, not only from birth, but from the animation of our parental seed.

God's nourishing

What we call the “Divine Law” is the continuation in God's nourishing of those powers which constitute our souls as spiritual. The Divine Law comes with the touch of God giving grace to grow in the likeness, the goodness, and the joy of Our Father who is in heaven . . . With good reason St. Paul following the usage of the Old Testament, calls the disciples of Christ “the saints”. Our vocation is one, and common: “*Be you holy, for I am Holy, says the Lord*” (Lev. 19: 1-4). The animal lives entirely within the law and the material order of good which is around it. In this *it lives and moves and has its being*. As children, our bodies lived by mother's milk, and the bread which was the sweat of our father's brow: in this *we live, and move and have our being*.

As persons, as body and soul, as living communions of matter and spirit, the energy who is God is immanent within us and is the principle of our immortal life. The touch of the Divine prompts in us life and being. We grow in stature of being; we call it “the state of grace”. God is our Father, so we ask him for bread as we were taught to do. He gives us the Bread come down from heaven, the Bread of life. In God's own self, *we live and move and have our being*. Note the parallelisms in the use of this phrase. They follow what St. Thomas calls the analogy, *everything seeks its good*, or intrinsic degrees of being. They are all participations, far or near, of the Divine Law, the Law of the Good, by which everything created is constituted in wisdom, and seeks its good in due proportion of wisdom.

Conscience not Autonomous

There is then no autonomy for the intellect of man against the wisdom that measures the intellect of God. There is no autonomy for man as a law unto himself, against the Divine Law through which we are made. There is no autonomy for human “conscience” against the truth revealed by God in Jesus Christ. The perceptions of our intellect and the judgements of our will are directly related to the wisdom of God and the good of our nature and our persons revealed by God in Himself in Jesus Christ. If conscience were autonomous - I must obey my conscience - we would be our own end and self-sufficiency.

The quotation from St. Augustine earlier given applies exactly here. The Divine Law is not alien to the honest law of our own being and perception. We are made for truth, and in the embracing of the truth as wisdom, we find our good and our joy. The effect of Divine Law is to clarify and develop that “Law of life and being”, of integrity in our person, which we discover, if we are honest, at the root of our being. The demand for autonomy, “I will

make up my *own* mind”, despite God revealing his and our law of life and being, is the very arrogance at the heart of the description of the first sin and the occasion of the fall of mankind. Ignorance may excuse, passion may paralyse, but arrogance is the sin of Satan, and in its most final rebellion, the sin against the Holy Spirit of God.

the demand for autonomy

No exceptions to Divine Law

It is out of order towards the end of this article to embark upon the sexual controversies and agonies of this age. The subject is vaster than vast. The foundation must first be laid: our hope has been to clarify a little the Law of Nature, and the Divine Law of grace which builds on nature, as more than *Thou shalt not*. Its root is *Thou shalt*, the seeking for the wisdom, truth, and good which integrates us into the life of God. Thus we become “co-sharers of the divine nature”. One reference only in current discussion: there can be no exceptions in the internal forum of conscience and confession, nor in the external forum of theological opinion, to any precept of Natural or Divine Law. *Epikeia* does not apply here. This concept, which is Greek for clemency or indulgence, covers only cases which “the lawgiver would not have wished to include under his statute”. It does not apply to Divine Law. The Old Testament concession of divorce, given by Moses, was a derogation from the truth of man’s being, occasioned by the coarseness of sin. Christ said so, and revoked the concession. In the New Covenant in Christ, there is no derogation tolerated from the truth which defined human nature “in the beginning”.

