

faith

Promoting A New Synthesis Of Faith And Reason

Opening up and facing new challenges

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Confessions of a Charismatic Catholic: Kristina Cooper

Poem: Mary's Song

Vatican I and Papal Infallibility: Bishop Peter Elliott

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Holloway on: Looking at the problem of evil - Part 2

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Newman's idea of beauty

A mother explains the faith for her daughter

The only Rome guidebook you'll need



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As we slowly emerge from the Coronavirus lockdown, we need to focus on Christian hope, and our front cover picture reminds us of the two (rather downhearted?) followers of Christ walking to Emmaus. Scripture scholars have sometimes noted that they were likely to have been a married couple. Christ joined them on their way - and, in a pattern that we now follow at every Mass, he opened the Scriptures to them, and led them to a direct encounter with himself through the breaking of bread. They were transformed, and turn their footsteps afresh to Jerusalem.

Looking ahead in hope

During the coronavirus lockdown, a number of things that had dominated official policies in education, welfare and health in Britain receded from importance. In fact, they began to look downright silly. Officialdom - Government departments and education and health authorities and so on - had, in the preceding months, been busy seeking to ban the use of words like "mother" and "father", and there were campaigns to block speakers at universities who were deemed to have incorrect ideas about the differences between men and women. "Transgenderism" became an ideology to be imposed, and saying this was daft could bring bleak consequences for a teacher, local councillor, Justice of the Peace, university lecturer, author or broadcaster.

Now, with the challenge of trying to rebuild community and economic life in the wake of the problems brought by the virus, we might hope that this sort of daft rubbish has drifted out of our lives. But we should not assume things will be as simple as that. *to rebuild community and economic life*

The mystery

The Church has learned, however, that stupid and ignorant ideologies can give way to truth. This is probably the greatest single lesson that we learned from the pontificate of St John Paul II. Deeply conscious of the misery and cruelty created by the Communist creed, he rallied humanity to the truth. In doing this, he also revealed how attractive the Church can be to confused and wounded people. He showed the world the dignity of every person - something beyond the slogans that attempt to twist humanity to fit ideology. He brought alive the message of *Gaudium et Spes*: "only in the mystery of the incarnate Word does the mystery of man take on light." We are a puzzle: what are we, and why are we here? Are we different from the rest of creation? Does it matter? God has revealed himself to us, becoming one of us: when we encounter that fact, we can begin to make sense of ourselves. *the dignity of every person*

Mission

And this is all relevant as we emerge from the lockdown imposed because of the threat of a worldwide virus. How are we to face the challenge of evangelisation as the Church in Britain is slowly able to reopen its sanctuaries, gather people together for prayer and for Mass, and become active with some possibilities for charitable projects, talks, pilgrimage, retreats, youth events? It *to reopen its sanctuaries*

is not just a matter of busy activity – although it will be joyful to have human contact again after so many weeks in lockdown. It is a matter of how to teach intelligibly to people confused and wounded by a society where God has for decades been marginalised. Pope Francis has spoken of the Church's ability to act as a "field hospital".



No imposition

And it does not mean trying to push an *integriste* line which seeks to impose Catholicism as the official religion, or bind Church and State together. This has been tried and wherever it initially seemed to work best and with most enthusiasm, it has caused problems. In its milder and more modern forms it merely builds up resentment.

When Mary Tudor came to the throne of England, people cheered as her government re-imposed Catholicism and men were denounced as heretics and burned alive before enthusiastic crowds. The Church took a long while to learn that getting rid of heretics doesn't get rid of the heresy.

At a solemn ceremony in Rome as we approached the third millennium, at the behest of St John Paul the Church expressed sorrow for errors committed by her children. The Prefect of the Congregation for the Doctrine of the Faith, Cardinal Joseph Ratzinger later Benedict XVI, spoke of "methods not in keeping with the Gospel in the solemn duty of defending the faith."

The Church proposes, she does not impose. Truth imposes itself because of its very essence. The Church seeks freedom to teach: she does not seek formal privilege. She has a mandate from God. And when the issue is the dignity of humanity as male and female, she will find that people will listen to her voice, as the voice of wisdom, speaking with the strength of the Holy Spirit and echoing in human hearts.

*The Church
proposes,
she does not
impose*

Human identity

The Faith Movement offers a vision of the truth that is compelling and attractive, and answers the deep questions presented by the men and women of this era. It is a tragedy that, this summer, the range of youth gatherings that are at the core of each summer's work for the Faith Movement cannot take place – and having young people watch on-line is not the same. It's bleak to look at this summer's might-have-beens for the Faith Movement... summer events...with the friendships, the talks, the eager discussions with no question ignored or dismissed, the liturgies and unforgettable evening processions – and the fireworks and the fun and the ceilidhs...all impossible in this summer of 2020 because of the Coronavirus.

*a vision of the
truth*

Sexual difference?

The Faith Movement was exploring this matter of male and female, and the significance of the two sexes, before it was fashionable to do so in theological circles. It is not just a matter of denouncing feminism. An emphasis on women's dignity has always been central to the Christian message from the time that Christ walked this earth and people " marvelled that he was talking to a woman". Christ deliberately chose women as the first witnesses of his Resurrection, at a time when in law the testimony of a woman witness was given no credence. And down all the centuries of Christian witness, there have been women saints and martyrs and mystics and missionaries, women in public life and women in families and women in politics and in teaching and in religious enclosure who have been central in the life of the Church.

*the first
witnesses of the
Resurrection*

"Man and woman are both with one and the same dignity 'in the image of God.' In their "being-man" and "being-woman", they reflect the Creator's wisdom and goodness." (*Catechism of the Catholic Church*).¹

But – without going into great detail about the history and causes of 20th-century feminism – any genuine Christian aspects of the feminist movement were swamped and crushed by other forces.

Consequences

Boys have suffered considerably from tax-funded Department of Education policies in recent decades. Always over-represented in remedial reading classes (boys learn to talk later than girls, and are less "verbal" throughout their childhood), their problems got larger as all books and reading materials became steadily more unattractive to them by being "sex neutral". Endless pictures of talkative girls in dungarees having adventures sent out a message that boys were, at best, a very optional extra in life. School, always a place where girl-style project-work and working chattily around a table were rewarded, became increasingly a place where boy-style things such as competitive activities, or noisily running about in open spaces, were seen as being a nuisance, even at playtime.

Loneliness

The denigration of marriage, and the emphasis on claiming "empowerment" by divorcing sexual communion from marriage and family and even from lifelong attachment, brought loneliness. Deprived of fathers, and even of father-figures depicted with clear masculine identity in the mass media or in general culture, boys lost out, in some cases with almost irrecoverable results.

The Church endured problems too. There was a feminisation of liturgy in the 1970s and 80s, and too much hand-holding, and touchy-feely hymns pitched too high for men to sing, made Sunday Mass tiresome for many a male.

We now live with the after-effects of this. In the Church, it is now easy to get a laugh among young males in any audience by references to "elderly nuns in crimplene playing guitars" as a sort of general way of sneering at the 1970s-style liturgy. But deeper issues connected to,

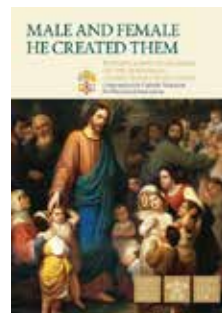
*We now live
with the after-
effects*

¹ Catechism of the Catholic Church section 369.

for example, achieving good male/female relationships and above all loving and fruitful lifelong marriages, are harder to explore.

Hope

But God doesn't leave his Church to struggle alone. He is always there, and bringing the solutions. John Paul II, presenting his "Theology of the Body" complemented what had begun many years earlier with a renewed understanding of the spiritual realities of the importance of humanity created male and female, expressed in particular by the theologian Hans Urs von Balthasar, and developed by Joseph Ratzinger.



And, thank God, the sometimes slow-moving relevant dicasteries of Rome are beginning to tackle this issue. The Congregation for Catholic Education produced ***Male and Female He Created Them: Towards a path of dialogue on the question of gender theory in education***² which set out clearly the need to counter the "disorientation regarding anthropology which is a widespread feature of our cultural landscape" with its "tendency to cancel out the differences between men and women, presenting them instead as merely the product of historical and cultural conditioning." (1) The document – a useful read for all Catholics, and a must-read for parish priests and Catholic teachers – points out that a person's sex is a fundamental component of our personhood, and "plays an integral part in the development of our personality" (4). It notes that "Philosophical analysis also demonstrates that sexual difference between male and female is constitutive of human identity"(26) and goes on to emphasise the right of children to grow up in a family with a mother and a father and to "recognise the value and the beauty of the differences between the two sexes".

"In the beginning"

It's time now to go back to the beginning of things, to Genesis. No, this doesn't mean a debate about whether the world was created six thousand years ago. The Book of Genesis is explaining about who we are in God's plan: it's not a geology textbook. And in God's plan we are created male and female. "Here we find the heart of God's original plan and the deepest truth about man and woman as willed and created by him. Although God's original plan for man and woman will later be upset and darkened by sin, it can never be abrogated." (*Letter to the bishops of the Catholic Church on the collaboration of men and women in the Church and in the world*, Congregation for the Doctrine of the Faith, 2004).

Marriage between a man and a woman is God's original plan, and is, as the beautiful statement in the Nuptial Mass reminds us "the one blessing not destroyed by Original Sin, or washed away in the flood". Pope John Paul expanded on all of this in his Theology of the Body. The Church celebrates every wedding with great enthusiasm and joy. "The vocation to marriage is written in the very nature of man and woman as they came from the hand

of the Creator...their mutual love becomes an image of the absolute and unfailing love with which God loves man. It is good, very good, in the Creator's eyes..." (Catechism of the Catholic Church).³

In the next years, as today's young men and women take up their responsibilities and seek to make sense of the world, it will not be adequate if Catholics who are worried – as we all ought to be – about the sexual mayhem that has been created in recent years, simply denounce the evils of extreme feminism or even of the contraceptive anti-life culture with which it has been associated. What is needed is a coherent and attractive vision for the co-operation of man and woman in the always exciting task of building a life together and fostering a civilisation. This is, at heart, a theological matter: it concerns our understanding of God and his loving care of us all.

Specific needs

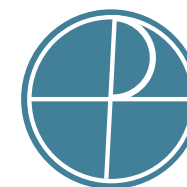
In this third decade of the new Millennium, a topic of pastoral concern in the Church must be the specific needs of young men. It will be important for pastors and catechists to teach about the heroes of the Church: missionaries and martyrs, statesmen, explorers, writers, musicians. Heroes like Damien of Molokai, Poland's Jerzy Popieluszko and the monks of Tibhirine....these are men to inspire new generations and to be genuine real-life role models fostering the heroic values needed for this century.

