

faith



Promoting A New Synthesis Of Faith And Reason



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Trading on the attractiveness of Christ: Fr Simon Blakesley

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Newman Rosary meditations

CROSSWORD

Holloway on: Conscience and the Natural Law, Part II

Book Reviews:

Hugh MacKenzie finds merit in Wittgenstein's fly-bottle

Jaqueline Stewart queries a guide for parents of a disabled baby

James Tolhurst reflects on the life of Archbishop Bugnini

Richard Whinder enjoys London with Newman



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At the Heart of things

The Newman canonisation brought joy. This was a celebration at the heart of the Church, a recognition for British Catholics that “one of our own” was being hailed as a saint, a sense that justice was being done to a man who was often misunderstood in his lifetime. It was also a badly-needed experience of unity in a Rome known in recent years for factions and tensions.

It was magnificent to have Prince Charles at the canonisation, and his beautiful tribute to St John Henry Newman, published in the British press and in L'Osservatore Romano, is worth quoting:

“In the age when he lived, Newman stood for the life of the spirit against the forces that would debase human dignity and human destiny. In the age in which he attains sainthood, his example is needed more than ever - for the manner in which, at his best, he could advocate without accusation, could disagree without disrespect and, perhaps most of all, could see differences as places of encounter rather than exclusion.

At a time when faith was being questioned as never before, Newman, one of the greatest theologians of the nineteenth century, applied his intellect to one of the most pressing questions of our era: what should be the relationship of faith to a sceptical, secular age? His engagement first with Anglican theology, and then, after his conversion, Catholic theology, impressed even his opponents with its fearless honesty, its unsparing rigour and its originality of thought.”

Landmark

A landmark event of this sort brings an opportunity to reflect on time passing, on one era giving way to the next, and the next. The Faith Movement has already seen the passing of a couple of different eras and always sees itself as being at the heart of the Church. This has not always been how others have seen us: in our first couple of decades we were sometimes regarded as “very right wing” or “hopelessly backward-looking” or “anti-Vatican II” although we have never been any of those things and will never be. We have also, and even from our earliest years, been occasionally denounced as “dangerously heretical” or “simply modernist” and are emphatically neither of those things either.

to reflect on time passing

Founder

Our founder Fr Edward Holloway was rather proud of being a Southwark diocesan priest with his roots firmly in the soil of unfashionable South London. FAITH priests over the decades since the movement's foundation have not shared his geographical roots – the birthplace heritage of the current membership ranges across Britain from the Scottish cities to the western peninsular – but the bond with the parish ministry remains paramount. FAITH priests are parish clergy. They baptise and absolve, preach and celebrate Mass in their parish churches, visit the sick in the local hospitals, celebrate the marriages of parishioners, and bury their parish dead.

From the start, the intention was not to establish a religious order, but to nurture a body of priests who would teach the Catholic Faith through the particular vision of the Faith Movement, and this has been something that has fitted well within the parish system.

Vision

And this vision was not from a particular “wing” of the Church, although the movement was founded at a time when divisions were deep, and there were passionate and often angry arguments over what the Second Vatican Council had taught, and how its messages should be understood and there were liturgy wars – bleak gatherings around coffee-tables, Scripture readings replaced with banal poetry etc.

the bond with the parish ministry

FAITH priests stuck to their guns, upheld the Church’s teachings, celebrated Mass reverently without gimmicks and with a traditional style, heard confessions, taught the fullness of the Faith, and passed on that Faith to a new generation.

Are things calmer now? Well, a bit. But they are also much, much grimmer. In Britain and across the West we have seen a continued steady drop in Mass attendance – something that the Vatican Council was meant to arrest – and the disappearance of a commonly-held social understanding of the essentials of marriage and family life.

Accuracy

It is a melancholy satisfaction to read Fr Holloway’s writing from the 1970s and 80s and to note the accuracy of his predictions concerning young people drifting away from the practice of their faith and the widening of a gulf between Catholics and the rest of society. Things are, in general, every bit as ghastly as he predicted, and in some specific areas worse. He did not foresee the imposition of nonsensical ideas under the slogan of “transgenderism”, for instance, or the attempts to force a Christian baker to inscribe a cake with a slogan insulting to Christian beliefs.

The signs of the times

No point in being smug about Fr Holloway’s impressive ability to read the signs of the times and to see what lay ahead, but we might allow ourselves a brief “told you so!” on his behalf to the vocal critics who roundly denounced him long ago and who might now admit they were wrong and he was right. And we might note that in staying loyal to Paul VI, warmly supporting *Humanae Vitae*, and the *Credo of the People of God*, Holloway was supporting a saint.

a time when divisions were deep

Stories

Some older FAITH members occasionally remind themselves – and share with younger FAITH members – of some of the crazier tales from those early days. There was quite a strong lobby at one time of people who were convinced – or had convinced themselves – that the man who appeared on the balcony as Paul VI was in fact an impostor, with the real Pope held in a Vatican dungeon. Others ferried around dire predictions of a Church that would not survive to the year 2000, and dark assurances of visions of Our Lady or angels predicting doom at various specific dates, now long past.

Priests

Quiet heroism, then, among priests who stuck to parish work while helping – through, retreats, youth gatherings, publications, pilgrimages, and more – to foster and carry forward the FAITH vision. And there was vindication as the years of St John Paul rolled along, with his missionary journeys across the globe and his superb affirmations of

profound truths...and so we moved into the 21st century and crossed the threshold some had told us the Church would never see. And when Benedict XVI came to Britain, capturing hearts and minds on a scale we could never have imagined possible, there was a sense that something magnificent had occurred.

Healthy anxiety

Now? As we start the third decade of this century, we have uncertainty around us. We see ourselves, as always, at the heart of Church and embedded in her parish life. We would be stupid not to have a healthy anxiety as we look ahead.

the Church is beleaguered

The ghastly sex-scandals among a tiny minority of clergy have of course tainted the whole: it will take years, tears, prayers, and heroic sanctity and perseverance to remove the stain. Our Catholic schools are desperately short of teachers who know the Faith and want to share it: most simply cannot recruit Catholics and take anyone they can find who is prepared to face the sort of problems that family-break-ups and a sordid public culture have created among today’s children. Officialdom in our country and across the West bows to honour the homosexual and lesbian lobbyists at every turn, imposing penalties on even minor officials who whisper an alternative opinion. Abortion is funded by public taxes and taught as a public good.

Courage

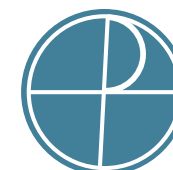
The Church is beleaguered and we long and pray for courageous pastors, and often speak frankly among ourselves of the possibility of martyrdom. We do well to remind ourselves how unmatched we are with martyrs of old. Among us all, and especially the young, the normality of fussy dieting with much good food rejected, and of small trials or disappointments regarded as unmanageably difficult, is deeply embedded. Catholic youth leaders have become used to parental lists of special requirements for the young attendees at events or conferences – and the facilities enjoyed at the early FAITH events of the 1970s would be deemed far too primitive for today’s generation. At the everyday level we are now used to levels of physical comfort and abundance that make even the 1970s and 80s seem quite primitive. Are we psychologically ready for witnessing to Christ when it might bring humiliation, disappointment, ostracism, bullying, injustice, discomfort?

Adventure

It has been noted that Newman is the first non-martyr British saint canonised in modern times. His life, compared to that of Edmund Campion, was comfortable and pleasant, even luxurious. But by modern standards he lived tough: a daily cold shower, medical horrors including dentistry without anaesthetic, and so on. Above all, however, he understood that following God’s call with radical generosity called for small martyrdoms daily. Do we?

something that may hold the solution

Witnessing to Christ calls for courage. Talking about things being bad in the Church can sometimes feel rather brave, but can often be self-indulgent. Rather more exciting is the possibility of belonging to something that may hold the solution. And just occasionally, as with the 2010 papal visit, the 2018 Eucharistic Congress, and this year’s Newman canonisation, we get a boost with the wider Church community that helps the adventure along.



Come to the FAITH Movement

Winter Session Jan 2nd to Jan 4th 2020

Stonyhurst School, Clitheroe, Lancashire, BB7 9PZ

"Be Ambitious for the Higher Gifts" (1 Cor 12:31) :
- Exploring the virtues of Faith, Hope and Love.

The FAITH Winter Session attracts scores of young Catholics from all over Britain and offers a unique blend of catechetical, spiritual and social activities in a relaxed holiday atmosphere. Each year it follows a central theme which is developed over the three days by a series of lectures and discussions.

Although the Winter Session is not a retreat, one of the keys to the spirit it creates comes from our joining in common prayer and sharing in the Sacraments. Each day there will be morning and night prayer, Midday Mass, a Reconciliation Service with Exposition, Benediction and the chance for individual Confession.

During the session, there will also be some free time with various afternoon activities being laid on for those who are interested. Then, with the bar open in the evenings, there will be an excellent chance to relax, meet new people and, if you have the energy, chat into the small hours.

The organiser of this event is
Louise Grant, 53 Bennan Square, Glasgow, G42 8SU T: 07584121394 E: louisefaithmov@gmail.com



Newman's London *A pilgrim handbook*

Joanna Bogle

Illustrated by Malgorzata Brykczynska

"This book guides us through Newman's London. It is intriguing to discover the places that he knew. The house where he was born, near his father's bank in the City, no longer stands but the Square Mile is still a teeming place of banking and business. The rural Ealing, where he arrived in a stagecoach for boarding-school, has vanished under suburban streets. The family's summer home to along by the Thames at Ham, however, still has an air of peaceful country living. For Londoners and visitors alike, discovering Newman's London can bring the story of this great man's life into focus. It is a wonderful way of exploring the message that he has for us today. I wish all pilgrim readers of this book every blessing and joy!"

