



# Faith

Promoting a new synthesis of faith and reason

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# Time to Pray

**Britain became familiar with a new vocabulary in 2020: Covid, lockdown, self-isolating. All bleak words, and the bleakness has been increased by their use in the sort of formal announcement that has become the background noise of our lives, and thus blurs into nothingness, merging with others' slogans: wear a face-mask, stay safe, save the NHS, please take your luggage with you when you leave the train...**

Does the Church have something to say about all of this? Yes – and, when we are allowed, something to sing about, too. We have a message of hope, a message that can renew society and help us all to work with realism and courage as we face the problems and challenges that 2021 is going to bring.

God is the author of life, the creator of all things, and came into this world that he had created, sharing fully our human nature, living and working among us, and in dying and rising from the dead, he fully explained to us the purpose of it all. We have a message to proclaim that should soar above the noise and offer hope and spiritual sustenance in this and every age.



*"We have a message to proclaim that should soar above the noise and offer hope."*

But it has not been easy to proclaim the message over the past months. The Church in her public sense in Britain was effectively silenced.

No public Masses, no family weddings or baptisms, minimal funerals. No normal parish life with no Rosary groups or confirmation classes or choir practices or baptism preparation. No open events at Walsingham in the summer with large crowds making their way, singing and praying, down the Holy Mile. No great gatherings of families and young people at "Celebrate" and "New Dawn" and the annual Youth 2000 pilgrimage. No summer retreats and conferences, from Bosco youth camps to the Faith Summer Session. No parish First Communions with children in traditional attire, no processions with the Blessed Sacrament through the streets, no open-air Masses. Even the mundane things – the parish fetes, and picnics, and the end-of-term Masses, were missing.

In the strange and lonely lockdown days, when churches and schools and universities and more were all closed, and the internet dominated our lives, conspiracy theories flourished. Some have, *Deo gratias*, slithered away, others have not.

We cannot and should not seek to discern God's purpose in every historical event, or to believe that our particular understanding of history is always the correct one. Catholics have a weakness for doing this, and for "putting trust in princes" in direct disobedience to Divine requests not to do so. Christ is Lord of history, and we should trust in him and seek to do his will - and he did explain to us that this could sometimes be difficult.

**"While obeying sensible health regulations, we can still have processions, open-air Masses, and other events that proclaim Christ"**

So, as 2021 opens, let's pray for a breath of fresh air. Coronavirus doesn't mean that these are the End Times: that time is known to God alone. Nor does it mean that there are any easy solutions to the problems raised by the spread of a virus.

And the fresh air can also mean, literally, making use in the next spring and summer months, of the outdoors. This is not a silly point: if we are told that we must close our churches again, let us use the public spaces, where we have a right to be, and where over recent months we have learned about "social spacing", and about the human need for community and neighbourliness. Let us – because in the future we may need it again, and because it means public and missionary witness – be seen in our prayers and in our Catholic life.



### **In facing the realities of 2021, some pointers might be:**

- Our Bishops should fight to keep churches open and do all they can to restore the normality of Sunday worship and regular reception of the Sacraments, including confession.
- We should also make use of open spaces – streets, parks, our own church grounds and carparks. While obeying sensible health regulations, we can have processions, open-air Masses, and other events that proclaim Christ to the neighbourhood and the nation.
- We need new prayer initiatives: again, these might usefully focus on outdoor activity. These need not involve large groups – in fact smaller gatherings could be more effective. Weekly morning prayer at an outdoor statue of Our Lady. Rosary-walks around local neighbourhoods. Evening candle-lit prayer at a shrine led, perhaps, by young people.

- Catholic groups and organisations should be mobilised for all of this. People enjoy and need activity. And involvement in something relatively small that is part of something larger is an immense boost to morale. Groups that have their own status and identity find it satisfying to have this recognised as part of a wider campaign: think of banners held aloft at Papal events, youth groups wearing t-shirts at WYD and elsewhere...
- Our Bishops should – with quiet, courteous firmness and urgency – affirm the Church’s right to freedom of action in her sacramental life – including the seal of confession – and the right to preach and teach the Christian message in its fullness. Teaching, for example, that Christians understand marriage as the union of one man and one woman is not “hate speech” and should not be defined as such.
- And people need to see clergy, and members of religious orders in clerical dress and in their habits, out and about, showing an active presence in the community.



“It does not follow that we should follow any particular political agenda, still less that the Church in her public voice should announce that agenda in detail for each nation at set times.”

Without healthy Catholic activity, things fill the void. There is a desire in all of us for order and a sense of common purpose. That is a good thing, and is one of God’s great gifts to us.

It does not follow that we should follow a particular political agenda, still less that the Church in her public voice should announce that agenda in detail for each nation at set times. So calls for this sort of thing should be avoided.

What our poor bleak society needs now is prayer, and God’s healing mercy.

# ***Fratelli Tutti*: In Search of a New Vision of Fraternal Love**

**Fr. Patrick Burke looks at Pope Francis' latest encyclical**

## **A Very Personal Letter**

***Fratelli Tutti* (Italian for “*Brothers All*”) is the latest publication from the pen of Pope Francis. Although, historically speaking, papal encyclicals have varied in tone, content and doctrinal significance, the designation is usually understood to have a fairly high degree of formal authority.**

In *Fratelli Tutti*, however, Pope Francis makes it clear that he is elaborating his own personal thoughts on the issues of “human fraternity and social friendship” (5). The majority of quotes and references are to his own writings and public utterances on the subject and he emphasises that he is simply attempting to put his various interventions into “a broader context of reflection” (5) along with contributions he has received from other contemporary commentators, mostly non-believers.

He says that he does not intend “to offer a complete teaching on fraternal love” (6) nor “to study every aspect of our present-day experience, [but] simply to consider certain trends in our world that hinder the development of universal fraternity” (9). He therefore makes no claim to authoritative teaching in this letter, describing it, rather, as “a modest contribution to continued reflection” (6) on these undoubtedly important topics.

## **Strengths and Weaknesses**

Encyclicals are traditionally addressed by Roman Pontiffs to their fellow Bishops worldwide together with their clergy and the faithful, and then also to others outside the Church, in order to clarify and give authoritative guidance on the authentic development and application of some aspects of Catholic teaching, often with reference to contemporary philosophies and events. In this letter, however, Francis says: “Although I have written it from the Christian convictions that inspire and sustain me, I have sought to make this reflection an invitation to dialogue among all people of good will” (6).





This distinctly subjective frame of reference underlines the fact that these reflections are more his own individual views than an act of magisterial teaching. And his clearly stated purpose in writing this letter — to prompt a global conversation without explicit reference to Christian doctrine — whatever its pros and cons as an evangelical strategy, also implies that he does not see it as a magisterial document.

As a publication by the current Bishop of Rome this letter of course commands our respectful attention, however it is not surprising to find that it is marked throughout by the strengths and weaknesses of its author, and it should be received and weighed accordingly. The Pope himself offers it as the ‘opening gambit’ of a wider dialogue, so we should not be afraid to take him at his word and respond to it in those terms.

## Concern for an Increasingly Divided World

*Fratelli Tutti* is a long document that covers a wide range of issues. The Holy Father’s principal concern is that rapid economic globalisation and ubiquitous digital communication, far from making the world more integrated and harmonious are resulting in greater inequalities, international conflict, and interpersonal alienation.



He is worried that the emerging global society “lacks a shared roadmap” (31) and “common horizons” (26); and “that the sense of belonging to a single human family is fading, and the dream of working together for justice and peace seems an outdated utopia” (30). Yet was this ever true of the whole of humanity outside the Church, and on what basis could or should it become so if not upon Jesus Christ who “reveals man to himself” (*Gaudium et Spes*, 22)?

He analyses, often acutely, various factors which are paradoxically creating deeper divisions in our highly sophisticated and interconnected world (9). He points out that such inequalities easily become breeding grounds for criminality which not only entraps and corrupts the poorest, but sooner or later affects the whole community. This is why it is in everybody’s interests to ensure that the poor and marginalised have access to the benefits and opportunities enjoyed by others (28).

So he calls for a new spirit of co-operation and dialogue to mend this increasingly polarised and fragmented world (8). The language of ‘dreams’, of yearning and aspiration used throughout this letter gives it a sense of offering a broad-brush vision that is often lacking in detailed analysis and precision of expression.

## A Plea for Sincere Dialogue and Encounter

He pleads for a rediscovery of the art of listening in sincere dialogue as central to authentic interpersonal encounter (48), and warns against “employing a strategy of ridicule, suspicion and relentless criticism, in a variety of ways (which) denies the right of others to exist or to have an opinion” (15). Many in the Church who have been on the receiving end of fierce criticism in recent years (for such sins as ‘clericalism’, for example) might raise an eyebrow, but the point is well made.

He also calls for a more discerning approach to the search for truth in this internet age of boundless information (50). He points to St. Francis’ meeting with the Sultan of Egypt during the fifth crusade as a paradigm because, “Francis did not wage a war of words aimed at imposing doctrines; he simply spread the love of God” (4).

It has been widely pointed out, however, that St. Francis did in fact preach the Gospel to the Sultan and his retinue and he did seek their conversion to Christ. Doctrine matters and is central to real dialogue, but it is true that it will fail to convince unless it is presented respectfully out of genuine love underpinned by personal holiness and integrity. As St. Peter wrote in his first, indisputably magisterial, letter: “Sanctify Christ as Lord in your hearts, therefore, and always be ready with an answer for everyone who asks you the reason for the hope that is within you. But do this with gentleness and reverence, keeping a clear conscience” (1 Peter 3: 15-16).

## Economics, Politics and the Demands of Social Charity

Perhaps not surprisingly, many commentators have focussed on some of the specific issues the Pope tackles in this letter. His comments on economics, for

example, particularly his criticism of Adam Smith’s classical ‘free market’ thinking (150), has irked some of the hawkish proponents of that theory, especially in America where there can be a tendency simply to equate Christian orthodoxy with support for every aspect of Republican party politics. The accusation that Pope Francis’ understanding of economic theory can be a bit shallow and uncritical is not without justification, but the same might be said of some of the criticisms made in response.

The idea that the sum of individual self-interests inevitably results in the common good is not compatible with Catholic social teaching. For Smith, the ‘invisible hand’ of the free market was his presumption that all players in the marketplace accepted basic Christian morality. There is a higher law which can and should set limits on how money is made and used.