And it will also be crucial to emphasise the fundamental unity that should exist between man and woman, male and female, the centrality of marriage not as a mere socially useful arrangement that might finally one day come into its own again, but as part of God's original plan "from the beginning", the great fact that the whole story of our redemption is a marriage story centred on Christ the Bridegroom and the Church the Bride.

God's original plan

Fulfilment

God loved us so much that he came, conceived as a human male under the beating heart of a human mother, right into our world. In his life, death, and resurrection, in his Church, he has given us all sorts of rich and coherent teachings with which we can be guided in our own life journeys. Being a man or a woman is "very good" and life is meant to be a joyful adventure, finally celebrated in the great Wedding Feast of the Lamb in which all our earthly explorations and ponderings of these profound issues will reach their utter fulfilment.



² Congregation for Catholic Education, 2019

³ Catechism of the Catholic Church, sections 1603-1604.

Obituary - Dr Geoffrey Kirk

Geoffrey Kirk, secretary and effective founder of Forward in Faith, the Anglican movement which helped form the background for the Ordinariate of Our Lady of Walsingham, died on Good Friday, April 10th. His funeral, occurring in the Coronavirus lockdown, was private but a memorial Mass will be celebrated at the Ordinariate Church of the Most Precious Blood in London.

Dr Kirk was vicar for over thirty years of St Stephen's Church, Lewisham, South London. Forward in Faith was created following the 1992 decision of the Church of England's Synod to approve the ordination of women priests. Kirk's achievement was to bring together Anglo-Catholics and others who understood the implications of this for the unity of Christians, and to forge a group which honoured the Anglican heritage while striving for full communion with the Catholic Church.

Born in Yorkshire, Kirk was educated at Keble College, Oxford, and trained for the Anglican ministry at Mirfield.

As vicar of Lewisham he ran an active parish, largely West Indian, in the "high" Anglican tradition, but was able to communicate effectively with Evangelicals who shared his concern at the loss of a coherent sense of doctrine in the Anglican Communion. He edited – and wrote large parts of – *New Directions*, the magazine of Forward in Faith, which had a wider readership, beyond the borders of the movement's membership. He was a supporter of FAITH magazine and an occasional contributor.

Kirk had a waspish sense of humour. His theological thinking and clarity of thought gave a clear understanding of the issues at stake in looking at an Anglican future. His mind was one that brought understanding in the confusion that surrounded the issues and therefore hope to many who held a vision for unity and truth. He was not unaware of the jealousies and tensions as people regarded the fundamental issues as being of less importance than their own careers. This cost him recognition in the CofE and he was never made a Canon despite long service in the same diocese.

When Pope Benedict XVI announced the formation of the Ordinariate – through which Anglicans could continue to hold their traditions and culture – Kirk's response was immediate and positive. A meeting of Forward in Faith was called, at which he urged strongly that the opportunity be seized to hold fast to cherished Anglican patrimony while coming into full communion with the Catholic Church. He was probably aware, even at that stage, that many would find their own security or career options more important than the long-term future for Christianity in Britain and other Anglophone countries. Nor did he mind whether his own role in the events leading to the successful formation of the Ordinariate would be recognised.

His own reception into the Catholic Church was a low-key event at the Church of the Most Precious Blood at London Bridge, a parish he then continued to serve as an active layman. He gave Lenten lectures, served as an Extraordinary Minister of the Eucharist, and was a faithful member of the 11am Sunday congregation and convivial attendee of the after-Mass coffee gatherings. In his Lewisham home, he remained as always an excellent host – he was a fine cook – and in his last years he enjoyed travel in Britain and overseas. He is buried in his beloved Yorkshire.

Christopher Pearson

Confessions of a Catholic Charismatic

FAITH magazine invited journalist Kristina Cooper to tell the story of her involvement with the Charismatic Renewal



I wasn't a likely candidate to become involved with Charismatic Renewal. My father was a devout Catholic, my mother, who was Swedish, was a convert and although we went to Mass on Sundays, we never had family prayers or did anything extra. I was a very creative child, however, and something of an organiser. My sister Suzy always claims that my career peaked when I was 11 years old. At the time I had written several plays and was a theatre director, actor and producer bossing my friends around. We would rehearse these productions in our playroom. Then my father would chauffeur us in our old dormobile with our costumes to various care institutions, where the residents would then be subjected to our theatrical extravaganzas. I don't know what they thought about them, but we had a great time.

Journalism

Not surprisingly for a while I considered going onto the stage. Always the pragmatist, however, I realised I would never be a great actress and I didn't fancy spending the rest of my life waitressing or whatever actors do when they are resting. For a brief moment when I was 15 I thought about becoming a missionary. I am not sure why. Perhaps I had heard an inspiring account by a visiting missionary speaking at Mass, but, as the



New Dawn: the procession to Walsingham Priory for Mass

rest of my family pointed out, I got hysterical whenever I saw a mosquito, so that would never do. By the time I got to university I had decided that I wanted to work in television and make documentaries. But this was a very competitive field and when my father died suddenly of a heart attack when I was 22, I realised I needed to do something to earn my bread and butter, while I waited to break into this field. Thus I ended up doing a bilingual secretarial course and working for a women's magazine in Covent Garden as the PA to the editor. The women there were very supportive and I was encouraged to write bits and pieces for the magazine as well as my job. In the process I realised how much I liked writing, and that instead of going into TV I should maybe become a print journalist instead. This turned out to be more difficult than I thought as I didn't have a union card, and couldn't get one until I had a journalistic job.

Learning on the job

My salvation came when I saw an advert for a job at the *Universe* as a reporter. Although I was a Sunday-going Catholic, I had never even read the *Universe* or any Catholic paper, but I reckoned that there couldn't be that many people who would want to work for a religious publication, so I might stand a chance. And I did. Although I had no formal training I managed to convince the editor to give me a job and I started working as a reporter. I more or less learned on the job. I was particularly interested in social issues and doing features rather than news stories. The sub-editors used to call me "Kristina By-line" and I was given what they termed all the "Third World and Lost Causes" stories to write about.

Central America

Through this I became very friendly with a Chilean photographer, Carlos Reyes, a freelancer at the paper and we would have long discussions about the meaning of life as we went about our work. By this time I was tiring of the *Universe* and wanted to become a foreign correspondent. I saw myself writing heart-rending stories that would make people care about the state of the world. I knew I didn't have enough experience to do this, but thought if I went to live abroad in Latin America for a couple of years, I could do freelance articles for some of the newspapers in the UK. This would put me in a better place to become a foreign correspondent when I came back.

I saw myself writing heart-rending stories that would make people care

Thus I fixed up appointments with the foreign editors of the *Telegraph* and the *Guardian* and met Paul Foot from the *Mirror* and arranged to write articles for them. Carlos had persuaded me to go to Panama, in central America, as it was a safe country to live in and good vantage point for Latin America. He knew the archbishop there, Mgr McGrath, who helped me to find somewhere to live and a part-time job teaching English in a school so I could support myself.

Spiritual

Another motive underlying this move was a spiritual one. I had grown increasingly uneasy about my faith. I felt no affinity with the Catholics at the Sunday Mass I attended, and most of my friends were secular. I felt I really needed either to deepen my faith or drop it. My thoughts however, were directed more towards Liberation Theology and basic Christian communities than the Catholic Charismatic Renewal.

Archbishop McGrath had asked Paul and Barbara Mason, an English businessman and his American wife, to keep an eye on me and they kindly invited me round for supper and other social activities. They were great fun and when they asked me to their weekly charismatic prayer meeting, I felt it would be impolite to say "no". Thus it was that I attended my first Charismatic prayer meeting. I wondered if people would be speaking in tongues or doing any of the strange things I had read about. Nothing like that happened. Instead it was a group of about 50 people sitting in concentric circles singing Christian-oriented, "folk"

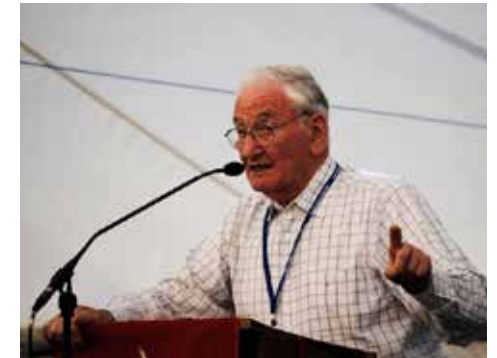
increasingly uneasy about my faith

type songs and sharing bits from the Bible and personal stories. It wasn't my cup of tea at all, particularly when one woman broke down in tears thanking the group for being there for her. It all felt very un-British and rather like what I imagined an AA meeting would be like.

But there was something there that I had not experienced before – the people had a sense that God was very close to them in their lives, and interested in what they were doing, even if it was sometimes in quite petty things.

A difference

Living in Panama was not what I expected. I had hoped to do good and make a difference to the lives of the poor. As time went on I became aware of the complexity of sin and suffering and that it is not that easy to make the world a better place. I began to wonder what on earth I was doing there, as I realised I had nothing to offer the people I met. Barbara had shared with me some her own faith journey. She explained that it was possible to experience the Holy Spirit and the gifts of the Spirit in the same way that the first disciples did in the Acts of the Apostles, and that this was normal Christianity. I didn't know what to think. I had never heard anything like this in my Catholic education. Nice as they were, I wondered if this charismatic prayer group was some kind of cult. I had studied "thought reform" in China as part of my politics course at university, and I knew about the power of peer pressure and the dangers of cults for a vulnerable girl alone in a foreign country.



Myles Dempsey at New Dawn

Although the people were nice, I found the group overly religious and I didn't feel attracted to join them. At the same time what if it was true? It would be crazy to dismiss it just because it didn't appeal. Thus it was on the night of Pentecost 1983 I decided to have a one to one with God in the chapel and see if I could experience the Holy Spirit too.

the complexity of sin and suffering

Repent?

I had been told that to receive the Holy Spirit you had to repent. I had always tried to be a very moral person, so I didn't quite see what I needed to repent of, but I told God that I repented. Nothing happened and I began to wonder if God existed at all as I realised I believed because my father did and I trusted his judgement. The more I thought about it, the more I realised, I had created an image of God that suited by lifestyle and personality, so I wouldn't have to change in any way. I realised that even if God didn't exist, I would live my life much the same way. My faith was little more than cultural and a projection of my emotional and spiritual needs. I was horrified. It was the first time I had faced this truth.

