

# Faith

Promoting a new synthesis of faith and reason

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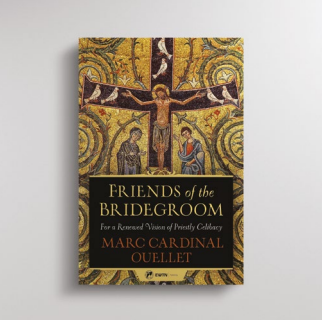
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# Freedom for the Church

In Britain Catholics understand themselves as operating in freedom. We take pride in shrines re-established following their destruction under Henry VIII and we honour our martyrs. We are aware of the religious strife of past times.

**In what is rapidly becoming an established and valued part of the Church's year in Britain, the international charity Aid to the Church in Need organises Red Wednesday each November, to uphold those suffering for their faith, to highlight their plight and to plead for religious freedom in the world.**

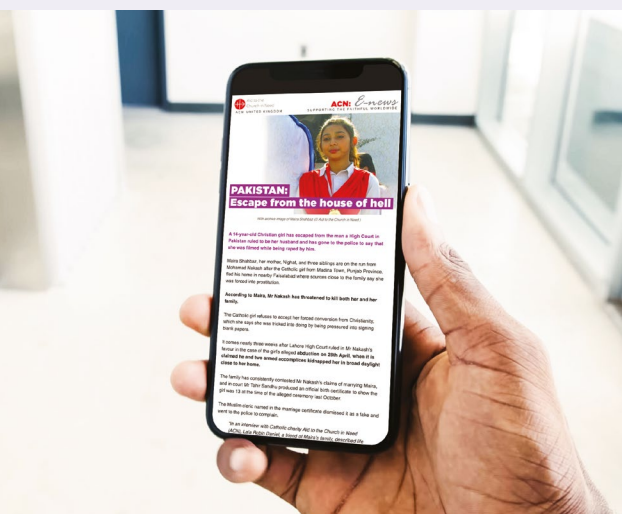
FAITH magazine is glad to give its full support to this initiative. Parishes, schools, and Catholic organisations can obtain information on how to become involved with a range of activities by contacting Aid to the Church in Need at [acnuk.org/newsletter](http://acnuk.org/newsletter) which has material, constantly updated, about all that is going on.

The Church understands religious freedom as part of man's essential dignity. It is an essential part of being human to seek the truth. The Second Vatican Council spelt this out clearly:

*"It is in accordance with their dignity as persons—that is, beings endowed with reason and free will and therefore privileged to bear personal responsibility—that all men should be at once impelled by nature and also bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth, once it is known, and to order their whole lives in accord with the demands of truth. However, men cannot discharge these obligations in a manner in keeping with their own nature unless they enjoy immunity from external coercion as well as psychological freedom. Therefore the right to religious freedom has its foundation not in the subjective disposition of the person, but in his very nature. In consequence, the right to this immunity continues to exist even in those who do not live up to their obligation of seeking the truth and adhering to it and the exercise of this right is not to be impeded, provided that just public order be observed."*

Dignitatis Humanae 2.

Pope St John Paul II highlighted this matter of religious freedom as a signature of his pontificate. In doing so he was pivotal in freeing Eastern Europe from the grim era of Communism.



The message was – and is – that freedom and human dignity matter, and that we are answerable to God for our actions.

The Church, as St John Paul emphasised more than once “proposes, she does not impose”. Truth imposes itself on the human mind and heart. The Church guides people to the Truth.

Today in Britain the Church has popular schools and colleges, and runs youth activities and major projects for social welfare and care of the elderly and handicapped, and the good work is widely recognised. Public funds are available especially for schools: a tenth of all primary schools in Britain are Catholic schools. They are often over-subscribed and feature frequently in lists of the most successful schools.



In recent years a new issue has arisen for our Catholic schools, the full implications of which are only slowly being grasped. The present government's project for “Relationships Education” initially included material produced - with taxpayers' money - that was both dangerous to children's wellbeing and contrary to all good educational practice. Some came from lobby groups with very specific agendas, including that of “transgenderism”, with suggestions to children that they should consider hormonal drugs and long-term surgery if they felt they belonged in the opposite sex. Following serious concerns raised by teachers, medical staff, and parents, some of this material has been removed. But

we are still left with a general approach which too readily assumes that sexual activity should be divorced from male/female marriage and parenthood, and regarded as essentially a recreational activity.

A Catholic school is free to reject such material and to use alternatives. But to announce a plan to do so requires courage. And a sort of embarrassed silence on the subject is becoming the norm.

We are going to have to be a lot braver than this. The Church must be free to teach what is true – and this applies to matters concerning human sexuality, human dignity, and marriage as the lifelong union of a man and a woman that establishes a new family.

Suicide is now a notable cause of death among young people in Britain. The suicide rate among young men has been rising steadily. Between 2012 and 2019 the suicides among young women rose by 93.8 per cent. A spokesman for a charity concerned with the young described this as “worrying”. Well, yes. Calls for more research are meaningless unless such research is allowed to include challenging questions on the messages about relationships, sex, family, and life's purposes presented to our young.



Of course any Bishop, or chairman of a school governing body, or head teacher or parish priest who speaks out on this can be made to look foolish, bigoted or out of touch with reality. We have become used to fashionable slogans about sexual matters that create a deafening noise all around us. But that is precisely why the need to speak, wisely and with quiet force, is crucial. The Church is a voice of truth and, as in Eastern Europe in the recent past, can speak truth in a way that opens up a new dialogue with life-changing results.

We have the right and duty to offer a message of wisdom and hope.

The teachers in our Catholic schools include many who are not Catholics, or whose practice of the Faith is minimal. They may have chosen to teach in a Catholic school because they like the

atmosphere, and enjoy being part of a community that values its own traditions. They simply do not see the Church's message on sexual activity and marriage as mattering very much except as an arcane set of rules. They need help to understand the unity of the message: human dignity is indivisible and introducing the young to pornographic games and quizzes (yes, the publicly-funded material includes these) offends God and humanity, strips children of their protection and builds up misery.

We need – and the Church in Britain has people who can provide – clear teaching on the truth about human relationships that challenges current clichés and the sickening material currently being pushed at boys and girls in schools. We have the right and duty to offer a message of wisdom and hope.

The specific character of Catholic schools is protected in law. We have a tradition of religious freedom that has been hard-won. We have superb examples of real heroism from people elsewhere in the world who face much grimmer challenges than we do in upholding the truth of the faith. Let us, in solidarity with them, unite ourselves with the cause of religious freedom. Let us speak out for the right to teach human relationships in accordance with the Church's message. Let us speak the truth in love – as a service not just to the pupils in our Catholic schools but to the nation and culture of which we are a part.



"Do not be afraid" is the most frequent command in the Scriptures.

# Hagia Sophia

## Dr Michael Nazi-Ali tells the story of Hagia Sophia and recent tragic events in Turkey

Since the attempted coup d'etat, and the large scale purges which followed, Turkey has been burnishing its Islamic credentials. With any realistic prospect of joining the European Union gone, it has been turning away from its Kemalist secularism and towards its Islamic glory days. It is seeking also to promote a kind of populist Islamism both within Turkey and, more widely, in the Islamic world, in countries such as Pakistan and Malaysia.

**The (re) conversion of the famous Hagia Sophia into a mosque is part of this process of Islamisation.**



### Cathedral

The history of the great cathedral dates back to 360AD when it was founded by Constantine's son Constantius II. As such, it is one of the oldest churches in Christendom, going back to before the many unhappy divisions in the Christian family. It bears, therefore, an ecumenical witness to our own age in a unique way. During its long life it has undergone many vicissitudes: it has been burnt down by rioters, occupied and sacked by invaders and then turned into a mosque by the Turkish *Ghazi* (or fighter in the name of Islam), Mehmed II when Constantinople fell, at last, to the Turks in 1453 and the city was renamed Islamople or Istanbul. And so it remained until, in 1934, in recognition of its iconic civilisational status, the secularists declared it a museum open to people of all faiths and none. It is this identity which is now being threatened by Islamist pressure.



### The Fate of Other Churches

In this last misfortune to befall the building, it has shared the fate of most of the other churches of the city, not only at the time of the conquest but throughout the history of the Ottoman Empire. (Constantine's Hagia Eirene, dedicated to Christ the Prince of

Peace, for example, became an arsenal!). Many other churches, in the Ottoman domains, were similarly converted into mosques, following the pattern of the early conversions such as that of the Cathedral of St John the Baptist (supposed to contain the relic of the Baptist's head) into the Umayyad Mosque in Damascus. These conversions are all the more remarkable because Shari'a provides for the retention of their places of worship by conquered 'People of the Book', that is Jews and Christians and later, by extension, Zoroastrians. They could continue to use them for worship but they could not display any sign of their faith on the exteriors of these buildings, they could not ring bells to call people to worship and they had to seek permission from the Muslim authorities to repair them. They were forbidden to build new places of worship, though, in fact, from time to time, even this did happen.

The Qur'an implies that there is divine providence in the preservation of monasteries, churches and synagogues from the depredations of aggressors (22:40). The second Caliph, Umar, when he went to receive the surrender of Jerusalem to the Muslims in 636AD, was invited by the Patriarch Sophronius to pray in the Church of the Holy Sepulchre. He refused to do so on the grounds that if he did, the Muslims would

use it as an excuse to turn the church into a mosque.

In spite then of the teaching of the Qur'an and the Sunnah (or practice) of the first Caliphs, churches, temples and other places of worship were either destroyed or converted into mosques.

Many churches in the Ottoman domains were converted into mosques.

## Freedom

Muslims and others often defend the actions of the Turkish state and other nations by pointing out that, after the Reconquista in Spain, famous mosques, like the ones in Córdoba and Seville, were either turned into churches or destroyed. In Córdoba, there had been a church on the site of which the mosque was built but in Seville there seems to be no evidence that the AlMohad mosque, on the remains of which the present cathedral stands, was itself constructed where a church had been. We need to keep two things in mind here: First, the Christian population of Spain remained unwilling subjects of Islamic rule during the whole period of Muslim ascendancy and Muslim rulers were unable to convert the majority to Islam, as happened, over the centuries, in the Middle East. Secondly, what may have happened in the Middle Ages does not provide justification for similar actions today.

We live now in times when freedom of religion and belief is widely recognised and protected both by international and national law.

No mosques are being turned into churches today and were anyone to attempt such a foolhardy action, it would attract widespread condemnation from Christians themselves. As a matter of fact, our own times are characterised by significant mosque building in traditionally Christian countries in Europe, America, Asia and Africa, often supported by Christians on the grounds that Muslims, like others, should be free to practise their faith.