Peter

This writer has been reproved by some traditionalist theologians in the past for saying that perhaps an exception can be made not from the law, but from the right to the natural use of marriage where a man refuses his duty in responsible parenthood and will not cooperate in any form of natural birth-control. Where such a man threatens a woman with the break up of the family if there is another child, imposing intolerable fear and grief, may she not equate him with a rapist and use barrier methods of contraception? She could not use pills, since these, and the various injections, seem to be abortifacients. I have said that I would think she can, and have given such advice. If those who do so are not right about this, it is the duty of the Holy See, which is well aware of the opinion and the query of lawfulness behind it, to give answer if we are wrong. It is impossible nowadays to say “consult reliable authors”, who are such?

the natural use of marriage

In matter so perplexed we need, if in error, the grace of Peter to help us teach the mind of Christ. There are no excuses directly from Divine and Natural Law, nor can there be appeal to “conflicting ends or purposes” within such law. God did not make us divided against our nature. There may be a case for denying to an aggressor against the justice and charity of Christian love the results of a moral aggression. There will never be a right to murder the life once conceived in the womb.

Divinity of Christ

The Magisterium of the Church, her solemn teaching, is the extension on earth of the Divinity of Christ and one authority with it. She declares the conscience of Christ, and there is no human autonomy of conscience against the conscience revealed in Christ, whether as Son of God or Son of Man. There is no real Divinity in Christ unless there is continuance through history of the word of The Word. Without this there is no validity in “He that hears you hears Me” (Luke 10:16).

The structures of Catholic Christianity, whether from Rome or from Eastern Orthodoxy, require such an identification. The rebellion four hundred years ago against the authority and inerrancy of Pope and Councils was in fact a rebellion against the doctrine of the Holy Spirit, immanent within the life of the Church, by which the Spirit leads us into “all truth, receiving of the things that are *mine*, and revealing them to you” (John 16:12-16). The essential role of the Spirit was replaced by the role of the “Book”. Now that the critics have demolished the authority of the Book, such Christianity is found to be stripped of living Divinity and any final authority. Cardinal Newman put it so perfectly in the *Difficulties of Anglicans*. Without *divine* authority there is no way the Church can withstand the independent, self-assertive, and arrogant mind of man for “*there is a constant rising of the human mind against the authority of the Church, and that in proportion as each individual is removed from perfection*”. Newman has a profound grasp of the consequences of Original Sin as a lesion of nature and placed the heart of concupiscence where it should be located, in *the pride of life* and the willfulness of human opinion. The work of Redemption cannot continue on earth, unless within the Church, whether for discipleship or for crucifixion by men, there still teaches the *certain* word of the Eternal Word.



Holy Spirit

We can conclude with a more delightful aspect of the Divine Law. Remember how it ascends through the orders of being, according to their degree of creation. This Natural Law in matter below man, and in life below man, is the Law by which their very being is structured, and seeks its good and true, its times and seasons from that Natural Law which other being, i.e., the environment around, ministers to them. This same Law of wisdom and good, ministering the knowledge of good to be sought, evil to be avoided, is recognised by very nature through the powers of our spiritual soul. It proceeds further, recognising the intrinsic *dignity* of human function, the relationship between pleasure and ministry in all the powers, physical and spiritual of life. This recognition by judgement, by “conscience” perceives also the order of justice and charity between man and man. There

direct knowledge of good and of evil

is no cry that rises more often or more spontaneously from a playground of young children at play than “Not fair! Not fair!” The positive revelation of God underlines and clarifies the jurisdiction of this Law of life and being. Jesus Christ is its final word, for the Law in Him is synonymous with Divine love and perfection, and as Son of Man, King of all creation, He is the fount of its promulgation. The Church of Christ, the People of God, declares this word of the Word till the end of time. To guarantee its truth and inerrancy through the apostles, till the end of time, is the personal work and particular ministry in creation of the Holy Spirit of God. *the Word till the end of time*

We insist on the positive aspect of such “Law”, it is the conformation of our being to the Being of God - the communion in joy, love, and humble obedience of our minds and hearts to God, through Jesus Christ, Son of God, and Son (i.e., Prince) of Man.

