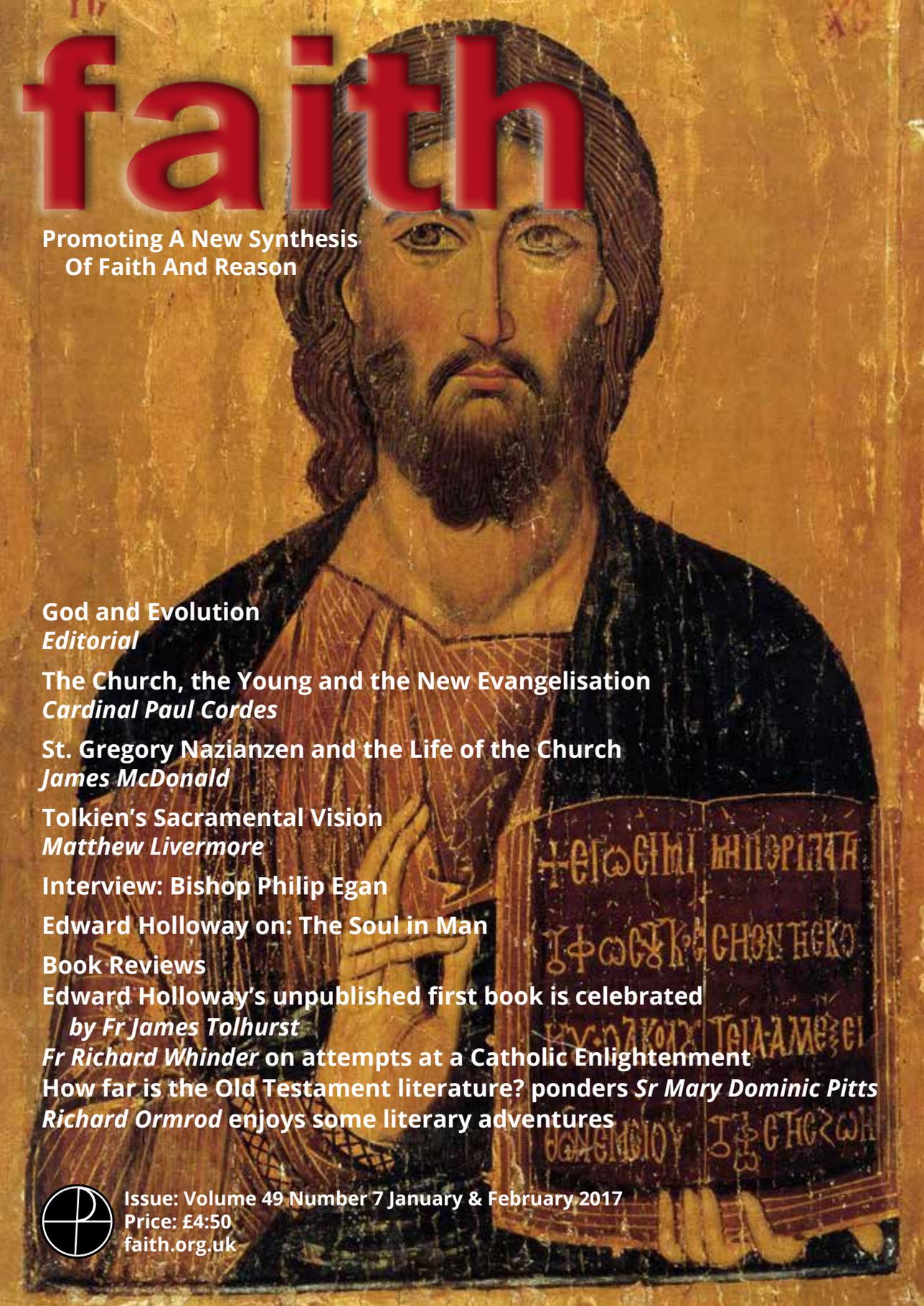


faith



Promoting A New Synthesis
Of Faith And Reason

God and Evolution

Editorial

The Church, the Young and the New Evangelisation

Cardinal Paul Cordes

St. Gregory Nazianzen and the Life of the Church

James McDonald

Tolkien's Sacramental Vision

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Book Reviews

Edward Holloway's unpublished first book is celebrated

by Fr James Tolhurst

Fr Richard Whinder on attempts at a Catholic Enlightenment

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God and Evolution – the fundamental issue today

The decline of Christian belief in the West is accelerating – last year a survey revealed that for the first time less than 50% of people in the U.K. now identify as Christians. And those brought up as Catholics are not exempt from this loss of faith. Why is this happening?