I really needed to know if God existed. I told Him I was prepared to join these dreadful charismatics if he wanted me to, but I needed some kind of sign, as it wouldn't be my natural preference.

Turning point

As a sign of my submission and to make it clear how serious I was I prostrated myself on the floor of the chapel like priests do when they get ordained. As I lay there on the floor, God granted me a revelation of His awesomeness and majesty. This led me to profound repentance as I became aware that despite all my good deeds I was full of pride and I had lived my life for myself and not for the Lord of the universe who had created me.

This experience which I later found out was called "The Baptism in the Spirit" was the turning point of my life. My whole world view changed and I began to live out of this new understanding of the power of the Holy Spirit in my life. I found I wanted to read the Bible and spiritual books all the time, so I could learn more about God and his ways. I began to see God's action in so many ways in my life and the world around me. I realised that the Gospel was the key to changing the world and to resolve all the social problems that I was always so concerned about.

Secular culture

People tend to just see the external things about the Catholic Charismatic Renewal. But it is really about an interior change, when you begin to live for God instead of being directed by your ego and you adopt a Biblical world view rather than a secular one. For many of us, even though we might have been baptised and brought up as Catholics, often our minds have been shaped by our secular culture and we tend to filter our Faith and the Bible through this, instead of the other way round.

*an interior
change*

Charismatic Renewal is simply putting into practice what we say we believe as Catholics, and realising that the Holy Spirit doesn't just work through the Sacraments but in many other ways too. This is the teaching of the Church, but because it is often communicated in Church language in little-read Church documents, the majority of Catholics are not aware of it, and their faith becomes impoverished as a result.

The presence and action of God

The joy and enthusiasm associated with the Charismatic Renewal, comes because people start experiencing in a real way the presence and action of God in their lives and those of others. Evangelisation becomes no longer a burden or difficult but something you can't help doing because you want to tell others the good news of all that God has done.

When I came back to England I was a different person, with different outlook. I no longer wanted to become a foreign correspondent but I wanted to tell everyone about Jesus, and how through giving our lives totally to him, we could become catalysts of

*a different
person, with
different outlook*

change and instruments of God for the transformation of the world.

God obviously had a plan for my life, and within six months of returning to England I was approached out of the blue, by someone I didn't know and asked if I would edit *Goodnews* magazine, the Catholic Charismatic journal while he, the editor, was away for the summer. In fact he was shortly retiring and I was asked to take over the publication. This I was to edit for the next 34 years.

Walsingham

Initially I was a bit worried about taking the job on, as the salary was very low and I wondered what my future would be. But when you trust God, he takes care of the practical things in life too. I have wanted for nothing over the years, and God has provided for me in so many ways. I even have my own flat (mortgage paid!). Through the Charismatic Renewal network I have met so many remarkable people, who are real disciples of Christ. This has helped me in my own faith.

One such person was Myles Dempsey, an Irish layman and mystic. A man of great faith, he received a prophetic word from God while at Ars in France, telling him to start a charismatic conference called New Dawn at the Shrine of Our Lady in Walsingham. At the time he had just founded a small charismatic lay community, and with this group, and with only £20 in a jam jar, in 1987 he organised the first event. Eight hundred people came that the first year. And thousands have come annually ever since. New Dawn, while being fully Catholic, centred on the Mass and the Sacraments, also introduces many people to the charisms and action of the Holy Spirit for the first time. The family conference has become a conduit of the charismatic renewal for many people, as participants have come to realise that the Charismatic Renewal is not something you join if you like that sort of thing or a church within a church but just normal Catholicism with "all the lights on" as Myles used to say.

Evangelisation

Pope Francis, who has himself experienced Charismatic Renewal on a personal level, has asked those involved in the Catholic Charismatic Renewal to spread the experience and understanding of "the baptism in the Holy Spirit" throughout the Church, so that every Catholic might become aware of the gifts of the Holy Spirit that God has for them for the evangelisation of the world and the renewal and spiritual empowerment of the Church.

Do I regret not becoming a foreign correspondent or an actress or documentary film maker? Not at all, because the choice I made to follow God in the chapel all those years ago has enhanced every area of my life and given it true purpose and meaning. We all have a unique calling, which God has created us for, and I feel privileged to have been able to find mine. I have experienced the truth of Jesus' words in the gospel of John, "I have come to bring life and life in abundance."

*true purpose
and meaning*

Mary's Song



He was never a child in the normal sense: always
Somehow strangely adult; I was the child
Of the two! He never cried, or lied,
Or asked for things, we never had to chide
Except when we found Him disputing at the doctors' side.

The hardest thing of all was to watch Him die: I
Didn't understand, even then, what it meant.
I thought it was the end, with nothing to come:
He was swaddled again, but this time in a tomb,
Not in His manger as the fruit of my womb.

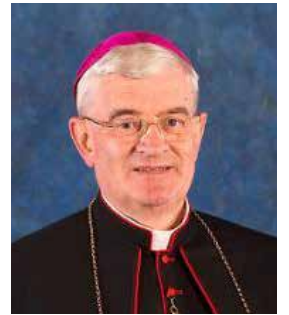
His followers fled like the shepherdless sheep;
The Magdalene's face was a mask etched in grief.
A widow, I went to John's house as He'd said.
When the rumour spread that He wasn't dead
I dared to remember what the angel had said.

Then I prayed a prayer as I knelt there
Praising God for His goodness to me, and to all;
When He seemed to quicken again under my heart
I knew it was true: He was living, a part
Of the Godhead, never really to depart.

Richard Ormrod

Papal Infallibility at the First Vatican Council

Bishop Peter Elliott reflects on 150 years since Pastor Aeternus



The First Vatican Council defined papal infallibility, a widely misunderstood teaching of the Church. The history of the Ecumenical Council that met in Rome between 1869 and 1870 reveals what the doctrine of papal infallibility really means.

He who is the Truth, Jesus Christ, willed and promised that the Holy Spirit of truth would be given to his Church (John 14:25, 16:12-15, 17:17-19). Guided by the Spirit, his teaching Church cannot *fall* into error, which is what "infallible" means. The Holy Spirit leads her into truth and protects her from teaching error. What needed defining in 1870 was how the Pope teaches infallibly within the Church, as Successor of Saint Peter and supreme teacher of the Church.

*The Holy Spirit
leads her into
truth*

After debates and an infusion of German theology (in those days a moderating and scholarly influence), *Pastor Aeternus*, the *First Dogmatic Constitution on the Church*, concludes with the definition, that:

*".... the Roman Pontiff, when he speaks **ex cathedra**, that is, when in discharge of the office of pastor and teacher of all Christians, by virtue of his Apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church is, by the divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed in defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church, irreformable."*

This should be read carefully. It does not blandly say, without qualifications, "The Pope is infallible". Rather, the Pope *can* teach infallibly when exercising the Petrine Office, under specific circumstances and *only* in the area of *faith or morals*. He cannot teach infallibly on matters of science, climate, politics, economics etc., even as these areas raise moral issues.

Magisterium

The authoritative voice of the teaching Church is her "magisterium". This functions in several ways. Vatican I focused on the infallible *Extraordinary Magisterium* of Popes and Councils, which identifies itself with a solemn public act and ceremony. The dogmatic definitions of major Church Councils, certain teachings of the Council of Trent and *Pastor Aeternus* at Vatican I are examples of *conciliar* infallibility.

After careful consultation, *papal* infallibility was exercised in two “solemn definitions”: the dogmas of Our Lady’s Immaculate Conception (1854) and her bodily Assumption (1950). Blessed Pius IX defined the Immaculate Conception sixteen years before Vatican I, so it was the great precedent.

The wider *Ordinary Magisterium* provides the day-to-day teachings, when Popes, Councils and all the bishops pass on and repeat Catholic doctrines, for example in creeds and catechisms. In continuity with precedents and never adding to Divine Revelation, truth-teaching happens here. In this context the Pope also makes definitive rulings. I hold that these can be infallible, such as papal teachings on the matter and form of sacraments, birth control and the ordination of women. Others hold a different view.

Ultramontanes and Inopportunistes

On July 18th, 1870, as Blessed Pius joyfully proclaimed *Pastor Aeternus*, a thunderstorm hit Saint Peter’s, breaking a window in the transept where the Council Fathers met. I have stood looking up at the window, reflecting: thunder, broken glass, divine warning or divine approval? Bishops interpreted it depending on their views, which we need to examine.

Because the agenda was set before the Council, the bishops already formed two parties. Most were *Ultramontanes* supporting papal infallibility. Led by the Pope, they included a range of views. Extremists wanted to turn the Pope into a magic oracle. Wilfred Ward, that zealous English convert, is said to have wanted a papal teaching every morning with his breakfast! But most Ultramontanes hoped for a balanced definition and they had skilled theologians and canonists to assist them.

The minority party was known as *Inopportunistes*. Their views ranged from a cautious “not yet” to “no, we do not need this”. Both parties agreed that, guided and protected by the Holy Spirit, the Church teaches infallibly. Saint John Henry Newman had already made that clear in his *Apologia pro Vita Sua* (1864). He was an Inopportunist, but he had no access to the Council because in 1869 he was neither bishop nor cardinal.

The two parties elude the political categories, “conservatives” or “liberals”. The leading Ultramontane, Cardinal Edward Manning was a social progressive or liberal, an advocate for trade unionism. By contrast, Newman remained a Tory with a conservative social conscience. In terms of theology, the Inopportunistes were conservatives, seeing papal infallibility as an innovation that would rock the boat of Peter. Sticking “conservative” or “progressive” on these parties is as clumsy as attempts to lock Catholics into “left” or “right” today.

After the Council

After sweltering in July and a vacation after the definition, the bishops were supposed to meet again in October 1870. However, by then the Pope was forced to suspend the Council. The Italian revolution, *Risorgimento*, had arrived in town. Garibaldi’s army stormed the

gates of Rome and the Italian nation seized its new capital. The Pope was driven behind the Leonine Wall to become the “prisoner of the Vatican” and the bishops hurried home by train or ship. The French returned to a disastrous war with Prussia followed by the revolutionary carnage of the Paris Commune. The Germans witnessed the small schism of the “Old Catholics”, who rejected infallibility.

The Pope lost his Papal States, but his humiliation was compensated for by the mystical and spiritual prestige of papal infallibility. Catholics around the world developed devotion to the prisoner Pope, regarded as a living martyr, victim of atheistic forces of revolutionary secularism and Italian freemasonry. Coming to terms with the secular state would be left to other Popes. Leo XIII opened up social teaching and Pius XI negotiated the 1929 concordat with Italy, which recognised the Vatican City State, the Holy See.