### Reciprocal Generosity?

For many, it is not unreasonable to expect some reciprocal generosity from the Muslim side but, at best, it has been half-hearted and, at worst, non-existent. One of the worrying aspects of the reconversion of Hagia Sophia into a mosque has been the warnings that Mr Erdogan and others have been issuing to those countries where Muslims believe mosques have been destroyed or turned into places of worship for other faiths or where they are under pressure from people of other faiths. Such areas stretch from the Iberian Peninsula to Israel to India and the Philippines. The implications here for communal harmony, not to speak of global peace, are very serious. Turkey seems to be encouraging the use of figures from its Ottoman past to promote a kind of Muslim populism in the region. Two examples must suffice, the naming of its naval vessels, after a notorious buccaneer, Oruc Reis, who plundered European ships and the West European coastline in the 15<sup>th</sup> and 16<sup>th</sup> centuries, most recently brought to global attention by the use of a research vessel, named after him, in the confrontation with Greece and Cyprus over oil exploration. Secondly, the active marketing in the Islamic world of a TV series about Ertugrul Ghazi (or Islamic warrior), the ancestor of the Ottomans, and his exploits in battling Christian and Mongol forces to establish Muslim supremacy in Asia Minor. Both examples represent a kind of swashbuckling expansionism, the

portrayal of which could cause problems in international and interfaith relations.

### Human Rights

It is well known that the Human Rights of ethnic and religious minorities in Turkey have been in jeopardy for a long time but Human Rights Organisations are saying that the situation has been in even greater decline during these past few years. As far as the Christian communities are concerned, there are numerous examples of such deterioration: missionaries and local church workers, even bishops and priests, have been attacked and sometimes killed by Islamist and/or nationalist extremists.

Another Hagia Sophia, in Iznik or Nicaea, where the Second Council of Nicaea was held in 787AD, was turned into a mosque sometime ago. The seminary at Halki for the training of clergy for the Ecumenical Patriarchate remains closed, while Turkey demands that the leadership of the Patriarchate should be Turkish citizens- a Catch-22 if ever there was one! There are widespread allegations of government interference in the affairs of the once- numerous Armenian Apostolic Church. The Assyrians of Tur Abdin are under constant pressure because of the conflict with the Kurds and any perceived assistance to the Kurdish community by the Assyrians is regarded as 'terrorism'. Protestant churches have been attacked by extremists and church workers injured or even killed. Foreign church workers can be arrested and imprisoned or deported.

I have had personal experience of harassment when I had been invited by some of the Turkish churches to inaugurate their millennial celebrations in a prominent hotel in Istanbul. Just as we were starting, the meeting was broken up by the Secret Police on the grounds that we did not have a permit, even though the churches had received a message from the Turkish President congratulating them on the Millennium!



## Serious

The seriousness of what has happened to Hagia Sophia can be gauged by the fact that one of the most frequent reasons for clashes between Muslims and Christians, for example, in Egypt is attempts by extremist mobs either to prevent church repairs or building or to destroy what has been repaired or built already. In Iran, similarly, no new churches have been built since the Islamic Revolution there and it is very difficult to obtain permission to repair existing ones. Again, contrary to Shari'a itself, churches have been seized, closed or demolished. In Pakistan also churches are often bombed or attacked by extremists to prevent Christian worship from taking place. Permission is very hard to obtain to build churches and even when it has been given, local pressure sometimes prevents these buildings from being used.

When I was a bishop there, we were given some land in a very middle class area and the local residents came to see me and asked me not to build a church there. They said, *"Don't build a church here, build a school and we will send our children to it!"* A church we did succeed in building, has not been allowed by a surrounding wealthy community to be used for worship. In Nigeria, churches and Christian institutions are often the first to be attacked and destroyed by Boko Haram and by the Fulani herdsmen now terrorising the Middle Belt of the country. It is, indeed, a shocking experience to stand in the midst of these ravaged houses of worship.

## Obligation

Turkey has, for long, stood between Europe and Asia, the Islamic world and Christendom, both Eastern and Western.

It has, therefore, an historic obligation to promote interfaith and inter communal harmony and to enable the world to avoid a clash of civilisations. Such a worthy vocation is not furthered by sectarian and jingoistic actions like converting buildings which have been churches into mosques (at the time of writing, yet another church



building, that of Kariye, which had been turned into a mosque by the Ottomans and then into a museum by the Kemalists, has been reconverted into a mosque). Even though such actions are contrary to Islamic Shari'a itself, we can overlook actions in the past, on all sides, taken perhaps in the heat of the battle and of conquest or reconquest. There is no excuse for them in today's world. Turkey was a signatory to the Universal Declaration on Human Rights at its inception and is a member of the Council of Europe and subject, therefore, to the European Convention on Human Rights. Both guarantee freedom of thought, expression and belief, as well as the right to manifest such belief alone or with others and to express such belief in worship and observance. Having and retaining places of worship is, of course, part of such fundamental freedoms.

## Violated

Wherever they are being violated, the whole civilised world should stand in condemnation of such violations whether it is of Uighur Muslims or of Christians in China, of the Rohingya Muslims or of Christians in Myanmar or of the Baha'i and Christians in Iran. It is particularly important to safeguard these freedoms for small and, possibly, disenfranchised minorities. In most of the Western world and elsewhere, Muslims are free to believe and to express their faith. Subject to planning laws, they are free to build mosques and use them for worship, teaching and social activities. Will their leaders join in with others to appeal to the Turkish authorities not to take these regressive steps with regard to church buildings?

## Dialogue

For many years, I have participated wholeheartedly in interfaith dialogue aimed at safeguarding and promoting freedom of religion and belief. In what can be somewhat challenging encounters, I have tried not to allow the idea of 'reciprocity' to become a 'tit for tat' affair.

Dialogue should lead to a common commitment to freedom of religion and belief.

That is, to argue that if Muslims and others have certain freedoms in the West and elsewhere, they must ensure that Christians and others minorities have similar freedoms in the Islamic world. I have maintained, rather, that such dialogue should lead to a common

commitment to freedom of religion and belief. If, however, Muslim majority countries continue unilaterally to deny their non-Muslim citizens these basic freedoms, a stance, such as mine, will become increasingly difficult to maintain.

Will Turkey honour its historic, religious and legal obligations to protect the places of worship of its non-Muslim citizens or will it join the ranks of those nations that deny fundamental freedoms to their citizens because of their religious beliefs or ethnic origin?

## Pray

Let us pray that the Turkish action will not be a signal for extremists elsewhere to seize, convert or demolish places of worship and other property belonging to non-Muslims. We need a clear statement from the Turkish regime that it intends to stand by its international commitments to protect the freedoms of its religious minorities and, especially, their property from expropriation or other harm. This may well prevent imitative action against churches and other places of worship being taken elsewhere in perhaps even more exposed situations. Such a consequence of the Turkish regime's rash action would be tragic indeed and to be avoided at all costs.

**Dr Nazir-Ali is the retired Anglican Bishop of Rochester**

## POEM

# The Presentation in the Temple

What is this? Four hundred years  
No prophecy, until appears  
A woman saying Christ will come  
To free God's people, lead us home.

What is this? A holy man  
Says God has promised that he can  
Receive the blessing, ere he die,  
To see salvation from on high.

What is this? A babe in arms  
Of lowly parents causes qualms  
In king, in governor and priest  
Of turmoil soon to be released  
As man and prophetess proclaim  
Messiah king has come to reign.

**Mark Howitt**

# COVID-19 and the Unity-Law

**Dr Gregory Farrelly explores the background to the coronavirus and some implications for theology.**

**For most of us the impact of the current coronavirus pandemic has been unexpected, unwelcome and all-encompassing. We have all become accustomed to the restrictions of lockdown, social distancing, wearing face masks, hand-washing, quarantine, etc. From those who have been inconvenienced by social distancing to those who have lost their lives, everybody has been affected.**

Most Catholics have been attending mass online rather than in person, until recently. In fact, some Catholics have been watching daily mass online from those parishes set up for it. In my case, the sermons by Fr. Paolo Bagini of St. Gregory the Great parish in West Ruislip, London have proved a revelation. COVID-19 is an infectious disease caused by severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2). First identified in Wuhan, China, now more than 20 million cases of infection and more than 700 000 deaths have been reported across most countries,<sup>1</sup> although it should not be forgotten that most of those who die of COVID 19 have pre-existing (underlying) conditions and it should also be realised that about 13 million people have recovered. A vaccine is not expected until the end of 2020 at the earliest.

The virus involved is SARS-CoV-2, Severe Acute Respiratory Syndrome CoronaVirus 2,

one of several coronaviruses, so named because of the crown-like structure of 'spike' proteins on their surface. Outside the human body, the virus is destroyed by household soap, which bursts its protective bubble. First identified in the 1960s, they were thought to affect mainly non-human animals. However, in 2003 the SARS coronavirus killed 774 people. Genetic evidence suggests that this virus has been hiding in nature possibly for decades.<sup>2</sup>

Unlike most other viruses, Covid-19 does not acquire mutations that could weaken it. Coronaviruses have a 'proofreading' mechanism of the genome so that drugs such as ribavirin, used successfully against hepatitis C, have failed to work against SARS-CoV-2. These drugs weaken viruses by inducing mutations but in the coronaviruses the 'proofreader' can eliminate such mutations.<sup>3</sup>

## Disease

Coronaviruses are particularly deadly because they swapping sections of their RNA with other coronaviruses, although usually a random exchange between like viruses, when distant coronavirus relatives



1. [https://en.wikipedia.org/wiki/Coronavirus\\_disease\\_2019](https://en.wikipedia.org/wiki/Coronavirus_disease_2019), 13/7/20. 2. Profile of a killer: the complex biology powering the coronavirus pandemic, Nature, 4 May 2020. 3. Profile of a killer: the complex biology powering the coronavirus pandemic, Nature, 4 May 2020.

end up in the same cell, recombination can lead to powerful versions that infect new cell types and can even jump to other species.<sup>4</sup>

The three coronaviruses that cause severe disease – SARS-CoV (the cause of SARS), MERS-CoV and SARS-CoV-2 – all came from bats, but scientists think there is usually an intermediary – an animal infected by the bats that carries the virus into humans, possibly civet cats, sold in live-animal markets in China.<sup>5</sup> The transfer of genetic material between species, ‘zoonotic transfer’, is clearly now an area that requires urgent research and monitoring.

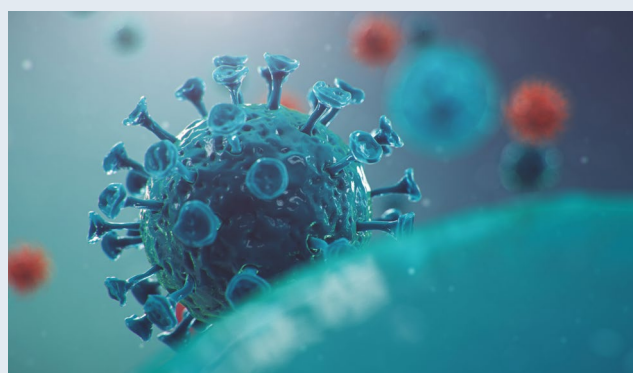
The spike proteins of coronaviruses have a unit called a ‘receptor-binding domain’, key to their success in entering human cells. The SARS-CoV-2 binding domain is particularly efficient. Its infection potency is related to the fact that viral particles can move from the throat into saliva even before symptoms start, and these can then be transferred to others easily.<sup>6</sup> The lungs may suffer irreversible damage, sometimes leading to death. The lungs are the organs most affected because the virus accesses host cells via the enzyme ACE2, which is most abundant in alveolar cells of the lungs. It is the infamous coronavirus ‘spike’, a surface glycoprotein, that is used to connect to ACE2 and enter the host cell.<sup>7</sup>

Furin, an enzyme on the host cell breaks down the spike protein, allowing the infusion of the viral RNA, causing protein production in the host cell, producing new virus particles that can then go on to attack other cells. The abundance of furin in the respiratory tract and elsewhere that may explain the potency of SARS-COV-2.<sup>8</sup>

## Infection

Also, an infection can cause a ‘cytokine storm’.