The fundamental issue is that 'scientific' atheism, now popularised by writers such as Richard Dawkins, has gained intellectual ascendancy in our culture. Yet little official Church teaching has engaged with its arguments in a detailed and coherent way. The documents of Vatican II had many beautiful things to say, but they did not engage intellectually with atheism. The Church seemed to have accepted that the old arguments for the existence of God had been demolished by science, and it appeared that nobody had any new reasoned approaches to take. So in the decades following the Council, the old scholastic approach disappeared from seminaries; catechesis abandoned any element of reasoned apologetics and became experience-based. God was 'given'; his existence could not be argued for, much less demonstrated.

Liberalism vs. fundamentalism

In this intellectual vacuum, a dichotomy has appeared. On the one hand, there is the liberal Christian who has abandoned traditional doctrine and barely seems to believe in God – certainly not in the divinity of Christ. The late Anglican Bishop of Durham, David Jenkins, became the best known of these. They have a following among a liberal elite, but their churches have emptied fastest of all. On the other hand, religious fundamentalism of the most bible-thumping, anti-intellectual kind has become identified in the public mind with mainstream Christian belief. If you're religious, this is the sort of nutter you are, at least according to the media. This, of course, is greatly to atheists' and secularists' advantage.

Evolution

Evolution – the paradigm through which we understand all science – is the crunch issue. If Christians can apparently only maintain their full faith by rejecting evolution, then they have obviously lost the debate. A disturbing feature of recent decades is that whereas such anti-science fundamentalism was previously only to be found in simplistic 'Bible belt' churches, it can now be heard even from some Catholics. A

package has emerged in some circles in which rejection of evolution is a badge of 'traditionalism'. Our atheist opponents could not have wished for better confirmation of Catholicism's decline into a weird, anti-intellectual sect. Such fundamentalism is an intellectual dead end.

It is not, of course, the authentic Catholic tradition. From St Paul arguing that we can know God from 'the things he has made', to Aquinas's monumental synthesising of theology with Aristotelian thought, through to Canon Nicholas Copernicus's breakthrough about the shape of the cosmos, to Friar Gregor Mendel's discovery of the laws of genetics, to Père George Lemaitre's theory of the Big Bang – Catholic intellectuals have brought faith and science together. Pope St John Paul II's encyclical *Fides et Ratio* (believed to be largely drafted by Joseph Ratzinger) made an appeal for this tradition to continue, but it has to be said that there has been little response.

The need for intellectual argument

The issue must be addressed. We cannot go on talking about God to an audience who think he has been disproved. It is no good our going on about Scripture if our audience thinks it has been shown to be no truer than the myths of other religions. We can't escape the need for intellectual argument. Any RE teacher who tries to explain the Faith to teenagers knows this. You can be as 'green' and as enthusiastic about 'justice and peace' as you like – for an atheist teenager this is just icing on a non-existent cake. After all, you can be very committed to all these social issues without having to believe in God. In fact the Church can look as if it's just jumping, belatedly, on a green or liberal political bandwagon. God is not reducible to social issues, no matter how worthy, and if we give the impression that these are all our faith is about, we are tacitly accepting that we've lost the intellectual argument about whether He exists at all.

Of course, you can't argue someone into belief if they don't want to believe. But there are many youngsters who have been brought up in the Faith but who in adolescence are overwhelmed by the atheist intellectual atmosphere of our times and who begin to assume that you can't have a modern scientific outlook and also be a Catholic - that God cannot be demonstrated to exist at all. It is to them that we can and must present the Faith in a way that is intellectually coherent – above all, not embarrassed or intimidated by the philosophy of science, but embracing it, using it to show the truth and beauty of our religion. Jesus is the One through whom and for whom the universe was made. He is not just another great soul in the history of world religions – he is the centre of all history, giving meaning to it all and to us. We must be able to explain creation, revelation and the Incarnation and Redemption in one coherent sweep of meaning, in which the Church, despite the many sins and failings of its members, is the continuing teacher of the truth for all the nations.

A new synthesis

Fr Edward Holloway (1918-99), meditating on his mother's intuitions - she would say, inspirations - developed just such a theology. He was unsparing in his criticisms of the dry scholasticism taught in the seminaries of his day because it ignored how modern science had changed philosophy. His bishop told him he was a modernist, and despite his formidable intellectual gifts he was never allowed any academic or intellectual position in the Church. Then, in the cultural and intellectual revolution of the post-conciliar years, he was seen as a conservative because he criticised the liberal theology and catechetics that now became dominant, and he warned that influential voices in the Church were failing to teach the full, orthodox doctrine and morality of Catholicism. As the years go on, and the Church continues to flounder in the West and to be split over fundamental questions of morality, Fr Holloway can be seen as a prophetic voice, whose message is becoming more and more urgent if we are not to lose the battle with atheism completely.