God's Law

There is yet a higher manifestation of this Law of life, the working of wisdom, good, and truth, which transcends the boundaries of “must”, however saintly, and enters the communion with Christ of the soul in the order of “I could”. This is the order in which we recognise the good of God according to perfection, sheer free will, without question of sin. In this degree of the “law” of God we join ourselves to Jesus Christ as friends, brothers and sisters and respond to the good that I could do, the love I could show, the brotherly or sisterly mercy I have within my power. This highest and most delightful order of the Divine Law, the Law which teaches “Be you holy for I, the Lord your God, am Holy”, may call us to give our whole lives and all our powers to the ministry to our brothers and sisters in the priesthood, for instance, or in the Religious Life.

Natural Law

This recognition of what I *could* do transcends the good that I *must do* but remains within the decree of the Eternal Law. Remember how it was promulgated? “*Thou shalt love the Lord thy God with thy whole soul, with thy whole mind, and with thy whole strength. And, the second is like unto it: thou shalt love thy neighbour, as thou dost love thyself.*” We love ourselves the most and truly, as we grow in the knowledge of God, the love of God, and the conformation of our whole person to the wisdom and will of God. This brings inner happiness, but also, clarity and insight of soul. As we deepen, we see how we could love our brothers and sisters in this same love of God, which is our joy. This *synderesis*, this habitual recognition of the order of God's good and God's will, going far beyond the order of the necessary, prompts us to many a work, a relationship, a humility, and a bestowal of time, energy, and money on the spiritual growth in beauty and health of soul of our brothers and sisters in the Lord. *going beyond the necessary*

The Way of Perfection

This, the way of perfection, follows directly the path of Him who is the Way, the Truth, and the Life, and who while He did not have to, and had no constraint upon Him, gave his life as a redemption for many - for brothers and sisters, the grateful and the ungrateful. In the gift of the Eucharist and the Cross, Jesus Christ reveals to us the apex of the Divine Law. This was and is the total love of the Father, and the total love “*eis to telos* (unto the uttermost)”, (John 13:1) of the “men Thou gavest Me”. It is also the climax of the judgement concerning good and evil which is “conscience”: all that I must; and all whatsoever that I can. We conclude with the Psalmist (Ps 119(118) vv 145 et seq.): *all I must, whatever I can*

*I call with my whole heart; answer me, Lord.
I will keep thy statutes.
I call to Thee; O save me
that I may heed thy instruction.
“Hear me, as thy love is unchanging,
and give me life O Lord, by thy decree.
My persecutors in their malice are close behind me.
They are far from thy law.
Yes thou art near me Lord,
and all thy commandments are true.
I have long known from thy Law
that Thou hast given it eternal foundations”.*

APPENDIX

On Natural Law, and the Divine Law: Summa: 1.2 arts 90-96 inc. also Summa: 1.2. art 19. Contra Gentiles. bk. 1.3. 140 et seq.

Conscience: many references but see Summa: 1.2. art 58, & 2.2. art 45. De Veritate: q. 16. arts 1-4 inc. De Veritate: q17. 1,3,4.

Synderesis: The habit of mind by which the personality is inclined by love of God to recognise the law of God in practical life: Summa: 1. 79. art 12.

Divine & Eternal Law I St. Augustine, De Trinitate: Lib. 12. secs 12 & 13. De Libero Arbit. Lib. 2. cap. 10 Contra Faustum: lib 22. cap 16 & 27. De Peccat. merit et remiss: cap 9. Contra Julianum: cap 3. De natura et de gratia: cap 50-57. De Genesi ad Litteram: Lib. 10. cap. 18-20 inc.

Dictionnaire de Theologie Catholique: Article on Conscience is abstract and limited in scope. Article on Natural Law, Divine Law, and Positive Law is excellent. Aquinas goes best to the root of conscience as - love of the law of God, because it reflects the personality of God and the fulfilment of Man in God.

Add modern authors according to taste!

This is the concluding part of the Editorial for the January/February 1991 issue of FAITH magazine.