Cytokines are small proteins. The immune system releases them to enable a coordinated response against infection but excessive or uncontrolled levels of cytokines activate more immune cells, resulting in hyperinflammation. This can seriously harm or even kill the patient.<sup>9</sup>



The virus does not seem to weaken over time, owing to its efficient genetic repair mechanism. As a ‘selfish gene’ it does not care about the survival of the host so long as it can reproduce and transmit to new cells (thus new people). On average, the coronavirus accumulates about two changes per month in its genome, most of which do not affect how the virus behaves, but a few may change the disease’s transmissibility or severity. An intriguing problem is, given that the virus has spread to at least 11 million people worldwide, why aren’t there more mutations affecting its behaviour? A possible answer, from our knowledge of the way

4. Profile of a killer: the complex biology powering the coronavirus pandemic, Nature, 4 May 2020. 5. Ibid. 6. Profile of a killer: the complex biology powering the coronavirus pandemic, Nature, 4 May 2020. 7. [https://en.wikipedia.org/wiki/Coronavirus\\_disease\\_2019](https://en.wikipedia.org/wiki/Coronavirus_disease_2019), 14/7/20. 8. Profile of a killer: the complex biology powering the coronavirus pandemic, Nature, 4 May 2020. 9. <https://www.newscientist.com/term/cytokine-storm/>, 19/7/20. 10. <https://www.sciencemag.org/news/2020/07/pandemic-virus-slowly-mutating-it-getting-more-dangerous>.



evolution works, is that there may be very little 'selection pressure', in other words the virus does not need to mutate since the 'hosts' have little or no resistance; they are 'immunologically naive'.<sup>10</sup>

Once there is either 'herd immunity' or widespread vaccination, there will be a residual presence of antibodies. These will not prevent further infections but the symptoms will be mild, making the situation similar to that of the viruses that cause colds.<sup>11</sup>

## Rapidity

The pandemic has been extraordinary in the rapidity and universality of its infection power. Whether or not it originated with the Hunan Seafood Wholesale Market, it is evident that events in one small part of the world can quickly and devastatingly affect any and every other part.

In the Faith theology, The Unity-Law, the idea that everything in the universe is part of a cosmos, in which all things are ordered and interrelated in being as the imprint of the Mind of God in matter, means that all humans are in a relationship with each other and with God, whether or not they acknowledge this. SARS -CoV-2, like all organisms, is the result of a long evolution and is still evolving.

However, although we humans have not evolved genetically to resist this virus adequately, our minds transcend the mere material.

As persons, rather than mere animals, we transcend the material order while being part of it. The intellect and the will are signs

of this transcendence. The use of PPE and Intensive-Care treatments, and the development of vaccines using the latest genetic science, are not an evolutive response, in the way that the coronavirus evolves. but a sign of our God-given transcendence.

Our spiritual unity-law, the relationship between our souls and God involves God as our environment or, in Fr. Edward Holloway's terminology, "God is our Environer".<sup>12</sup>

## The Human Mind

The biology, biochemistry, genetics, virology, epidemiology, etc. are all a result of the achievements of the human mind. The very existence of science is due to the fact that the human, transcendent mind has a relationship with 'Mind' at work in the universe itself, the Unity-Law, evidence of the Mind of God. Failure to cooperate with God's plan for us in the moral and spiritual order is, therefore, just as detrimental as failing to feed ourselves. As Pope Francis wrote in *Laudato Si'* [115], quoting Romano Guardini and Pope Saint John Paul II:

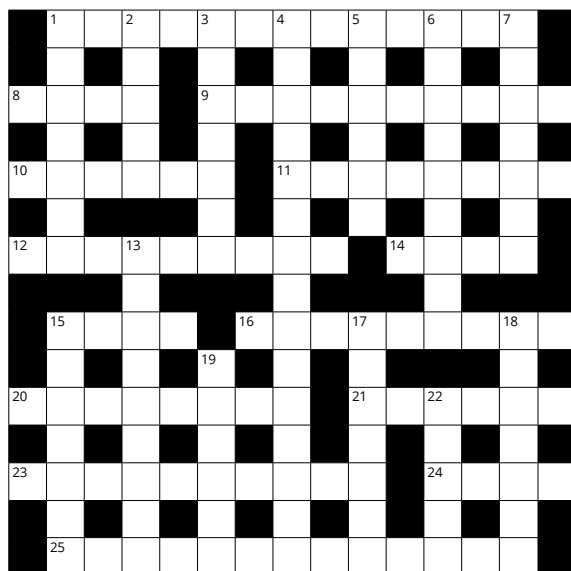
*"The technological mind sees nature as an insensate order, as a cold body of facts, as a mere 'given', as an object of utility, as raw material to be hammered into useful shape; it views the cosmos similarly as a mere 'space' into which objects can be thrown with complete indifference".<sup>13</sup> The intrinsic dignity of the world is thus compromised. When human beings fail to find their true place in this world, they misunderstand themselves and end up acting against themselves: "Not only has God given the earth to man, who must use it with respect for the original good purpose for which it was given, but, man too is God's gift to man. He must therefore respect the natural and moral structure with which he has been endowed."<sup>14</sup>*

11. Profile of a killer: the complex biology powering the coronavirus pandemic, *Nature*, 4 May 2020. 12. E. Holloway, (1976). *Catholicism: A New Synthesis*, Faith-Keyway, Part 4. 13. ROMANO GUARDINI, *Das Ende der Neuzeit*, 63 (The End of the Modern World, 55). 14. JOHN PAUL II, *Encyclical Letter Centesimus Annus* (1 May 1991), 38: AAS 83 (1991), 841.

# Crossword 25

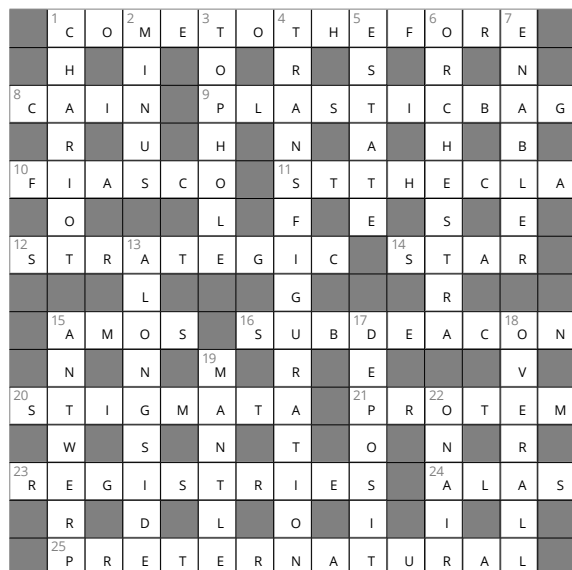
by Aurora Borealis

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 December 31st 2020. Entries may be the original page or a photocopy. Entries should be sent to 45 East St. Helen Street, Abingdon Oxon, OX14 5EE. Please include your full postal address.

The winner of Crossword 24 was NSFA of Northampton.



## Across

1. **Prominent female disciple of Christ (4,9)**
8. No chaps to give warning (4)
9. **Jewish places of worship (10)**
10. Bird right to find killer on the roof (6)
11. Battle with tennis and cricket to find a way of practising tactics (3,5)
12. Photo a tot tore up becomes a matter of debate (3,6)
14. Find staple in paper I certified (4)
15. Put a plug in port (4)
16. Good man almost mistaken - a response Frenchman makes with force (6-3)
20. Wheel of fortune? (8)
21. Left one question, I begin to doubt state of matter (6)
23. **Early Christian theologian (10)**
24. **Stand used for readings in church (4)**
25. Cram in and keep up, to live peripatetic life! (4,3,6)

## Down

1. Soldiers go inside, encountered no reminder (7)
2. Quickly make a time of preparation (3-2)
3. Rodent uses river, river in most appealing town to begin with (7)
4. Novel vanished into thin air (4,4,3,4)
5. Woolly type found in gang, or association (6)
6. Engineering crazy print (9)
7. **Someone who interprets scripture (7)**
13. **One let down through the roof to be cured by Christ (9)**
15. Shut shot (5-2)
17. Alternatively, country of origin is place in US (7)
18. Artist in East London area creates colourful sight (7)
19. **Ave Maris ..... (6)**
22. Birds cower (5)

Solution Crossword 24

# The Faith Movement

**Father Roger Nesbitt produced an account of the Faith Movement some years ago, published by the Catholic Truth Society as part of a series on the New Movements in the Church. We offer an updated version here for a new generation attending Faith Movement events and discovering the Movement and its message. This is the third section and the feature will be concluded in the next (Jan/Feb) issue of the magazine.**

## Development of the Youth Movement

In the summer of 1973 the first 'Faith Summer Session' was held - a five day event at Herne Bay in Kent. This involved daily Mass and prayer, and talks on the Catholic faith by priests and lay people in a happy holiday atmosphere of friendship. About forty young people took part, coming mainly from the John Fisher School, but also invited by friends of the priests and lay people helping. At this event a small card of 'Aims and Ideals' was produced, which is included as appendix 1. These reflected the focus of the new movement - thoroughly Christ centred, thoroughly Catholic in its teaching and in its morals, but also prayerful and apostolic. A simple prayer was also composed by the first young members of the movement, which is still in use today at all the meetings and gatherings:

Lord Jesus Christ,  
we believe in you and all your  
Church teaches.  
We give ourselves entirely to you  
because you are truly the Son  
of the Living God.  
Confirm and strengthen our faith.  
Amen.

Following the successful launch of the Summer Session in 1973, the Faith youth movement slowly progressed through various initiatives. Weekly



meetings were held at the John Fisher School and in other places. 'Youth Days' were held several times throughout the year. These consisted of talks on the faith, discussion groups, an opportunity for celebrating the sacrament of reconciliation, the celebration of Mass, and a social evening. Occasional retreats and pilgrimages were held.

The numbers involved in the movement slowly increased: new pupils arrived at the John Fisher School; those already involved invited others among their families and friends and via their parishes. As many of those involved went on to university they attracted even more to the movement. Through the grace of God there was also a steady flow of members into the seminaries. Some of their fellow seminarians became interested in the movement through them, and within a number of years many priests were actively involved in Faith and were helping to increase numbers at a faster rate.



More recently the annual 'Summer Session' has grown year by year and eventually - as many people have returned each year - it has developed into a major youth conference, attracting each year about 200 young people in the age range 16-30.