✠ Cardinal Vincent Nichols, Archbishop of Westminster

978 085244 941 7

140 pages

£7.99

GRACEWING

A Walking Pilgrimage 2019

Sr Carino Hodder tells the story of a 20-mile-a-day walk to England's Nazareth



A line of thirty-five pilgrims - including three habited Dominicans - singing, praying the Rosary and carrying a processional cross as they walk might strike one as an unexpected sight amongst the country lanes of Norfolk. But in fact, the St John Paul II walking pilgrimage to Walsingham, run by the Dominican Sisters of St Joseph, is a regular occurrence - and, for we sisters who run it, an integral part of our mission of evangelisation. After all, when beginning a difficult and seemingly impossible task, the wisest thing to do is to get help from someone who has done it before; and so when it comes to evangelizing England and Wales, what better way to go about it than to ask for help from the first person to hear and pass on the Good News: Mary, the Mother of God?

*the wonderful
hospitality*



Pilgrims, pasta and blister-plasters

To this end, every August for the past twelve years a group of Dominican sisters have travelled up from our priory in the South of England, laden with sleeping bags, blister

plasters and the constitutive elements of our Prioress' renowned cheesy pasta, and walked fifty miles over three days from Bury St Edmunds to the Shrine of Our Lady of Walsingham. Over the years the pilgrimage group we bring with us has included six-year-olds and

eighty-year-olds, cradle Catholics and recent converts, people from Africa or Central Europe and people who have never left England. But one thing about our pilgrims never changes: by the end of the pilgrimage, what began as an entirely implausible collection of strangers has become a tightly-knit group of friends bound together by love, camaraderie and



The Slipper Chapel at Walsingham

penance. The intentions that each of us lays at the feet of Our Lady once we arrive in Walsingham are all different, but the joy and fulfilment we feel on reaching her Shrine is exactly the same.

Goal

The Catholic Shrine of Our Lady of Walsingham, the goal and finality of our pilgrimage, is an increasingly important part of English Catholic life. Even after its destruction at the Reformation the smouldering light of faith in Walsingham never quite went out, and over the past few years has grown into an ever-stronger flame as we approach the Rededication of England as Our Lady's Dowry. It seems that, more and more, English Catholics are recognising the significance of Walsingham in our lives of faith: as an integral part not only of our Catholic past but also of our Catholic present and future, as we continue to pray that the truth about the human person might be rediscovered in our public discourse, that the vulnerable and needy in our society be protected, and that our country might someday return to the Church.

*love, camaraderie
and penance*

Bury St Edmunds

This year's pilgrimage began as ever in the Catholic church of St Edmund the Great in Bury St Edmunds, with Mass, Benediction and Evening Prayer. The following morning we travelled to the village of Brandon, where we were given a warm welcome by the parish community of St Thomas of Canterbury Catholic Church: spiritual nourishment in the form of Mass, celebrated by our chaplain, and unspiritual but no less welcome nourishment in the form of breakfast. Our stop in Brandon, with the wonderful hospitality we invariably receive there, always strikes a defining note of our pilgrimage: each year we are bolstered and encouraged by the support of the parish communities, both Anglican and Catholic, which we encounter along our way.

*that theological
virtue of hope*

Norfolk countryside

From Brandon we walked twenty miles through the Norfolk countryside to Swaffham,



where we were to stay overnight in a school currently owned by a thriving congregation of Sacred Heart Sisters. There we prayed Evening Prayer and, perhaps against our better judgement, played badminton in the school gym. Another twenty miles the next day took us to Castle Acre, where we were kindly given the use of the beautiful Anglican church of St James the Great for Mass, and then on to the village of West Raynham. There our pilgrimage reached its ecumenical peak as,

after a wonderful barbecue in the garden of one of the village families, we joined with the local Anglican priest and his flock to pray Night Prayer among the village's picturesque church ruins.

The Shrine

The next morning, we walked - or in some cases hobbled - a final ten miles into the Catholic Shrine of Our Lady of Walsingham, and, after presenting our petitions to Our Lady in the Slipper Chapel, joined the midday Mass at the Shrine and walked the Holy Mile together. We concluded the pilgrimage with Evening Prayer, Adoration and Benediction in the parish church.

A pilgrimage is, in many ways, the Church in microcosm, and everything we experience in our lives of faith we also experienced in concentrated form on our journey to Walsingham. Ultimately there is prayer: the Divine Office and regular rosaries, together with daily Mass and Confession thanks to our chaplain, Fr Dominique-Benoit Jean-Luc OP of the Dominican Province of Toulouse, assisted by our long-standing and possibly long-suffering sacristan Richard. There is also fellowship: we journey not alone but within a community that reflects our sacramental communion within the Body of Christ. And there is that most misunderstood of Christian experiences, redemptive suffering: the suffering by which we are purged of the impediment of our selfishness and enabled to grow in selfless love.

*to grow in
selfless love*

The Church

But our pilgrim journey is an image of the Church pre-eminently because it is just that - a journey. We are moving towards a goal. In this sense, the great lesson of pilgrimage is not a lesson of faith, but of hope - the theological virtue, supernaturally infused at

Baptism, by which we are spurred to move towards our ultimate goal and finality: not Walsingham, wonderful as it is, but beatific union with God. Normally in our Christian lives 'movement' is a purely poetic term, a descriptive analogy for conversion and spiritual growth, but on pilgrimage, trudging determinedly across fields and roads to our journey's end, the idea of hopeful movement becomes edifyingly and immediately literal.



This is why the talks that we sisters gave on this year's pilgrimage focused on that theological virtue of hope and what we could learn about it from our experience as pilgrims. We explored the virtue of hope through the prism of various books of the Bible: unexpected corners of the Old Testament such as Job and Ecclesiastes, and in the examples of saints such as Peter and Our Lady, each revealing a different facet of hope. As members of a preaching Order, we feel it is an integral part of our pilgrimage to offer theological input along the way - or, to put it more bluntly, Dominicans can't help but talk a lot, even when we're walking.

And next year

But it is never the work of the sisters - whether that is writing talks, cooking meals, or registering pilgrims - which makes the St John Paul II such a success. It is instead the pilgrims themselves, with their enthusiasm and resilience, their prayer, their support and encouragement for one another, their willingness to muck in and help out when setbacks or outright disaster seems to be looming. We are very grateful to all our pilgrims, to our Safety Officer Wayne Culver and his son Dan for once again getting us to Walsingham healthy, cheerful and more or less in one piece, as well as to the various Catholic and Anglican parishes who supported us along our way.

The next St John Paul II walking pilgrimage to Walsingham will take place from Thursday 30th July – Sunday 2nd August 2020. If you are interested in joining us, please contact sistercarino@dominicansistersofstjoseph.org for further details, or visit <http://dominicansistersofstjoseph.org/JPII>.

Sister Carino is a member of the Dominican Sisters of St Joseph at St Dominic's Priory Lymington, Hants.

Trading on the attractiveness of Christ

Fr Simon Blakesley discusses a priestly problem



One aspect of the clergy abuse crisis that has not received sufficient attention is the chronic misuse of the charisms and opportunities of priestly ministry which is a facet of most clergy abuse cases. Although there is no guarantee that a priest who is ordained for service in the church will be an attractive person in the physical sense, there are many elements of how a priest's personality is put at the service of his ministry that invariably lead to an inter-twining of his own positive human qualities and those that he enjoys when acting *in persona Christi*. From time to time a priest may have 'film-star' good looks; one priest of my acquaintance was dubbed "Father What-a-Waste" by some of the ladies of the parish. What is said here of priests must necessarily be all the more true of bishops or cardinals.

Media personalities?

It was when I was watching the recent documentary about Michael Jackson 'Leaving Neverland' that I realised just how engaging a human being can be when his whole persona has become everything and overwhelms the normal criteria of human judgement. In some senses one doesn't expect a child to have this sense of emotional distance, but their parents and other adults surely should. In the Michael Jackson case, his grooming of the parents was almost more intricate than that of grooming their children. This was also very much the case with Jimmy Saville and his *modus operandi*; and although one might say that priests are not 'media personalities' yet there is an expectation that a priest will use his own set of charismatic gifts in the service of his ministry. There was a phase in ministerial formation in my own seminary at Ushaw in the 1980's when the broadcaster Terry Wogan was held up as an example of being a 'fantastic communicator'. Priests, particularly when they are tempted to play at being 'larger than life' characters, tend to attract a kind of 'cult status'. I am for Paul, I am for Apollos, I am for Cephas; there is nothing new under the sun.

his own set of charismatic gifts

Niceness

In an article in *Faith* magazine in 1992 entitled 'The Liturgy Vacuum', criticising some aspects of how our current liturgy is celebrated, Andrew Nash drew parallels between the role of the celebrant in our current liturgies and that of the 'anchor-man' in current affairs or news programmes. He pointed out that this person is always 'on your side', someone you would always trust, and is above all unfailingly *nice*. Does this actually place limits on how a priest can then expect to interact with his people? In a recent book *God is Not Nice*

by Ulrich Lehner the author seeks to deconstruct false notions of a 'comfortable' God, the dominance of what I call the culture of "Cosy-God PLC". This theme was also addressed quite presciently by Arnold Lunn and Garth Lean in their 1965 book *The Cult of Softness*.