There is a legitimate freedom of initiative and operation in wealth creation, as there is a *prima facie* right to enjoy the fruits of one’s labour. But Pope Francis rightly reminds us of the thoroughly traditional Catholic teaching that private property is not an absolute right. The goods of the earth are a gift to all and a common inheritance. And there are demands of mutual care and charity — between individuals, groups, nations, and across generations, even to those yet unborn — which also determine what we can morally do with our temporal possessions.

The Pope also confronts the notion that the demands of charity should only be met at the level of individual acts of generosity rather than through organs of the state. He reminds politicians that their vocation is also one of “a lofty form of charity” to serve the common good, not just the cynical manipulation for power and narrow advantage (186). Drawing on his familiar Latin American “Theology of the People”, he tries to steer between the extremes of radical individualism and socialist state control.



## Migration, the Death Penalty and Pro Life Issues

On the thorny issue of mass migration he also attempts to strike a balance between the complex demands of justice, charity and political reality. He does not call for unfettered free movement of peoples, but equally he inveighs against the rise of petty and selfish nationalisms. As in so many things, Francis' response to life comes across as primarily emotional; he is offended by what he perceives to be unjust or uncaring, but his words can at times lack intellectual rigour and consistency.

This is most evident in his remarks on the death penalty, which have also caused much comment. It is not clear whether he thinks the death penalty is forbidden in principle or just that it should be shelved in practice in the modern world. Possibly he does not make much distinction between the two. Yet again the tone and context make clear that he is giving his personal view, not a magisterial pronouncement.

The Pope also links care for the environment to pro-life issues, identifying abortion and euthanasia as symptoms of a selfish culture where even human lives can be sacrificed to others' convenience as "not yet useful" – like the unborn, or 'no longer needed' – like the elderly" (18). He frequently asserts that respecting the absolute dignity of every human person is the key to enduring justice and peace, but he does not expound on where that dignity comes from.

## Human Dignity and the Image of God

Many traditionalist minded Catholics take exception to the idea of universal "human dignity". They see it as an Enlightenment notion that ignores original sin and the need for supernatural grace. Using the term in a Catholic context is taken as endorsement of Karl Rahner's idea of "anonymous Christians", whereby everyone is already constituted in saving grace that simply needs to be actualized and awoken within them. The danger of this type of thinking is that it leads to a humanist utopianism that undermines the imperative to evangelise.

In reaction to this, traditionalists often retreat into a neo-scholastic view that human nature has no intrinsic relationship to grace, which means that fallen man has no dignity until he is individually restored in baptism. Since the unbaptised are not children of God through redeeming grace, some even reject the idea that Christians can call all people "brothers" and "sisters". It is true that there are profound bonds of grace among those who have been incorporated into the Body of Christ, but this cannot mean that we have no familial relationship with the non-baptised based on our shared humanity.

Such confusion and counter-reaction can be avoided if we derive human dignity from our being created in the image and likeness of God with spiritual souls. Then, as creatures of both matter and spirit in one person we say that we are chosen and destined for communion with God through the Incarnation of his Eternal Word, who is the "Image of the invisible God" (Colossians 1:15) in whom our nature is framed and fulfilled. In which case, it is from him (Christ) that all created meaning and worth, both natural and supernatural, derives.

Human dignity is the gift of Christ through *both* nature and grace. Human nature is



severely damaged by the Fall and our eternal destiny in Christ was lost, but all human life still belongs to him by divine right as the Son of Man, and he came to seek out and save those who are lost because they are his. As to whether we should regard the unbaptised as our brothers and sisters in the flesh, even if not yet in the Spirit, Jesus himself told us that on judgment day we will discover how the help or neglect we have shown to our fellow human beings, no matter who they are, has been done to the Lord himself (Matthew 25:40).

## The Truth at the Heart of Social Love

The Holy Father does make one passing reference to our being created in the image and likeness of God (24), but he does not spell out the connection to his theme. Which is to say that any social synthesis based on a philosophy that reduces human nature to a material construct without any transcendent spiritual dimension will gradually dissolve its sense of the worth of the human person.

“Francis makes it clear that he is elaborating his own personal thoughts on the issues of ‘human fraternity and social friendship.’”

If the communal acceptance of that foundation is missing from the heart of society, then the erosion of human dignity and the subjection of the individual to social and political expediency and the ambitions of the power elite becomes sadly inevitable.

The loss or denial of the fundamental truth that human beings are made in the image and likeness of God in the minds of so many is at the root of much of the widespread breakdown, both personal and social, which is so painfully evident right now.

Pope Francis comes at this from a more oblique and tentative angle: “If everything is connected, it is hard to imagine that this global disaster is unrelated to our way of approaching reality, our claim to be absolute masters of our own lives and of all that exists. I do not want to speak of divine retribution, nor would it be sufficient to say that the harm we do to nature is itself the punishment for our offences. The world is itself crying out, in rebellion. We are reminded of the well-known verse of the poet Virgil that evokes the “tears of things”, the misfortunes of life and history” (34)

## A Christian World View

As so often, one gets the impression that the Pope desperately wants to avoid using an older apologetic language which he feels makes God seem arbitrary and punitive, yet the alternative he embraces lacks systematic coherence. As a result, the distinction between God and creation can become worryingly blurred.

In his plea for global integration and peace, Pope Francis quotes from Benedict XVI's encyclical *Caritas in Veritate* to admonish his readers that: "Charity needs the light of the truth that we constantly seek. That light is both the light of reason and the light of faith, and does not admit any form of relativism" (185). He also rightly warns of the dangers of ignorance of history, especially among the young, and of cultivating a mindset that despises tradition (13-14).

Yet the decision to approach this subject without linking it directly to a Catholic or even Christian world view is a two-edged sword. Doubtless Francis' intention is to win an audience among non-believers without tripping over misperceptions and prejudices about specific Catholic doctrines. But this runs the risk of implying that the Catholic faith is just one option among many possible paths to human flourishing, which is why at times the encyclical can seem to endorse a vision of social cohesion based on purely secular values and ideas of human rights. Jesus is only mentioned in *Fratelli Tutti* to highlight the parable of the Good Samaritan as an inspiring template of compassion and caring from the Christian tradition.

## In Search of an Authentically Catholic Vision

There are those, particularly among evangelical Christians, traditionalist Catholics, and others on the right of the American political spectrum, who are suspicious of the suggestion that "we need to think of ourselves more and more as a single family dwelling in a common home" (17).

They have a deep-seated aversion to anything that might result in what they call 'one world government', seeing it as part of a vast conspiracy to create a 'New World Order' without Christ.

The integration of humanity as one global village is, however, an inevitability of history, and the idea of global governance and international law is not intrinsically evil. But it is also inevitable that as the saga of humanity reaches its climax so too does the war between its rightful Lord and the forces of anti-Christ who seek to dethrone him. It is important that we do not present Jesus as just the hero of our particular 'faith tradition'. We must vindicate him again as the Alpha and the Omega, the creator and fulfiller of all things and the key to the meaning of the cosmos, of history, and of every human mind and heart.

*Fratelli Tutti* makes some incisive points about troubling aspects of contemporary culture that threaten the unity and peace of the worldwide community. And the Pope's deep concern for those who are trampled on or left behind in the race for technological and economic progress is evident. Hopefully the global dialogue he wants to initiate with this encyclical will lead to further clarifications that help develop an authentically Catholic social ethic for our times, which can then bring us closer to his compelling dream of a world built on true fraternal love.

**Fr. Patrick Burke is a priest of the Archdiocese of St Andrews and Edinburgh.**

1. Edward Holloway proposes a solution to this critical debate avoiding the minefields to left and right while preserving Catholic orthodoxy. He also demonstrates how "... the very concept of a 'pure nature' which ends in the created order ... is not an element of Catholic tradition as it has come down to us from the Fathers of the East or the West. It is not the common doctrine of the schoolmen and ... is a purely extraneous element of speculation borrowed from Aristotle ... but out of keeping with ... Aquinas (who) teaches exactly the opposite for very clear ... reasons which introduce a basic correction into Aristotle's philosophy which is overlooked by many modern Catholic theologians" (*Edward Holloway, Matter & Mind, Appendix 3 'Nature and the Supernatural'*).

# Archbishop John Wilson talks to FAITH magazine

"I love being a priest and I wouldn't swap it for anything."

**Joanna Bogle talks to Archbishop John Wilson about his first year as Archbishop of Southwark.**

**JB** You became Archbishop of Southwark, and within a year, you were in the nationwide lockdown for the Coronavirus – all normal events and activities cancelled, churches and schools closed. And you had to preside over the funeral of your predecessor under these unusual circumstances. Tell us a bit about how that has been.

**JW** It was a great surprise to be appointed as Archbishop of Southwark after three and a half years as an Auxiliary Bishop in the Archdiocese of Westminster. Hesitantly, I accepted in faith, trusting the Lord and desiring to serve His Church and His people. I never imagined this would be how my vocation would unfold.

The first year was always going to be a steep learning curve, but the way things progressed has been extraordinary. After my installation last July, I began to get a sense of the Archdiocese and its clergy, religious, and laity. I also started visiting parishes every Sunday. Unfortunately, lockdown put pay to that, although I was able to live-stream a Sunday Mass from St George's Cathedral which helped me keep in touch, along with video messages to different groups within the Archdiocese. I also wrote to the clergy every week, mainly to try and encourage them spiritually as well as providing updates on the situation in terms of the implications for the Church. Thankfully, in February 2020 I was able to hold three

overnight meetings with the clergy from the three pastoral areas of the Archdiocese. This gave a chance to introduce myself and share something of what I understand to be our mission moving forward together.



At the end of March this year, just as the lockdown began, I presided over the funeral of my predecessor Archbishop Peter Smith. He had only retired the previous July and sadly died after just a matter of months. We were a small number at his funeral – the priests who live on site at the Cathedral and a few family members. He was very much a 'no fuss' kind of person and the simplicity and dignity of the liturgy reflected his gentle straightforward faith. It was an honour to be able to accompany him in his last days and to his resting place in the Cathedral vault. The *Cathedra* sits above the underground chamber where the former bishops and archbishops are buried. Every time I sit there it's a reminder that life is short and we have to make it count for the Lord.

**JB** And your own story. When and how did you decide to become a priest?

**JW** I became a Catholic when I was 16 years old. I was baptised as a baby in the Church of England, but it was through

joining a Church choir that my faith came to life. I gradually came to appreciate the beauty of the Eucharist and this drew me to the Catholic Church. I was given such good example by the Anglican clergy that I met. I think my vocation first sparked because of their faith and witness.