Newman knew all about political under-currents. He felt the brunt of non-Catholic misunderstanding when Gladstone denounced papal infallibility as political and tyrannical. In his *Letter to the Duke of Norfolk* (1875), rebutting Gladstone’s “expostulation”, Newman demonstrated that he accepted papal infallibility. His own *Essay on the Development of Christian Doctrine* can justify this development.

Vatican II Completes Vatican I

Between 1962 and 1965 the incomplete work of Vatican I passed to Vatican II, But Saint John XXIII required much more, a Council updating the Church, *aggiornamento*. Because *Pastor Aeternus* was significantly entitled the **First Dogmatic Constitution on the Church**, *Lumen Gentium* at Vatican II is its longer and richer sequel.

In *Lumen Gentium* 18 and 25 the Council reaffirmed papal infallibility, but at the same time the Council affirmed the teaching role of bishops as the *apostolic college* and their sharing in the Spirit’s gift of infallibility. This achieved balance, lacking after Vatican I was suspended.

Since the Council, Papal Infallibility has been challenged. In 1971 Hans Kung rejected it. In 1982, Francis Sullivan SJ tried to restrict it to matters of faith, but not morals. His book is still used and I regard it as misleading.

By contrast, recently some enthusiastic supporters of the Pope have revived extreme Ultramontanism, as if every utterance of a “papal magisterium” is infallible. In that regard, we should avoid “creeping infallibility” which would exaggerate the authority of papal opinions and comments, especially beyond those strict confines of “matters of faith or morals”. A tendency to exaggerate effectively demeans the sacred Petrine Office. It would also confirm the fears expressed by Inopportunistes and politicians in 1870.



Pope St John XXIII

Vatican II is its longer and richer sequel

The Ordinary Magisterium

Nevertheless, as I have noted, there is a wider level of teachings that is not limited to solemn

rare definitions of dogma in the *Extraordinary Magisterium*. The *Ordinary Magisterium* or day-to-day official teachings of the Church participate in the truth-teaching charism of the Holy Spirit. So traditional theologians argue that often they are infallible.

In that context, there are critical moments when the Pope has to settle a disputed question such as the decision of Pope Leo XIII on Anglican Orders in 1896. Modern examples of this kind of papal exercise of the Ordinary Magisterium would include the definition of the matter and form of the Sacrament of Holy Orders by Pope Pius XII in 1947, and similar definitions made by Saint Paul VI in the context of the liturgical reforms of Vatican II. The teaching of Saint John Paul II that taking innocent life is always wrong in *Evangelium Vitae* is also cited as an example of the exercise of this secondary level of official teachings.

More controversial is the teaching of Saint Paul VI in *Humanae Vitae* (1968), that abortion, sterilization and contraception are intrinsically wrong. A Jesuit theologian, Fr. John Ford, and a lay moralist, Germain Grisez, argued that *Humane Vitae* is infallible teaching of the Ordinary Magisterium, resting on precedents and continuity, a view I already held.

However, is the teaching of Saint John Paul II in *Ordinatio Sacerdotalis* (1994), that women cannot be ordained to the priesthood, infallible teaching of the Ordinary Magisterium? On May 29th 2018, in a declaration of the Congregation for the Doctrine of the Faith approved by Pope Francis, Cardinal Luis Ladaria, cited the authority of the Ordinary Magisterium exercised in the teaching of Saint John Paul II. In various statements and recently in *Querida Amazonia* (2020), Pope Francis maintains the same position on the question.

These examples of the Ordinary Magisterium usually embody decisions by a Pope, to resolve disputed questions. While they follow much consultation, rest on precedents and are expressions of the infallibility of the Church, they still speak with the voice of the Successor of Peter. Yet they are not his “solemn definitions”, like the Marian dogmas.

Gratitude for a Teaching Church

The Petrine teaching authority is restricted in scope to “matters of faith or morals”, that is, *what we should believe and how we ought to live here and now*. The faith of the Church and the call to live the Gospel shape a “sense of faith” among all baptized believers in their daily lives. Yet we still need guidance, direction, even correction at times.

We appreciate this human need, when we return to first principles, to the providential work of the Holy Spirit in the wider context of the truth-teaching Church. This is why we should be grateful for the work of the Fathers in that heavy Roman July in 1870.

As we mark 150 years since the First Vatican Council defined papal infallibility, we should welcome the conciliar teaching on the scope, the specific limits and particularly the kindly purpose of this divine charism. In our journey on earth as God’s Pilgrim People, we are assured of the guiding and protecting presence of the Holy Spirit who, with a gentle providence, ever leads us into all truth. This adds another dimension to what the Lord Jesus himself has promised us: “I am with you always even unto the end of ages...”

*providential
work of the Holy
Spirit*

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Why read Holloway in a time of sacramental isolation?

Fr Hugh Mackenzie wrote this for members of the Faith Movement when the Coronavirus lockdown began. It opens up the importance of the teaching presented by the Faith Movement



Recent events have confirmed that our post-Enlightenment culture no longer sees the Sacraments as an “essential service”. Why? In the March 2020 issue of *First Things* their great editor R.R. Reno, citing “setbacks such as Obergefell and more recently transgenderism”, concludes, “I am certain of this: We should restore both metaphysics and theology to our public debates, reordering the public life to the common good and ultimately the Highest Good” (March 2020, p.70). A 2012 *Faith* editorial argued, with the help of Reno, that Vatican II concurred (tinyurl.com/uql6bww). For *Gaudium et Spes* pointed out the cultural importance of the new awareness of the dynamic character of existence. Fr Holloway ran with this idea and pre-emptively answered St John Paul the Great’s *Fides et Ratio* “urgent call for a new vision appropriate to our culture.”

Seven Extracts from Fr Holloway pieces reprinted in FAITH Magazine 2016-17:

1994: “We will destroy Womanhood ... The culture of humankind must become unisex. The fact that it is not so in any other form of advanced life is irrelevant ... Then homosexual ‘marriage’, lesbianism, the infidelity which follows from the division of sexual from spiritual and life-long love. etc. etc. The list is endless ...”. *Reprinted in Sept 2017*

1973: “The heart of the crisis is a crisis of the intellect, in the order of that framework of philosophy through which theology is supported and explained.” *Reprinted in Jan 2016.*

1973: “All the other identity crises of this time ... are lesser than the identity crisis which surrounds the meaning and fulfilment of man in the world of scientific civilisation ... [the cause] is not simply the corruption of men by anarchic hedonism or by the break-up of the family as an institution ... religion is concerned with the fulfilment in truly human joy of the inner man ... The supreme question is whether man is fulfilled from himself, and in his works, or through an inner feeding upon God ... from the strength of which he defines all his other ideal and social ends ... We must not present the history of salvation as an arbitrary story, but as an ascent of wisdom similar to the ascent of being, and as crowning

all that work of the one same God.” *Reprinted in July 2016*

1975: “The essence of [apologetics ...] is going to reduce more and more ... to the inevitable need to postulate a Divine Environing of human destiny, and [its] manifest gradual unfolding”. *Reprinted in Sept 2016*

1950: “We cannot hope to make sense of Man until we can make sure of the definition of human nature ... Thus do we answer the riddle of Man which vexes hard our age – how much in Man is matter? How much is mind? Mind in man is that which controls and directs – matter is that which is controlled and directed.” *Reprinted in Jan 2017*

1973 Dictatorship of Scientism

“... there is a desperate need for a law of life for mankind [which] is the refutation [of] the very roots of atheism, ‘rationalism’ and the new ‘humanism’. All these attitudes put the control and direction of human life, and the fulfilment of a man’s self, in his own personal decisions about himself, his neighbour and the world. The outcome is first personal and social anarchy, and then the dictatorship of an oligarchy with power over the working-class mass of mankind We are passing over to the oligarchic dictatorship of applied, scientific knowhow.”

Proof of God’s Mind as Rooted in Man’s Mind

“The failure of the Churchman has been not to see the overwhelming probability of the thesis of creation by evolution [because of] the manner in which, properly valued, it gathers all the sciences of nature and all the development of mankind into a coherent unity of wisdom, and mutual relationship. A great tragedy this, for the same coherence of wisdom and development manifest the unity of mind and power as the source of all, and underlies the certainty and reality of the living God. ... For all the interlocking wisdom in matter, and in the ascent of life, requires the unity of MIND... Man does not achieve anything without thought which unifies things, and the universe itself is not explicable without mind which unifies all things, and such mind is centred only in PERSON. *Reprinted in July 2016.*

WHY THE NEEDED VISION OF CHRIST INVOLVES PHILOSOPHICAL DEVELOPMENT- A dozen Q & As

1. What is the basic point in Holloway’s Perspectives in Philosophy?

Philosophy and Theology cannot ignore each other because both the objectivity and the dynamism of reality comes from its relationship to the Mind of God, who is in fact The Eternal Word, whose Incarnation is the *raison d’etre* and fulfilment of all created being in the cosmos. The only real distinction in the cosmos is between matter and spirit, which are related on the principle of Control and Direction (see 1950 piece above). The primary role of philosophy, as the hand-maiden of such Christocentric theology, for Holloway,

as arguably for Aquinas, is to defend the clear-cut concept of “human nature” (and the existence of God).

2. What is the heart of Holloway's ontology?

Modern science has shown that all physical things are inter-linked. Properly interpreted, all this order is according to *one* fundamental way of interacting, a “Unity-Law”. That is, each thing is a unity of functional parts -- and it, in turn, functionally fits into its environment as a part of a unity – ultimately the directional unity of the whole universe.

Holloway reminds us that this environmental unity is “my” environment: it makes sense to the observing and responding mind of man. The unified interrelationship and directional functionality is in relationship to man's mind and ultimately to and immediately under the Mind of God. The ultimate identity of matter is a mediation between God and us. We find ourselves enticed beyond it to Him, Our “Environer” (see 1975 piece above).

3. How is this different from the Scholastic approach?

Firstly, the universe was not seen fundamentally as an ordered unity. Pre-modern philosophy of science tended to see *just parts* of the physical universe as intrinsically ordered – namely substances and living things, where their “matter” was ordered by their “Form”. The way such things interacted with each other was directed by the clear-cut natures which their Forms founded. The dynamic and positioning of these things was therefore ‘ordered’ in a sense. But this order was strictly secondary and “accidental” to the fundamental formal order of substances and organisms.