We need to recognise how Christianity underpins Science

Let There Be Science - Why God Loves Science, and Science Needs God, by Tom McLeish and David Hutchings, Lion Books, 208pp, £9.90

reviewed by Stephen Boyle



A book which promotes the relationship between science and religion to be reviewed by a journal that sees that very much as its field of endeavour will be problematic. Is one to be patronising in what is to be seen as a good attempt but naturally lacking, or does *Faith* have something to learn in spite of the immense experience it has in this field?

A brilliant exposition

Let There Be Science fulfils some key elements. The large size of the print and the style of writing mean it is an easy read. And there is a tremendous value in religious writers of a clearly Protestant persuasion being so enthusiastic about science: 'A brief warning: the speed of our journey through the following series of events may make the reader a little giddy'. This is no exaggeration as what follows is a brilliant exposition of the development of the understanding of electricity and magnetism, the results unified by Clerk Maxwell, Einstein's theory of relativity; and following on from that the development of quantum mechanics and of the strive for the grand unified theory. It is succinct and exhilarating. Through the book there are interesting stories to back up the

point being made. It also gives a good explanation of how in the Scriptures, in the Old Testament mostly, we have evidence of a keen interest in science.

Evolution

It is disappointing that the book nowhere wishes to converse with those of the creationist view. The theory of evolution is not mentioned. Such is the brilliant nature of its science, that I have no doubts that they could have done so to great effect. This is maybe because it is aimed at a British audience, where creationism is not much of an issue. I am surprised that they would not wish to aim such a book at the American market.

Scientific endeavour

It is when we get on to the theology that serious concerns occur. There is a heightened view of scientific endeavour, as can be seen in this quote referring to the parable of the prodigal son: 'The spiritual love and spiritual hope that Jesus speaks of in this parable are deeply moving when grasped in full. They moved Job and Asaph and Habakuk and Paul and John. They moved Grosseteste and Copernicus and

Kepler and Faraday and Maxell.' We are informed that scientific endeavour is to be seen in the same light as missionary work, and that a blessing in the Church is appropriate for both callings. Scientists, God-approved workers, have as a vocation to reconcile man to God and each other

Confusion

This exalted view of science is really odd when, in what is truly more than ever a scientific world, the evidence is of a severe lack of reconciliation to God, and also of a society with deep issues concerning family life and the sanctity of life, and of self-esteem. There is also a real confusion between just normal human endeavour and perseverance, which one is called to in all areas of one's life, and that directly related to salvation history. The writers are well aware of the Fall, of scientists not always being such good people and of the bad use of science. Yet this exalted vocation motif is pursued throughout the book. In such a light it called to my mind a homily from St. Josemaria Escrivá, given at Navarre university, where he made it clear that it could be the cleaner who is truly doing the work of God, if the cleaner has the purer intention to do so.

Scientists' religious backgrounds

The book clearly states the religious backgrounds of many of the major scientists and how it was a foundation to their scientific beliefs. Quoting from *The Oxford Handbook of Philosophical Theology*: 'Newton embraced a theory of gravitation involving the then-proscribed notion of action at a distance (short-range repulsion in this case) on the basis of his belief in God's omnipresence. Faraday's field theory was connected to his theology of God as creator and sustainer. Maxwell's

field equations modelled his views concerning relationships within the Trinity.'

Beliefs underpinning science

This is fine, but as we can see today, scientists can and do make great strides while holding atheistic or agnostic beliefs. What is missing is a general reference to what Christian beliefs really underpin any scientific endeavour. This article made me run to the articles in *Faith* magazine by Dr. Peter Hodgson (a Fellow of Corpus Christi College, Oxford, who died in 2008) to be found on the internet. He makes clear the importance for scientific progress of the following that is found in Christianity: that the world is created out of nothing and in time, and that time is linear; that creation is not an emanation from God; that there is no dualism - it is not a battleground between difference spirits; also that the world was freely made - thus it did not have to be created and could have been created otherwise. So to find out about the universe there is no *a priori* reasoning, but we learn through the experimental method.