As I came closer to the Catholic Church, and eventually became a Catholic, the sense of a call to the priesthood grew stronger. While at university in Leeds, I approached the Diocese of Leeds and Bishop David Konstant accepted me as a seminarian. I was ordained 25 years ago this year, on 29 July 1995, the Feast of St Martha.

**JB** We clearly have a problem with communicating the Faith. Most of the pupils at our Catholic secondary schools do not go to Sunday Mass. Even if they have been attending when younger, most stop by the age of twelve. How can we change this?

**JW** Every crisis in the Church is ultimately a crisis of faith. Therefore, we need to do everything we can to teach, strengthen, and nurture the life of faith at every stage of life. In *Familiaris Consortio*, St John Paul II wrote 'the future of humanity passes by way of the family.' Catholic schools have a vital role to play in passing on the faith to young people. With this we also need to help families build up homes of faith. I think family apostolate and the formation of Catholic teachers are essential, alongside good parish youth outreach ministry. We who are entrusted with the ministry of passing on the faith can only do so if that faith is alive within us. Formation of families, teachers and catechists is vital.

**JB** For many people in Britain the only thing they know about the Church is that it's against abortion... or about some scandals. How can we communicate some basic truths – about

**God and why we are all here, and the joy of the Christian message? Can the internet help? And/or is there room for some street evangelisation, or old-style mission work?**

**JW** Pope Francis calls every Catholic to be a missionary disciple. Other Popes before him have also stressed that to evangelise, we need to be evangelised. Let's put this another way. If you want *others* to love the Lord Jesus and His Church, *you* have to love the Lord Jesus and His Church. In St John Henry Newman's words: 'And I hold in veneration, for the love of him alone, Holy Church as his creation, and her teachings as his own.' The first step in the joyful proclamation of the Good News of Salvation in Jesus Christ is to be witnesses whose hearts have been captured by the Lord and who are ablaze with the Holy Spirit.

It's interesting at the Rite of Election each year that so many people become Catholics because of another Catholic – at work, or in their family, or through a friendship or social connection. Personal witness can draw people to the Lord Jesus through

His Church. Wouldn't it be wonderful if we all set ourselves the mission of bringing at least one other person to Christ in His Catholic Church every three years. Joyful Catholics make for a joyful, attractive faith. As the saying goes, we were not baptised in vinegar, but water from the wellspring of salvation.

Modern media and the internet have a necessary part to play in evangelisation today. We need to use the internet for Christ, to teach the Catholic faith and give testimony to the truth of who God really is and





who we really are. We need to help people meet Christ: in their hearts though an inner spiritual life of prayer, and in their minds through a catechetical and intellectual formation, not least to counter distorted or unreasonable supposed counter arguments to Catholicism. The history of the spread of the Catholic faith demonstrates the courageous creativity of our forebears. Through personal witness, through invitation, through dialogue and explanation, as well as through every form of evangelisation – on the streets, in missions, through festivals, processions, pilgrimages, and movements – we are all necessary to build up the Body of Christ.

**JB Who are the saints and heroes that have inspired you – now or at other stages of your life? Saints of old? Modern heroes like St John Paul? Any personal mentors among family or friends?**

**JW** There are so many! Since childhood I have met so many people – clergy, religious, and laity – who have inspired me. When I was received into the Church a religious sister I didn't know came to me at the sign of peace and put her rosary into my hand.



I was fortunate to grow up with St John Paul II as a powerful figure, whom I met on a number of occasions. I also met Mother, now Saint Teresa of Calcutta which had a profound effect on me. I wrote to tell her and I cherish the letter I received back from

her. The English Martyrs, St Pio of Pietrelcina, St Bernadette of Lourdes, St Josemaria Escriva, St Oscar Romero, Blessed Charles

de Foucauld, Blessed Pier Giorgio Frassati, Jacques Fesch, Caryll Houselander, Henri Nouwen – the list goes on.

I have also been so inspired by parishioners in the parishes where I have served: faithful and devout Catholics who live their faith, through all the ups and downs of life, sometimes with largely unknown heroism, giving of themselves for Christ and for others.

**JB There often seems to be a problem with clergy morale – and the lockdown probably hasn't helped. Some people talk about simply "managing decline". But do you see some alternatives?**

**JW** There is a simple equation that I have shared with the clergy of Southwark since I came here: a holy priest makes for a holy Church; a happy priest makes for a happy Church; and a loved priest makes for a loving Church. No deacon, priest, or Bishop is ordained to 'manage decline.' With our baptised brothers and sisters, we are ordained to make disciples for Christ.

In our time and place, we are charged to ensure that our grassroots parish communities are active in evangelisation and mission. This takes many forms, more than we are often currently willing to consider. It means looking at how we welcome people to our parishes, how we celebrate the liturgy, how we nourish our people spiritually and catechetically, how we serve and reach out to the weakest and the poorest. We need to rediscover the treasure of our faith and represent them for today. It's not so much constantly thinking up new ideas, even less so gimmicks. It's about delighting in our Catholic faith and rediscovering, personally and as parish communities, a fresh desire to be salt to the earth and light to the world.



**JB** Finally: you have some new young priests in Southwark, and some men in training too. What is your message to them?

**JW** I was overjoyed to ordain four new priests for Southwark this past summer and I am delighted that we have candidates preparing for ordination at various stages of their formation. If you want to read the ordination homilies go to: [www.archbishopjohnwilson.com](http://www.archbishopjohnwilson.com)

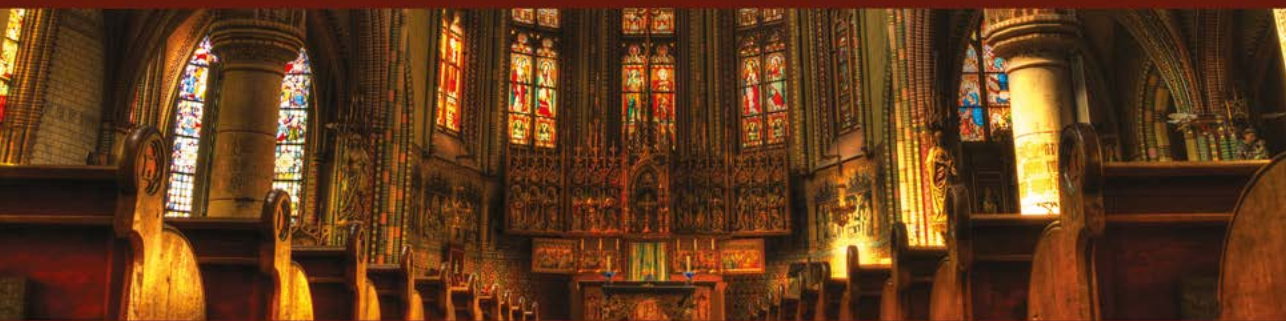
My message to them is this: The priesthood is a beautiful vocation, lived in and through Christ's Body with His people. However, there is no outer life worth having, not even the outer life of the priesthood, unless we have an inner life, alive and in love, with Jesus Christ. We cannot become priests unless we are first disciples. We cannot continue as priests, without, each day, remaining disciples. Those of us called

to the priesthood, called to lead others in the Church, must - first, last, and always - follow Christ and be faithful to Him.

The priesthood offers the most wonderful adventure of a life lived in selfless service. By remaining close to the Lord Jesus, especially in the Blessed Sacrament, we will not just be given all the graces we need, but more than we could ever imagine, with an outpouring of out-of-this-world joy on top for good measure. I love being a priest and I wouldn't swap it for anything.

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# A Christian View of Relationships and Sex Education

**Bishop Michael Nazir-Ali sets out what is happening in the Department of Education's plans for Relationships and Sex Education – and what parents and schools should do.**

**The United Kingdom's Education Act of 1996, the European Convention on Human Rights and the United Nations Convention on the Rights of the Child all recognise that parents have the primary responsibility for the education of their children. This is also the teaching of the Bible and, therefore, of the Church.**

The Churches were the first providers of universal education and continue to be major players in this area. The state is a relative, but welcome, newcomer to this task. Its role, however, is strictly ancillary to that of the parents and, especially, in the areas of personal and social development of children, it should not arrogate to itself the fundamental responsibility of the parents and the family generally.

**"Marriage is a particular and intimate kind of relationship which is ordered to certain ends."**

The Human Rights Act of 1998 requires schools to respect the rights of parents to ensure that their children are taught in conformity with the religious and philosophical convictions of the parents. In addition, schools must take account of the particular religious background of the pupils.

This does not mean some generic understanding of a religion but specifically what the parents and the child believe. Where schools have a faith foundation, education must be provided in accord-

ance with the teachings of the faith concerned

## New Relationships and Sex Education Requirements

All of this is relevant to the advent of new requirements on the teaching of Relationships and Sex Education in schools, mandatory from the autumn of this year. Because of restrictions brought about by the Covid-19 emergency, however, if schools are not ready for full implementation, they may now postpone the teaching of Relationships Education and Relationships and Sex Education to the summer term of 2021, at the latest. Any further postponement would require parliamentary approval. Schools can use this time to consult with parents, as they are required to do, before they write their policies for delivery. This gives parents and churches an opportunity to engage with the issues and to adopt strategies of appropriate response to the new requirements. The guidance states that a good understanding of local faith communities is important for the effective teaching of Relationships Education and Relationships and Sex Education. Clergy and other leaders in the churches thus have an opportunity to make a constructive contribution to any consultation on school policy.



## What Can be Welcomed

It should be said that there are elements in the statutory guidance to welcome. The concern that children should be protected from predators on the internet and should



be able to distinguish the real world from the fantasy often found in social media are examples that come to mind. Where pornography is concerned, it should be made clear that the need is not only to separate fact from fantasy but that pornography exploits women and men for

commercial gain and that the relationships it portrays are unnatural and abusive. It is most important that pupils should see the harm that pornography causes and not be led to modelling their own behaviour on behaviour seen in pornographic material.