So, the universe's order was sourced in two metaphysically different, accidentally related, ways: Forms making specific unities and the interaction of these Form-Matter wholes with other unities.

4. What's the disadvantage of such traditional Metaphysics?

Such traditional Catholic philosophy encouraged people to see the holistic level of substances and organisms as a Form, somehow organising the matter into a whole. This substantial unity was a radically different phenomenon from its resultant, “accidental” impact upon its environment. The modern mindset does not look at the physical world in such a bi-focal way. The universal Form is not a specific metaphysical principle of organisms and substances. Interactions at what used to be called the substantial and accidental level happen according to the same types of dynamics, *not* metaphysically different ones.

This metaphysics had three levels: disorganised matter --- organising Form --- Mind of God. Holloway suggests just two: hierarchical, in-formed, matter-energy --- organising Mind of God.

5. But did it not enable proof of God and the human Soul?

For the Aristotelian culture, yes. But having a middle/mediating realm, the Form, made proof of soul and of God as a personal knower and lover (which He was not for Aristotle) take quite a few inferential steps (proof of the “Realism” of our knowing, and explanation of angels were particularly difficult). The human soul/mind was not fundamental to Aristotelian ontology but had to be fitted in, almost secondarily, as a type of Form. And these proofs have been undermined by the undermining of the Aristotle's formal concept of causation and natures. His system is ill-fitted to the modern discovery of environmental causation and foundational, formal interrelationship.

6. So, is there, after all, a role for holistic “Forms” in Holloway's ontology?

In a sense, yes. Science, properly interpreted, does not support affirming that the whole is, ontologically speaking, just the sum of its parts. But what our vision brings to bear is the fact that *all* unities, to the degree that they are an intelligible unity, have holistic natures. Their unity-level is defined by real, intelligible relationships through which they actively contribute to their wider environment - and create an arena for human *mind-ful* action. This is most obviously the case with substances and organisms. But it is also true at other levels of molecules and atoms. Further, even unified systems, like ecosystems only make sense through their functional relationships with their wider environment.

For Holloway formality, the holistic level of unities, is an immediate result of organising Mind, and an immediate, realistic perception by human minds/souls, who can creatively develop upon the hierarchy of unities. Human mind is in immediate and creative contact with functional unities – this, in the light of enabling cosmic unity, points to ultimate Mind. (See last 1973 quote above).

7. Maybe then our cosmos is just made up of clear-cut specific Forms in a hierarchical harmony with each others, all rooted in matter-energy?

No. Even things we normally easily categorise, like animals, have fuzziness at the edges. Is the Ass a horse or a donkey? But plants have a complex, overlapping classification tree. Symbiotic plants like lichens create thing-like unities out of other species. Furthermore, birds clearly show multiple levels of family types, and similar shaped animals sometimes turn out to have very different genetic pedigrees (e.g. Indian and African Elephants). It is just not possible to draw clear species lines in the way Aristotelian biology did. The ability

to breed together is often the key criteria of species, yet dogs and wolfs can inter-breed but are regarded as different species.

8. Does this fuzziness and dynamicity not undermine clear-cut objectivity and Realism?

No. Physical things still have objective, if inter-related, natures rooted in the unity of cosmos under the absolute Mind of God, which controls and directs all matter-energy. This *Logos* is the ultimate point of reference for all our descriptions and their objectivity. All functionality, dynamicity, unity is rooted for intelligibility and objectivity *in the knowing, loving, inviting Mind of God, not* floating, neo-Platonic, static Forms. Our language can accurately refer to aspects of this hierarchical dynamic. All meaning is ultimately a call to recognise and commune with the objective, absolute, loving Creator.

9. Hasn't evolution by natural selection and survival of the fittest undermined any holistic and/or teleological interpretation of organisms?

No. Its dynamics are just an aspect of the above described Unity Law, at the level of living things. It is just an aspect of the way in which living things form unities, over space and time. One must not forget the highly specified environment that it needs. For instance, the teleology which we see in the pre-life evolution of the universe, is still present in the processes of evolution.

10. Can we still defend a clear-cut human nature?

Only through defending the soul-body unity through proving the spiritual soul in a manner that incorporates the new good, science-inspired, insights.

11. What Relevance does all this have to the evangelisation of our culture?

Summarising the above, the traditional Catholic interpretation of the physical world depicted it as *partially* intrinsically unified. It was dappled with formal, static order. But there were gaps at the “material” and “accidental” level. And this bi-furcated cosmos was at the heart of its proofs of God and the soul.

But this partiality is at odds with the predominant cultural interpretation, which affirms *all* physical things as dynamically inter-related at whatever level of reduction (See our *Gaudium et Spes* editorial mentioned in the introduction). For Catholic thought to deny this is to undermine natural reason. It also means we fail to update our proofs of God and human nature. More and more we appear fideistic. To evangelise at the level of culture we must either effectively challenge this concept of “ubiquitous inter-relationship” which

is now almost intrinsic to our culture's fabric, or synthesise it with the Christian vision.

12. Does it really matter how we defend the concept of “the nature”?

Yes. The old view of “natures”, developed by centuries of Catholic philosophy, collapsed under the above good philosophy of modern science. The failure to synthesise this into Natural Law theory encouraged the denial of any natures at all, let alone universal moral norms: that is Nominalism and Individualism – and, most crucially of all, the undermining of the idea that the God-Man truly shared our human nature.

13. Should I read Holloway's Perspectives in Philosophy while in isolation? Yes. Don't let this providential chastisement go to waste.

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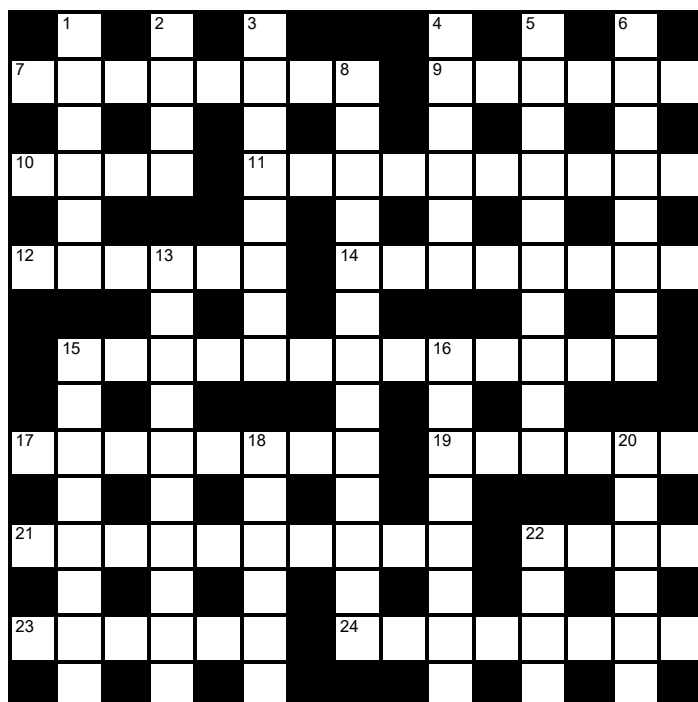
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CROSSWORD 23 by Aurora Borealis



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 August 31st 2020. 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 Editor apologises for an omission in the May-June CROSSWORD, which was not the fault of the compiler. An Erratum slip was in the magazine. The missing clue was 20 down Lift pan to discover big prize (7).

Across

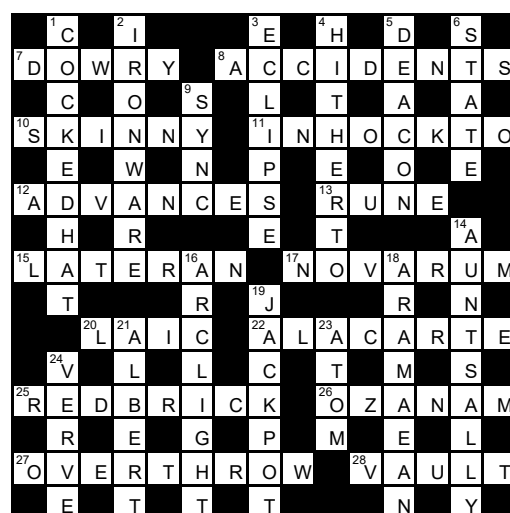
7. Fairies left old American dangerous (8)
9. **Second book of the Pentateuch** (6)
10. See end of scene with 007 (4)
11. Language of gal on Naxos, rather muddled (5-5)
12. Morning meeting with ex-president is a trap (6)
14. Sound of child's horse I put into silly opera made a broken chord (8)
15. Class, hindering one, starts to slip and gets stuck in the mud (3,2,4,4)
17. **Widespread heresy of the fourth century** (8)
19. **Late 11th century Archbishop of Canterbury** (6)
21. Sailors following racecourse can relax in this compound (5,5)
22. **Daughter of Phanuel who frequented the Temple** (4)
23. Pacific islander without a hot red shade (6)
24. Chuck it away in a single over from scratch (2,6)

Down

1. Flies a Frenchman bit found floating (6)
2. Can you start very small? (4)
3. **Eldest son of King Saul** (8)
4. About company rising, get money back (6)
5. French horn? (3,7)
6. Lie goes mixed with start of untruth: laudatory speeches (8)

8. Italian doctor saint who put her unborn child's life before her own (2,6,5)

13. Can I tour borders of Senegal in disorder? Too high for humans. (10)
15. **An order of angels** (8)
16. Secures family and keeps them dry! (8)
18. Sounds as though swimming in central Paris is mad (6)
20. Find pulse in virulent ill person (6)
22. **Mater, the mother bee of the Exsultet** (4)

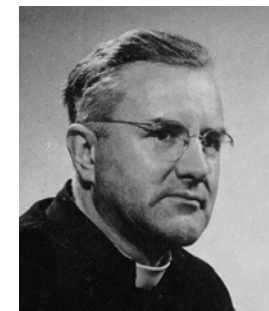


Solution crossword 22

Holloway on...

Looking at the problem of evil - Part 2

EDWARD HOLLOWAY



What of all the wars, horrors, cruelties beyond conceiving, the degradations and exploitations, and corruption of society, and the corruption of love and marriage and the ministry of sexual love ... what about the earthquakes and the famines, and the unmentionable things done by men to each other "in the name of God" from the dawn of history?