A distorted expectation

There seems to have developed a general presumption that priests are expected to be unfailingly warm and compassionate human beings, always revealing the gentleness and mercy of Christ. This is indeed a foundational aspect of priestly ministry, but it can lead to a distorted expectation whereby Father is always going to be 'lovely' about anything that is run past him in the everyday business of parish life. Being a 'good priest' all too easily becomes a popularity contest. The Father Ted episode with 'The Golden Cleric' hit a nerve here. However, even a cursory reading of the Gospels will tell us that the Lord Jesus had a wide variety of responses within his emotional orchestra, and sometimes the bass notes of chastisement and challenge were very much to the fore. Perhaps one shouldn't even dare mention St. John the Baptist.

*pastoral concern
is the overarching
context*

Unhealthy

There can be, however, and often are, situations where the priest's very attractiveness *in persona Christi* becomes unhealthily dominant, and the 'loveliness' of the priest becomes a cover for the initial stages of what we now refer to as grooming. A priest who was very much influential in the formation of my vocation was once criticised for being "Too much of a father-figure..." and his response was to say "I believe in being a Father-figure, God the Father started it all anyway...". However, I can imagine that today even he would, with sadness, question whether the 'master-disciple' relationship is at all possible given the safeguarding principles that we are now bound to implement in parish and pastoral life. The Lord Jesus did indeed form his disciples, but we must be able to discern those elements of forming young people, whether towards religious life and ministry or not, that are acceptable and those that are inherently dangerous.

Young people

Many young people as they struggle to integrate their faith and sexuality are massively ambivalent about their image and their own self-worth. To be thought of as somehow 'special' or different by a significant adult can become hugely important and a driver of addictive behaviours and structures. In safeguarding protocols there is consistent advice for priests and teachers to avoid giving signs of favouritism, and this surely is just professional horse-sense that must be generations old. In many parish situations, however, such basic good sense can be conveniently ignored, and now that it is often young girls who stay on as teenagers to be the experienced core of altar servers there can be occasions for dangerous favouritisms to develop. This can be further exacerbated by someone, male or female, being seen as a 'troubled soul', often from a broken home, in need of priestly advice and counsel, whether this is within the sacramental forum or not.

*basic good
sense*

A basic healthy distance

In most 'Youth Club' 'Diocesan Youth-gathers' or similar set-ups today the laity are quite rightly involved in leadership roles, and the priest (or better several priests) may be an invited and welcome guest at their events whether these are sacramental or otherwise, but a basic healthy distance should be maintained. This, sadly, is not always the case, and the advent of social media has become a potential snare as a priest may or may not deal appropriately with 'friend requests' etc. and this can lead to different levels of inappropriateness in messages (their timing - late at night - and content) and shared images. It has become another considerable platform and vector for grooming that can lead to disastrous results, although in its initial stages it is not a visible reality unless a third party is monitoring mobile phone or e-mail messages.

Father

In all of this, a young person who is aware that Father is meant to be celibate and chaste, even though they may not necessarily have those words to describe his situation, will be excited to think that 'he has acted differently towards me...'. This aspect of being tempted to taste of the 'forbidden fruit' is a perennial facet of human emotional and sexual relationships, and the sense of being 'the one' for whom 'Father has broken the rules' is a powerful driver of feeling 'really special'. This can then, with a clear power imbalance, develop more or less quickly into serious boundary violations that all can recognise as being unprofessional, mortally sinful and mutually damaging in the longer term.

*social media
has become a
potential snare*

Dangers

There are some chronic dangers when priests are relatively wealthy (compared to most students), have a decent car and some flexibility about days off and holidays. Priests tend to socialise easily around alcohol and can engineer times when they are going to be alone in their presbyteries. In addition to the ordinary priestly qualities, some have musical, culinary or other talents that give them a Pied Piper quality, and these are used, even subconsciously, as part of the grooming process. Younger clergy are often quite sophisticated in their tastes and interests, and this forms a part of their attractiveness. It may also be true of boundary transgressive relationships for priests (or for other professionals who trade on their status in general) that they might fall into a physical relationship with a much more attractive partner than would otherwise be the case on a level playing field.

*a Pied Piper
quality*

At the service of Christ

Any priest, particularly when he is alone in a parish, can develop into being regarded as 'The Special One', a term famously coined by José Mourhino. However, the social and emotional dynamics or expectations that accompany such a role will be familiar to many parish priests whether they welcome such attention or not. In a time when the church is struggling for

*a vector for
grooming*

priests, the more dynamic and charismatic any priest is, the more welcome he may be, but there are always co-terminous dangers. The personality of any and every priest must be put at the service of Christ, and he should seek to reveal every facet of the Lord's own personality, both his attractiveness but also his call to hear and live the truth. Above all, the Lord has a searing desire for justice and for the true care of all of our vulnerable young people.

The Lord's own love

It is just too easy for a priest, and perhaps *a fortiori* for a bishop or a cardinal, to use the warmth of the Lord's own love, of which he is but an unworthy minister, to ingratiate himself with a young person and their close family. He may often, consciously or not, take up the role of the absent or weak father and then callously abuse the trust with which he has been accepted and the real-time needs of the family to violate boundaries of behaviour and emotional attachment that should remain intact.

A priest must not trade, to his own emotional advantage, on the attractiveness of Christ.

Fr. Simon Blakesley is a priest of the Diocese of East Anglia. He is a trained canon lawyer and has processed several cases for imposed laicisation to be heard in Rome. He also advises his own Diocesan Safeguarding Commission on matters of canonical process.

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.



For RE teachers, years 7-11:

Take part in this simple competition project, with no complicated lesson-planning, which has been run for over 30 years with schools across Britain

CASH PRIZES are awarded to schools producing entries of an exceptional standard, plus individual book prizes for the pupils. A large number of runner-up prizes are also awarded.

The main prizewinners are invited to London for a prizewinning ceremony which includes a TOUR OF PARLIAMENT and TEA at Westminster.

**1st prize: £500 for the school • 2nd prize £250 for the school
3rd prize £100 for the school • 4th prize £50 for the school**

Children are invited to submit essays reflecting on an incident in the life of Christ, based on their reading of the stories in one of the Gospels.

For full details contact schoolsbibleproject@gmail.com

[image: Rembrandt: Christ in the Storm on the Lake of Galilee]

The News Tonight – Beauty Saves the World this Christmas!

Beauty speaks to the power within
And wakens her to being

Beauty speaks to the power that kneels
And calls her to be freeing

Beauty speaks to the power that pushes
And tells it to be wary

Beauty speaks to the powers that Be
And that's when she gets scary!

To the human heart, to the worshipping soul
To the world of Corporate Kings
The Beautiful One reveals Himself
Divested of all things

He is *Kalokagathia*-
"Both Beautiful and Good"
And innocent
And powerless
And in our Hands
For good.

May we make fresh use of powerlessness:
Held in hands that heal
And be shaken and stirred by the only news
That God and His Love are real;
That the Powerful one became vulnerable
And even Bread and Wine
That we might be strong in His weakness;
Intimate, Glorious, Loved
And Divine.

Sarah de Nordwall

· Kalokagathia is a Greek term that implies the elision of beauty and goodness

The Mysteries of the Rosary

We conclude our series of Rosary meditations, compiled by a Sister of St Cecilia's Abbey on the Isle of Wight.



The Glorious Mysteries

1. The Resurrection

We, too, though we are not witnesses of Christ's actual resurrection, are so spiritually. By a heart awake from the dead, and by affections set on heaven, we can as truly and without figure witness that Christ liveth, as they did. He that believeth on the Son of God hath the witness in himself. Truth bears witness by itself to its Divine Author. He who obeys God conscientiously, and lives holily, forces all about him to believe and tremble before the unseen power of Christ.

(PS i, 22, 292-93)

2. The Ascension

O what a time of triumph! They understood it now. They understood how weak it had been in them to grudge their Lord and Master, the glorious Captain of their salvation, the Champion and First fruits of the human family, this crown of His great work. It is the triumph of redeemed man. It is the completion of his redemption. It was the last act, making the whole sure, for now man is actually in heaven. He has entered into possession of his inheritance. The sinful race has now one of its own children there, its own flesh and blood, in the person of the Eternal Son.

(Meditations and Devotions: The Ascension)

3. The Descent of the Holy Spirit at Pentecost

My God, I adore Thee, as the Third Person of the Ever-Blessed Trinity...As a fire Thou didst come down from heaven on the day of Pentecost; and as a fire Thou burnest away the dross of sin and vanity in the heart and dost light up the pure flame of devotion and affection. It is Thou who unitest heaven and earth by showing to us the glory and beauty of the Divine Nature, and making us love what is in Itself so winning and transporting. I adore Thee, O uncreate and everlasting Fire, by which our souls live, by which alone they are made fit for heaven.

(Meditations and Devotions: The Paraclete, the Fount of Love)

4. The Assumption

One reason for believing in our Lady's Assumption is that her Divine Son loved her too much to let her body remain in the grave. A second reason – that now before us – is this, that she was not only dear to our Lord as a mother is dear to a son, but also that she was so transcendently holy, so full, so overflowing with grace. Adam and Eve were created upright and sinless, and had a large measure of God's grace bestowed upon them; and in consequence, their bodies would never have crumbled into dust, had they not sinned; upon which it was said to them, *Dust thou art and unto dust thou shalt return*. If Eve, the beautiful daughter of God, never would have become dust and ashes unless she had sinned, shall we not say that Mary, having never sinned, retained the gift which Eve by sinning lost?