## What the Statutory Guidance says about Relationships

Although the statutory guidance gives an important place to marriage, it places it as only one among other 'committed, stable relationships' and does not, of course, discuss the proper persons who can be involved in marriage. In faith-based schools this lacuna should be filled in with appropriate material and teaching. It seems reasonable, however, to agree that children should be taught what is the law of the land, for example, about marriage between persons of the same sex and the possibility of at least a legal change of gender. A number of important caveats, however, need to be entered immediately: teaching about legal and social facts must be clearly distinguished from promoting various life-

styles or behaviour. Any such teaching must be age-appropriate and take account of the child's development. It should also be carried out in awareness of children's religious background which emerges from the required consultation with parents. If the school has a faith foundation, the particular faith position should also be stated. Teachers can tell children about their own views, provided this is not seen as 'promoting' their own or any other views. All teaching must be 'objective, critical and plural'. This last means that the Bible and the Church's teaching, as well as Christian opinion, can be set out alongside other views not only in faith schools but, more generally, wherever it is possible to do so.

## Personhood, Relationships and Marriage

Schools, and particularly faith-based schools, cannot be satisfied with just minimalist teaching about the Law and the social situation as it is. They must also go on to teach about an appropriate understanding of personhood and how this is formed through relationships with our parents and siblings, family and friends, and, very importantly, teachers and fellow pupils.

Marriage is a particular and intimate kind of relationship which is ordered to certain ends. It is founded on a consensual contract between a couple for mutual care and companionship (as the song puts it, "will you still need me, will you still feed me when I am sixty four?") and for the procreation and nurture of children (it is notorious how long human offspring take to grow up!). It involves a deeply personal relationship of life long commitment through thick and thin, prosperity and adversity, health and sickness. It is among the most important of human experiences of unity and intimacy. This is why, of course, the New

Testament speaks of Christian marriage as a sacrament (mysterion) of the relationship between Christ, the Bridegroom and the Church, his Bride (Eph 5:32) - just as the husband and wife are one flesh (Gen 2:24, Mark 10:2-9 and parallels) so is the Church united to Christ its head. We cannot expect non-faith schools to teach about marriage in such a comprehensive way but they must teach about all the goods of marriage, especially as evidenced in empirical studies, for example, by the Centre for Social Justice, the Marriage Foundation and the Coalition for Marriage. Church schools, however, can be expected to teach about the full spectrum of Church teaching in this most important area of our lives.

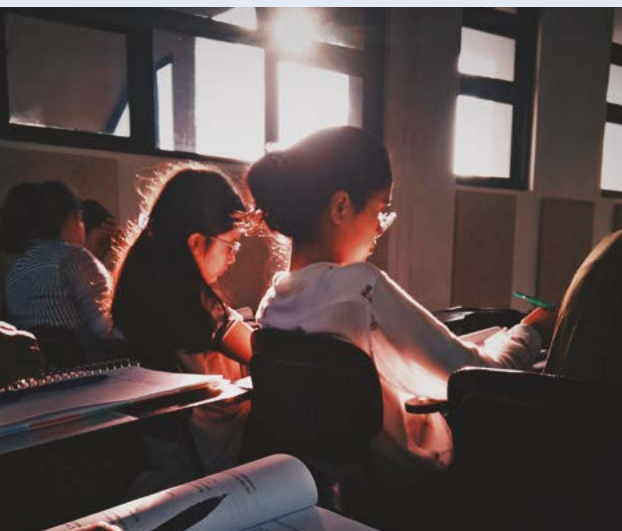
## Equality, Respect and Moral Equivalence

Teaching about respect for persons, whoever they are and whatever their background, is central, of course, to helping children to become good citizens. Equality is about the equality of persons in dignity and liberty. Schools should make sure that

regard for such equality is well understood by their pupils. This is not about the equality of every kind of view about human identity and of lifestyle and behaviour. Whilst diversity in these areas can be discussed, in appropriate ways, this is not a licence for assuming that there is moral equivalence between say traditional marriage and the numerous ways of sexual self-expression there seem to be around today or between respect for the person, at every stage of life, and radical views about abortion on demand or assisted killing. Nor can there be equivalence between, for example, the option of abortion for an unwanted child and the possibility of adoption, or between abstinence and precaution and the untrammelled promiscuity which leads to epidemics of sexually transmitted diseases.

## The Right to be Consulted

Parents have a right to be consulted about what their children are to be taught and to see materials that are to be used in such teaching. Any agreement with providers should specify the legal requirement for consulting parents and showing them the materials to be used in classrooms. External agencies, including local churches, can play a valuable role in assisting teachers to enhance what is taught in the classroom but recent guidance from the Department of Education warns schools to be extremely careful about using such agencies and the resources they offer. In the last twenty years or so, campaigning groups in the areas of human sexuality, gender identity and other issues have been able to enter schools and campaign for their particular enthusiasm, without much regard for the views of parents and without much in the way of objectivity, self criticism and plurality of approaches.





## Parent Power!

Parent power remains a largely untapped source for making sure that schools are not carried away by the enthusiasm of a member of the staff, of the Board of Governors or of a visiting member of a campaigning organisation. Parents should have the expectation that their children are taught in line with their beliefs, they have the right to be consulted about teaching materials and methods and they also have the specific right to withdraw their children from sex education. Primary schools are only required to teach about relationships but if they choose to teach about sex as well, the right of parents to withdraw their children is absolute. For secondary age children it is more qualified, but parents can still request withdrawal which must be agreed unless there are exceptional circumstances. Pupils within a year of their sixteenth birthday can, however, request sex education, even if the parents have previously withdrawn them from it. If such a request is made, the pupil must be provided with a term of sex education.

The disadvantages of withdrawal include stigmatisation of the child among peers, picking up distorted information from them and not having a suitable alternative during sex education classes. For these reasons, it is important that parents should consult with the school to see how and whether sex education can be delivered and what alternatives there are, before taking the crucial decision to withdraw. Parents can exercise considerable influence on what their children are taught. They should make themselves aware of their rights and responsibilities by reading the guidance issued by the Department of Education and by accessing information on websites like Parent Power, Christian Concern and the Christian Institute.

**"Parents have a right to be consulted about what their children are to be taught and to see materials that are to be used in such teaching."**



We live in challenging times and there are dangers all around but there are opportunities also. For the sake of our children, we need to be well informed about what help is available and to be wise in accessing assistance and discerning in its use.

**Bishop Nazir-Ali is the retired Anglican Bishop of Rochester, and Chairman of the Oxford Centre for Training, Research, Advocacy and Dialogue.**



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# Roger Penrose, Black Holes and the Human Mind

**Gregory Farrelly looks at the religious implications of the work of Roger Penrose.**

Image credits: NASA/CXC/M.Weiss



**Roger Penrose, of the University of Oxford, was the joint recipient of the 2020 Nobel Prize for Physics. The citation stated:**

“Three Laureates share this year’s Nobel Prize in Physics for their discoveries about one of the most exotic phenomena in the universe, the black hole. Roger Penrose showed that the general theory of relativity leads to the formation of black holes. Reinhard Genzel and Andrea Ghez discovered that an invisible and extremely heavy object governs the orbits of stars at the centre of our galaxy. A supermassive black hole is the only currently known explanation.”

The image above shows matter ‘falling into’ to a Black Hole. Black Holes are called black because they are so dense that their gravity is strong enough to prevent anything, even light, escaping. According to current astrophysics, they are formed as a neutron star collapses in on itself.

It was in 1965 that Penrose proved that black holes have at their heart a ‘singularity’ in which all the known laws of nature cease, still regarded as the most important contribution to the general theory of relativity since Einstein.



Singularities are well-known mathematical entities that are not defined or that lead to infinities, such as the function  $1/x$  as  $x$  approaches zero. In fact, there are different orders of infinity in number theory. The natural numbers (counting 1,2,3...) etc. have no limit, i.e. they are infinite, yet they are ‘countable’, whereas it can be proved mathematically that the set of ‘real’ numbers (a specific mathematical term including things like the square root of 2) are also infinite but ‘uncountable’.

The singularities concerned in Black Holes are regions at which the known ‘laws’ of physics are not valid. These laws, such as the principle of conservation of mass-energy, had been held to be valid at all times and all places. Mathematics is essential in understanding physics but nowhere more so than in fundamental features of the universe such as Black Hole singularities. Indeed, one might state that they are mathematical entities first and foremost; we cannot detect or measure physical singularities.

The theory of General Relativity, invented by Einstein at the beginning of the twentieth century, involves the notion that the mathematical fabric of spacetime is warped by masses (rather like a flexible, extendable/compressible sheet of graph paper), so a large gravitational force due to a star, for example, warps spacetime, causing light, particle trajectories, etc. to be curved. This theory has been verified by astronomical observations.

Penrose, often described as a mathematician, applied his intellect to showing that this theory implies the existence of Black Holes and, further, that at the centre of each Black Hole there is a singularity, the mathematical entity now a physical reality.

Einstein did not believe in the existence of Black Holes but in 2016 the first direct detection of gravitational waves occurred, the first observation of a Black Hole merger. It is now believed that they exist at the centre of every galaxy; the supermassive black hole at the centre of our own Milky Way galaxy is called Sagittarius A with a mass equal to about 4 million suns. Such black holes are thought to have been made at the same time as the galaxy they are in thus they are important in theories of cosmological evolution.

For those who are not overly interested in cosmology, physics or mathematics, this may seem to be of little interest, yet as Pope Saint John Paul II states at the beginning of his encyclical, *Fides et Ratio*:

*"...the more human beings know reality and the world, the more they know themselves in their uniqueness, with the question of the meaning of things and of their very existence becoming ever more pressing. This is why all that is the object of our knowledge becomes a part of our life" (1).*

It is a sad fact that the majority of western physicists are atheists. Their atheism is generally based on a positivist view in which since we know from experience that science works, we can trust it, unlike religious claims. Science is falsifiable, thus neither dogmatic nor arbitrary, whereas religious doctrine claims to transcend the physical universe and to have an external authority (which, however, only the believer trusts). Penrose, to his credit, has engaged in courteous and considered debate with theists, such as the debate between him and the philosopher William Lane Craig: <https://www.youtube.com/watch?v=9wLtCqm72-Y>

It is clear that we need some philosophical clarity here and in particular a modern metaphysics to make sense of scientific and human reality. Unfortunately, much modern philosophy has denigrated metaphysics or allowed it to become a rather isolated study, irrelevant to most thinkers.



## What is Real?

The physical universe seems to have first claim to be real. We literally bump into 'objects' all the time, but what about atoms or quarks? We don't really bump into them nor can we see them directly. However, we trust in the scientific theories that describe genuine phenomena, such as alpha radiation, that such theories seek to describe. If the theories are found to need alteration, they are changed (such as Newton's theory of gravitation being changed to the General Theory of Relativity).