In 1982 a Winter Conference was launched along the same lines as the Summer Session, but especially for students. Faith 'Summer Breaks' were started in the summer holidays in 1985 for 11-15 year olds, again along similar lines.

## Later Life of Edward Holloway

Fr Holloway, whose founding of the Faith Movement has been described earlier, attended nearly all these conferences and other initiatives, giving talks and always being available for discussions and spiritual direction. He made many friends with the young people who came along, and helped to foster a number of priestly vocations.

He retired in 1986, after having been parish priest in three parishes: Bramley, Surrey; Portslade-by-Sea, Sussex; and Esher, Surrey. He was then resident with Fr Victor Cook in parishes at Cranleigh and Warlingham, both in Surrey, but he continued to be actively involved in all the work of the movement until his death.

Fr Holloway saw his writing as a key aspect of his vocation, and his pastoral and theological legacy is truly outstanding, despite the fact that he spent all his priestly life ministering in parishes. As well as writing extensively on theology and philosophy, he edited Faith magazine for twenty years, and gave numerous retreats, talks and lectures. He was of course also deeply involved in

the youth work of the Faith movement and in the various parishes where he lived and worked. He brought a deep pastoral sensitivity to the wide range of his parochial duties. He had always encouraged us to eschew clerical careerism, and in 1988, towards the end of his life, he gave us some sense of his vocation:

*"My vocation from God has not been to be a scholar, or to enjoy the time and library researches for deep theological analysis and reflection. I have lived as a pastoral priest overwhelmed with the family chores of the People of God. I have never regretted it and I have been deeply fulfilled in it. So lived the Fathers of the Church, pastoral presbyters all of them. So lived our Lord and Master, Peter the fisherman, and Paul the tentmaker."*

## Agnes Holloway

In fact the ideas behind the Faith movement have an unexpected and humble source: Agnes Holloway, Fr Edward Holloway's mother. She claimed, in all simplicity, that the central ideas of the new synthesis were given to her by God, through a series of promptings and locutions. They are published by Faith under the title God's Master-Key: the Law of Control and Direction. Agnes Holloway herself admitted that the message she was given could have been attained without a private revelation, but that because of the weakness of mankind it was necessary for God to give this revelation to the Church at a time of great intellectual crisis. In Faith we stress that the value of the ideas depends on their own inner strength and coherence: no one involved in the movement is obliged to accept or reject Agnes' claim about their origin. We also stress that any judgement of such a private revelation is always subject to the Magisterium of the Church.

Agnes was a devout and active Catholic, interested in all aspects of the Church, and

she was involved in the Catholic Evidence Guild. Her faith was reinforced rather than weakened by a series of what she referred to as “strange things” that happened to her. These included the frequent answering of prayers and precognition of events, some of which her spiritual director and her son Edward either witnessed or were involved in. These included Edward’s vocation to the priesthood, though she was not to tell him this until after his ordination.

## Darwin and Evolution

Between the wars there was much discussion in the press about Darwin’s Origin of Species and the challenge it appeared to hold for the Catholic faith. In 1927, whilst reading an article in The Universe discussing the theological implications of evolution, Agnes experienced the first of a number of revelations and visions which answered questions she had asked about science and religion. *“There was an article by a leading Catholic theologian who was rather in favour of the theory. I read it through rather indifferently to the end which ended with the words ‘How much is mind and how much is matter? - that is the question on which Christianity will depend in the next fifty years and must stand or fall’. Yes I said to myself, I wonder how much is mind and how much it matter? Immediately I heard the words ‘That which controls’. I was puzzled by this and repeated the words ‘That which controls’. Again the voice said: ‘A thing cannot be its own cause and its own control. It must come into contact with that which it controls, but cannot be caused by it, this is a Universal Law’.”* (God’s Master Key, p.92) From this, with subsequent revelations as a result of her questions, the ‘Law of Control and Direction’ which showed that evolution was part of God’s plan for the universe was revealed.

Most of the answers and her understanding of them were contrary to her then current

views. Nonetheless she felt compelled to write down these revelations as she believed they were significant, both to her son, and to the Church; later on she became convinced that they helped to solve the problems posed by the theory of evolution. She always regarded herself as being born of humble parents, simple and uneducated, and these experiences and her record of them were kept secret for many years as she felt people “would just not believe” her.

*“I was told it was for my son Edward (who would become a priest) to present this knowledge to the world and defend it. The knowledge was given to combat a dreadful persecution against the Church which was highly intellectual, and to come in the future.”* (God’s Master Key, p.93) Thus Agnes Hollo-way took no direct, active part in the youth movement, knowing that it was not part of her vocation. She left that work to her son and to others. She lived the rest of her life quietly, passing her final years in the Holy Cross Priory near Heathfield, Sussex and died on 25th March 1991.

## The Faith Movement Activities

As already mentioned, the Faith movement is loosely structured. However, as the movement has grown, it has become helpful to put into place certain more formal structures.

Faith adopts whatever activities seem best to promote its aims and message. This section gives an account of the current principal fields of activity.

The Faith Summer Session is an annual five-day conference for the age range 16-30. The programme involves daily Mass and Morning and Night Prayer from the Divine Office, Exposition of the Blessed Sacrament, and a Reconciliation service. In our worship and prayer we always follow the current sacred liturgy of the Church as revised after



the Second Vatican Council. The core of the conference is a series of talks on the Catholic faith by priests, religious and lay people. Each year a different aspect of our faith and Christian life is explored. Discussion of the talks and any other issues is actively encouraged, both in formal discussion groups and informally during the extensive free time. There are also sporting and social activities. The atmosphere of the conference is deliberately informal and friendly - it is not a retreat; however, the prayer, study and Christian friendship make the week genuinely spiritually uplifting.

The Faith Winter Conference is a similar event to the Summer Session. It follows the same daily pattern of activities but lasts just three days around New Year. It was started initially for university students, but due to popular demand it has now broadened its scope to welcome all young people over 18.

Faith Summer Breaks cater for children aged 11-15. In a holiday atmosphere the children are given an opportunity to pray and celebrate the sacraments, to learn more about their faith, and to have fun and make friends.

Faith Forums are regular formative groups which meet on a weekly basis at various locations around the country. They help those who attend to develop their faith, and to find regular support and Christian friendship in a secular world. Meetings generally involve a talk on the faith, morals or contemporary issues, questions and discussion, and some social time. Sometimes forums organise social outings and retreats.

Youth Days are organised for 11-18 year olds on an occasional basis. They consist of talks on the faith, discussion groups, an opportunity for celebrating the sacrament of reconciliation, the celebration of Mass, and a social evening. Family Days are a recent addition, responding to the needs

of many of those involved with the movement who are now married and have young families. They combine prayer, talks and discussion, and social activities, adapted to the diverse needs of families.

Retreats are usually held each year. One is offered specifically for lay people, and another for priests.

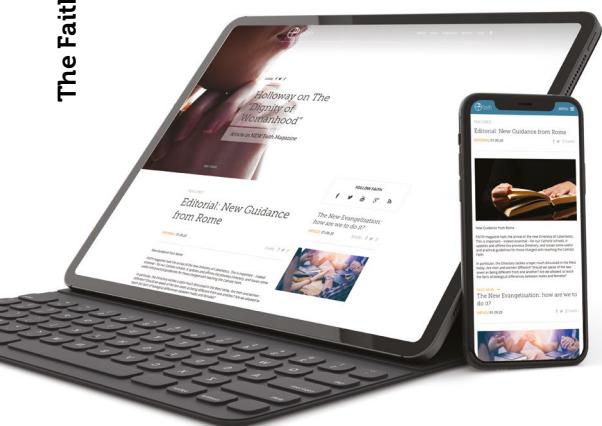


We have also recently started to hold an annual Theological Symposium which tries to explore and develop Fr Holloway's ideas at a deeper level. It aims also to locate his theology and philosophy within the context of the Church's tradition and the works of other contemporary thinkers, and seeks to draw out the impact of Holloway's New Synthesis on current issues of theological debate.

The Faith Community is a group of adults involved in Faith, who wish to support the movement and each other spiritually and practically. Through daily prayer they seek to foster a spirit of love and true friendship within the movement as a whole, a spirit of mutual care and concern. Many members of the community also choose freely to make a financial contribution towards the work of the movement.

## Publications

Another major part of the work of Faith has been in the field of publications.



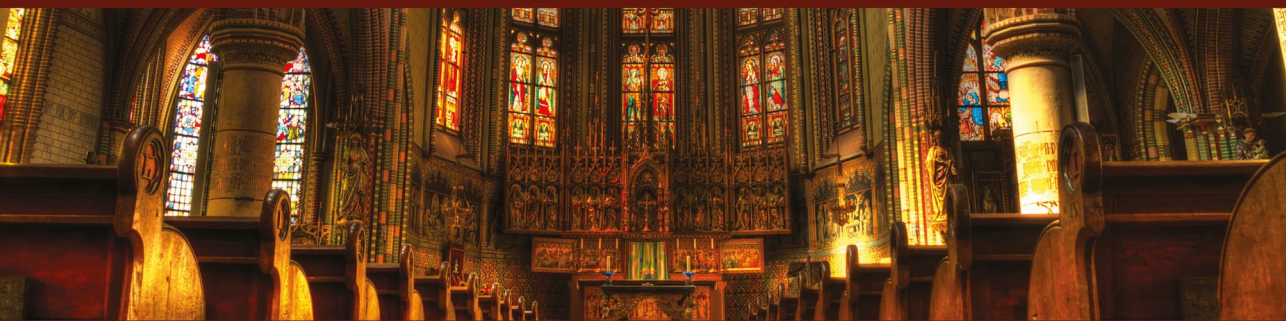
The movement publishes a bimonthly pastoral and theological review called Faith. Through its editorials and comment this magazine gives the Faith movement's perspective on developments in the Church and in the world, and it remains one of the principal organs for making known our theological vision.

The movement also publishes a series of pamphlets on doctrinal, moral, pastoral and spiritual themes with particular reference to our theological vision. There are about 30 titles currently in print, and a number of others in preparation

Finally, there is an extensive internet website, [www.faith.org.uk](http://www.faith.org.uk), which includes information about the movement and the theological ideas behind it, as well as details of publications and events.

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# A Small Corner of Catholic History, and a Family Story

For this Christmas issue, Faith Magazine invited Paula Conrad to describe a little-known chapter of Britain's Catholic history, in which her own family played a part.



**I grew up in a house with a special history. Built in 1852, St Mary's was the community retreat house of the Oratorian Fathers, standing in ten acres of land and particularly treasured by Fr Frederick Wilfrid Faber. It was a retreat house but it became the most exceptional and much-loved home of our family. Here's the story.**

In 1916 my grandfather William Hele Pawley became chauffeur to the Spanish Ambassador in London. The Embassy was in Grosvenor Gardens and the Ambassador's limousine was kept in a mews at the end of Ebury Street where William was given rooms as part of his contract.

The Ambassador, Alfonso Merry del Val, loved England and had a warm relationship with King George V. When he was due to leave, he had to ask Granddad William to seek other employment, but granted him

two years to do this.