Integral to Christian culture

What is also lacking is reference to the great work of Pierre Duhem (1861-1916), acknowledged by Dr. Hodgson, which shows clearly the Christian roots of modern science, thus decisively refuting the alleged incompatibility of science and Christianity still propagated by the secularist establishment. Science is an integral part of Christian culture, a lesson to be learned even within the Christian Church. His work showed that a new civilisation arose in the Middle Ages, a civilisation permeated by Christian beliefs which brought scientific breakthroughs. So the idea of John Buridan concerning motion in creation, derived from Christian

theology, is the beginning of modern science, in its discovery and description of intrinsic, ordered inter-relationship.

Naive

It is also completely naive concerning the contribution that the Christian religion is called to give to scientific endeavour today. The book feels that the damage science can cause could be remitted by a Christian intervention. There is little recognition of the secular environment in Britain, with a secular press with a bias against institutional religion and also with the Churches damaged in their standing due to the abuse scandals. The Enlightenment values that push society have no room for

a religious contribution, classically shown in the case of abortion, where the science clearly indicates when human life begins, at conception, but has scientists willing to promote the killing of the unborn and to experiment on embryos.


So we end up with praising the efforts and also much of the content of the book, but paraphrasing from an Agatha Christie story, 'Why didn't they read Dr. Hodgson?' It would have made a vast difference to this book.

Fr. Stephen Boyle, MSc, STL, is the parish priest of St. Anselm's, Dartford, in the Archdiocese of Southwark.

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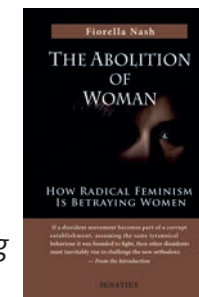
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A book every feminist should read

The Abolition of Woman: How Radical Feminism Is Betraying Women by Fiorella Nash, Ignatius Press, 234pp, £14.99

reviewed by Pia Matthews



Fiorella Nash's book *The Abolition of Woman* is a passionate, punchy and honest account of being a pro-life feminist in the twenty-first century. Nash's central thesis is that feminism has been high-jacked by a radical strand that has itself become oppressive, bullying and intolerant of other feminine voices. This radicalised intolerant feminism shows itself particularly in the abortion debates where women who champion female empowerment yet who also support the inalienable right to life of every human being are in effect shouted down.

Call for a new feminism

At the beginning of the book Nash describes in some detail her experience of being discriminated against and at times vilified for her views. Certainly it would be easy for Nash merely to offer her side of this debate in order to vindicate her own version of feminism. However, Nash does in fact claim more. As a result of her extensive research over more than ten years Nash provides ample evidence of areas where this radical feminism has simply failed to speak out on behalf of women. Her book then is not purely an apologetic for a certain kind of alternative

feminism. Rather the book challenges the prevailing notion of feminism and, finding it lacking, calls for a new feminism that can name and challenge injustices to women.

Abortion oppressing women

The book's provocative title no doubt echoes *The Abolition of Man* by C.S. Lewis. Lewis argued that the denial of natural law and of objective values would have dire consequences for humanity. In a similar way Nash argues that radical feminism has not only severed its roots and lost its way, but it has also become obsessed with choice for sexual relationships without 'strings attached'. After all, as Nash points out, the early feminists saw abortion as a means of oppressing women. Nevertheless, Nash does not think that the feminist cause should be abandoned. Instead she argues that authentic feminism should be recovered and be put to work by both women and men, 'shoulder to shoulder', to challenge injustice to women and girls.

Fabricated data

Going beyond the abortion debate, Nash is particularly concerned by the way in which

certain policies masquerade as feminism. She draws attention to funding for reproductive health that includes funding for abortion, the growing prevalence of surrogacy, the IVF industry, the promotion of prostitution as a woman's choice of profession, and the rise of abortion on the grounds of sex selection and discrimination against female children. She meticulously explains the ways in which these policies fail women and seeks to debunk some of the myths that feed these policies.