Where do these theories come? From the human mind. Furthermore, it is clear that the extraordinary intellectual achievements of Einstein, Penrose and others are not due to some biological evolutionary dynamic. There is no clear 'biological advantage' resulting from Penrose's analysis of General Relativity. The human mind, and thus science itself, transcends the purely physical. This is of key importance.

What of mathematical reality? Mathematics is 'pure', entirely a product of the human mind; no other animals show evidence of mathematics. It is demanded of mathematical theories that they be consistent, not self-contradictory. The extraordinary thing, at first glance, is that the physical universe should prove to be mathematical. Mathematics is not, in and of itself, physical but purely logical, deriving from a small set of axioms, e.g. that a line has no width, or that a point has no size, things impossible in physical reality (at least macroscopically).

What is needed for a *fuller* understanding of reality is a metaphysics which is related to the philosophy of modern science, coherent and correspondent with all aspects of reality, physical and human. This is at the heart of the Faith perspective of theology. As Fr Edward Holloway put it:

*"If the poising of the initial equations of energy from which we ourselves derive contained the future history of man as a necessary potential, then that flux of energies is only intelligible if it is mathematically correlated to an existent Unity which is also Mind."*

Holloway's metaphysics relates the transcendence of the human mind with both the structure of physical reality as a unity and with the ultimate transcendent being, God. 'Mind' is viewed in this philosophy as having control over matter, the finality of the universe being God's Mind such that the physical universe has an underlying 'Unity-Law'. Holloway shows that this transcendence implies a supra-material nature, something 'spiritual'. The human mind's transcendence over mere material requirements indicates that we have a spiritual nature, the soul. In fact, in this context, God can be said to be the human 'Environer' just as the physical earth and solar system, etc. form our environment.

It is essential, then, that in any description of reality, any metaphysics, the human person is not regarded as merely a complex collection of interacting cells, nor that religious and moral beliefs be labelled as 'stories', an error in some educational and catechetical approaches. Many atheist debates against theists, usually Christians, indicate that the atheist is being completely reductionist, i.e. not allowing for the possibility of the existence any being beyond what the sciences describe, thus 'fixing the odds' against the theist, whereas, in the words of St. John Paul II: *"reality and truth ...transcend the factual and the empirical, and ...vindicate the human being's capacity to know this transcendent and metaphysical dimension in a way that is true and certain, albeit imperfect and analogical."*

It is equally important that Christian philosophers and theologians do not state or imply that the theological has no relation to the scientific or physical. Truth cannot contradict truth and since we believe rightly that God is the Creator of the universe:

*"the search for truth, even when it concerns a finite reality of the world ...always points beyond to something higher than the immediate object of study," [FR 106]*



Roger Penrose

Atheistic 'scientism', the idea that the physical sciences alone contain what is true, generally has the upper hand in the popular western mind. It is time to change that with reasoned argument but it does require a suitable metaphysics, such, I would suggest, as in Fr Holloway's theology.

We should rejoice in the astounding intellectual achievement of Penrose and others as demonstrating the intellectual gifts that God has given to humanity, showing the transcendence of the human mind. As scientism ends up in a sort of 'worship' of science and a denigration of religion, objective morality, etc., it is worth recalling the words of St. Paul, concerning the worship of Zeus in Athens, the centre of the philosophical world at that time. Epimenides (6th or 7th century B.C.) had written a poem defending the immortality of Zeus as follows:

*They fashioned a tomb for you, holy and high one,  
Cretans, always liars, evil beasts, idle bellies.  
But you are not dead: you live and abide forever,  
For in you we live and move and have our being.*

"..Paul, standing in the middle of the Areopagus, said: "Men of Athens, I perceive that in every way you are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything. And he made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation, that they should seek God, in the hope that they might feel after him and find him. Yet he is not far from each one of us for **'In him we live and move and have our being'**" [Acts 17:22-28].

**Gregory Farrelly is a teacher of physics and a lay theologian.**

# A Saint for Shrewsbury?

**Bishop Mark Davies has urged that Elizabeth Prout be considered as a candidate for canonisation. Pravin Thevathasan tells the story of a courageous woman**

**Elizabeth Prout was the foundress of the Passionist Sisters. She was born in Coleham, Shrewsbury in 1820. Her father was a lapsed Catholic and her mother a devout Anglican. Her father worked as a cooper at the Coleham Brewery. Elizabeth was baptised in St Julian's Anglican church.**

By 1841, the family had moved to Stone in Staffordshire. Here Elizabeth came under the influence of the Passionist missionary, Father Dominic Barberi. She was received into the Catholic Church, much to the dismay of her parents. (Many years later, her father would return to the practice of his faith and her mother would also become a Catholic).

## Deprived Area

Elizabeth tried her vocation as a nun in Northampton but had to return home after contracting tuberculosis. Her mother nursed her back to health, hoping she would give up her Catholic faith. Elizabeth did not do so and staying at home became untenable. Another Passionist, Father Gaudentius Rossi, suggested that she take charge of a girls' school in a deprived area of Manchester and she agreed to do so.

Apart from schooling duties, she visited the sick and the poor. Moved by the wretched state of these people, she and some companions formed a community to assist them. She soon discerned that she was called to form a new religious order, a courageous decision under the circumstances: anti-Catholic feelings were running high in

the area and several Catholic churches had been damaged. With the support of Bishop Turner of Salford, she and Father Gaudentius established a new Congregation and in 1852, Father Gaudentius gave Elizabeth and six companions their robes as religious Sisters.



## Famine

By the following year, Elizabeth and another Sister were teaching in St Joseph's school in Manchester, filled with the children of Irish families who had fled the great potato famine. Conditions were atrocious and the Sisters all fell ill. In 1854 Bishop Turner gave them a new convent in Levenshulme. The nuns had a strenuous timetable. They woke up at four in the morning. After a meagre breakfast, Elizabeth would walk the long distance to St Joseph's school.

With the approach of winter, however, they left the city and Elizabeth opened a day school in Levenshulme and a boarding school for children. In November 1854, six of the seven Sisters took formal final vows of poverty, chastity and obedience in St Mary's church, Levenshulme. From then on, Elizabeth became known as Mother Mary Joseph.

Further foundations were at Ashton-Under-Lyne, noted for being an anti-Catholic area, and Sutton, St Helens. She was also asked to open a convent in Parr Hall, and take charge of a boarding school and open



a day and Sunday school in Blackbrook, St Helens as well as taking charge of St Anne's day and Sunday school in Sutton.

So, where did Mother Mary Joseph get her strength? From means that are available to all of us: Mass, the sacraments and daily prayer. Crosses she was given in abundance. She had to deal with the frequent disapproval of Father Gaudentius, a priest who seemed much more impressed by nuns claiming extraordinary experiences in prayer. For Elizabeth, prayer was not easy. She once said that *"if I was to try to reflect on some part of Our Lord's Passion, I am sure to think of something worldly in a minute or two."*

## The Poor

Although she experienced desolation, there can be no doubt that she obtained her great love of the poor by her continuous contemplation of Christ Crucified. She probably disappointed Father Gaudentius by claiming to have no visions! Yet when he was moved to America in 1855, she was truly saddened. His place was taken by Father Ignatius Spencer, youngest son of Earl Spencer of Althorp (and, incidentally, great-great-great uncle of Princess Diana). He too was a convert to the Faith like Elizabeth and like her he had a great love of poverty. Under his spiritual direction, her interior life flourished. To love Christ with an immortal love had always been her goal. And his. Like Father Ignatius, she was to accept all the contradictions and humiliations in a spirit of thanksgiving.

And they came in abundance. One nun had incurred large debts on the Congregation and Elizabeth had to beg for funds, first locally and then in Ireland. When she returned, she discovered that the nun she had placed in charge had taken no care of the community, writing instead to Father Gaudentius in America and giving a wholly negative impression of the Congregation. This nun was to leave in order to join the Cistercians, only to leave them as well.

## Blamed

Father Gaudentius blamed Elizabeth for the troubles. Rumours spread around Manchester and there was increasing opposition to the nuns in general and Elizabeth in particular. It must have pained her greatly to know that the calumny was put about by ex-members of her own Congregation. But another Passionist priest came to the rescue, Father Bernard O'Loughlin, who insisted on a commission of enquiry. This found Elizabeth and the nuns wholly blameless and the Institute was allowed to continue. Not only that but Elizabeth soon started receiving vocations from those who had a real understanding of the purpose of the Congregation. With the assistance of Father Ignatius, the rule of the Congregation was revised. But even here, the spiritual friendship of these two great souls was misunderstood. Father Ignatius said to her: *"Do you not see that God is asking you for the rarest thing you can give? Give your good name freely and thank Him for taking it."*

## Finally

1863 saw the temporary approval for the canonical establishment of the Institute. Though terminally ill, Elizabeth was chosen as the first Superior General of the Congregation. She died peacefully at the Sutton convent in 1864. She was just forty three years old.

What can we learn from the life of Elizabeth Prout? In the words of Sister Dominic Savio Hamer CP: *"We can imitate her in many ways and pray to her with confidence. She was such a practical person; so entirely God-centred; so forgetful of self; so generous in giving herself to others; so willing to suffer in union with Our Lord's Passion, always so that God's will might be done; and so charitable in protecting the reputation even of her enemies, even at great loss to her own."*

**Dr Pravin Thevathasan is a consultant psychiatrist and editor of the Catholic Medical Quarterly.**





Edward Holloway

## Holloway on...

# Holiness in the Twenty-First Century

## Part 1

**Writing in 1986, Fr. Holloway asked which version of Christianity would be needed in the coming new century – the liberal dissent of the post-conciliar years or the joyful commitment of the early Christians?**

The world of the twenty-first century is already on our doorstep. In that world, the shape of which we can already easily perceive, can we hope to teach and to instil the total, personal holiness of the original Christians, and the Early Christian Church? Should we want to define holiness of heart in exactly the same way as the original

**“There are some who despair that we can ever teach the same as the original Christians and get a hearing for it.”**

Christians? Should we want to instil precisely the same teachings, the same ethos, and the same morals, especially in matters of marriage and divorce, sex and loving, abortion, contraception, and masturbation, as did those original Christians? There are some who despair that we can ever teach the same

as the original Christians and get a hearing for it. There are others, most of them fashionable and articulate theologians, who deplore that we should, and in our official teachings do, try to insist on the doctrines and attitudes of the original disciples of Christ.