(Meditations and Devotions: The Sinless Mother)

5. The Coronation of Our Lady and the Glory of all the Saints

This is why the Blessed Virgin is called *Powerful* – nay sometimes, *All-powerful*, because she has, more than anyone else, more than all Angels and Saints, this great, prevailing gift of prayer. No one has access to the Almighty as His Mother has; none has merit such as hers. Her Son will deny her nothing that she asks; and herein lies her power. While she defends the Church, neither height nor depth, neither men nor evil spirits, neither great monarchs, nor craft of man, nor popular violence, can avail to harm us; for human life is short, but Mary reigns above, a Queen for ever.

(Meditations and Devotions: The Powerful Virgin)

PS: Parochial and Plain Sermons

Interview

Meet the Mayor

Joanna Bogle talks to Councillor Nicholas Bennet
about Catholics and local government



We often hear pleas for more Catholics in public life, and by that we usually mean Parliament, or perhaps the mass media. We want to see and hear some voices that reflect Christian values and seem to be genuinely concerned with the common good.

What about local government? Catholics in Britain have a strong tradition here, and perhaps it is due for a revival. Younger Catholics often tend to forget this whole area of life, and concentrate instead on lobbying at the national level, engaging in on-line debates, or taking part in demonstrations on specific topics, notably abortion. But perhaps there are some neglected areas for useful Catholic service which might prove more challenging and more satisfying. Does local government offer some opportunities for useful service?

Public

Nicholas Bennet was Member of Parliament for Pembrokeshire from 1987-1992 and Parliamentary Under-Secretary of for the Welsh Office for the final two years of that time. In 2006 he returned to local politics and is currently Mayor of the London Borough of Bromley. A teacher for several years, he has also worked in educational publishing, and recently retired as a magistrate having served for 21 years.

*a strong
tradition*

"We do need more Catholics in public life – it's important. There have been long-held prejudices against Catholicism, dating back to centuries ago, and we simply have to leave all that aside. We are loyal to our country and have so much to offer."

"We all know, and keep being told, that we live in a secular age. But our whole society is based on the Christian faith and we need to affirm that."

Schools

"If the Catholic Church and other Christian groups had not established schools in the 19th century we would have no system of education at all. Compulsory education for all children became law in 1870, and was put into effect in 1877, but the Church had been running schools for decades before that, and the state system followed them."

His year as Mayor began with the Civic Service, traditionally held in the Mayor's own place of worship which in his case meant St Joseph's in Bromley. His chosen charities for the year include The Latch Project, a local group which helps young people find accomodatiion. "I sofa-surfed for a while as a student, so I know what it's like not to have a settled place to live. There are families whose children have left home and have a spare room, and the extra money that a lodger brings is useful. Placing students with families helps both groups. The Latch

*We have much
to offer*

is a small charity, part-time staff and lots of volunteers." There is also Careplus, which brings together young volunteers to offer practical help to the elderly. "The importance of everyday help came home when a neighbour lost her bank card and didn't know what to do. I was able to go to the bank with her and so on – and now she's connected to a group where people look out for her and can offer help whenever needed. Again, the group has no high-salary chief executive or anything, it's teamwork and voluntary help."

But while being Mayor is all about non-political activity, charities and community togetherness, as a councillor and MP he spent years involved in debate, controversy, and politics. He's emphatic that this too is all part of service to the community and should be seen as such.

Issues

"Of course Catholics can and do disagree with one another on a great range of issues – there can be legitimate debate about things."

What about the controversial causes with which local government gets involved today – promoting same-sex marriage and linked ideologies?

"Local authorities don't have to get involved with issues like that and lots haven't. It isn't the necessary role of local government."

"When I was involved in national politics I did have to take a stand, for example making it clear that I couldn't support anything promoting abortion. Later, locally, I also resigned from a committee that began to offer children for adoption by couples in same-sex unions."

*Intellectual
heft in public
pronouncements*

Understanding

There is no real difficulty, he emphasises, if the Church makes its position clear so that people can understand it.

"The Church needs to have some intellectual heft in its public pronouncements – that's what makes the difference. Then when new issues come up, you don't have a difficulty: it's clear where you stand. And in fact people will respect it."

"We need much more clear teaching – more pastoral letters from our bishops with the principles spelled out. It's the principles that matter: we can then deal with the practicalities from there."

Home

Bromley has been home for many years. He grew up in an Army family and moved about a good deal during his childhood. He gained a degree in philosophy at the North London polytechnic and followed it with an MA from Surrey University. Politics began in Lewisham Council in the 1970s. He is married to Ruth, who has also served as a borough councillor.

*More clear
teaching*

We are talking over an informal salad lunch. His morning had been spent at a citizenship ceremony – people from Bulgaria, Poland and Bangladesh being sworn in - and as the meal finishes his mace-bearer arrives with robes and mace for the afternoon's events. The talk turns to history and I learn the story of Bromley's ceremonial mace as the Mayor is fitted into lace cuffs and fur-trimmed robe.

Joanna Bogle is editor of Faith magazine.

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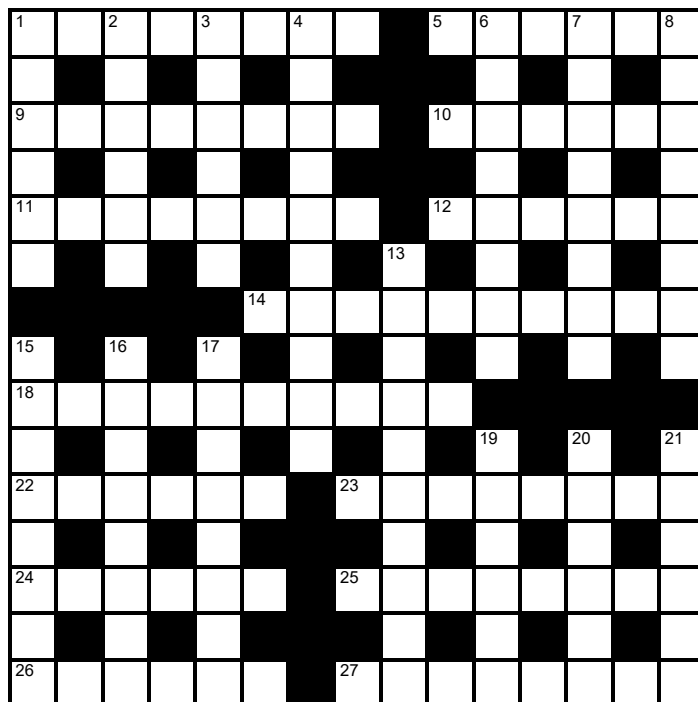
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CROSSWORD 19 by Aurora Borealis



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

A prize will go to the sender of the first correct solution opened by November 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 18 is Amanda Hill of Wallington.

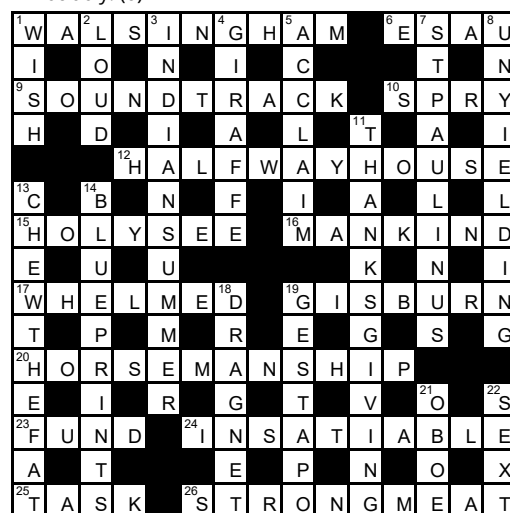
Across

1. **White linen cloth on which the Eucharistic vessels are placed (8)**
5. From east to west divine dish is supreme (3,3)
9. Last friend pursues unknown lieutenant with intelligence. (8)
10. **Apostle of the Gentiles (2,4)**
11. Food comes back before odd bleak ray points to theft (8)
12. Bird and ducks, around a hundred, in an ornate style (6)
14. Success with money gets halfway, when time adds to pained expression (5,5)
18. Sheep's hairy back is a mess (10)
22. Woman wears a bit of kit, a raincoat (6)
23. Most of organic material is with the queen, a song-writer perhaps (8)
24. Fashionable measure is being dealt with (2,4)
25. Staple contains nothing, cold, hot, with a final pinch of salt, to rebound (8)
26. Insect might take to the air (6)
27. Keep off street – a route hides your first article (4,4)

Down

1. Gosh – odd entry into US network (6)
2. About to run back, get back (6)
3. Untidy university library room contains gilding (6)
4. **Reredos or retable (5,5)**
6. Where French telecom mails to remote areas (8)

7. Ring up old girl union, with final date for chat (8)
8. **The place of the skull (8)**
13. Almost abolish lot in confusion – he will go up! (10)
15. **A heresy which denies the divinity of Christ (8)**
16. Gathering in quiet outskirts of Ledbury is without a hitch (8)
17. HR panels shatter and this gets everywhere (8)
19. Creepy 007 has got nothing right (6)
20. Avoid being in Dave's chewing gum group (6)
21. Half of others go in to cook – make it light and bubbly! (6)

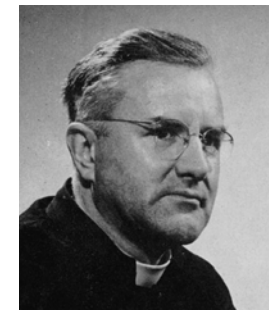


Solution crossword 18

Holloway on...