Commodification

On the issue of abortion Nash points to the fabrication of data that shored up the argument that legal abortion was necessary to curb back-street abortions, the covering up of evidence about the physical and psychological cost of abortion to women, manipulation of women under the guise of choice, the closing down of scientific debate and the adoption of narratives that promote abortion as legal, safe and liberalising. She sees abortion policies as ultimately misogynist since they portray abortion as a form of protection for feeble, vulnerable and weak women who can see no alternative. On the issue of artificial reproductive technologies Nash details the commodification of not only women's eggs and embryos but also of the female body. In this industry where in fact the success rates are low, the risks to women appear to be brushed aside and the ethical implications ignored.

Gendercide

On the issue of sex discrimination, Nash discusses gendercide, the deliberate killing of a human being on the grounds of

his or her sex, and details evidence from countries such as China and India. She further indicates that countries such as the UK may be in denial of a reality that is already happening through hidden sex selection in IVF. Again on the issue of abortion Nash describes the way in which abortion has been falsely portrayed as an answer to maternal mortality. Nash also points to other injustices done to women that radical feminism has failed to challenge such as rape, domestic violence, forced marriage, prostitution, trafficking and the way in which some women are treated as sex objects. Her treatment of arguments related to bodily integrity are concise and to the point.

Passion and drive

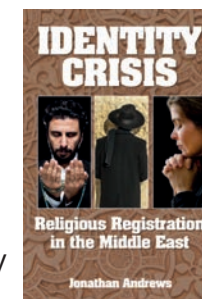
Nash explains that her book developed from a series of her lectures and at times this is evident. Nevertheless, she uses a wide breadth of media reporting, story and up-to-date information to anchor her arguments. At times and for some readers Nash's style may come across as strident and some of the accounts are graphic. However, that perhaps is an indication of her passion and her drive. In her critique of radical feminism Nash does present the alternatives and she shows a sensitivity to the difficulties that many women face. Perhaps her next project could be to develop this further. That said, *The Abolition of Woman* is direct, clear, challenging and a book every feminist should read.

Dr Pia Matthews lectures at St Mary's University, Twickenham and St John's Seminary, Womersley.

How conversion to Christianity is prevented in the Middle East

Identity Crisis – Religious Registration in the Middle East by Jonathan Andrews, Gilead Books, 235pp, £8.95

reviewed by Wael Aleji



It is well-known that Christians are persecuted or are at a disadvantage in the Middle East, but lesser-known that these issues are intermingled with the system of Religious Registration. This legal mechanism determines how citizens are treated in the country and affects society in several ways.

In *Identity Crisis* Jonathan Andrews explores the question of Religious Registration separately among the different countries in the Middle East. He does this through using real-life examples from each country. This enables the reader to ascertain the universal from the particulars, whilst also exploring the nuances between different countries in which Christians are discriminated and marginalised. Religious Registration is to an extent a root cause in the negative treatment of Christians. It separates society into the majority and the rest.

Converts

Andrews points out that Religious Registration is often not about religious belief or practice. There are many nominal

Muslims who are labelled as Muslims. If they convert to Christianity, they may still be treated as Muslims. If they are marginalised or discriminated against, there is no appreciation of the fact that previous to their conversion they did not practise their religion or hold any particularly strong beliefs. The affiliation with Islam would appear cultural, as those who are born with a Muslim Religious Registration but convert are often rejected by their families and communities. Regardless of the fact they have converted, Christians still can be loyal and supportive to their family, community and country.

It is Andrews' argument that greater respect for diversity would benefit all, as it would benefit the economy and allow communities to appreciate the valuable contribution that Christians and other non-Muslims make to society. It is also Andrews' conviction that people of good will desiring the flourishing of society constitute the majority.