## The Fences not “Good News”

Not all of those who pull up short before the ethos of the original

Christians, and what was for them 'holiness in Christ' are aware of what they are doing, or of the implications of their hesitancy. They remind one of horses that 'refuse a fence' in an important show-jumping competition. Poor horse! It cannot go back; it is committed to that official track. There is the fence horrendous before it. It can refuse with shame, but it cannot reshape the course. This likeness does not of course apply to rationalist theologians. For them the course is always a matter of cutting corners and pointing to the clear way round the outside. It does, however, apply to Bishops of the Church Catholic. They are the steeds of Christ. They are committed to the fences. Their courage must take them over the top. Like most of the horses in show-jumping, they may of course attempt the fence, but dislodge a beam or drop a brick. Penalty four points: not a clear round. Sometimes, during television torture from smooth cynics of the media, they do just that. At least, they did try!



Image credit: Lothar Wolleh

There comes to mind the anguished remark of a Bishop to this writer on one occasion. It was made in all sincerity and with a certain innocence. He was not trying to 'knock' the Church. Speaking conversationally of the Church's doctrine of sex, friendship, and love, he remarked that the message of the Second Vatican Council had surely been to bring the Good News to modern men. Indicating with a hand a group of teenagers (it was a Youth occasion) he confessed that he was terrified of talking to them. He was even more terrified of debating with them. They did not find the Church's teaching on 'relationships' as they are now called by the theological bureaucracy (the kids call it 'sex and love') to be at all 'Good News'. He felt so alone, so archaic... so negative.

## Jesus the Polarizer

The 'Good News' is precisely the announcement of the meaning of Man: the meaning of Mankind's life and creation: the joy and communion of love in God, and happiness of heart. That is the Good News, and it was presented and is presentable to modern men and women as just that: the happiness of fulfilment in God, and in each other, in that communion of joy and peace that stands in the face of the Christ, God himself, Emmanuel, or 'God with us'. In the days of Jesus Christ, that offering from God struck chords of joy and response, but in varying degrees of acceptance among men. The parable of the sower going forth to sow his seed (Luke 8.5), the reminder on the solemn commissioning of the Twelve to go and preach to all the nations, that if they have accepted Me, they will accept you, and if they have rejected Me, they will reject you also (Matt. 10.11-16), hold a timeless message.

Let us forget a while about that egregious cliché, the 'Good News' and speak and think instead of 'The Gospel'. For we all recognise in the word 'Gospel' God's Speak or Word. We are brought spiritually and culturally into the presence of the Personality of Jesus Christ. It is a mistake to think, or to hope that everyone, or even a majority of mankind will respond with joy and true faith to the presence, person, and word of the Word of God. When the sower went forth to sow his seed, some fell by the wayside, where 'Satan snatches the word out of their hearts' as soon as the word falls upon their ear and into their minds and hearts. There are the casualties of the stony ground, and the casualties of the seed that fell among thorns... the riches, cares, pleasures and passions of life, so that it brought forth no fruit. Even when the word did bring forth fruit, there were vast differences of degree and of perfection in response: some thirty-fold, some sixty-fold, and some, certainly not many, even one hundred-fold.

The New Testament, especially the pastoral letters of St. Paul, are constant in the distinction made between those, the relatively many, that God gathered to Himself, because 'they were called to be saved', and the others, in number doubtless more, who did not respond. We cannot, and we dare not, argue from this expression to the relative numbers of the saved and the damned. We can argue that the first preaching of the original Christians did make an enormous impact upon the personalities of men and women of very diverse temperament, education, and culture. Some it drew, with a sense of enormous relief and joy, to a homecoming in God. They embraced Christ in Christianity as one 'found at last', the end of a long, heart-aching search. They did not know what they were looking for. They did recognize it, and Him, when once found! The original Christians, and the original Christianity, polarized people just as Jesus Christ polarized people. It was not unkind, merciless, or militant. It was total, definite, dynamic and intolerant of 'It is . . . and yet it is not', that specific response of much modern theology which fails to feed the soul, and denies a living witness to Christ. St. Paul refers to it, the first stirrings in his own day of what now is called technically 'Neo-Modernism'. He is very scathing about it and repudiates it in his usual trenchant language (2 Cor. 1-18). It empties out the Divinity of Christ.

## The Original Heresy

If the Second Vatican Council was called to effect an 'updating' in the life of the Church, if the ages bring in some decline and crumbling in the perfect relevance of her life, if you truly believe in the Holy Spirit, then you must accept the final word of the Spirit, who 'will receive of Mine, and show it to you'. You accept the new vision of the Council, and you accept also the conservatism of the Council. The Council abrogated nothing from the doctrine, the morals, the traditional spirituality, the celibacy of the priest, or

the sacral, contemplative, and reverential nature of the Church's liturgy. What has derogated in those spheres since cannot be argued from the documents of the Council. It is argued by appealing from the letter to the 'spirit of Vatican Two'; it is argued by appealing to a future 'Vatican Three'. It is simply a dissent and a cheat. It is in fact the age old enemy of Christ in the world... heresy against the revelation of God.

One submits that the very first heresy in the Church is contained in Genesis 2.17. The word of God revealed was: 'But of the tree of the knowledge of good and evil, you shall not eat. For in the day that you shall eat of it, you will die the death'. The 'theological dissent' is expressed in Genesis 3:4-5, spoken by the Doctor Emeritus and Laureatus of all dissident theologians: 'No, you shall not die with death. For God does know that what day you shall eat of it, your eyes shall be opened [i.e. you will become an aware, progressive, and liberated intellectual] and you shall be as Gods, knowing good and evil'. The response is also intimated: 'And the woman saw that the tree was good to eat, and fair to the eyes, and seductive to behold, and she took of the fruit of it and did eat. And she gave to her husband who did eat of it...'

And so it has been ever since. If there were needed a proof of the objectivity, the not-relative nature of human holiness through history, it is contained in this inspired and simple vision. For this writer, it is also relevant that the first consequence of heresy as socially perceived, was that 'when they found themselves to be naked, they sewed together fig-leaves to make themselves loin-clothes'; whereas before, 'they were naked, the man and his wife, and felt no shame'. Then as now, the impact of sin has fallen most disastrously on the harmonious control of the soul over the pleasures of the flesh in mankind. The force of sinful pride has always been to denature the peace of love with greed and addictive drives.

## The Acid Test

The first and most common derogation from the doctrine of the original Christians is the refusal of the horrendous fence. The second is the philosophy expressed by the priests and the scribes at the foot of the



Cross and roared up to the dying ears of Jesus Christ: 'If He is the Son of God, He will be looked after and rescued, we have His word for it!' (cf. Mt.27.39-44) The third line of derogation is the hard line of frank denial of the truth of God's objective, transcendent, and eternally true Revelation. It is the open contradiction contained in Genesis 3:4.

The acid test which uncovers this reality in the layman or in the theologian of our time tends to be the doctrine and confession of the Eternal Pre-existence of Christ in the Being of God, before the Incarnation of God as Christ. Upon this test Hans Kung finally lost his right to be called a Catholic theologian, but he is at least a clear and honest writer. There are many who hold exactly the same opinions, but are too devious to admit it. They remain in the Church — it is a 'living' if you are a priest or Religious — hoping that the way of thinking and loving which follows from their vision of Man as the source and origin of Religion and Revelation, will do its work in due time. So it will, so it will, unless the Bishop of Rome and the Bishops basically loyal to him find courage to polarize the Church around the Divinity of Christ, and around the objective, unchanging law of human holiness, and the unchanging moral law of life and love.

## Polarizing around Christ

Polarization is not a dirty word. It is the law of the earth's magnetic field, and all movement and direction depends upon it. It is, as the authority of God's Law of life, and movement to Himself, the necessary indicator of all true life — in the person, in the parish, in the liturgy, in the Church as local community and universal community. Without the 'But I say to you' of the Eternal Word, the compass needle of the Gospel, and the finding of perfect spiritual communion with God, swings crazily in every direction, according to human opinion and human pressure. If Jesus is more than a Guru, then the apostles, and especially Peter, must find courage to polarize the Church. Minimal profession will not do. The profession must mean the spiritual and devotional follow through. Whether in faith, or in chastity, it will not do that one thing is taught in one parish and another in the next. It will not do that you have to ask who is the parish priest there, before you recommend a youth, a young couple, someone moving house, to attend a given parish church, or send children to a given school. For far too long have we lived with this situation. On the continent of Europe and in the USA it is much, much worse than in Britain.

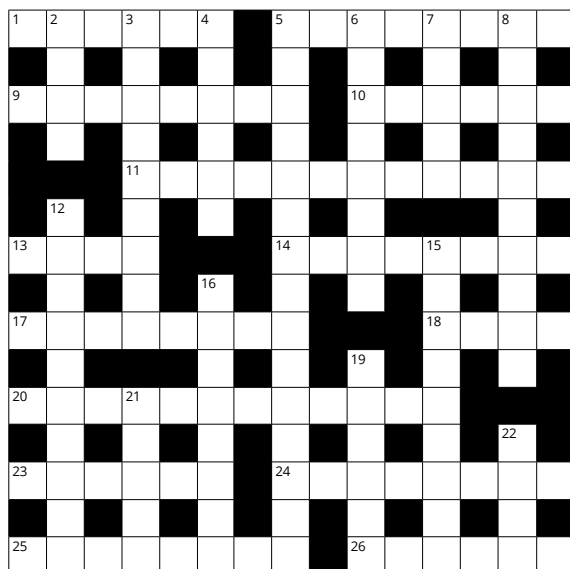
*Abridged from the Editorial of the September/October 1986 issue of FAITH. It will be concluded in our next issue.*

**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.**

# Crossword 26

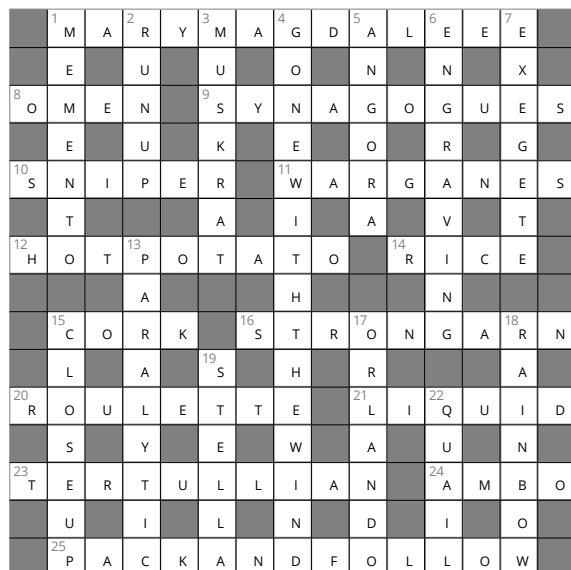
by Aurora Borealis

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 February 1st 2021. 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 25 was  
D. Bannister of Wallington.