The Word: Certain And Sure in All His Ways

EDWARD HOLLOWAY



Kneeling before the Christmas Crib we ponder the *Word* most certain and the certainty of His Word. For: *In the Beginning was the Word, and the Word was with God, and the Word was God. This same was in the beginning with God. All things were made through Him, and without Him was made nothing that was made.* (St. John, the Prologue).

When we say *word* in English we stress first a sound or a written sign, and only afterwards acknowledge that it has a meaning. Not so for the wonderful culture which was ancient Greece. In Greek the Word is *Logos* from which our word logic comes. The Greek stresses first of all that the Word is *mind*, the content of a man's wisdom, the content also of his personality, of that good and noble balance of the truth in which the attraction of his living person stands. So for St John: in the Beginning was *The Word*, the *Divine Mind*, the Personal Mind and Wisdom who is God. Through that Mind, purpose of a love which is all joy, all things were conceived and made. This is the *Mind* most *Certain* and most sure. This *Mind* or *Word* which is God is the measure of all things, and in the spawning of the universe all things were gathered up in that Mind in certainty of nature and of goodness, of purpose and of plan. We too were there, and before the Christmas Crib we rest in sweet peace, for we know our place, and we have our place through Him. In My Father's House there are many mansions, and I am gone before, to prepare a place for you.

that good and noble balance of the truth

Expecting the Word

Kneeling at the Crib we take heart. The Creation is founded through the very Being of *The Word*. Therefore it is founded upon clear meaning, sharply defined truth, and bountiful joy. It is founded upon Truth. It is not built upon the sand of agnosticism, human opinion, and human uncertainty. If there is now a phenomenon of *The Uncertain Church*,¹ it is not His Church, who is *The Word*. They were among us, but they were never of us, or they would not have gone out from us (1 John 2:19). This Uncertain Church is the age old phenomenon of

¹ Fr Holloway is referring to an article in the same issue of Faith, 'An Uncertain Church: The New Catholic Problem' by Mgr. George Kelly, S.T.D., at that time Director of the Pontifical Institute for Advanced Studies in Catholic Doctrine at the Catholic University of St. John, New York City, which critiqued dissent from Catholic teaching in church educational bodies and the lack of an adequate response by church authorities to this problem.

human error and human sin. Why do they never learn? It has happened again and again in the history of mankind. Why do we presume that we are better than our fathers, and are beyond error and sin, and the leprosy of heresy? There is nothing to preserve us from sin except humility under the mighty hand of God! This Uncertain Church is the dual magisterium, the voice of dissent, but a voice against the Church built into the Body of the *Word* which is *God*. This Body of Christ will not be vanquished by the virus nor the sickness be unto death, for the Gates of Hell, i.e. *sheol*, principle of death and sin, will not prevail against her, by the very promise of the *Word* whose human birth we sing in hymn and happy carol at this season.

A Christmas Certainty

So: *In the Beginning was the Word*. And we know how that wonderful Prologue comes to its climax: "and *the Word* was made flesh, and dwelt among us." So *Mind* and *Reason*, definite and absolute, has framed the universe, and it is not hard to believe it, for all the wisdoms and sciences of man's modern world are gathered up into a unity of meaning, and the patterns of the laws of the sciences run over, the one into another. There is no mindlessness here, and it is foolish to be an Atheist, or to be an Agnostic. Nothing was ever discovered, used, or purposed except through *Mind*, through the principle of *The Word*, and the universe is full of it, and gives witness unto Him.

*gathered up
into a unity of
meaning*

Our lives have meaning

In the Crib we look with joy upon the consolation of God's certainty given to us, and given for us. Our lives have meaning, and from that recognition joy fills our heart. This joy spreads out over hearth and home. There is no toil without meaning, nothing so little that it does not matter. For the tasks of daily life, the cleaning and the washing and the bathing and the infant demands, all of them are gathered up with the very explosion of the universe of which they are all part, into the meaningful Dispensation of the Loving God. Loving He is, because first He knows that He loves and brings it to perfection in that balance of truth we call *holiness*: holiness is the perfect good, and to proclaim the perfect is to proclaim the *true*. We have no deep and faithful love without spiritual truth, stability, and certainty in the principle, *the way of living* of that truth. Come to think of it, it was written at the end of the unrevised marriage service, (another gem of spiritual intuition thoughtlessly thrown out) "*and thereto I plight thee my troth*". "And to these vows, I pledge you life-long truth". There is no life-long love without that spiritual truth which subjects and subdues all that belongs to the body to the law and statute of the spiritual truth. The truth of the spirit is not uncertain, for the spirit is made to the likeness of the *Eternal Word*.

The birth of Jesus Christ is the marriage of God with human nature; and in Him, God Incarnate, Emmanuel, we have the pledge of betrothal, the Truth, the certainty of the Divine Love in the unchanging wisdom of the Divine Mind. How it lifts up our lives and our loves and bursts into homely, lovely songs, the most beautiful of

true folk music, which we call *the carols*, in every tongue and in the culture of every nation. There would be no Christmas joy except for the *certainty* of the Word made Flesh: that this Child is Son of Man and Eternal Son of God, *most sure in all his ways*, to quote the hymn of Cardinal Newman, most prescient as a writer of hymns, because most saintly of soul.

Expecting the Word

Expect the Word. Through Advent to Midnight Mass, expect the Word and the Coming of the *Word*. Look for 'The Word' in the starry sky around you. At His *fiat* it exploded from not-being into reality. At the word of the *Word* it put on meaning like a garment and wove itself, ascending in majesty through the ages, a monument to *Mind*, and a song of praise and love. It is His very Advent, which also is His footstool, this lovely universe, and this world of ours into which mostly certainly He has come. It is *His Advent* because it is made for Him, foretells Him, and gives of its own, in the womb of Mary to welcome Him. In the Crib, Advent ends, when the Woman clothed with the Sun, crowned with the stars, with the moon at her feet, lays in the manger the Son of God and the Son of Man. The *certainty* of God, predestined from before the foundation of the world, has triumphed in the event, and despite the Fall of Man, the Sacrament of Creation, and its Holy Order, is realised in the Body and Blood of Jesus the Christ. There is no uncertain word in the Living Word of God.

In truth and in joy

Expect the *Word* in truth and in joy. Expect His certainty in your own mind and heart, reflection as you are of God Almighty, made as 'son' through the Logos. Expect Him in the certain craving of your being to know Him, and to love Him. You must expect to pray, you must expect prayer to burst through your soul, upwards to Him. So does a baby cry out for mother's love and mother's milk, and mother's redeeming care: "*My little children like new born babes, seek your natural milk, without guile*" (1 Peter 2:1). It is the very law of life, and the cry of your very being for the *certainty* which is the Life, and the Love, of God.

Expect the Word, as it rises in human life and ages. It is thrown up in king and counsellor, in patriarch and sage, in the senior of the people and the wise women of the tribes. Expect it much more then, in priest and prophet too. Expect the words of *the Word*, for He will strive to get through. This is His *Advent* in history. Expect Him to give sign of His coming. You will find it. Layer after layer of scripture and tradition, prophet after prophet, great priest after great priest. You will find as well the littleness and the sin, the uncertainty of doctrine, the lusts of the heart. Yes, you will find the adumbration also of the Crucifixion, but over it all the certainty of The Event as the Word of scripture and tradition rises majestically over sin and death, to the Incarnation of the Son of God. Christmas is the Feast of the Word Most Certain. And be sure, as He came as He said He would, and rose in the transfigured flesh of His suffering body, so *he will come again*, as He has said He would. For the Word of God is terrible in His utter certainty: let His enemies know

it, and tremble while there is yet time for a change of heart.

Expect the Word:

Again, as the Bread and Wine of human life: for He is the food of life and immortality. His Being is the Vine, the grapes of which are the Blood that inebriates and gives life. Expect Him in His Christmas Gift upon the Altar, for He is all your life. Therefore expect Him, and know Him in the Breaking of Bread, for this is the Incarnation again, the Enfleshment of the Word of Life and Joy, descending upon matter, as first He descended into the Virgin's womb. Praise Him for His Grace and Favour: He must so come upon the Bread and the Wine, for He is very source of life, the epitome, in the Incarnation, of the supernatural destiny of Man itself. His Body and His Blood must share in all the work of His Divinity. Expect Him then, upon the Cross, and in the Resurrection from the Cross. Expect Him also changing Bread and Wine: for He is God, and in all the work of man's transformation into God, the fulness of the *Word Made Flesh* must share. Know Him also, in the gift of the Altar, as the sum of all the attributes of blessedness, with hope. Know in the Eucharist that matter is good, and made without sin, and that God has gathered it around Himself, and made it His own Body.