No power in human nature has been so deformed and distorted by the consequences of Original Sin as the sexual power and its pleasure within human nature. No one can measure the known and unknown tragedies that have grown out of its defilement in our stock, nor the repercussions upon the human community at large from all the trauma so caused. To this writer it is not an accident, nor a reflection of "mythology", but sheer divine inspiration that the first chapters of Genesis portray the difference between man in original justice — the orientation of the Unity-Law to truth and good — and the first consequence of sin, by the contrast between "and they were naked, the man and his wife, and were not ashamed" and "they perceived that they were naked, and made for themselves coverings of fig leaves". There are many greeds and lusts of the flesh created by the power of the "free" soul upon the "unfree" flesh of mankind. The sexual one however is fundamental, the most basic, and in all its consequences over history, probably the worst. Certainly the contrast in Genesis is a simple and supreme symbol of that which works man's part of "The Mystery of Iniquity" (2. Thess. 2:7) and of the so-called problem of evil.

An ecological impact from sin?

We make now another point which follows on from the real, the actual impact upon the creation, of the sin of man, and the rejection of God and his Christ. The effects of sin in man will directly and indirectly, consciously and unconsciously affect the order of the very laws of Nature, and what we now call the "ecological balance" of Nature. It stands to reason this way: before the Fall all material and deterministic creations were membered one to another in a great economy or "equation" of causality for truth and for good. Man inherited that "good" order; and in him, in one continuity, the Law was swept up in God and his Christ into the order of the divine life — to be co-sharers of the divine nature of God. Man is part of that very order of Nature and the material creation he now crowns. He is physically and organically a part, part of the Law and its mechanism, as it operates now, towards the summit of its meaning, in what St. Paul, speaking in much the same context, calls "these, the last days" (I. Cor. 10:11), days when the Lord of History consummates

through his own activity, the Unity-Law He poised in the first flash of its genesis.

There is nothing we do, conceive, or plan, nothing we desire within our very being, which does not produce its own material “wave” or impact upon the environment around, even as the same influence linked to the soul, impacts and influences our brethren for good or for evil. In either order, if the “wave” of our being is anarchic, incompatible in its own self with the pulse and frequency, so to speak, of God’s Unity-Law, his providence for good, then that impact is part of the principle and problem of evil — an influence for disintegration. We know now on how fine a balance the world, and the universe that supports it, is poised. We have become aware of ecological damage, the disintegration caused in an obvious manner by human folly, human greed, and human heedlessness. We are that sort of people, most of us unconsciously heedless and greedy, quite apart from deliberate wickedness. We would have been wiser, humbler, “cleaner” in every sense of clean, if as a race, cleaving to God in grace, we had grown in holiness from the beginning. Holiness is the theological perspective of that which is whole, has the integrity of its nature and its working; ministering in beauty the Unity-Law of God.

*ecological damage,
the disintegration
caused by human
folly, greed, and
heedlessness*

Sin as a natural curse

It is to be anticipated that, without sin, disparate nationalisms, and contradictory religions, selfish grabbing of the resources of the earth would have given way to a world order in which the world was worked as one commonwealth for the life of mankind. As men multiplied and their artefacts interacted with the environment of the planet — just as their minds and bodies interact — that there would be changes, “greenhouse effects” maybe. With their bodies, souls, and artefacts ordered within a much more beautiful and wise economy of life, we can anticipate that such an effect would profitably and wholesomely have increased the resources of the world for the numbers of mankind.

It is science itself today which is taking the “mythological” out of the first three chapters of Genesis. For the Earth is a garden, and man is set to tend and cultivate it fruitfully. Everything we do and are is part of that impact for good or for desolation. We have to take much more literally the “mythological” curse on the earth because of sin: “cursed be the earth in thy work; thorns and thistles shall it bring forth to thee: in the sweat of thy brow shalt thou eat thy bread, till thou return to the dust, from which thou wast taken” (Gen. 3:18-19). The curse is not arbitrary, we suggest, just the result of “natural” law. Man is part of the causal order of nature on his planet. Everything we do affects the brother or sister in soul and body: everything we do as a “mixed” entity of matter and spirit affects also other material being around in its own order. God made the harmony of nature equational from the beginning, and we are the master-value of the equation.

*Everything we do
and are is part of
that impact for good
or for desolation*

Christ an “ecological” influence

If from the natural “radiation” of body, soul, and both as “personality”, sin in us is a principle

of dissolution, even in the material environment, then grace likewise, especially the grace of Christ, the summit of God’s Unity-Law in creation, is also a principle of life, restoration and healing. We do not know how far the ramifications and interaction of this principle may go. We do know that the redemptive work of Christ was made an agony of stress and rejection, because God in Christ is the supreme Environment in whom we “live and move and have our being” (Acts. 17:28). The rejection, agony and crucifixion of God made man is the supreme manifestation of the resistance to God which is the very “problem of evil” itself. The prayer in the Garden — “Father, if it be possible, let this chalice pass from Me: nevertheless, if it may not pass, except I drink it, thy will be done” (Matt. 26:30) — does not seem to me to be merely “human” grief. I suspect it is the manifestation that God himself, the “Father”, cannot change the order established upon man’s free-will, and the consequences, including the manner of our redemption, which must follow. Jesus, in all that He is, was then, and is now as living and acting, more than just the summit of God’s gift to us. He was and is the peak of God’s whole Law of creation and of governance for the universe itself. Through grace, and through nature, (for God has made them one economy, and one identity in the humanity of Christ) Christ, whether passible on earth, or impassible but living in His Church, His Sacraments, and His People, is an “ecological” influence if you like, which reaches, especially through us men, into every aspect of creation.

*Christ is an “ecological”
influence which
reaches, especially
through us men, into
every aspect of creation*

“My Peace I leave with you.” We do right therefore to thank God, and especially to thank Jesus, for all the good we have; all the blessings, all the security and family joy: for the friendships, for the good health . . . for all that goes well. It comes from Him, and is maintained in so many complex ways by Him and through Him. Yet the consequences of sin also remain, are very active, and in our affluent, arrogant, and sensual days much on the increase. The consequences of this disintegrating power can hit us at any time. Jesus did not promise “his friends” immunity, quite the opposite: “if they have persecuted Me, they will persecute you also; if they have listened to My word, they will accept yours also . . .” (John 15:20), but there is a vast array of texts to make the point! We have to take up our cross every day, and walk behind Him. He is the source and creator of our joy in every happiness we have. Those who love Him, holy parents, good and dear friends, faithful and loving wife or husband, children that are a joy — and over all the Eucharist and the Church, and priests who are spiritual and true — all of this spiritual “ecology” may give us years and years of almost unbroken happiness. It is not guaranteed, it cannot be guaranteed. The power of sin can, and may break in on us, as Judas broke in on the “happy band” of the Eleven. He who is the giver of the joy when all goes well, is also the giver of strength and consolation, when we drink of the chalice that He had to drink. We will all find it so, we do find it so. One speaks not from “faith” but from experience. In unclouded joy, and in sheer sorrow, there remains always, as an experience, the presence and support of Christ: communally in the Church, personally in the individual life. “My peace I leave with you; my peace I give to you: not as the world gives, do I give to you”. (John 14:27).

*In unclouded joy, and
in sheer sorrow, there
remains always the
presence and support
of Christ*

As priests we need to explain to the “little ones” of God that God has not “done this to

me” nor “sent this to me” in any direct, personal sense at all. Nor is it true to say of some great loss or horror, say the rape of a child, “we have to accept the will of God” except in the same sense, and with the same solidarity, as Christ accepted the bitter chalice sin had brewed for him. The roots of the wheat and the darnel are inextricably interwoven until the harvest, but “an enemy has done this,” not the work or will of God.

An Angel on your shoulder?

If God were to try to “stop me sinning”, how many thoughts, impulses, initiatives, which seem to us good, innocent, harmless pleasures etc, would have to be bidden in their first movements by a “good angel” who would know the ultimate consequences. We would, the vast, vast majority of us, soon wish him “get off my shoulder!” God can only influence us totally when completely, in all that we have and are, we are attuned in a manner which actually is deeply contemplative, to the wisdom and will of the Trinity who dwells within us. As I understand it, this is the highest degree of inner communion with God in the “unitive way” as St. John of the Cross describes it. We do not know how many natural disasters may be due to the sin of man, perhaps cumulatively over centuries. We cannot be sure that The Flood had no relationship to all flesh around that area having “corrupted its way”. We can be a lot less sure that there is no direct relationship between AIDS, natural law, and the homosexual devastation which is Los Angeles. Come to that, one has never read or heard that our other sexual diseases are a problem for animals, in their natural environment.

The very protection of mankind from natural disasters that were inevitable from the contingent, limited perfection of the planet Earth as a habitat, might well have been mediated to human communities by great prophetic souls, even as Christ prophesied the destruction of Jerusalem as a consequence of his rejection, and because “in the day of your visitation, you did not know the things that were to your peace”. Certainly many of the saints helped individuals, both by warnings of danger, and by encouragement, in a prophetic manner, to respond more perfectly to God. The saints were great healers. Physical healing was not, and is not now, the primary work of Christ to the world. We all have to wane and die. Yet in the Gospels healing is a great sign of the power of God in Christ. Healing, not only physical, but “pardon and peace” brought to the brethren in the radiation and peace of beautiful personality, has always been the mark of the saint in the life of the Church. Truly holy mothers and fathers bring this radiation to the formation of the minds and hearts of their children.

For the priest or the nun, and here one admits to speak from knowledge, the first great joy of life, as we get older, is the humble joy of the love of God as an experience. The second is like to this: the sheer happiness of seeing in the lives and personalities of good men and women, especially the younger ones, a deepening beauty, closeness to God, willing and prayerful service, and not infrequently the giving of their own whole lives as a total vocation to God in the closer, apostolic service of religion. There is a parallel here of course between Christ’s own answer concerning the “two great commandments of the law” and their interdependence. It is God who gives the gift and the power, and the grace

always. But He needs flesh and blood as the channel of His own flesh, now ascended. The beauty of human holiness, the radiance of nobility in men and women, needs to be ministered. It needs the “disciple”. This alone, once realised, should prompt many and generous vocations. The personal loves and joys that grow out of this life of “vocation” last till the end. It is the fulfilment of Christ’s own promise that those who, apparently, give up all to follow Him, receive back in love from persons “one hundred fold”, even in this present time (Mark 10:30).