Solution Crossword 25

## Across

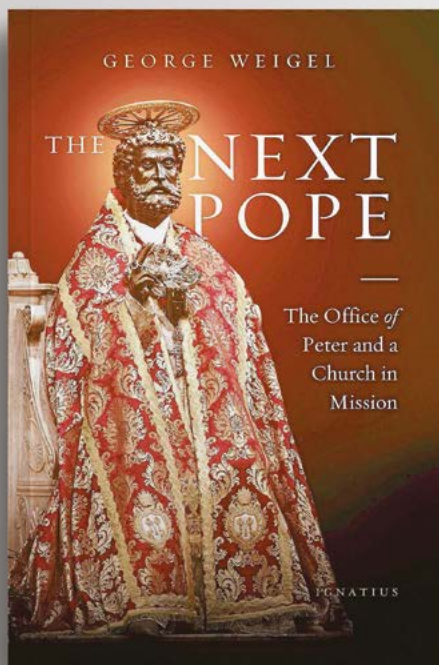
1. In the mist, if left alone, take breath away (6)
- 5. Youngest son of Jacob (8)**
9. Silly fool starts to draw lake; it's totally bathed in light (8)
10. Might primate be served at a party? (6)
11. Love bananas perhaps, or other dessert (7, 5)
13. Leave before I desert (4)
- 14. Former Papal power over territory (8)**
17. Usual Italian lands formal garden (8)
18. Disgusting bird, by the sound of it! (4)
20. He maintains the gate at matches (6-6)
23. Had roe cooked - what a shame (2, 4)
24. The man who does everything to put in truth with hesitation (8)
- 25. The practice of singing psalms in worship (8)**
26. Find needle in dusty Lusaka (6)

## Down

2. Starts to involve long trips, an inclination (4)
3. Mark follows measurement to give sole impression (9)
4. Sign up most of men: Inventory to follow (6)
5. Takes a run up the church tower? Completely mad (4,2,3,6)
6. Appropriate call for handle (8)
- 7. King Saul's cousin and commander-in-chief (5)**
- 8. The Church's official licence to print (10)**
12. Alright, so Head of Maths produces tools for calculation (10)
- 15. Part of the Mass which includes the preparation of the bread and wine (9)**
- 16. Musical composition on a sacred theme for orchestra and voices (8)**
19. Agents, about a hundred, brought in from the east perhaps (6)
21. Genuflect, avoiding end of aisle and starting to look for ring (5)
22. You, you French! Get a dress! (4)



*The Next Pope, the Office of Peter and a Church in Mission*  
by George Weigel



Ignatius Press  
141pp  
£16.50 Hardback  
£12.53 Kindle

## After Francis

**Reviewed by Bishop Peter J. Elliott**

**The last book written by Peter Hebblethwaite was entitled *The Next Pope, an Enquiry*. It appeared after he died in 1994. This experienced Vaticanologist delved into the forces that he believed would produce the Pope to succeed St. John Paul II. He was not particularly attached to the Polish Pope; and, as I recall, he implied that he hoped that the pontificate would soon end.**

As it turned out, eleven years were to pass before the next Pontiff was elected, Benedict XVI, who in turn stepped aside to be replaced by Pope Francis in 2013. Speculating about the future of the Papacy is always a precarious business. We never really know what is coming around the pontifical corner.

## A Pope for a Church in Mission

*The Next Pope, the Office of Peter and a Church in Mission* takes a very different approach to what was implicit in Hebblethwaite's writing. George Weigel, the biographer of St. John Paul, does not engage in speculation, nor does he lecture, regret or rebuke Popes living



or deceased. He carefully avoids imposing any ideological agenda on a Pope. This is not one of those querulous traditionalist rants, nor is it a liberal shopping list for some deranged papal Santa Claus.

Reading Weigel's small book, one soon realizes that he only focuses on "the Office of Peter" in order to explore the wider and more urgent theme of "a Church in Mission", the People of God as we move forward in this surprising twenty-first century. This book is about us.

## The Next Pope Must...

However, in that broad ecclesial context, he does not hesitate to place a series of moral imperatives on the Pope who will serve and lead us in the future. His ten propositions or small theses appear in dark type preceding each chapter. Each begins firmly with "the next Pope must ...", then focusing on the areas that he considers to be of priority in the life and future of "a Church in mission".

In shaping these imperatives, George Weigel draws upon the achievements, teachings, hopes and vision of the popes of our times, from St Paul VI to Pope Francis. He draws on his personal knowledge of three of these Popes, especially St John Paul II, who is obviously his benchmark for the Office of Peter; after all, he is his biographer. At the same time, he reveals his endorsement of St Paul VI on evangelization. Did not his exhortation *Evangelii Nuntiandi* set the gold standard for post-conciliar papal teachings? He underlines the need for intellectually and spiritually coherent Catholicism as proposed by Pope Benedict, and he endorses Pope Francis' hopes for reform and peace. Underlying his approach to the Petrine Office is a consistent loyalty to the teachings of the Second Vatican Council.

## Hope

He prioritizes ten areas. 'The Pope and...': the New Evangelization, the Office of Peter, the Fullness of the Catholic Faith, the Crisis of the Human Person and Christian Humanism, the Bishops, the Church's Priests, the Lay Apostolate, the Reform of the Vatican, Ecumenism and Interreligious Dialogue, and World Affairs. The ten propositions and how they could be implemented in the Petrine ministry are preceded by a chapter on "The Holy Spirit and the Catholic Moment", which sets the positive and hope-filled context. The book is rounded off by an appeal that all must be "Centred on Christ and the Gospel".

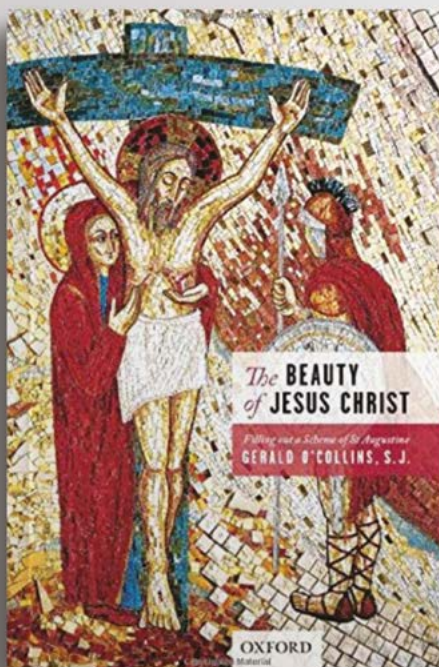
## Insane or Heroic

Some will put the little book down and ask, "But how could any man live up to George Weigel's ten imperatives?" There is always grace. The Holy Spirit sustains and guides the man elected to hold the office of Peter in the Church. On the other hand, having served for ten years in the Roman Curia, his book only reinforces my opinion that any Cardinal who yearns to be Pope must be either insane or a person of heroic sanctity.

Therefore, it is appropriate that, at the conclusion of this book, George Weigel should affirm that "...the next pope must be above all, a radically converted disciple: a man formed in the depth of his being by the conviction that Jesus Christ is the incarnate Son of God, who reveals to the world the face of God the merciful Father and the truth about humanity, its dignity, and its destiny."

**The retired Auxiliary Bishop in Melbourne, Bishop Peter Elliott has had links with the Faith Movement since he was a seminarian in 1971.**

*The Beauty of  
Jesus Christ* by  
Gerald O'Collins S.J.



Oxford University  
Press  
176pp  
£25.00

## Our Lord the Beautiful

### Review by Scott Coleman

**God's truth and goodness are well worn themes in Catholic theology and philosophy, but his beauty is an underdeveloped concept. In *The Beauty of Jesus Christ* O'Collins, building on the work of von Balthasar and Bentley Hart, encourages us to attend to this important way of looking at God, as reflected in Jesus Christ.**

### A Scheme of St Augustine

O'Collins takes as his starting point a comment from St Augustine in the *Expositions of the Psalms* that Christ is "beautiful in heaven, and beautiful on earth; beautiful in the womb ..." and beautiful throughout and beyond His life on earth. St Augustine points to Christ's beauty in these various ways, and this book explores each of them in turn, as well as adding a few of the author's own ("beautiful in his baptism"). We are led mainly by a rigorous, but not overly critical, reading of the Scriptures (principally the Gospels, of course, but taking in the Old Testament, St Paul, and Revelation). But the author also draws on a variety of theology (fundamental, dogmatic, liturgical, sacramental, mystic) and culture (Rembrandt, Bach, Bernini, Dostoevsky, Gerard Manley Hopkins).

The first chapter offers some suggestions to the vexed question “what is beauty?” We move further than the unhelpful platitude ‘beauty is in the eye of the beholder’ to see that it is a real characteristic of things, and that beauty can be seen and appreciated by all. Nevertheless, O’Collins avoids overly precise solutions to complex philosophical debates, and tends to offer a ‘both/and’ view and allows beauty to blur gently into related ideas of glory, light, holiness, unity, perfection etc. This allows a fruitful engagement with the variety of Scriptural images we encounter.

## Beautiful ‘in Heaven’

The chapter on the beauty of Jesus as the pre-existent Word delves immediately into the account of creation, with the images of light, glory, wisdom, and *logos*. Typical of O’Collins’ imaginative approach is his link of radiant light in Genesis and the Psalms to its discussion in 1 John and to the medieval obsession with light that led to the development of Gothic architecture. He likewise uses a variety of patristic material to analyse both *sophia* and *logos*, so that we can see how Jesus reveals divine beauty and glory. In particular, he considers the Apologists’ dialogue with pagans, using the concept of *logos* to show how the beauty of Jesus can be discerned by all people, not just Christians. He leaves us with some tantalising thoughts about how this might fit into the ‘science vs. religion’ debate: discoveries in modern science lead us to marvel about the universe and thus wonder about the *Logos* who creates it and renders it intelligible.