On this night

Expect the Lord of the Word in the Mass of Midnight. This, rather than the Vigil of Easter, is the Supper which the King made for His Son and Heir. This is a fact of liturgy and of doctrine for which we have the *sensus fidelium*, the common consent of the people of God, without any doubt. For on this night, and to this Mass there come not *those who were invited*, the theologians of the contradictory magisterium, the sophisticated chaplains of the rich and pampered, the prelates of the Word Uncertain, the Word ambiguous. There come instead, compelled to come in by the urge of the Holy Spirit, from the highways and byways, the hedges and cross roads of life, the poor, the halt, the blind and the lame; the lapsed and the lost, a motley crowd. This is the very driftwood of life, yet suddenly in the burst of lights and the pealing of the *Angelus*, there is raised up to God in voice and in aspiration of spirit a Palace of Cedar wood, all the splendour of Lebanon. As it is written of this Jerusalem of God, built of the living souls of men, "*Jerusalem, strip off the garment of your sorrow and affliction and put on for ever the glorious majesty that is the*



gift of God. Wrap about you his robe of righteousness; set on your head for diadem the splendour of the Everlasting: for God will show your radiance to every land under heaven. You shall receive from God for ever the name Righteous Peace, City of Godly Splendour" (Baruch 5: 1-4).

The Word: Certain and Everlasting

Expect then the *Word*, enfleshed in Holy Writ and Sacred Tradition. Expect the certain, everlasting truth and witness of the *Mind* which is the *Word Eternal*. His truth and his teaching are from age to age, his certainty is everlasting, His promise and His prohibition, both do not change with times and with cultures. For Man is made to the likeness of this *Word*, and the likeness is first in the soul, and the soul is immaterial and changeless in nature. Through the spirit of a man, God the Word has given one wisdom and one Law to matter and sense, and that law and that truth do not change. The spirit can only grow, grow in a straight line of constant ascent. Matter can change its forms and its laws, but Man, made to the likeness of *The Word Eternal* has one law and one truth of life, from Adam to the Second Coming of the Christ The wisdom of the *Word Made Flesh* is measured by the divine name of *Everlasting*. There is no dissembling before Him; only the pathetic lie of the sheep which has lost its way. Anticipate the Word of Infallible Magistracy from the babe laid in swaddling clothes in the manger. It will stand in lasting *Good News* throughout all times and cultures: the truth may hurt, but the truth is always—good news. Expect the same inerrant magistracy also in the Word of the Church in which He lives, and speaks, till the end of the ages. From the office of the Divine Christ within her, it must be a *certain Word*. It will ring out in Council, and in Pope, for so to speak is of the very commission of the Word Incarnate: "He who hears you, hears Me, and he who hears Me, hears the One who sent Me". Expect it also, from the very nature of the Economy, or Sacrament, of the Incarnation in the formulas by which chiefly the Church defines, and you will find what you expect: *Auctoritate Domini Nostri Jesu Christi, Sanctorum Apostolorum Petri et Pauli, ac Nostra, definimus, declaramus et promulgamus*. "By the Authority of Our Lord Jesus Christ, the Holy Apostles Peter and Paul, and Our Own, we define, declare and promulgate." One Authority of Christ, living among men in Peter, Paul, and Us: *no uncertain word*. For The Word was made Flesh, and dwelt among us, and the Kingdom, the Power, and the Glory is His, the Kingdom of The Most Certain Word, for ever and ever.

*the truth is
always - good
news*

"Oh Thou, *Word* uttered and proceeding from the mouth of the *Most High*, command of beginnings and of endings: orderer of all things with sweetness yet with power: come unto us, *Word* and *Wisdom* of our life and our way". (Office of Advent, Dec 17th).

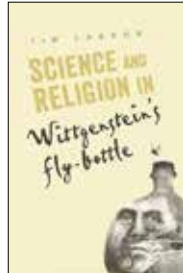
This article was the Editorial for November/December 1976 issue of Faith magazine. It has been slightly edited.

Book Reviews

A challenge to the Western realist mindset

Science and Religion in Wittgenstein's Fly-bottle by Tim Labron, Bloomsbury, 138pp, £14.50

reviewed by Hugh MacKenzie



Tim Labron's monograph invites us to "step out of traditional classical ... realism" (p.70). He acknowledges that, "this is difficult territory to enter". Yet, the relentlessness with which he brings Wittgenstein's ever fresh, ever challenging aphorisms to bear on the subject, makes for a convincing read. The main evidence outside of Wittgenstein, which is adduced by Labron, is Niels Bohr's interpretation of Quantum Physics. Labron quotes another Nobel-winning physicist, Hideki Yukawa: "Bohr's argumentation has always appeared quite evident to [the Japanese] ... you see, we in Japan have not been corrupted by Aristotle." Labron presents the invitation to this purifying paradigm shift from the point of view of philosophy, science and religion.

The undoubted power of his repeated call to recognise that meaning is always meaning-for-someone is, however, mitigated by the fact that he goes a step too far. His rejection of classical realism denies a more relational version. His justified denial of independent empirical reality "out there", often denies the *distinct* existence of external reality - and of the meaningfulness of metaphysics. This is no more obvious than in his convoluted

reduction of the undoubtedly "frequently" used concept of "a transcendent God" in the "language game" of "classical theism". Belief in a God external to our universe is, we are told, actually part of a dialectic between the concept's "strict definition" and its religious "use"/"experience" (p.119-20). Like the Quantum Physics wave-particle duality the absolute God is a paradoxical mystery (p.118-9). Labron concludes that science and religion cannot then be in real conflict because they deal with different realms of value and practice.

Wittgenstein's insight

Labron gives a helpful definition of the realism that has dominated second millennium philosophy. It makes the primary criteria of truth the correct reference ("correspondence with", p.32-7) to mind-independent reality, "out there" (p.2). It sees our concepts as like a TV screen that mimics reality. "Nonrealism", that is Idealism, he points out, has a similar view of referred-to "objects", but just posits these objects as ideas within the observer's mind.

He shows that these apparently

opposed thought systems are caught in the same false way of viewing reality as simply the external object of the knowing subject. This Greco-Scholastic epistemology is Wittgenstein's "fly-bottle". It has set the terms of the debate for what science is, and for whether God exists. Both classical theists and the new atheists are both flies in the same bottle because their debates are about whether our concepts "correspond" with an external creator. And Wittgenstein has inexorably pointed out that what correspondence is, and how one measures its validity, is never explained.

Labron shows that Wittgenstein affirms that reality, and therefore the foundation of truth, is the dynamic human "use" of language to navigate empirical observation. Concepts are capacities to act for wanted goals. Intrinsic to the experienced content of knowledge are the evaluations and purposes that the observer brings to his encounter - his "Form of Life": "Our contact with reality is ... mediated by language, yet that reality is neither reduced to language, *nor independent of it*" (p.30, my emphasis). Much as units of measurement are in reference to a standard measurement, and so not independent and external to human specification, so the meaning of a statement uttered by the acting person, is in direct relationship to other ones. "It is part of the grammar [and logic] of the word 'chair' that this is what we call 'to sit in a chair'" (quoted at p.27). Wittgenstein goes on, "it is our *acting*, which lies at the bottom of the language-game ... children do not learn that books exist, armchairs exist, etc. etc., they learn to fetch books, sit in armchairs, etc. etc." (On Certainty, 204, 476). Aphorisms 110, I would add, has, "the end [to logical grounding] ... is an *ungrounded way of acting*" (my emphasis). Words just don't "stand for things", things either "out there" or things somehow "in"

the mind. Words are an intrinsic part of actions, engaging with others. I would add that they enable a shared purpose.

The overreach

Yet Labron often uses the concept of "use", that is human action, without analysis, thereby seeming to claim that there is no foundation to truth, even at times as if there is no *distinct* (I don't write independent) external reality. So, for instance he characterises western realism and idealism as positing "the container of knowledge as our mind, that is ideas, ... separat[ing] the mind and the reality that is 'out there'" (p.94). He is rejecting something more than realism as defined above. He is rejecting not just radically separate external reality, but also distinct, objective reality. So, "reality is in our language - which is why 'physical objects exist' is not a proposition but a grammatical remark" (p.96). He rejects "classical foundationalism, which maintains that some propositions are basic ... either self-evident ... or evident to our senses" (p.95). All we have is the network of interrelated linguistic statements, and the actions which result.

He concludes that there is no "connection to any underlying structure." There are only grammatical rules that we successfully use in our Form of Life. These rules are "neither true nor false" (p.47). There is no ultimately measurable truth or falsity (p.44-45). Page 72 has, "2+2=4 ... is actually not true or false". Further he says on pp.71 - 73, "the search for a foundation [of truth] does not make sense... there is no underlying determinate reality that already is set and therefore determines what we can say and measure. What we say and measure *is* the determination."

Wittgenstein's implicit qualification

Inspired by the founder of this magazine, I would say that there *is* actually (i) an underlying self-evident, foundational, specific insight and (ii) this involves there being intrinsic structure to creative “use”, which affirms external reality, a relational realism. It is true that Wittgenstein denies founding inference upon presuppositions, but not that there is a foundation (linguistically expressible). He says, “the end [to giving grounds] is not an ungrounded presupposition: it is an ungrounded way of acting” (*On Certainty*, 110). So Labron is right that we must not be “tempted to get behind *what we do*, to something more fundamental, when what we need is a clarifying description of the place of concepts in our lives” (p. 99, my emphasis). But what we do is self-evidently real. And the said “clarifying description” will be a proposition.