It was a worry for granddad – at that time 52 – as he and his wife Maggie had a large family. He was a regular Mass attendee at Brompton Oratory and in 1932 the Oratorian Superior, Father Munster, suggested he consider taking on the stewardship of their Retreat House in Upper Sydenham.



## Why did the Oratory need St Mary's?

The original London Oratory in King William Street been a whisky store, a gin shop and a dance hall. As noted by Robert Chapman in a biography of Fr William Faber, *"These were very humble premises and, subsequently, had a bad effect on the health of the community of priests. No one could stay in King William Street long without falling ill and many were forced to convalesce... A country retreat was an urgent necessity and a wonderful benefactor, Mrs Elizabeth Bowden, gave the Fathers 10 acres of land where it was proposed to build a substantial Retreat House and Chapel."*

## Cardinal Wiseman

The house was formally opened on 10 August 1853 and Chapman notes that *"Cardinal Nicholas Wiseman, Dr Grant Ward and Lord Arundel and Surrey, were present but Cardinal John Henry Newman (as he became) was in Dublin and unable to attend."*





The house was on the top ridge of the hill of Upper Sydenham. It stood back from the entrance gates which had a Lodge House on the right. A wide gravelled drive led to the house with its porticoed entrance.

The grounds were rambling and beautiful. An avenue of horse chestnut trees adorned with pink blossoms marked the upper boundary beside a turf tennis court. In a little clearing stood a life sized, copper-clad, statue of Our Lady with the child Jesus holding an orb and sceptre, in her arms.

The land sloped down through rhododendron bushes and beech trees to a yew tree enclosed private cemetery surrounded by a pretty orchard of apples, pears, mulberry bushes and an exotic medlar tree. Fr. Faber had loved working in the garden and was responsible for laying out the cemetery. He wrote: *"You will long for your nine feet of it - when you see its pensive cypresses and its holy calm."* From thence the land dropped even lower to a deep pond at its end boundary.

As no females were permitted to sleep in the main house built for celibate priests, William's sons slept in the house while the girls remained with their parents in the Lodge House. Francis, 19, usually preferred the calm of being at Brompton Oratory where he helped and worked while studying to be an electrician.

## Eucharist

In time, Mary, the eldest girl married Alfred and in 1936 I was born into this large and loving Catholic family and my home was St Mary's. Every bedroom had the name of a saint painted on its outer door. The corridors were lined with pictures of the life of St Phillip Neri and on the top floor was a beautiful little chapel and sacristy. When we had a priest in residence, we would have the privilege of Mass said in the chapel. Soon after making my First Holy Communion, a priest came to St Mary's for a little rest away from the bustle of London. I recall the wonder I felt, as the priest opened the tabernacle door: I sensed Jesus was really there in His little house.

Today, many years later, as an Extraordinary Minister of the Eucharist, the memory of that moment returns, every time I have to go to the tabernacle with the Blessed Sacrament.

## Brothers of the Little Oratory

The Brothers of the Little Oratory are a confraternity of young men who meet to share the writings of St. Philip Neri followed by prayers and a talk on a spiritual topic. These Exercises, which last about forty

minutes, are but little changed from those given in the Roman Oratory by Saint Philip himself.

During our years at St Mary's, the Brothers would come every fortnight during the Summer and enjoy playing tennis, croquet, clock golf and cricket. Our family would provide a 'sit down' tea in what was called the Brothers' Hall. It had a huge oil painting of the Holy Family at one end, as well as a number of stone statues of saints on plinths. My grandmother knew it was time to put the kettle on for the Brothers' tea when, from the house we could see them filing across the lawns to pray by Our Lady's statue. On a particular Sunday the Brothers would come for the Long Day, when lunch was also provided.

## Bombing

When WW11 started and before our father was posted abroad, he 'shored up' the cellars to make them a safe place for the family and others to use during bombing raids. The priests of the local church, St Phillip's, Sydenham (where my parents were married), also sheltered with us. The night that the Church received a direct hit, the priests were with us, playing cards in the cellar. It was indeed a safe haven.

As my sisters and I reached our teens we looked forward to the Brompton Oratory 6th formers coming on retreat. One Christmas time Fr Barrett Leonard provided the boys with sleeping bags stuffed with hay. The poor boys had to sleep on these prickly sacks on the wooden floor of the Brothers Hall. We were invited to go on a candle-lit procession with the boys and join them for Readings and carols in the Drawing Room. We heard that some local residents thought that the grounds were haunted after seeing candles flickering in the snow, and hearing the singing of hymns!

One of our favourite pastimes was playing on a swing hung from a fir tree. We could swing incredibly high up into the tree by means of the strong ropes. These were actually designed for use in the cemetery, to lower coffins into the graves. I remember that when one of the Oratorian priests died, my mother had to get in touch with the grave diggers, make sure everything was in order for the funeral and make sure the ropes were at hand to lower the coffin.

## And Finally...

Life at St Marys was incredibly happy and I have many memories of days spent in the heart of a large extended family.

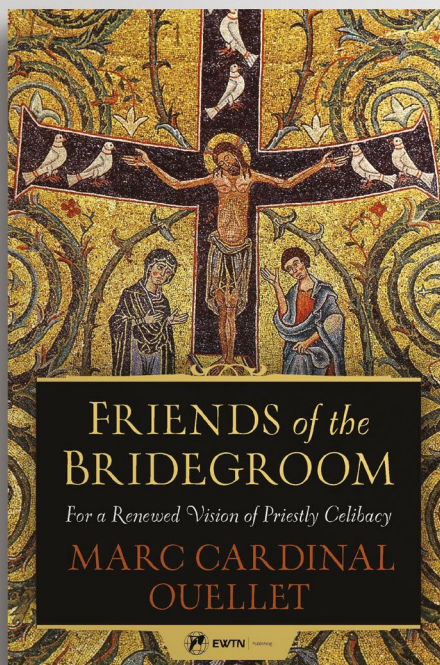
My grandparents as stewards of house and grounds had the responsibility of making sure everything was kept in good order for the Fathers. Always aware of this, we still had incredible freedom to have great family parties, weddings and Christmases where we would have twenty or more of the family staying until the New Year.

It was in 1953 that a compulsory order was placed on St Mary's by the London County Council. So many families needed to be rehoused after World War 11 and the Fathers of the Brompton Oratory felt that the 10 acres of land should be used to help this cause and agreed to let the LCC have the land. It was a sad day when we said good-bye to take up residence in a Council flat, but our family had been blessed to spend all those wonderful years in that very special house – St Marys.

**Paula Conrad is active with the Life Ascending movement in the diocese of Southwark. Life Ascending marks its 40th anniversary this year.**



***Friends of the  
Bridegroom***  
by Cardinal  
Marc Ouellet



EWTN Publishing Inc  
239pp  
£11.92 Paperback  
£8.12 Kindle

## A Visionary & Practical Theology of Celibacy

**Reviewed by Fr William Massie**

**Marc Ouellet was ordained priest during the summer of 1968. There was turmoil within the Church over the implementation of Vatican II, and *Humanae Vitae* was about to be published followed by years of enduring dissent with manifold consequences. In 1967 Pope Paul VI had just written an encyclical in defence of priestly celibacy which might seem surprising just two years after the Vatican II's Decree on the Life and Ministry of Priests had just defended it. But even during the Council, voices, even episcopal ones, had called for the ordination of older, married men.**

Fr Ouellet was a witness to this, and later as a diocesan bishop and now as Prefect for the Congregation of Bishops in Rome he has had a ringside seat in the appalling exposure of child abuse by clergy. This background informs Cardinal Ouellet's observations and profound reflections in *Friends of the Bridegroom*. He has a broad, pastoral perspective, and as a former teacher of systematic theology at a Sulpician theological faculty (the Sulpicians specialise in the formation of priests) he has a deep knowledge of the re-framing of Catholic dogmatic theology after the Council.

## Crisis of Identity

*Friends of the Bridegroom* is a collection of conference addresses and homilies given between 2012 and 2019. The focus is on priesthood. Rather than curse the darkness, Ouellet wants to light a candle, dispel the crisis of identity which he identifies as caused by a crisis of “*faith and love*” (p.174). There are a number of themes which he considers to be of vital importance if the Kingdom is to be proclaimed and the Church built up by attracting the right kind of men to the priesthood.

His theological perspective is straight from the pages of the Vatican II Constitution on the Church, *Lumen Gentium*: almighty God wants to become visible and active [in the lives of men and women: we are to be caught up into the very divine life. How? Through the Trinitarian mission of the Church, the Sacrament of Salvation which effects what it signifies. Ouellet admits concern that this may well seem “*theological and abstract*” (p.234). But he is ever concerned to explain what he means in a way that is pastoral and attractive and above all shows forth the face of Jesus our divine saviour made man.

## At the Service of the Faithful

So, what is a priest? Ouellet, seeking to move beyond a concept of the priesthood “*too long limited to the service of ordained ministers*” (p.239), begins with the one priesthood of Christ. Vatican II famously declared that the priesthood of the faithful and the ordained priesthood participate in this one priesthood but that the two participations differ “*in essence and not just degree*”. The language was loose and admitted of a variety of interpretations. Ouellet seeks a tighter explanation. He states that the royal priesthood of the faithful is a participation in the filial identity of Christ as beloved Son of the Father, echoing Augustine’s word that herein lies our dignity as baptised persons. The ordained priesthood is a participation in the headship of Christ as the visible icon of the Father.

This hits the spot in explaining why the ordained priesthood must therefore be seen as at the service of the royal priesthood of the faithful and not a cultic caste ‘set apart’, hereby avoiding authoritarianism and clericalism. This also grounds the traditional maleness of the ordained priesthood. After the Council, in a commentary on the Decree on the Life and Ministry of Priests, Friedrich Wulf SJ speculated whether talk of “*fatherhood in Christ*” would have any appeal to younger priests. It seems incredible now but only because of the lasting impact of the pontificates of St John Paul II and Benedict XVI who helped to recover the essentials of our tradition and make them intelligible, credible and attractive.

## Christ as the Bridegroom

What of a “*renewed vision of priestly celibacy*”? In fact, it flows perfectly (and logically) from Ouellet’s focus on the priest as sharing in the headship of Christ, to see whom is to see the Father. Ouellet recovers from the scriptures and our tradition the (theologically neglected) identity of Jesus Christ as The Bridegroom. Hailed by John the Baptist, fulfilling the prophecies of the Old Testament, this Bridegroom loves his Bride so much that he lays down his life for her, on the Cross. And this love-gift is made available for the Bride through all time in the Holy Eucharist, a pledge of future glory.

The ordained priest is the one who is given the power by Christ in the Sacraments of Order to make that love-gift available. How singularly appropriate that he be invited, called by Christ, through the Church, to lay down his life, like Christ, in love for the Bride by lifelong celibacy.