One Communion for Blessing or Curse

What we often call the Unity-Law of Control and Direction is more than the unity of the ascent of material being, through an evolution ordered from God back to God. It is also a ministry of life and well-being of thing unto thing. It passes into the creation of man, when matter of its own law and formula, at its unique peak, requires the soul as co-principle of being, and a new creation spiritual and material in synthesis, now lives in direct communion with God, as its law of life and being. The Law, still a continuity and one economy in a higher order of being, is still a mutual ministry, of man to the Earth he inherits, and men to each other, with God. The “Law”, the one communion of ministry and finality, consummates in Jesus Christ. His is the work to redeem the damage, the disintegration, the blighting of the beautiful work of God. For evil has its own ministry, individual and social, even to this day. This is the Mystery of Iniquity, which at the end of time will greatly abound, and of its very nature, call forth the Second Coming of Christ (Dan. 7:26; Apoc. 20:7-9).

*evil has its own
ministry, individual
and social, even to
this day*

Christ’s own work, guaranteed by his resurrection from sin-inflicted death, is to redeem and sweeten, to gather “a little flock”, but through few to leaven many and to redeem fully in the condition of purgation what cannot be made beautiful here. It is part of Christ’s work in the Eucharist and why that Sacrifice is efficacious for the living and for the dead. It is a work of ministry, of the making of people, not just the institution of the Church and her Sacraments. It is always a personal work, and in this, the Mystery of the Kingdom we are called to share. To think this way, and realise the intercommunion of creation at all levels, and in all three orders, helps us, one suggests, to understand better the problem of evil, its inevitability, and our personal identification with Christ.

There must be much more to develop, yet more to ponder. It is unlikely to be the stint in the garden of the world and the Church of this writer. He is very grateful for all the prayers and love that supported him in his recent grave illness. However, the prognosis for severe myocardial disease is not generous. The Lord has most sweetly and gratuitously given notice of termination of lease upon “this our earthly tent” (see St. Paul, 2 Cor. 5:1). Time — as so often when camping — to brush out, fold, roll and wait at the roadside for pick-up. The task is passed to the young.

This is the concluding part of Fr. Holloway’s Editorial for FAITH magazine, May/June 1989.

Newman gives us hope for beauty

Unearthly Beauty. The Aesthetic of St John Henry Newman by Guy Nicholls, Gracewing, 352pp, 64 plates, £25.00

reviewed by Timothy Finigan



In the film *Gladiator*, the hero Maximus defeats a crew of terrifying opponents in a seedy theatre in North Africa, to the fanatical cheers of the crowd. Disgusted, he looks around at the horde, shouts aggressively at them, asking 'Are you not entertained?' and then spits on the ground when they applaud him more loudly. It is a potent metaphor for the current state of aesthetic understanding, whether it be in the daub of a celebrated artist, the taunting of a concert hall audience unable to step out of line by deriding meaningless sounds, or even the dutiful respect given by a congregation to 'liturgical dance'. Yet probably the most well-known quotation concerning aesthetics remains the defeatist claim that 'Beauty is in the eye of the beholder.'

The purpose of beauty

Fr. Nicholls, in giving us this fine study of Newman's aesthetic, offers a way out for Catholics and anyone of sense so that they might return more confidently to the question of what beauty is and what it is for. From the outset, the thesis of a teleological view of beauty is laid down squarely. Beauty, in other words, does not find its importance in moving us emotionally or entertaining us. St. John Henry Newman was concerned rather to examine for every man 'whence beauty comes and whither it leads him.' This book examines the answer as it is shown in art, architecture, music and ultimately in the art that is put at the service of the worship of God. In every case beauty has its origin

in God, the one true source and origin of all that is beautiful, and its end, purpose or *telos* for us is found in the vision and the worship of God in heaven.

Foretaste of heaven

Allied to this theme is the relationship between the visible and the invisible, between the image and the reality. The notion of the ultimate reality being found in the divine, and the image being the foretaste of heaven, runs throughout the examination of all forms of art. Nicholls succeeds in presenting this abstract principle by means of detailed examples from Newman's life and works which themselves provide many fascinating insights into Newman's life as it relates to the various themes under consideration.

Pugin

Thus we learn of Newman's complicated relationship with Pugin and with the Gothic movement. He recognised in the Blessed Sacrament chapel at St Giles, Cheadle, the *Porta Coeli* (Gate of Heaven) but admitted that although his reason had gone with the Gothic, 'my heart has ever gone with the Grecian.' Newman was not always opposed to Pugin, though he could write with characteristic humour about the practical unsuitability of Puginesque architecture for celebrating the more solemn form of the Liturgy, and he dismissed Pugin's attribution of heresy to those who disagreed with his ideas on architecture.

Eternal harmony

For non-specialists, the lengthy chapter on music offers some challenges, but these can be overcome easily with a brief search for information, and there are quite fascinating biographical details of Newman's own playing and composition, for example his morally courageous resistance to the fashion of snooty opposition to musical performance in his early days at Oriel. We also learn of his preferences for Mozart, Cherubini and Mendelssohn, his love of Beethoven and perhaps surprisingly his lack of enthusiasm for Bach's counterpoint. Here again, though, the more important point is kept in view, and underlined at the end of the chapter, that Newman saw the harmony of earthly music as an outpouring in earthly life of the eternal harmony, associated with orderliness and peace. Music is also an echo of our true Home which can only be hinted at on earth. Thus music is a language that we cannot fully comprehend because it is concerned with realities to which we do not have full access here on earth.

Delicious details

Following naturally from this consideration of music, the sacred Liturgy in Newman's understanding brings us more closely to eternity which will be the transcendent experience of what music, art and poetry point to, a Liturgy in which the living God is worshipped fully, with the participation of all the hosts of heaven and every person who is present, in the perfect harmony to which all earthly beauty is a signpost and dimly perceived foretaste.

The treatment of the Liturgy is principally dealt with in the context of the life of the Oratory, and again we are treated to some delicious details. We learn of Newman seriously proposing to use the melody from the aria '*se vuol ballare*' from Mozart's *Nozze di Figaro* for Caswall's hymn 'Hail Queen of Heavens', the problems Newman encountered when trying to set hymns to themes from Beethoven, and the desperate measure of asking Bishop

Ullathorne to allow vernacular hymns to be used at Mass when there was not sufficient money to hire a choir to sing the propers. Newman contrasts the Oratorians as Athenians with the Jesuit Spartans and quotes the speech of Pericles in support of cultivating the beautiful with frugality.

The beauty and glory of God

Nevertheless, in accord with the purposefulness of the treatment, we are by no means simply left with amusing anecdotes. The book is brought to a fitting climax with the examination of how human beauty finds its fulfilment in the beauty and glory of God. To establish this Nicholls deftly makes use of three works of Newman: the novels *Callista* and *Loss and Gain*, and what is by now the almost necessary finale, the *Dream of Gerontius*. After the development of the main theme and variations of it, the last chapter is akin to a final movement, drawing from the prolific output of Newman and at the same time illustrating its excellence not only in general but also when applied to the specific matter of aesthetics, or simply the meaning and end of beauty.

Hope

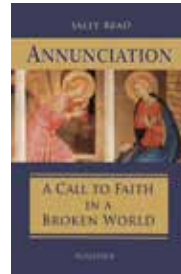
Aesthetics is hard to get a grip on philosophically, and many Catholics would shy away from attempting to set out a case for a properly grounded aesthetics at all yet know instinctively that some of what they experience is not simply contrary to a subjective preference but is missing something essential. *Unearthly Beauty* is a book that gives hope for those who want to find a foundation for the assessment of beauty. From the focus of aesthetics in St John Henry Newman, Nicholls has opened a path to understand and appreciate the image that points more surely to the real, the earthly beauty that genuinely leads to the eternal.

Fr. Timothy Finigan is a priest of the Archdiocese of Southwark and is a theologian and popular writer.

Place everything in God's hands

Annunciation: A Call to Faith in a Broken World by Sally Read, Gracewing, 150pp, £12.99

reviewed by Pia Matthews



Sally Read wrote her book *Annunciation: A Call to Faith in a Broken World* as a guide for her daughter Flo, initially to give reason for holding to faith in God and the Church in the face of an overwhelmingly secular world. The book is structured around the Annunciation, and the chapters follow the gospel passage: as the angel came to Mary and how God comes to us; 'Do not be afraid' and how faith conquers anxieties; 'The handmaid of the Lord' and the identity and vocation of each person; 'Let it be to me according to your word' and the need to be still to listen to God; finally, the angel left, and a life sometimes of suffering but always of prayer.

The choices offered to Mary

Such a structural description of this little book does not do it justice. The book is not simply a mother's guide or a work of good advice, though it does include these elements. Near the end of the book Read says that her writing is a way of praying. The book is a deep meditation on God, on Read's relationship with God and her daughter, and also handing her daughter to God. She reflects on the Annunciation because, she says, every moment is like the choices offered to Mary: to be open to God's coming and be still in his presence; to get to know him; to trust in him and to enter into a deeper relationship with

him. Read may write as a mother to her daughter, but the reflections in the book are for everyone since everything that Mary went through is echoed in the life of every believer.

Read uses her own experience not only as an expatriate mother in Italy with a young child, but also as a former psychiatric nurse. Her experience as a convert demonstrates a relationship with faith and the Church that may seem unfamiliar to cradle Catholics. All is put together through her experience as a poet, and the style of this book is very lyrical.

Difficulties in the world today

Read identifies some of the major difficulties in the world today: from perhaps her experience as a convert she notes that people are so familiar with the concept of God that they forget to love, honour and worship him or even believe in him. This, she says, is the downfall of the modern world, and indeed she speaks about the hopelessness of those who have no faith to fall back on. She comments on the tragedy of fractured families, of the abandonment of virtues like chastity, of the problems of depression, anxiety and worry, of modern society's overwhelming aim to avoid suffering and pain.

A cathedral of the heart

Read reminds people that there is a seed of love and hope in every person simply by virtue of being human. As she explains with vivid imagery, each person has a 'cathedral of the heart' that is designed for God and cries out with a yearning to be filled with love. The immensity of the heart can only be filled by God, however fulfilling we think are human relationships. Certainly the gift of faith and to whom it is given is complex, and Read does not have an easy answer. Read says that she and her friends have prayed for the conversion of people they know. She also observes with some sadness the lack of faith in the lives of some of her own relatives who were unable to place their cares and trust in God. However, Read is also convinced that her own conversion story is a story for everyone, that Christ is always with us on our journey.

Like gentle rain

Perhaps here the beginning of the Annunciation account is relevant: the angel comes to an unsuspecting Mary, yet Mary was already prepared through her own faith in the promises of God to Israel. Read explains that, in the opposite way of the 'sledgehammer proclamations' of social media, God comes to people in a way that is best for them, like gentle rain. She also notes that God chooses to speak to a person through others in order to reach us, and she gives the example of Julian of Norwich as well as more modern examples of a Sardinian priest she knew, and a mother who lost her infant children and died of cancer. Perhaps a reminder of the vocation of every person to evangelisation. Read's significant point, for a world that tends to focus on individualism and individual faith and spirituality, is that we are not alone in our relationship with God. We are connected to others and to the past, notably to Mary.