Poor treatment of Christians

Examples of the poor treatment of

Christians in the Middle East are explored by Andrews. Christian couples may have to convert to Islam in order to obtain a divorce. There are often poor police procedures and administrative errors regarding Religious Registration. Apostasy is treated as a crime, but the execution of this is particularly integrated with Religious Registration. Church leaders are rather reticent to allow Muslim registered citizens to worship with them in places of worship. There can be difficulty establishing cemeteries for Christians.

Optimism

Unsurprisingly Andrews believes that such discrimination based on Religious Registration needs to change in line with international guidelines that someone's

change of religion should be respected. However, he does not believe the whole system should be abolished. In the penultimate chapter he outlines the benefits of Religious Registration such as its support for generosity to strangers and for those whose primary focus is the pastoral role of the church. The solution he believes is collective affirmation that Christian communities are a valued and integral part of society. He is optimistic that this will change in the future, for example, through inter-community marriages.

Dr. Wael Aleji is a British-Syrian doctor and psychologist with a special interest in political psychology, counter-extremism and narrative analysis of political Islam movements.

Seeing beyond the present moment

Art, Truth & Time, Essays in Art by Sister Anselma Scollard
OSB, Luath Press, 112pp, £12.00

reviewed by Kitty Turley



'Artistic creation depends as much upon the body as soul and the soul's intelligent use of the body's own way of understanding', writes Sr Anselma in her Preface to this insightful collection of fourteen essays on art, its relationship to faith and its capacity to express truth.

Drawing on the writings of St Thomas Aquinas, St Bonaventure, Pope Benedict Emeritus, Jacques Maritain and von Balthasar, as well as continental philosophers of the last century who wrote on aesthetics, such as Ernest Cassirer, she offers a vivid vision of the human person, unique unity of body and soul, whose art, properly rooted in God and objective reality, is capable of bearing truth and therefore of purveying peace. Art, she argues, creates a way of 'seeing beyond the present moment'.

Important subjects

The volume is divided into five sections. The titles of the sections and those of the essays within them reveal the importance of the subjects treated: 'Art and Truth', 'Art and Humankind', 'Criticism', 'Art and Death'; 'Body and Soul: Some Reflections on Art and Religion', 'Spontaneity and Objectivity', 'The Importance of the Subjective: the True Meaning of Originality', 'Art and Death: the Endless Search, the Enduring Present' and 'Visual Silence in Monastic Architecture:

Cistercian Architecture of the 12th and 13th Centuries'. An Appendix offers glimpses of Sr Anselma's own work in the monastery: a crozier carved for her abbess, an arbour with vines, table and stools in the garden of the Garth Retreat House which is offered by the enclosed Benedictine nuns of St Cecilia's Abbey on the Isle of Wight for the use of guests, together with a plan of its flowers and plants.

Beyond analytical reasoning

In the first section, the author reflects in two short essays on 'The Experience of Truth' and the relationship of 'Art, Truth and Time'. Here, we encounter *leitmotifs* that are heard throughout the volume: truth transcends description by the scientific method (the thinking of Pope Benedict Emeritus is evident here); it 'exists before and beyond' the analytical reasoning of which it is sometimes presented as a product; real artistic vision engages with the objective world; it 'points to the future' rather than seeking celebrity at a 'cutting edge' of an artistic practice in the present that is inevitably transitory.

Reason and hands

Central to the second section is the role of the body, and particularly the human hand in artistic creation. Before entering St Cecilia's Abbey, Sr Anselma worked and lectured on sculpture. 'We cannot imagine

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how a “mind” could paint’ wrote Maurice Merleau-Ponty. His words serve as an epigraph to the second essay in this section and as a critique of ‘Conceptual Art’ where art, remaining simply an idea, betrays ‘its own materiality’. Man, as Thomas Aquinas observed, is equipped ‘with “*ratio et manus*” – reason and hands’, hands that are ‘the tool of tools’ – “*organa organorum*”’. These and later essays express appreciation of the material world and of the delicate receptivity to the nature of the materials with which the artist must be ‘in dialogue’. Sr Anselma also reflects on the physical senses, particularly that of touch and their analogy to the spiritual senses of which St Bonaventure wrote. These medieval saint-theologians and philosophers thought so much about art and the human person’s path to God.