## Convincing

Ouellet enthusiastically quotes from the important Pastoral Exhortation of St John Paul II, *Pastores dabo vobis* (quoted indeed in practically every formal address in this book) the beautiful line, which builds on the courageous defence of celibacy by St Paul VI, *"The Church, as Spouse of Jesus Christ, wants to be loved by the priest in the total and exclusive way in which Jesus Christ Head and Spouse loved her. Priestly celibacy, then, is a gift in and with Christ to his Church, and it expresses the service rendered by the priest to the Church in and with the Lord."* (PDV 29). In fact, so convincing is Cardinal Ouellet in his explanation and defence of the profound significance of the meaning and value of the celibacy of Catholic priests that it seems to undermine his deference for the tradition in the Eastern Catholic Churches of the ordination of married men as something *"good and desirable"* within our worldwide Church for particular reasons.

In the 1980s, the founder of the Faith Movement, Fr Edward Holloway, wrote a short pamphlet on the priesthood with the title *The Priest and his Loving*. The idea of the priest as one who does not marry in order to love in a more completely Christ-like way, is very attractive. Ouellet believes (as did Holloway) that it will attract vocations and must guide priestly formation in the seminary.

## Lives in Common

Most of the addresses are to clergy which is not surprising given the roles occupied by Cardinal Ouellet. He is visionary in a way that is attractive and practical. For example, as celibate priesthood is Christ-like and Christ's life is profoundly Trinitarian, that is it is a life-in-communion, so too the lives of priests and bishops should be lived in communion, with their brother priests and

bishops, in *"face-to-face encounter"* with their people and turned towards the world. Ouellet is excited by the prophetic, charismatic and energetic example of priestly life and mission of tenderness of Pope Francis.

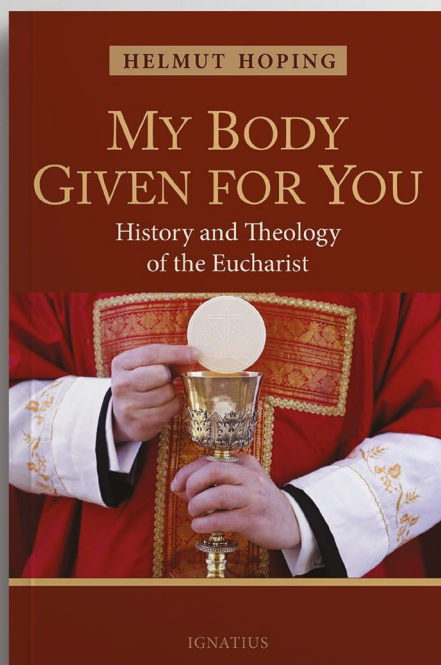
## Sin and Clericalism

Is anything missing? Cardinal Ouellet does not underestimate the grave damage inflicted upon the Church by the sexual abuse of the young by clergy. Perhaps it is understandable why a book seeking to provide a new vision of priestly celibacy would not wish to focus on what has gone wrong. But someone of the standing of Cardinal Ouellet needs to do that somewhere. Of course, it comes down to sin and sin affects the royal priesthood as well as the ordained. But it is the very clericalism condemned by Pope Francis and Cardinal Ouellet in the last pages of this book which so far seems not to want to go beyond expressions of profound sorrow and regret and provide explanations.

A final point: it was John the Baptist who described Christ as the Bridegroom, *"the one who has the Bride"* (John 3:29), He described himself as *"the friend of the Bridegroom"* (ibid). Surely then, priests are not so much *'Friends of the Bridegroom'* but *'Other-Bridegrooms'* themselves - although this does not fall off the tongue quite so easily.

**Fr William Massie studied dogmatic theology at the Pontifical Gregorian University in Rome. He is Catholic University Chaplain in Hull and Vocations Director for the Diocese of Middlesbrough.**

***My Body Given  
for You: History  
and Theology of  
the Eucharist***  
by Helmut Hoping



Ignatius Press  
538pp  
£24.99 Paperback  
£23.74 Kindle

## How the Liturgy Grows

### Review by Adrian Read

For Friedrich Nietzsche, the Christian understanding of the Cross was *"terrifying in its absurdity"*. The idea that God should give his Son for the forgiveness of sins, that he should sacrifice the innocent for the sins of the guilty, marked a relapse into *"appalling paganism"*. It's a view that many in our post-Christian society would share. Yet, as Helmut Hoping writes in his book *My Body Given for You*, *"we must understand the sacrifice on the Cross in terms of the sacrifice of the life that Jesus laid down for us, not in terms of the Crucified as the victim of violence."*

### Liturgy and Dogma

Hoping, professor of dogmatics and liturgy at the University of Freiburg in Germany, sets out to bridge what he sees as a divide between dogmatic theology and liturgical studies, while examining the Eucharist from a historical and systematic perspective. As he writes in the foreword to this new English translation of the book's second, and expanded, German edition, *"the meaning and the liturgical form of the Eucharist cannot be separated any more than liturgy and dogma or pastoral practice and doctrine can."*

*My Body Given for You* is richly informative and doctrinally orthodox, yet it is not an easy read. Aimed at theologians, liturgists and students of Church history, its dense style, copious footnotes and frequent references to arcane sources may well leave the general reader floundering. Many of the books cited are referred to only by their German titles, and Hoping assumes more than a basic level of theological and philosophical literacy. Many readers, this one included, would benefit from additions such as a glossary of terms, a list of influential figures and a timeline of Church history, including summaries of ecumenical councils.

## Passover, Patristics and Protestants

There is much, however, that the general reader will gain from this book. Hoping starts by discussing the biblical accounts of Jesus's Last Supper with his disciples and explaining its significance in the context of the Jewish Feast of Passover. He goes on to describe how the Eucharist was celebrated in early Christian times, in the patristic era and throughout the rest of the first millennium. We learn about the liturgical and devotional practices of mediaeval Christianity and its understanding of transubstantiation; about pre-Reformation liturgical abuses and the need for genuine reform; about the conflicting reactions of the Protestant reformers and their various interpretations of what happened when the words of institution were spoken; and about the response of the Council of Trent, including the reform of the Missal and the publication of the Roman Catechism.

## The Liturgical Movement

Hoping points out that, although it has become standard practice to refer to the 'Tridentine Mass', the term is not entirely accurate, "*since the older Roman Order of the*

*Mass went into the 1570 Missale Romanum without major changes*". A common misconception among Catholics is that the liturgy then remained virtually unchanged until the Second Vatican Council. Hoping puts the record straight by emphasizing the long build-up to a reform of the Tridentine liturgy, starting with a commission that Pope Pius IV formed immediately after the Council of Trent for the reform of the Breviary and the Missal. The liturgical movement of the early 20th century, the growth of 'people's missals' (enabling the lay faithful to follow the prayers of the Mass in their own language) and the advent of the dialogue Mass followed centuries of gradual reform.

For readers interested in the development of liturgical form, structure and language, Hoping has provided a series of helpful appendices. The first contains the Last Supper accounts from Matthew, Mark, Luke and 1 Corinthians, both in their original Greek and in line-by-line English translation. Another outlines the structure of the Roman liturgy as it was around the year AD 700. Also included are the Eucharistic Prayer of St Ambrose; the Roman Canon (Eucharistic Prayer I) and Eucharistic Prayer II, in Latin and English; and two liturgical formularies developed by Martin Luther, in 1523 (Latin) and 1526 (German).

## Vatican II's Reform

In a chapter on Vatican II and the reform of the Missal, Hoping discusses the expansion of the cycle of readings, and the reasoning behind it; the restoration of the Prayers of Intercession and the Sign of Peace (which, far from being novelties, were part of the liturgy of the early Church); and the rich history of the new Eucharistic Prayers. He questions to what extent Mass in the vernacular has achieved its intended goal of a 'noble simplicity' in language, helping congregations to become more active participants in the Eucharistic celebration,



and ponders the impact of the loss of Latin in the liturgy – something that Vatican II had neither foreseen nor intended.

Hoping concludes this section by discussing the revised English translations introduced in 2011, with the aim of restoring some of the textual fidelity lost in earlier translations. In particular, he devotes a whole chapter to the words of institution, and explains why, when speaking the words of consecration over the chalice, the priest once more (following the original Latin and the Gospel accounts of Matthew and Luke) says “for you and for many” — a reference to the wording of the Fourth Servant Song of Isaiah.

## Benedict XVI's Vision

Despite the book's academic tone and daunting length, patient readers will be amply rewarded, especially if they are interested in how Benedict XVI's vision of the Eucharist might be extended and developed – a theme that Hoping tackles in his final chapters. In particular, he reminds

us that Benedict's aim, in strengthening the status of the Traditional Latin Mass, was to not to downgrade the Novus Ordo, but to bring about a liturgical reconciliation that would lead to a mutual enrichment of the two forms of the Roman Rite and foster a stronger sense of adoration. He quotes from Benedict's 2007 letter accompanying the *motu proprio Summorum Pontificum*: “*There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy, there is growth and progress, but no rupture.*”

For readers who would prefer a shorter, but profoundly incarnational account of what Vatican II called the “*source and summit of the Christian life*”, I would heartily recommend Fr Edward Holloway's pamphlet *Christ our Eucharist*, available as a free download from the Faith movement's website: [www.faith.org.uk/prod/christ-our-eucharist](http://www.faith.org.uk/prod/christ-our-eucharist)

**Adrian Read is a subeditor for the journal *Nature* and lives with his wife and children in south London.**

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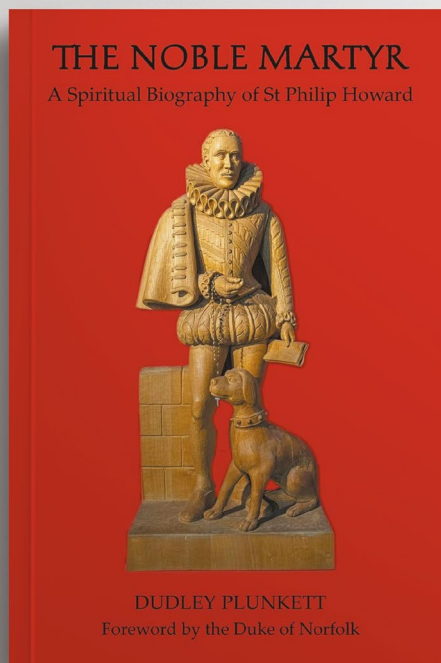
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***The Noble Martyr:  
A Spiritual  
Biography of  
St Philip Howard***  
by Dudley Plunkett



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## A Lockdown Martyr

### Review by Stewart Foster

In terms of historiography, the English Martyrs fall into two broad categories: viz. those about whose lives much is known by means of their own writings and other contemporary accounts (e.g. Saints John Fisher, Thomas More, Edmund Campion and Robert Southwell) and those who witnessed to the Catholic Faith with their lives but about whom relatively little was recorded. Into this latter category fall a number of the laity who were martyred. But of St Philip Howard (1557-1595), by virtue of his nobility – he was Earl of Arundel – and also his lengthy imprisonment – he was confined to the Tower of London for no less than ten years – there is a great deal that is and can be known, especially by means of his literary testimony (letters, poetry, record of his spiritual reading etc.).