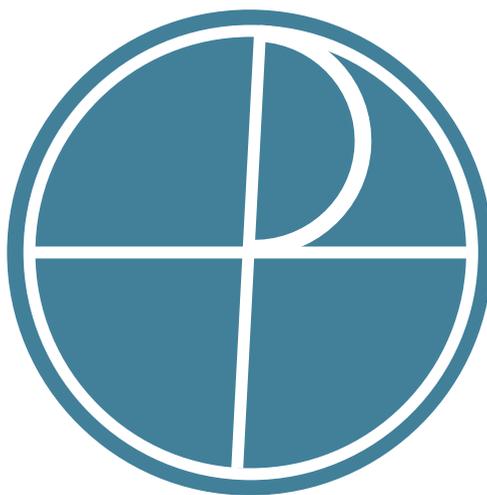
The Faith Movement

The Faith Movement Fr Holloway founded has continued to promote his 'line' through this magazine, through our pamphlets and website and, most importantly of all, through our formation of young people through our Summer and Winter Sessions and other events. The many priestly vocations the movement has produced are evidence of its effectiveness. With this issue we launch a 'new' Holloway text, *Matter and Mind: A Christian Synthesis*. It was his first attempt to write up his vision as a single book. Written in his first years as a priest in the late 1940s, it has freshness and urgency, though already authoritative and assured in tone. This first book was never published, and Fr Holloway later decided to rewrite it completely as *Catholicism - A New Synthesis* which he published in 1969 and for which he is best known today. *Matter and Mind* is reviewed in our Book Reviews pages by Fr James Tolhurst who comments that it 'has an immediacy and a conciseness to differentiate it from the final, more elaborate version twenty years later.' We also publish a brief extract from it in our 'Holloway on ...' section - though extracts can hardly do justice to the breadth of the book's vision.

Importance

Fr Roger Nesbitt, another of the young priests Fr Holloway influenced and who was to become his chief collaborator and the co-founder of the Faith Movement, has edited this text for publication. As he writes in his Introduction, 'We are now publishing this edition of *Matter and Mind: A Christian Synthesis* in the hope that it will help many more to understand the vital importance of the vision Fr Holloway has given to us.'

Fr Holloway himself boldly wrote that ‘the basic principles which underlie this work ... give to the Church the new key she needs to unlock a deeper treasure vault of the deposit of the Faith, and to bring forth from its depths new things and old for the salvation of men’. He would have been the first to acknowledge that others could and would write more and better on this, the great issue of our age. But who else is doing this? May Our Lord who is Wisdom, and who renews the Church in every age, help this prophetic voice to be heard.



FROM THE AIMS AND IDEALS OF FAITH MOVEMENT

Faith Movement offers a new synthesis of faith and reason, explaining the Catholic faith in the evolutionary perspective of modern science.

Reflecting on the unity of the cosmos, we can show the transcendent existence of God and the essential distinction between matter and spirit. We offer a vision of God as the true Environment of men in whom “we live and move and have our being” (Acts 17:28) and of his unfolding purpose in the relationship of word and grace through the prophets which is brought to its true head in Jesus Christ, the Son of God, Lord of Creation, centre of history and fulfilment of our humanity.

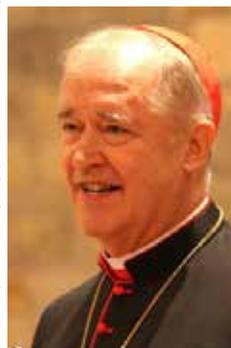
Our redemption through the death and resurrection of the Lord, following the tragedy of original sin, is also thereby seen in its crucial and central focus. Our life in his Holy Spirit through the church and the sacraments and the necessity of an infallible magisterium likewise flow naturally from this presentation of Christ and his work through the ages.

Our understanding of the role of Mary, the Virgin Mother through whom the Divine Word comes into his own things in the flesh (cf. John 1:10-14), is greatly deepened and enhanced through this perspective. So too the dignity of Man, made male and female as the sacrament of Christ and his church (cf. Ephesians 5:32), is strikingly reaffirmed, and from this many of the church’s moral and social teachings can be beautifully explained and underlined.

The Church, the Young, and the New Evangelisation

Cardinal Paul Cordes recalls the early struggles of World Youth Day and the possibilities for future evangelisation.

World Youth Day arose from the “Extraordinary Holy Year” 1983-84. Many Catholic associations, fraternities, groups of Catholic Action and other pilgrims came to Rome for its celebration. They were impressive. So members of new spiritual movements got the idea to invite the youth of the world to meet with the Pope. It was Massimo Camisasca of the Italian community “Comunione e liberazione”, nowadays Bishop of Reggio Emilia, who made this suggestion to me. At that time, I gladly gave my consent. But it was quickly contested. Immediately voices were strongly raised against it, saying that in the Holy Year of 1975, a similar idea ended in disaster.