An unfinished gesture

In the section ‘Art and Death’, the reader is offered two examples of how art may be ‘a bearer of truth’. When working in Milan before entering St Cecilia’s, the author used to spend her lunch hours in the Pinacoteca di Brera gallery. In the stillness of Mantegna’s *Il Cristo Morto* (c. 1480), death is presented in its finality: Christ lies on a mortuary plinth; only the mourners, probably added by a later hand, disturb the silence. The painting, observes, Sr Anselma, is composed on the horizontal: this is death as traditionally defined – the separation of the soul from the body.

Michelangelo’s *Rondanini Pietà* expresses a different truth. Unfinished and originally intended, perhaps, as an Entombment sculpture, it has been re-worked on the vertical. The composition expresses ‘an unfinished gesture’, a ‘movement towards eternity’; it communicates the dynamic of resurrection. It occurred to me, reading this essay on ‘Art and Death’, that in a society that has largely

lost a coherent vision of the significance of death, beset by ethical problems relating to the end of life, informed contemplation of these works might open the beginning of a new understanding where discursive argument fails.

Originality within tradition

The final section offers two essays on monastic architecture. Quarr Abbey astonished Pevsner when he visited the Isle of Wight in the mid-1960s: it was ‘inspired indeed’; its architect was a ‘virtuoso in brick’. This was the work of the monk-architect Paul Bellot (1878-1944) who had come to the Isle of Wight in 1901 with his Benedictine brothers from the Abbey of St Pierre of Solesmes in exile on account of France’s anti-clerical laws. A little way up the coast, the nuns of Ste Cécile of Solesmes had at the same time found a home at St Cecilia’s. This essay memorably illustrates how originality can innovate while working within tradition and how creative are the fruits when artistic subjectivity engages with objective reality – the subject of earlier essays. These are particularly Benedictine reflections awoken by Benedictine architecture.

These are subtle insights. Compressed, at times running together a number of different philosophical and theological lines of thought, the essays are not always easy reads. Thought provoking and vivifying, however, they repay careful reflection: all three of our last Popes, Francis, Benedict and St John Paul II have signalled the arts are a subject of great importance.

Truth through matter

One of the most joyous and profound insights explored in these essays is that ‘It is in weak and vulnerable flesh that man is saved. It is in matter and through

matter that man creates art’. Perhaps we should not be surprised, then, the author suggests, that a spiritual truth can, at times, be expressed ‘more efficiently’ by matter than it can be by analytical formulation. In a striking insight applied to the artistic process, she observes that Wisdom, traditionally considered the highest of the spiritual gifts, ‘spans from end to end’ (Wisdom 8:1), and, being exceptional in its reach, encompasses both speculative thought and the humble materiality in which the artist works, ‘ordering all things sweetly’ (Wisdom 8:1).

The fruit of contemplation

Before entering St Cecilia’s Abbey on the Isle of Wight in the late 1970s, Sr Anselma practised and taught sculpture, having read for a double degree in Philosophy and Sculpture at the University of California, and later for an MA in Philosophy. Some

years ago, she was invited by former colleagues in the art world to contribute, from the monastery, to the art journal *Blunt Edge*. In response, she wrote a number of the essays presented here. Recently, she was approached with the proposal that her essays might be published in the form of a book. *Art, Truth & Time* is the result.

Stimulating and the fruit of contemplation, these essays invite the reader to return to the many sources, old and new, that are cited and set here in original, unexpected, illuminating dialogue.

A graduate of Oxford University, Kitty Turley has written on St Hugh of Lincoln and the architecture of the Angel Choir of Lincoln Cathedral for *The Journal of the British Archaeological Association*. She is a Benedictine oblate.

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