### Writings and Spiritual Life

Dudley Plunkett in this slim but excellently-presented volume draws together the various strands which converge to illustrate the importance of Philip Howard's witness; and the significance of the book rests in its sub-title. This is not only an account of the martyr's life,

but it is one framed by a close reading and understanding of the extant literary material from the saint himself, hence a spiritual biography.

The events of Philip's life and his subsequent arrest, imprisonment and death are dealt with by the author in his introduction and in the first chapter. Indeed, the full bibliography at the end of the volume offers a variety of other biographical sources and accounts. The bulk of the work, however, concentrates on the saint's spiritual life as evidenced in the first place by his writings. Plunkett also appends examples of these, including a number of poems – perhaps the most poignant being 'A Lament for Our Lady's Shrine at Walsingham': 'Bitter, bitter, O to behold/The grass to grow/Where the walls of Walsingham/so stately did show.'

## Inspiration

For the reviewer, however, almost the most important part of this book comes right at the end of the text proper, in Chapter 8 'Reclaiming the Elizabethan Martyrs' where the author relates the experience of these brave men and women to patristic writings on the same theme (viz. Irenaeus and Tertullian). It is true, and sadly so, that not only are our martyrs and their sacrifice less well known among English Catholics certainly than a generation ago, but also that the public witness to them is nowadays in many ways less obvious. Who remembers the Tyburn Walks, I wonder?

Yet as Dudley Plunkett reminds us, 'If we forget such a martyr [as St Philip Howard], we would be counting his life as lived in vain or as an irrelevance' (p.89). He goes on to make the point that the isolation of Philip's long years in the Tower, being separated from family and friends, are a ready source of inspiration for those who believe their own lives to be without meaning.

## Lockdown

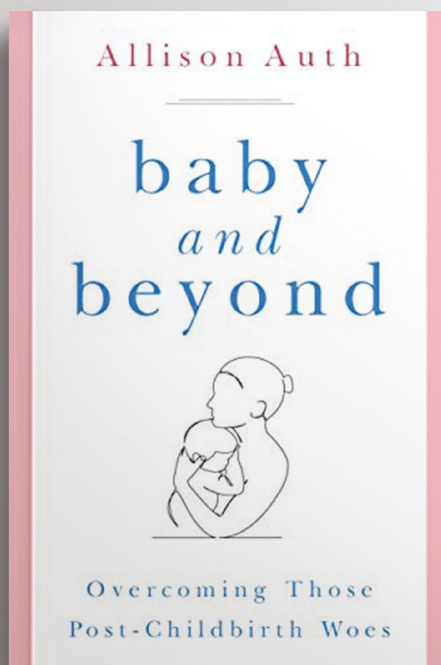
This review is being written under the conditions of the 'lockdown', a painful period when many of the essentials of life are available but not as yet the freedom to enter churches and attend Holy Mass. St Philip Howard in his own imprisonment (a true 'lockdown') would perhaps have readily understood – and better than most – how an enforced and sustained deprivation of the sacramental life needs to be supplemented by an equally sustained rhythm of prayer and a trust in Providence. He would also have known only too well how far at times secular authority fails in its appreciation of the needs of the soul.

As the present Duke of Norfolk comments in his Foreword, his noble ancestor was perfectly in tune with the Catholic tradition of medieval England, particularly that of the country being the *Dos Mariae* (the Dowry of Mary) – as evidenced in the poem quoted earlier – hence the significance of Ivor Hursey's carving of the saint in Arundel Cathedral showing St Philip holding the Rosary and, it must be said, especially so in this year (the Solemnity of the Annunciation 2020) when the Bishops of England & Wales have rededicated England under that title.

As, please God, we emerge from the coronavirus crisis, the Church in this country will turn with renewed vigour to seek the intercession of St Philip Howard and indeed all the Martyrs of England, understanding, with the author, that we need now more than ever the example of their witness and the efficacy of their prayers.

**Father Stewart Foster is Archivist of the Diocese of Brentwood.**

***Baby and Beyond:  
Overcoming Those  
Post-Childbirth Woes***  
by Allison Auth



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## The Catholic New Mother

### Review by Lucy Wells

**This slim volume from Sophia Institute Press recounts a Catholic mother's experience of the postpartum period, defined here as the first year after a child is born. The author, Allison Auth, a mother of four and a former marriage preparation instructor and blogger, uses the summed experience of her own four postpartum periods to explore all the different aspects of the physical, mental, and spiritual changes that a woman experiences in this unique time. It is an unapologetically personal and searingly honest account of what she underwent and what she learnt along the way, through which her Catholic faith and her deep commitment to her vocation as a mother and wife are very evident.**

### Those who need to understand

The author's stated aim is to help other mothers who are experiencing similar challenges: 'to help you know you are not alone'; and as a first-time mother of a six month old baby, I could certainly relate to much of what she writes. Nevertheless, in some ways the people who would benefit most from reading this book are those who will never go through this experience themselves or witness it at close hand, but who need to understand it, for example priests,

especially those involved in marriage and family ministries.

The author writes that she wished she had read a book like this in pregnancy to prepare herself. I would not necessarily recommend this book to a pregnant woman, since the picture it paints of the postpartum period is an intimidating one. Although, as the subtitle suggests, the author does work through her suffering to find meaning and joy, the majority of the book's content is describing the suffering, not the joy, and it does not shy away from the grisly details. This is in itself not a bad thing: it is an honest account of what many women go through and which is often hidden from society at large; but a nervous pregnant woman may well find it anxiety-inducing. Readers need to remember that the author is simultaneously describing four different postpartum experiences: no woman would go through everything that she describes with a single newborn baby; indeed some of the experiences are contradictory.

## Personal Details

This is one of the ways in which the book occasionally suffers from a lack of clarity. It has a relaxed and colloquial writing style (presumably developed through the author's blogging experience); and while this is in one way the book's greatest strength since it makes Auth very relatable, it does have a tendency to meander. The amount of personal detail can also sometimes obscure the wider point that she is making. For UK readers, there are some cultural differences to get over, such as the personnel and institutions involved in pregnancy and postpartum healthcare, attitudes towards taking medical supplements, and expectations around maternity leave.

## Catholic-specific issues

The author starts by describing her experiences of giving birth and goes on to discuss her physical recovery, mental health, spiritual life, marriage and NFP, and

her efforts to find a supportive community. There are interesting reflections and useful tips in all the chapters, but I found the most original parts to be those which tackled Catholic-specific issues, particularly the chapter on postpartum spiritual life. The author describes her frustration that she could no longer do 'all the external practices that used to make me feel like a good Catholic' and movingly charts her journey to embrace her own weakness and her discovery of the divine presence in her everyday life.

## God and Needy Babies

Drawing on a range of inspiration from Caryll Houselander to Saint Faustina Kowalska, she develops a postpartum spirituality which is essentially 'the recognition that we are nothing without God.' She movingly writes: 'Just as in autumn, when the seed falls from the tree and dies, the postpartum season shows us how much we need Christ because we don't have it all together. We are broken, empty, exhausted. We have to die to self. But come spring, the seed brings forth new growth, not only literally, in terms of the baby you are raising, but also in the spiritual life, as God is able to speak to you in new ways.' I also appreciated her pithy reminder that 'if God wanted motherhood to be filled with holy hours and church events, He wouldn't have created babies to be so needy.'

## Honest Acknowledgement

Auth intends her book to be in part a corrective to the narrative found in both secular society and Catholic circles that the postpartum period is a time of unadulterated bliss. It has become a cliché to criticise social media for displaying an inauthentic 'showreel' of people's best experiences, so what she is saying here may not be especially new. However, I believe she is right that there is a particular applicability for Catholics, and I think she could have explored this further. As defenders of



marriage and family life, we can be tempted to gloss over the very real struggles in being open to life for fear of complicating our argument or simply putting people off. However, women (and indeed men too) would be better served by the honest acknowledgement that bringing children into the world is a difficult and exhausting business through which God calls couples to a hard-won holiness.

Auth says at the conclusion of her book: *‘...the struggle, the failing, and the getting back up again is exactly what God is using to mould me into the person He created me to be. And so I keep*

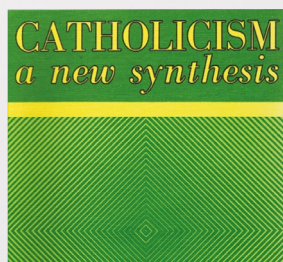
*struggling, I keep leaning on God’s mercy, and therein lies the hope that one day I will be perfected in heaven.’*

This presentation of the postpartum period as an intense microcosm of the Christian life as a whole is in my opinion the most valuable and lasting contribution of this book.

**Lucy Wells is a graduate in English Literature from Durham University and works as a commissioning editor in academic publishing. She lives with her husband and baby daughter in Oxfordshire.**

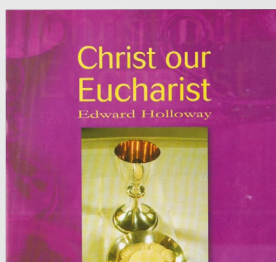
## CATHOLICISM: A NEW SYNTHESIS

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 secular worldview.



## SEXUAL ORDER AND HOLY ORDER

The Church through the ages has always taught that priests should be male. But in an age when woman has, through the cultural and intellectual development of society, been able to vindicate that status of equality with the male which was always hers by right of nature and grace, we have to look for the intrinsic reasons behind the works and words of God in Christ about the priesthood. Fr Holloway explores why human beings are created male and female and the role of sexuality in God’s self-giving to us which climaxes in the Incarnation and the Eucharist.





Edward Holloway

## Holloway on...

### The Apostolic Letter

#### "Dignity of Womanhood"

#### Part 2

In Part 1 of this article, published in our previous issue, Fr Holloway analysed and admired Pope St. John Paul's landmark document on women *Mulieris Dignitatem* but identified the need for a fully developed theology of the sexes which he now presents in Part II.

The mystery of Christ and the Church will always remain "unfathomable" in any ultimate sense. The Church however grows and develops in the understanding of the mysteries of God, according to the promise of Christ (John 16: 7-28).

During the debates on the admission of women to the ministerial priesthood before and during the [1988] Lambeth Conference, one remarked the comment of an Anglican lady deacon who

"If we are equal as persons, and equal in the priesthood of baptism, then we are equally able to be his representative at the altar."

aspired to being a priest. Her point was noted, but unfortunately not her name. She said, *"At the end of the day all the objections to the ordination of women are placed in the order of symbolism, not of the real. This is not good enough to debar us. If we are equal as persons, and equal in the priesthood of baptism, then we are equally able to be his representative at the altar. The fact that we*

*don't possess his maleness is only a detail."* Her comment goes to the heart of the matter. She presumes that being male or female is

only a biological incident that has nothing to do with the theology of God's making a creature that is a synthesis of spirit and of matter: nothing to do therefore in any essential way with the Incarnation of God in the material order, in the flesh of human nature.

## Divinization of the Flesh through Sexuality

Can we give a reason from the very nature of material life in mankind for the Maleness of Jesus Christ in the Incarnation? If we can, then powerful things follow.