In his last work, *On Certainty*, Wittgenstein says that such is (a) assumed and (b) justifiably so: Our not doubting (some relevant facts) is simply our manner of judging, and therefore of acting” (232); “The squirrel does not infer by induction that it is going to need stores next winter as well. And no more do we need a law of induction to justify our actions or our predictions” (287). He confirms that there are self-evident propositions to be acknowledged here: “that the same thing has happened again is not a proof of it; though we do say that it gives us a right to assume it. This is what we *call* an ‘empirical foundation’ for our assumptions” (295-6). He says that we just cannot help inferring *as if*, “follow[ing] the principle that what has always happened will happen again (or something like it) ... is it merely the *natural law* which our inferring apparently follows? This latter it may be. It is not an

item in our considerations [or reasoning].” (135)

This rooting is not then an *a priori* presupposition. It is in the present moment (cf. Labron, p. 28-29). Such self-justified propositions means Wittgenstein is, after all, a foundationalist. Indeed Labron himself approvingly quotes Fergus Kerr making the key point that the methodological “choice lies between atomism and holism, between supposing that what is fundamental is elements that you get down to by analysis and supposing that *what is fundamental* is what you see on the face of thing right at the start” (my emphasis) – in the present moment I would add (p.100).

Structure of Foundation

Now it is true that considered holistically, “it is clearly not the case that at the most elementary level we are not distinct” (p.101). But “what you see”, and “use”, has an intrinsic structure – the seeing and the what is seen are necessarily distinct and complementary. The holistic level is indeed what Labron calls the “context” of the seeing and willing, what he calls “work[ing] toward[s]” a “goal” (p.103). “What is independent of language is not reality it is [*necessarily*] objects in reality” (my addition). The subject-object dynamic is quite intrinsic to the foundational concept of use. It is the contrast in (a) above between facts and manner, and in (b) between “empirical foundation” and “assuming”, and between the and the “natural law” and “inferring”. Note that these are all self-evident, foundational, necessary, intrinsic contrasts

Labron is right to affirm, “Reality is neither a foundational structure with us living on top of it, nor is it a perfect reality

“above” us”. But he is wrong immediately to add “instead reality ... is based on language”. He is right to go straight on to say “the grammar of language is the limit of epistemology” but wrong to go straight on to affirm that, “what ‘is’ cannot be understood as a logical necessity since language can change and randomness is built into the system” (p.126). Wittgenstein does not accept the latter fluidity. He says, “If I want the door to turn, the hinges must stay put. ... I cannot have doubts about the [chess] pieces perhaps changing places of themselves and my memory simultaneously playing tricks on me so that I don’t notice.” (343-6)

The complementarity of “wanting” and “deterministically predictable”, between user and used is foundational and necessary to an intelligibility build upon use. Indeed, Labron goes on, rightly, to affirm that the “language matrix *relationally* forms information and reality” (my emphasis). He is right that “what is missed [by classical realism] is our relational character, value and other features of life in contrast to basic scientific facts.” (p.128)

A great achievement

Labron has provided a powerful articulation of Wittgenstein’s challenge to the western realist mindset. This is as daunting a task as it is important. The renewal of “proofs” of God is ultimately at stake. It is an invitation to bring the phenomenon of meaningful action back into consideration at the most basic philosophical level. It is a replacement of the western foundation of truth in self-evident correspondence between concepts and reality with self-evident action in a bigger environment. But this action is by a wilful human mind in his predictable physical environment. Labron suggests that the mind-environment

distinction and dynamic, propositionally expressible, is *not* a foundational part of this dynamic. Rather it is constituent of a particular Form of Life. Therefore, we cannot talk of founded truth about objective external reality. Wittgenstein did not go so quite so far. He recognised foundational propositions concerning the complementarity of actor and stage.

Still, it is true that external reality can only be understood and defined by reference to its usability and organizability by mind. Physical reality is an invitation to the human to act well. To have provided a strong enticement to the classical realist and correspondence theorist to move in this direction is a great achievement of this book.

Fr Hugh MacKenzie is studying for a PhD in the History of the Philosophy of Science at UCL and is Chaplain at the John and Elizabeth hospital in St John’s Wood, London.

Being told your unborn child is disabled

Because I Am – Christian Accompaniment through the experience of a pre-birth diagnosis of a possible disability by Cristina Gangemi, Redemptorist Publications, 122pp, £12.95

reviewed by Jacqueline Stewart



In 2011, we were thrilled to be expecting our sixth child. On 3rd January 2012, after a complex pregnancy, Joseph was born. He was a very sick little boy, diagnosed postnatally with Edward's Syndrome – a rare chromosomal abnormality with a poor, usually fatal, prognosis. Baptised and confirmed, Joseph died on 13th March 2012. The Catholic Church teaches he is now a saint in heaven who intercedes for us. This is our comfort, our hope and our joy.

Our journey, a constant juxtaposition of deep love and deep suffering in equal measure, revealed how systemically embedded the eugenicist-minded Culture of Death is in our healthcare system. We had the fight of our lives to preserve Joseph's God-given human dignity from eight weeks gestation. We know the searing pain of a challenged pre-natal journey too, as there were markers for disability at his twelve-week scan. Unwittingly, resisting pre-natal diagnostic testing gave Joseph a chance at life which otherwise would have been denied him, and we avoided the relentless, de-humanising pressure to abort that so many have endured right up to birth as the law permits for foetal abnormality. Our capacity to bear such a journey was only possible with Christ and

His Church as our teacher and guide and those who cared acting as His voice and His hands.

Christian accompaniment

Because I Am comprises a Parents' Resource, a Prayer Diary and a Parish resource, and it seeks to offer a narrative of Christian 'accompaniment' through the experience of a pre-birth diagnosis of a possible disability. *BIA* is the fruit of the Rome 2016 Living Fully Symposium and Conference co-hosted by the Pontifical Council for Culture and the Kairos Forum. Although Roman Catholic Teachings are referenced, this is not an exclusively Catholic but 'Christian' text in outlook, and parents, priests and parishes need to be aware of this. With abortion rates for Down Syndrome alone exceeding 90% in the UK, very likely mirrored in Catholic communities, the unmet need for such ministry is vast, and there is material to be commended in *Because I Am*.

The author has professional experience in the field of disability and personal life experience of the crisis of prenatally diagnosed pregnancies, including her own grandson. She offers testimony with insightful honesty and compassion. The

underpinning principles of the *Because I Am* programme are to 'give focus and attention to the life of the child' which will allow for a 'deeper understanding that all people, no matter their ability, are valued members of our lives and held in the love of God'. There is constant encouragement for those who find themselves on an unexpected path in life to 'remain open to grace; that as we reflect on the life of Christ, 'with every experience of the cross, there is always resurrection'; that 'each life has a purpose in God's plan ... we are never alone and we *all*, always belong to God'.

Sensitivity

Because I Am invites parents to spend time listening to the troubles, worries and reflections of Jesus, Mary and Joseph who are given voice at the times of the Annunciation, the Visitation, the Birth of Christ in Bethlehem and the Presentation of the Child Jesus in the Temple with the prophetic words of Simeon. The centrality of those who listened and helped them on the unexpected path God had asked of them is highlighted. There are personal reflections from the author and three sets of *Because I Am* parents focusing on love, the gift of the life, walking with God and their own journey with each other and their child. Suffering is addressed too: that suffering is never beautiful but with reference to Simeon is 'part of the rise and fall of life' united to God, never to be faced alone. There is honest and hopeful sensitivity in these writings.

However, the tone changes in Chapter 4 entitled 'Living Fully in the Christian Tradition' as the challenging realities of finding support for the sick and 'differently-abled' are explored. Negative language, stereotyping, question marks

about viability and eugenic thought processes are presented from their contextual origins. The author hopes to provide a 'clear and accurate explanation of what the Church teaches so that it may help you on the pathways you have to take.' In this objective, however, *Because I Am* falls far short, and on balance I could only recommend it being wisely cherry-picked by those with well-formed Catholic consciences and a complete understanding of Catholic Life Ethics and the Catechism of the Catholic Church. The narratives are also too long and duplicative and ripe for a more manageable read for parents in the midst of profound crisis.

'Christian' or Catholic?

The *Because I Am* approach is described as 'deeply Christian', 'non-judgmental', not projecting 'our own beliefs' on others and providing information for parents on the 'Christian teaching on the human person'. Christian denominations, however, do not all agree on Life Ethics and specifically the issue of abortion. The text even states 'some may argue that life does not begin at conception but instead when the baby is able to feel, move and respond and in this circumstance feel it would be acceptable to terminate if the mother's life was in danger'. This unscientific and conflated statement undid so much of the wise and compassionate material in previous chapters. Anglican and Methodist teachings are mentioned, and it is advised that you 'consult with your pastor about the teachings of your particular denomination'.

Primarily we found strength to refuse invasive prenatal testing and battle against the Culture of Death from a formed conscience, the fifth commandment and knowledge of the Catechism. The strength

of opposition to pre-natal Catholic life ethics within a UK healthcare setting is too powerful to resist in such times of suffering without the clarity of the Catechism and this is a grave omission from *Because I Am*. Neither is there mention of mortal sin and the sacrament of Confession, given its ecumenical philosophy. God's mercy is limitless and boundless, of course, but must never be presumed. Well-intentioned pastoral accompaniment must not water down truth – nod to the Culture of Death and it wins

Theologically and practically unsound

Four *Because I Am* pathways following pre-natal diagnosis are described and the third is termination. Odd language such as your child's 'right to a good gestation' is used while still advocating that mother and child be seen as 'two patients' on a pathway that will intentionally end the life of the child – medics would disagree. It is suggested that parents may have 'arrived at this point against your will', and while this is reality for many, forced abortion is illegal but goes unchallenged. While termination is described as un-Christian, most of the narrative is identical to the other three pathways where baby dies naturally in utero, receives palliative care or is born and lives with disability. This is dishonest, and there are aspects that are theologically and practically unsound and inaccurate from a Catholic perspective.