## Beautiful on Earth

As we progress to Christ’s life on earth and public ministry, we continue with a fruitful engagement with the whole of Scripture. When discussing the man born blind from John 9, we also take in a growing idea of light from Genesis (light as God’s creative act) to 1 John (light as an image of God Himself). But there is more here than mere

fine, scholarly distinctions in Scriptural interpretation. The beauty of Christ is evident in the effect it produces on others (as in the Visitation, when St John leaps in Elizabeth’s womb in response), and this continues in our musical settings of Mary’s outpouring of joy in the *Magnificat* and the beauty of paintings of the nativity.

In his miracles, the interior beauty of Christ is made clear. Jesus’ reaction to the leper in Mk 1:40-45 could be called compassion, but this underestimates the force of the original *splanchnistheis*, which might better be rendered ‘his heart went out to him’ (though its Greek meaning actually evokes the entrails). This verb has an immediacy and weight that captures the emotional beauty of Christ, and occurs in other passages such as the parable of the Good Samaritan. Jesus’ miracles have a still greater significance, though; his beauty is seen in the raising of the widow’s son in Nain, where he hints at a new relationship between parents and children, and calls us all to life. This ‘calling to life’ is summed up in the beautiful new vision of Christian life in the beatitudes.

## Beautiful on the Cross

O’Collins acknowledges immediately the difficulty and paradox of the beauty of the Cross, not least in the light of the song of the suffering servant: “He had no form or majesty that we should look at him” (Isaiah 53:2). The physical beauty of Christ is no longer evident, and the image of him beaten, scourged, and wounded is indeed a horrible one. But throughout the passion we see aspects of his interior beauty: his courage in washing his disciples’ feet; his dignity and offer of forgiveness, even when betrayed by a friend; his “stunning self-forgetfulness” (p. 109) when having compassion on the women of Jerusalem. Especially striking is Christ’s beauty in giving birth to the Church from his wounded side on the Cross (which O’Collins compares to the beauty, and yet suffering, of a woman giving birth to her child). We are also offered a more personal

encounter with Christ's tragic beauty as he describes the spiritual experience of celebrating the Eucharist in the Church of the Holy Sepulchre.

Some of the limitations of O'Collins' approach are evident in this section, however. He considers the historicity of the words of institution at the Last Supper but does not have space to give an adequate account of extensive scholarly debate on this issue. In the end, however, he incorporates ideas from both Marcan and Lukan traditions and rather glosses over the problematic questions. Would it not be better simply to take the Gospel accounts as they are, and move more swiftly into his admirable treatment of their representation in Christian art?

### Beautiful in His Risen Life

The themes of light, glory and the revelation of divine beauty come to their expected and joyful conclusion in the final chapter, which discusses the risen Christ

in the Gospels, St Paul, and Revelation, as well as Christ sending the beautiful Holy Spirit.

The book has effectively raised an unusual way of reading the Gospels that naturally incorporates a wide range of the reader's experiences. Its modest aim was to flesh out St Augustine's brief comments, but it raises much wider, fascinating issues. The question repeatedly on my mind was how the beauty and attractiveness of Christ relate to evangelisation in the Church today. We, as members of Christ's body, already share in his beauty (p. 137) - so how do we show this to the world? This hitherto unfamiliar territory will no doubt provoke other readers to further reflections on the role of beauty in the faith and in the world.

**Scott Coleman is studying for the priesthood.**

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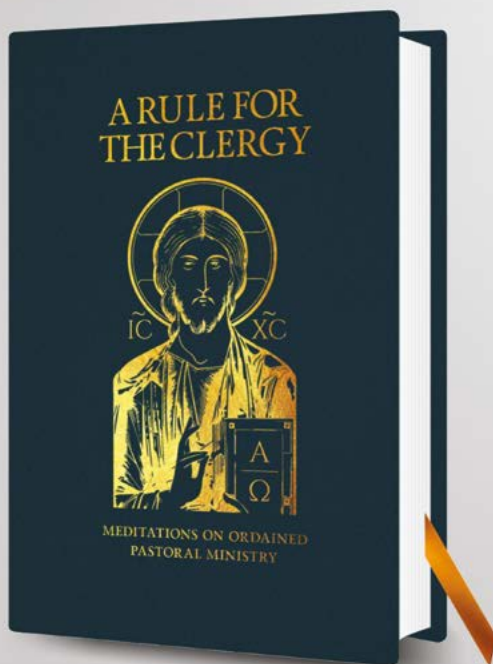
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***A Rule for the Clergy***  
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Catholic Truth Society  
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## *A Vade-mecum* for Priests

**Review by Fr. Peter Edwards, Cong. Orat.**

The Rule of St Augustine, that of St Benedict, and Pope St Gregory the Great's lesser-known 'Pastoral Rule', have set a certain genre which is mirrored even in the modern Rule of Taizé and is reflected in Fr. Michael Woodgate's helpful CTS booklet *A Rule of Life* which guides the composition of a personal Rule for people in any state of life. *A Rule for the Clergy* is quite different from all of the above and - for those who might be led by the title to expect something along those classical lines - will be a disappointment. Its subtitle 'Meditations on Ordained Pastoral Ministry' more accurately describes what it sets out to do, in which it covers a fair field and follows the format of Fr. Gerard Bogan's other CTS booklet *A-Z of Spiritual Living*.

### **Prayer and Pastoral Activity**

In his preface the author refers to the original title of the Rule of Taizé, 'A Parable of Community', as 'an encouragement for the Brothers in their search for God as part of a community of faith'. It is this which gave him the inspiration for this book, in which he offers short but comprehensive coverage of many aspects of



prayer and pastoral activity, drawn from his personal experience, and presented in an engaging manner.

The thirty-eight brief chapters treat Action & Contemplation, Administration & Finance, Alone with the Alone, Building on Each Other's Work, Celebrating Sacraments, Celibacy, Confession and Spiritual Direction, Creative Space, Daily Mass and Prayer without the Priest, Deacons, Developing a Culture of Space, Devotions, Divine Office, Ecumenical Relations, Finding Silence, Free Time, Homiletics, Identifying Gifts, Leader or Servant, *Lectio Divina* as a Model for Ministry, Mary the Contemplative, Mysticism and the Saints, Obedience, Open Church, Pastoral Planning, Personal Prayer, Preferential Option for the Poor, Priest or Minister, Prophecy not Survival, Schools of Prayer, Searching for God, Simplicity & Marginality, *Stabilitas*, Study & Reading, Sunday Mass, Visiting the Sick & Housebound, We are the Same but Different, and Young People. Each chapter is less than two (A6) pages, except for four pages each on Silence, *Lectio Divina*, Prophecy, and Searching for God.

## Spiritual Direction

'Whoever directs his own spiritual life has a fool for a director' - a maxim variously attributed to Cassian, St Bernard of Clairvaux and St Philip Neri - should encourage us all to seek out a Spiritual Director. This little book could serve as a useful *vade mecum* for topic-by-topic discussion with one's Spiritual Director, or could be recommended for such a purpose to a priest's own clergy penitents, or his spiritual directees.

The thought-provoking and refreshing reflections help the reader to re-examine our own prayerful and pastoral practices and what we draw from these experiences. Fr. Bogan encourages priests and deacons, for example, to see Spiritual Direction as 'an important element in our journeying into the depths of God's love'; and wisely

advises that 'if our pastoral ministry is so busy at the expense of our search for God, then we need to re-balance things.'

## Time to Challenge

His longer section on Silence sees us as 'people ready for transformation. No longer distracted by our escapist media, we can be attacked by demons. They do not bother us when we are living on the surface; however, once we attempt to move deeper, they target us.' He encourages us to 'live with as much silence as possible', and provides practical hints from Thomas Merton and a Buddhist monk. Perhaps prophetically he says: 'Maybe we have passed the time of trying to fit in with the wider society, telling ourselves that in such a way we might bring influence to bear. Maybe now is the time to challenge the wider society with our simplicity, with our marginal living. Then this form of asceticism might proclaim the Gospel in a fresh way to a world lost in pleasure seeking.'

## Quotations and Prayers

Addressing the wide variety of circumstances in which Priests and Deacons engage day by day, Fr. Bogan both reassures and challenges us in our search for God, and in doing his will. He reminds us of familiar ground, while pointing us to see beyond the immediate. Each section concludes with a related quotation or prayer from such as St John of the Cross (2) St Paul VI St John Paul II, Pope Benedict XVI, Pope Francis, St Teresa of Calcutta, the Atlas Martyrs, Henri Nouwen (3), Jean Venier (3), Thomas Merton (2), Br Roger of Taizé (3), Hans Urs Von Balthasar, Rowan Williams, Edward Schillebeeckx, T. S. Eliot, Karl Rahner, R. S. Thomas, and the Congregation for the Clergy (2). On one of his summer visits to Taizé the author composed twenty 'Prayers of Wonder' which feature as a supplement.

## Not Pseudo-psychology

'I am advocating', he says in conclusion, 'that we keep looking afresh at traditional practices. I am not, however, sympathetic to ways of speaking about the spiritual and pastoral life in terms of trendy pseudo-psychology. We are not self-help gurus. Nor should we see ourselves as religious equivalents of health professionals or care workers. Both of these groups have very important responsibilities in our society, but who we are is of another order'.

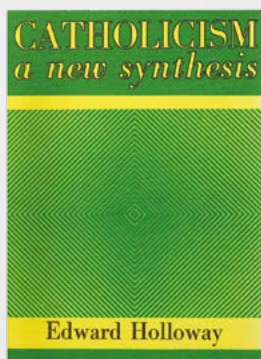
This handy little volume, handsomely bound in black flexi-leatherette, will slip

into the car's glove box or cassock pocket for those moments between engagements when it can be dipped into for reminder and refreshment, like the scribe 'bringing from the treasury things both old and new'.

**Fr. Peter Edwards is Moderator and Parish Priest of the Bournemouth Oratory in Formation ([www.bournemouthoratory.org.uk](http://www.bournemouthoratory.org.uk)) and co-founder of the Academy of the Annunciation ([www.aoa-edu.com](http://www.aoa-edu.com)).**

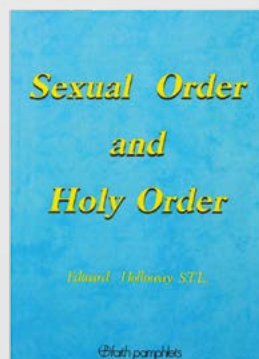
## CATHOLICISM: A NEW SYNTHESIS

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.



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