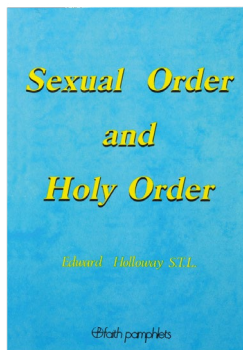
Our being men and women is not just an accident of biology or of evolution – the biological best way.

It is a necessity of the 'divinization' of human nature into the co-sharing with God in his Divine nature, through the Person of the Eternal Word through whom all things visible and invisible were made. It is a necessity of the giving to our nature, and its order the same dignity of communion with God, as the angels of God possess. If we can show this intrinsic reason for human sexuality we can understand much more richly what we already acknowledge as fact, (the presentation of which John Paul II does so well, for he is a poet) the nuptial nature of the Economy of Salvation from the beginning. There will follow the primary importance within revelation and liturgy of the symbolism, based on a fact not on a mere metaphor, of Christ as the Bridegroom of the Church. Do let us face it — the request of the Fathers of the 1987 Synod of Rome for a delineation of the "*anthropological and theological bases*" of our theology of human sexuality, cannot be met without a development of doctrine, and God always provides in his Church for the needs of times and seasons.

## God's Self-giving Requires the Incarnation

We return to the suggestion made two paragraphs back [in Part 1]. The majestic symbolism of the Judaeo-Christian economy of Salvation history makes so much more real sense if it is recognised that this complete "self-giving" of God to our race (of which the Pope speaks) in the supernatural order, for that divine Communion of being in the divine nature by which we are made co-sharers with God, requires in humankind, because we are a synthesis of matter and of spirit, the gift of the Incarnation of God. At once this perception fulfils the vision of the Fathers of the Church concerning the manner in which, through Christ human nature is as fully 'divinized' in its own full order as the angelic nature is in its own. Christ is the principle of the creation and divinization of both orders, the visible and the invisible: all things were made by and through Him (Col. 1: 16-17). This decree is independent of the Fall and original sin. It gives us the ontological not the incidental reason for the separation of the sexes in the human species. In the analysis of this decree of the Incarnation we will find the ontological reason for the necessity of woman and of The Woman. In that finding, we find also the necessity of the male and can develop a theology of sexuality. If philosophy is the 'handmaid of theology', since God ordered all creation from God as Alpha, back to God as Omega (Rev. 21: 6),

biology too is the handmaid of theology! Space here will not allow a seminal deployment of this theology to the sacrament of Order; one would wish to refer the reader to *Sexual Order and Holy Order* (Faith Pamphlets).



Some who have not seen the point in the argumentation of that essay, may well see it now, against the background of *Mulieris Dignitatem*.

## "Great Sign" of the Woman

Pope John Paul does refer to the 'great sign' of The Woman from St. John (Rev. 12:1 et seq). He does see it as "the revelation of a woman of cosmic scale, on a scale with the whole work of creation" (DM Briefing p.464). He places The Woman within the eschatological, i.e. final destiny, perspective of creation and of mankind. He does not, however, relate the cosmic meaning of the vision to God's decree "*before the foundation of the world*" to make, beside the Angel, a creature in His Likeness, which shall be the synthesis of matter and of spirit, and to bring the totality of this creation and its galactic universe into the supernatural order by means of the decree of the Incarnation of God and the human nativity of the Word enfleshed. Only this perspective makes a worthy sense of Christ as "king of the Universe", and would so magnificently fill out the Pope's meditation on the pro-evangelium, the summary of "*the Good News*" in the first three chapters of Genesis.

If the Church is looking for a sign to why God made us male and female, are we not being a little obtuse? We have it in St. John: "a great sign appeared in heaven, a Woman clothed with the sun, the moon beneath her feet, and on her head a crown of twelve stars". It is a cosmic sign indeed; it is the sign of the predestination of the Incarnation of the Son of God, from the ordered explosion of the universe out of nothingness. Under the Law of Control and Direction the Womb of the Woman and the vocation of Mary is there, in the primal energies of creation.

## Significance of Sacred Head of Christ

Under the One Unity Law that 'holds all things together in unity' through Christ, the ordered communion of the Universe rises to that peak where, from the very nature of matter, the soul must be created unto a brain unintelligible without it. This is the moment of Man. If it is the moment of Man, then it is the moment of Adam-Eve, Christ-Mary, of the majestic prophecy implicit in Genesis. The One Law of the ordering of all things to the Christ works its way through revelation, and the evocation of the word, which is the Bible. It manifests its credentials through a unique hope and promise, that Messianism which is unique to the Judaeo-Christian tradition among the religions of mankind. It climaxes in the birth of the Son of God, and the Son of all mankind, in the womb of Mary, the cosmic sign given to St. John to declare.

He is our Saviour from the decree of our divinisation, and our supernatural destiny in Him. He is our Redeemer, principle of the great Reconciliation, for us since the enmity of Sin. King of kings, Lord of history, all things, Angels and the created universe with its Men, are centred around Him. If we adore his sacred heart as the symbol of eternal and merciful love, we must also adore his sacred head, as seat of the Unity of All Wisdoms. In his Incarnation all sciences and all wisdoms are crowned; here is the ultimate meaning of all disciplines within creation.

Literally, "theology" means "word of God". In his being Jesus is Theology: The Word of God.

## The Most Sincere Gift: The Womb of Mary

St. Thomas Aquinas teaches that within the very personality of the human being, there is “a natural desire of seeing God”, but that nature is impotent to achieve it, unless God stoop down to give the means and to determine nature beyond the possibility of nature. The created Universe has its own exact equivalent. Within the power and the desire of the material universe, there is its own ‘sincere gift of self’ (expression beloved of Pope John Paul!) for the determining of God, ‘in a unity of the Two’ within the order of created nature, to an

end beyond the powers of nature. For Nature gave to God of its own, its most sincere gift, the vehicle of human life, the womb of Mary, and her personality beyond all peer. Apart from any other consideration, is it any wonder that she is Immaculate, who is the spotless gift of sinless

nature (the whole of the cosmic order) to God, for the grand finale of His creation? In passing, as a small thought, it has always seemed to the writer that in the Litany of Loreto, the English translation is wrong and inadequate: “Singular Vessel of devotion” should be “Vessel of Singular Consecration” from her office and her destiny.

## The Virgin Birth a Necessity

God is to come as Heir of the Ages, “into his own dominion” (John. 1: 11), and He must come under, but not determined in his being by, the Unity Law of the Creation he has made. Christ, eternal Person, “of One Being with the Father” cannot be born as human person of the full reproductive power of the human stock, out of the decree of the human will. For this is the law of human personality. The Pope in *Mulieris*

*Dignitatem* does actually state that man and woman in marriage do share in the generative power of God himself, as true causes of human personality. This will not do for the birth of Christ, for the Incarnation of the Eternal Word, the Son of God. He is God, and He will be Man, but he will be only one Person, the Uncreated Person, from whom, responding to the Father, proceeds the Holy Spirit, their mutual Love, final term of the definition of God. For Jesus the transcendent there can be only a Virgin Birth – utterly unique, utterly singular in history, and utterly necessary.

At the climax of history God must set aside the male, whom He had made the determiner of the womb as initiator of life, that He might himself, in the Person of the Holy Spirit, determine that vehicle of the human body for His own purposes. There would be initiated, in the cooperation of Mary’s seed, the prompting of the soul and body to Jesus — Son of God and, as Son of Man, the reason for the existence of all mankind, male or female. To achieve this without the determining of Jesus Christ to a human personality, God had to divide the full power of human sexual reproduction, to ‘take Eve out of Adam’. One suggests to the Fathers of the Synod of Rome that this is the reason why “*God decreed that mankind should be male and female, and only either male or female.*” That it is the best way, psychologically, in anthropology, and as biology is no surprise. When at Cana of Galilee God incarnate turned water into wine, it was the best wine. God does not leave loose ends.

## An Undeveloped Text of St. Paul

There is one very important, doctrinal text of St. Paul which Pope John Paul did not use, and one wonders why? It is: “*I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God*” (I Cor. 11:3). This is the sexual order through which





human nature and human society is structured. The nature of mankind is divided ministerially for the coming of Christ. The male exists because God, already existent as Person, must determine the vessel of life (without the male), so before the coming of Christ, the male physically is the determiner of the womb, and shows in his sexuality the promise of Christ to come, *"the seed that will crush the serpent's head"*. He shows also, in the gifts given to him by nature for the well-being of the woman and the family, strength to provide, to give bread, to be the 'head' of the woman 'taken out from him'; because in the intimate cares, anxieties, and chores of family love she needs that provision and that 'headship' from him. In his flesh, (but not more than her in his soul,) he is a Christ-figure, in as much as the womb is made to be prompted to life by him. He foretells Christ, who through the womb is the prompter of Life, and life more abundantly, in time and unto eternity.

But the womb of woman exists primarily for God in Christ. This is the meaning of Mary and the unique vocation in all creation of Mary. Male and female, we are ministerially equal and equally necessary. The womb of woman shows that the means of Nature's cooperation with God, that He may come "into his own things" (John. 1:11) exists within the universal order, and its laws. The woman, personalised in Mary, is the vessel of the material creations *"self-giving, in a most sincere gift"* that there may be a "unity of the Two" of God and his material creation, in the Person of Christ.

## The Meaning of Sexuality and the Eucharistic Sacrifice

This mystery of the meaning of sexuality, the division of very life for the Incarnation of Christ, does and must exist in the Eucharistic Sacrifice, which is the New Covenant of God's communion and reconciliation of Life with humankind. Christ is necessarily

the "Bridegroom", because in the Holy Spirit He is the determiner of the womb of Mary as the root cause and stock of mankind. He is that "Son of Man" in whom all men, male and female, are decreed, willed, and loved in communion. The male, as ministerially the expression of his promise and Coming, must manifest Him in his flesh as He is. The woman must manifest that Nature, all creation, expects Him, makes Him welcome, and gives of its own order for His Body. We are male and female because that is the only way in which, with perfection of wisdom and truth, God can take matter, in a communion of love and being, into the Godhead to be with the soul, in Christ and through Christ, a "co-sharer in the divine nature". Our flesh and its order witnesses the beatific vision, and the supernatural order into which all creation was made.

That is why even from youth, this writer could never gaze upon the naked body of man or woman with any lust: for it manifests the vocation in Christ of our flesh, and its division for a greater unity to Him and in Him. At the altar the male must be Jesus the priest, to express the very meaning of Christ's sexuality. The woman must be the Church; even in her body she represents Mary-Church more fully and naturally. Let the woman bring up the offertory gifts to present to the Holy Spirit, to be prompted into the body and blood of Christ, as in the beginning. Only Mary gave first 'bread and wine' the seed of her life, to become the Flesh which unites heaven and earth in the Body of Jesus, our Lord and our Saviour.

**Fr Edward Holloway (1917-99), a parish priest in the South of England, was the author of *Catholicism: A New Synthesis* and other theological and philosophical works. He was the founder of the Faith Movement and the editor of this magazine for 22 years.**

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