The author writes that 'in my experience I have found Pathway 3 to be the most painful for parents ... the experience of termination, relating to disability, can be extremely traumatic and in my experience can bring you to a place of darkness and guilt.' This need not be anecdotal as there is

now a solid body of evidence, as published in a paper by the Society for the Protection of Unborn Children, showing that when an abortion is undertaken for reasons of foetal anomaly, the after-effects can be particularly traumatic and long lasting.¹

In summary, used with extreme caution and prudence by those of sound Catholic formation, there are sensitive, honest and moving resources which could be extracted from *Because I Am* to accompany a family faced with the overwhelming prospect of a pre- or indeed post-natal diagnosis for their beloved child, to accompany them and to think through with love and hope what is possible with and for God.

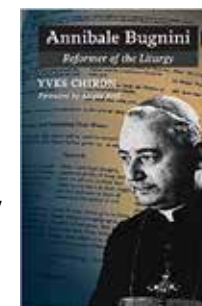
Jacqueline Stewart is full time mother of five children here on earth and one, Joseph, in heaven.

¹ *Abortion and Women's Health – An evidence based review for medical professionals of the impact of abortion on women's physical and mental health* by Dr Greg Pike, Founder of Adelaide Centre for Bioethics and Culture, Australia

The rise and fall of a revolutionary

Annibale Bugnini, Reformer of the Liturgy by Yves Chiron, Angelico Press, 200pp, £14.50

reviewed by James Tolhurst



This rather sad book tells the story of a farm boy, keen on ceremonies, but not a genius, who like his namesake achieved a victory and then fell from grace.

Annibale Bugnini was fortunate in his contacts. Early on he made friends with Mgr. Montini and a whole host of liturgical experts: Martimort, Leclercq, Roguet, Pius Parsch et al. He said that "this was the beginning of my liturgical vocation." He became director and later editor of *Ephemerides Liturgicae* in 1945 which then had only 64 subscribers (some consolation for magazine publishers) and began to outline his own plans for liturgical reform.

Trying out theories

In 1957 he became professor of pastoral liturgy at the Lateran University, at the same time trying out his theories in poor parishes in Rome. He set out his ideas in *La Nostra Messa*, but both the authorities "judged it was not opportune" yet he published it anyway at his own expense – it sold well. It was part of his vision to have a role for the *lettore* giving a commentary to explain the celebrant's gestures and leading the congregation in their responses. Chiron adds "It was very bold on several points and did not respect all of the norms then in force". Others would

say that he was introducing what bishop Charrière of Lausanne called "a screen between the priest and the faithful," to the disadvantage of both.

Revolutionary ardour

All the time, Bugnini was climbing the ecclesiastical ladder, becoming secretary of the Liturgical Commission, and with the encouragement of his friend, now Paul VI, increasingly involved with the preparation and implementation of Vatican II. His ability as an organizer began to be recognized but Chiron notes "the slightly abrupt tone which was to be his trademark".

There was in Bugnini's mind a certain revolutionary ardour which wanted to bring about reform despite opposition. He said, "The celebration in the language of the people is often done facing the assembly; this makes certain gestures seem anachronistic or superfluous ... which, especially in certain circles, causes incomprehension and weariness." One asks, to whom? Here we see what Archbishop Marini would call Bugnini's "singlemindedness, even stubbornness." It would explain the sudden termination of his post at the Lateran.

He had to go

Even as he reached the pinnacle of achievement as Secretary for the Congregation of Divine Worship and Archbishop of Diocletiana in 1972 the signs were there. We now know that he set an impossible twenty-four hour deadline for the composition of Eucharistic Prayer II which was finished in the morning on the terrace at a café in Trastevere. The International Theological Commission put on record its concern about the numerous translations which were "great dangers to the unity and integrity of the Catholic faith."

It was never the case that Bugnini was a secret freemason (*pace* Michael Davies), merely that he was seen as "excessive" – in other words, he had too many who were not his friends, rather like Thomas Cromwell, and so like him, he had to go. He was offered Uruguay and refused, so

got Iran instead. He lamented "Oh! how rare *true* friends are ... how rare it is in the Church. I hope to find more of it among the Muslims." What he found was the Ayatollah. He would write his memoirs and a large tome on the history of the Church in Iran, but when he asked - having reached retirement age - to return to Italy, he was told that the Pope wished him to remain at his post. He died in 1982.

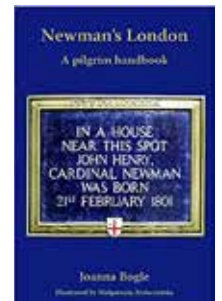
His parents, naming him after the Carthaginian general, obviously had high hopes for him but maybe they chose to forget that at the end he took poison rather than surrender.

Fr. James Tolhurst has been a parish priest and a seminary Spiritual Director and is a former Book Reviews Editor of Faith Magazine.

On pilgrimage with Newman

Newman's London – A Pilgrim Handbook, by Joanna Bogle, Gracewing, 84pp, £7.99

reviewed by Richard Whinder



The canonisation of John Henry Newman is undoubtedly a source of great joy for the whole Church – and especially for Catholics in England and Wales. His devotees longed for this day for many years, but for a long period his caused seemed to be faltering, largely for want of the required miracles. Now, however, we can see that God's Providence has seen fit to raise Newman to the altar at the most appropriate time, for his gifts seem singularly fitting to our own moment in history. His utter devotion to the Truth, and fidelity to God's call reproaches the relativism and secularism of our own times. His faithful adherence to the hierarchical Church – coupled with his rejection of a shallow and dangerous Ultramontaniam - is a model for believers in every age. A man who truly lived the priestly ministry, his own personal holiness shines out all the brighter at a time when the priesthood – mired by scandal but so often, too, the object of unjust hostility – stands in need of renewal and reform. Last but by no means least, his wise and sensitive teaching on the development of doctrine can help us to interpret rightly the insights of the Second Vatican Council, always in fidelity to Tradition, and giving hope for the future.

Newman places

It is to be hoped that Newman's canonisation will encourage a new wave of devotion to him, and in this, the small work under review has a valuable role to play. The author, Joanna Bogle, is herself a long-time admirer of the great Cardinal (indeed, your reviewer has fond memories of the talk on Newman she helped to organise at the time of his beatification – and of the Victorian marmalade cake she provided for the occasion!). Mrs Bogle always writes with enthusiasm, and this little book provides an erudite and enlightening introduction to Newman and to some of the places associated with him. The text is accompanied by some charming black and white illustrations by Malgorzata Brykczynska.

After a brief sketch outlining Newman's life and work, we are taken first to Threadneedle Street, where the Cardinal was born; thence to Southampton Place, where his family moved when he was two years old; and on to Grey Court House at Ham, not far from Richmond. This was the family's country residence (even today Ham retains a semi-rural air) and a place of happy memories for Newman. Here he recalled seeing candles being

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lighted in the windows to celebrate the victory at Trafalgar, and he swung on the trees and played among the gooseberry bushes. Later we move on to Ealing (where Newman was at school, when his father's bank failed), to Norwood (where there was another house connected to the family), and to Grosvenor Place (where Newman's Oxford friend and fellow Tractarian John Bowden lived, and Newman visited).

London, Birmingham and Oxford

The mention of Oxford, of course, reminds us that, although Newman was very much a Londoner by birth (indeed, arguably a Cockney, having been born within the sound of Bow Bells, as Mrs Bogle reminds us) he was to spend most of his life elsewhere, notably in Oxford and Birmingham. Sensibly, therefore, this book goes beyond the strict letter of its title, and includes excursions to these other cities. In Oxford one can see Newman's colleges, Trinity and Oriel and visit his retreat at Littlemore, where Blessed Dominic Barberi received him into the Church. In Birmingham, there is St Mary's College, Oscott, where he preached his famous 'Second Spring' sermon, and the Birmingham Oratory, where Newman devoted so much of his life to the priestly ministry, in imitation of his beloved St Philip Neri, the original Oratorian.

The book also introduces us to some of the churches and shrines honouring Newman, some of which he would have known personally (such as the Brompton Oratory, or Our Lady of the Assumption on Warwick Street) and some of which have a different connection (for example, the church of the Precious Blood, Borough, now cared for by the Ordinariate of Our

Lady of Walsingham, to whom Newman has been such an inspiration – or St Aloysius' church at Oxford, now home to that Oxford Oratory which Newman had so much wished to establish).

A call to holiness


The author concludes her work with Pope Benedict XVI's homily, delivered on the occasion of Newman's beatification in 2010 – and we cannot do better than to cite part of it here: 'Cardinal Newman's motto, "*cor ad cor loquitur*", or "heart speaks unto heart", gives us an insight into his understanding of the Christian life as a call to holiness, experienced as the profound desire of the human heart to enter into intimate communion with the Heart of God'.

Pilgrimage is one way in which that closer communion with God can be sought – and it is to be hoped that this 'pilgrim guide' will help many in their quest.


Father Richard Whinder is a history graduate and Parish Priest of Holy Ghost Catholic Church, Balham, London.

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Last year the Catholic Woman of the Year Lunch celebrated 50 years and the committee feels it is time to change the approach. We wished to continue to meet as Catholic Women so will be Catholic Women Praying Together. With so many young people losing their lives and happiness through violence, drugs and social media the Mass will be offered for the young.

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