For those who already have faith, Read's motherly advice comes to the fore: faith keeps us in touch with what is real; faith helps us accept who we are and who God wants us to be. Faith does not erase suffering, but faith leads us through it get to know God. We can grow in faith through Adoration, being with him, praying the scriptures, taking advantage of the sacraments that are lampposts on our way. All of these will help to build the city of God within us.

A double heart

Unlike the secular world, Read recognises that there will always be pain and suffering, yet this is not a threat to faith. She refers here to Paul VI's saying that we each have a double heart, one natural and one supernatural that is essential for sanctity, thus suffering here does not cancel out the bliss in us that God is with us. And further advice from one who clearly has a rich prayer life: when it seems God is distant, remember his gaze; 'prayer is practising the knowledge of God's eyes upon you'; his gaze needs to take root in us and we must gently share it in a world that 'denies his eyes'.

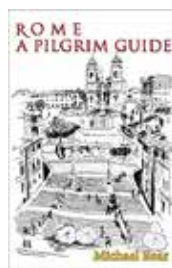
The powerful depth of faith that Read clearly has may prove an obstacle for some: as Read reports her daughter saying, 'But I don't love Christ like you do'. Indeed it may take a poet to recognise those moments of prayer or points in life when 'the veil between us and God is at its thinnest'. Nevertheless the message of this beautifully reflective book is also clear: place everything in God's hands and never think that there is not enough grace.

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

The only Rome guidebook you'll need

Rome: A Pilgrim Guide by Fr Michael Rear, Gracewing, 273pp; £14.99.

reviewed by Dora Nash



Perhaps a common reaction to picking up *A Pilgrim Guide to Rome* might be to wonder how many such volumes the world really needs. Compared with the many existing glossy and beautifully illustrated secular guides, can a simple black and white version compete? Why weigh down the suitcase with an extra book of tourist piety? For the Catholic pilgrim visitor to Rome, however, this volume by Fr. Rear does something different, skilfully blending as it does the sacred and profane, ancient and modern, factual and spiritual, weighty and inconsequential.

Good for several trips

Anyone who has ever made the mistake of tramping about southern European cities in the heat without proper planning will readily appreciate the way that this excellent book is organised. The eight principal chapters group the sights (and the sites) thematically and in broadly historical order, "In the Steps of the first Christians", "From Persecution to Freedom – Building Churches", "A Stroll around Baroque Rome", and so on. The concluding chapter outlines suggested "Visits Outside Rome". The places described in each chapter could fill the best part of a week if you visited everything in a leisurely fashion and punctuated the day with long lunches

and siestas, so this guide might be good for several trips to Rome.

An urbane cicerone

It is difficult to get the tone of such a volume just right, but Fr Rear manages it well, avoiding dull lists, know-it-all assumptions and too much fussy detail. His prose style has the effect of welcoming the reader on a fascinating ramble with a very knowledgeable and urbane cicerone who knows not to lecture or preach, and who does not have a penchant for hagiography.

Sensibly, the author begins at the beginning: booking things in advance before you go. He includes a wide range of activities on offer which the novice visitor to Rome might not know about, a walking tour of the Vatican Gardens for example and a guided tour of the Chiesa Nuova. Pilgrims are duly and repeatedly warned about the closure of many sites between lunch and about four in the afternoon, and the sheer hopelessness of Mondays. (He wisely omits to say how frustrating booking things on Italian websites can be: there are some things best left to experience.)

History and details

The ensuing chapters follow a pattern. A

general historical introduction precedes the main text. He starts the pilgrims off in a particular spot – having told them how to get there – and invites them to look at and appreciate the setting, the topography and the exterior. When he moves inside, the wealth of his own knowledge becomes apparent as he details individual works of art, altars, alterations over time and their historical context. I offer this example, highlights of a description of San Giorgio in Velabro, a little off the well-worn tourist trail, in Trastevere:

In this valley, known as Velabrum, close to the Tiber and prone to flooding (a high water mark of 1870 can be seen in the portico), was the swamp where Romulus and Remus were said to have been suckled by the she-wolf. There was a church here in the fourth century, and ... Pope St Gregory the Great made it a diaconia from which the deacons distributed food. The church was enlarged in the seventh century making use of antique columns.... The apse was decorated with frescoes by Pietro Cavallini, a Roman artist who moved away from the Byzantine style and was an important influence on Giotto.... If you look carefully from the back you will think that your eyes are playing tricks because the walls are not parallel.... St John Henry Newman was a Cardinal Deacon here.... In July 1993 a car bomb blew the portico apart and what you see is a perfect reconstruction.

Prayers and drawings

With Fr. Rear we stroll casually through the centuries from pre-Roman legend to the harsh realities of our own day. The

walk continues with good directions given to the next site, sometimes including bus stop information. It is not all churches either; the ancient Roman monuments get their full share of the commentary from the most famous tourist spots like the Colosseum to the more obscure such as the Minerva Obelisk.

Each chapter includes a well-chosen prayer or two, or a quotation from a spiritual work which has some link to a church or spot being described. An excellent example of this is the lengthy extract from the account of St Augustine's parting from his mother, St. Monica, at Ostia Antica. And the whole book is peppered with very good line drawings, some of them exquisite. Simple, clear maps of each area visited take the user from site to site with ease.

For the novice and the seasoned

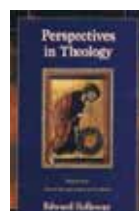
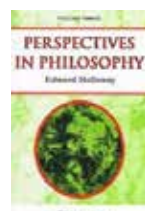
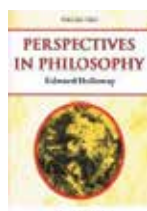
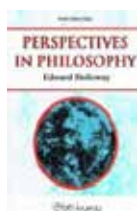
A final practical chapter on the buses and the metro of the city is invaluable, and there are suggestions for hotels for different budgets and places to eat. The guide concludes with an excellent index.

This is a book I wish I had written. Steeped in a thorough everyday working knowledge – and a great love – of the Eternal City, Fr. Rear has produced a truly excellent *Pilgrim Guide* for both the novice Rome-tripper and the seasoned visitor. I don't think you will need to take any other guide book with you.

Dora Nash was Head of Religious Studies for many years at The Oratory School near Reading. She is the author of two sacramental preparation books: Confirmed in the Faith (Gracewing) and Jesus Comes to Me (St. Paul's).

Catholicism: a new synthesis

Edward Holloway's major work in which he shows in detail how orthodox Catholic theology can be synthesised with the philosophy of evolution to produce a coherent understanding of Catholic Christianity for the modern age. The thinking behind the Faith Movement, this theological vision has been inspiring Catholics, especially the young, for over 50 years. It provides a way forward for the Church to meet the intellectual challenge of the modern secularist worldview.



Perspectives in Philosophy and Theology

The medieval Scholastic synthesis, abstract and essentialist, has become increasingly irrelevant to the philosophy of science. As a result Relativism and Secularism is disintegrating Christian life and the doctrine of the Incarnation. Yet if the principles in the older philosophy are existentially rethought, and realigned within the recognition of a cosmic Unity-Law of control which culminates in the Incarnation of God in Christ, the result is startling. Edward Holloway developed a philosophy at once relevant to modern thought and necessarily demonstrative of the existence of God and his Transcendence. These booklets provide further reading on his key philosophical and theological ideas.

All these titles are available to download for free or to buy in printed form from <https://www.faith.org.uk/shop>

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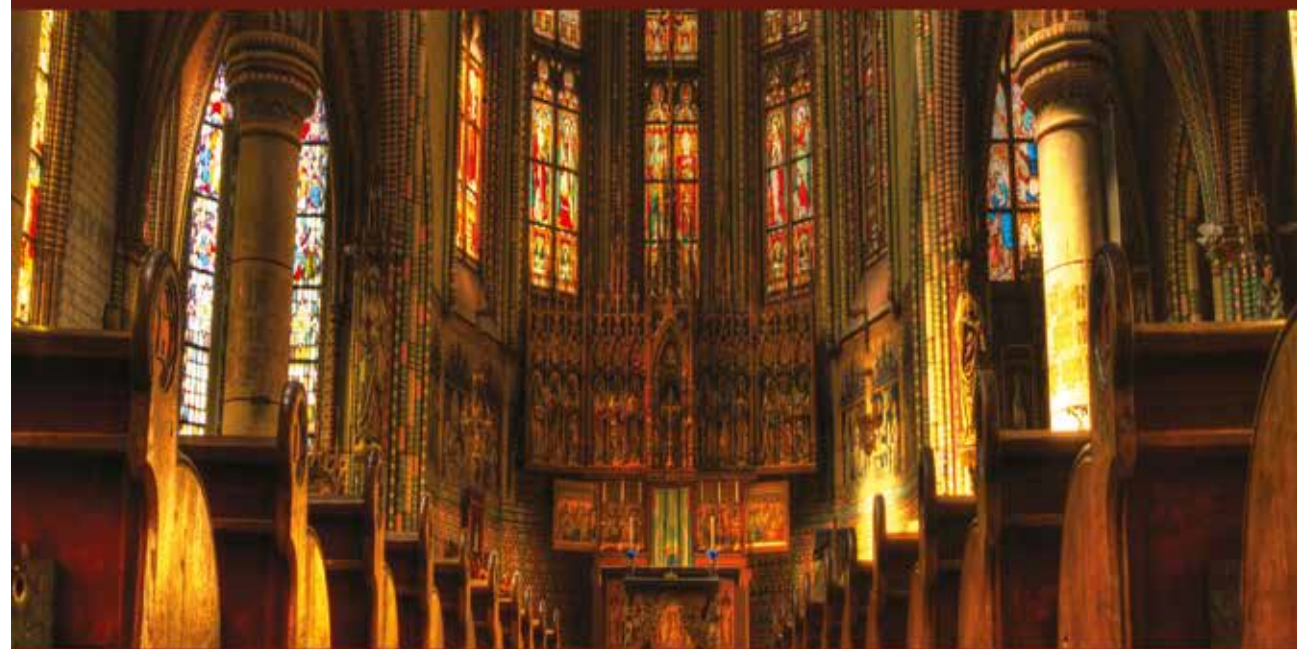
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