Rampaging hordes?

The new spiritual movements, with whom we at the Council of the Laity warmly sympathised, would however not be put off. We counted on their participation and kept working on this. However, soon other obstacles surfaced. The youth leaders of the national bishops’ conferences started to say: “It is not up to the Vatican to get involved in *our* youth.” Then the Communist Mayor of the city of Rome rescinded at the last moment an already given approval for a tent city in the “Pineta Sacchetti”, a large Roman Park; suddenly we didn’t know where major parts of the youth gathering could find accommodation. Some ecologists and journalists joined in, warning of the destruction of rare and precious plants in the public gardens. Then the climax came with a newspaper article awaking memories of rampaging hordes of Central Asia. Under King Attila these

The first WYD took place from 11-15 April 1984 and made history . . . the young spiritual movements...passed this their test of fire – because it was only through them that a worldwide response was achieved

hordes had already once destroyed Europe. The article carried the headline: “The Huns are coming”. Furthermore, all our Roman representatives of the religious movements were young and without

experience. And we from the Council for the Laity faced for the first time the gigantic task of preparing such a World Congress. Nevertheless, the approval and backing of Pope John Paul II encouraged us. He supported us in spite of all difficulties and resistance. So, the first WYD took place from 11-15 April 1984 and made history. In particular, the young spiritual movements had in my opinion passed this, their test of fire – because it was only through them that a worldwide response was achieved.

New Movements

As the Episcopal Conferences had been – to put it politely – very reserved on the proposal, these new spiritual movements saw their hour had come. They used – outside and alongside the official Church channels – their global contacts and developed a special, not entirely unselfish, zeal to prove their strength and vivacity to the pastors of the Church. Some 300,000 young people gathered. The public was surprised that everything was so orderly during this colossal invasion of Rome. Later, 91-year-old Cardinal Dean Confalonieri commented: “Even the oldest Roman citizens cannot remember an event similar to this.”

Equipped with this success, I met with Francis Stafford, who had been Archbishop of Denver since 1986. A new WYD in Colorado was due. Once again I experienced that initiatives for the spreading of the Gospel would not fall like ripe fruit into the lap of dreamers and saturated people.

Young people

First it was important for me – together with the Archbishop – to reduce a general fear of large youth meetings among the Bishop’s co-workers. This time the rejection arose *Our initial estimates were exceeded tenfold – eventually 600,000 people celebrating with us came together* mainly from the image of the “Woodstock” rock festival that had taken place in May 1969 but was seen still as a witches’ Sabbath and apocalyptic chaos. Then we had to bear in mind that Catholics in the State of Colorado represent only a minority of some 17% of the total population. For this reason we had to act carefully at the first encounters and at the press conference. The number of expected young people had to be kept low because of the long shadow of Woodstock. So I spoke of a possible 60,000 participants and a golf course in the centre of the city was considered for the meeting with the Pope. But reflecting on this later on, I soon became aware that this encounter in the United States would be of a completely different magnitude. We searched for another place and found it – Cherry Creek State Park: “Thanks be to God!” we had to say later. Because our initial estimates were exceeded tenfold – eventually 600,000 people celebrating with us came together. To stay in the city would have undoubtedly resulted in a catastrophe.

A Milestone

Well, the WYD in Colorado is past. Many other meetings followed worldwide. But Denver was a milestone because for the first time WYD took place without the support of Catholic culture in a country that is denominationally strongly mixed. Its big lesson is: such unexpected resonance reveals a quest for God among modern people in America. Given this fact, I would like to undertake an empirical comparison and check the difference between the weight of religion in Europe and the New World. And doing so as a German, I may become a little envious.

Aggressive secularisation is covering ancient Europe increasingly, sweeping all before it. Is this observation too much self-criticism of a pessimist? What does the empirical data tell us?

Survey

On this issue an investigation was made from 2006 to 2008 by a well-known institution in Germany, which has a good scientific reputation: the Bertelsmann Foundation.

Testimony and spreading of faith are not the matter of experts or leaders. They fall to all members of God's people.

As I got this rich source of worldwide religious importance, I was especially interested in the insights about the United States. Anyone who has an eye on the ideological currents and cultural impulses around the globe, cannot but

notice the strong influence of the United States on large parts of the world: movies, songs and hits, political and economic power. I say this not to flatter Americans, but rather to confront you with the specific responsibility which this implies.

The United States seems really to be "God's own country". For a dedicated announcer of faith, the results shown in the survey are really very consoling; it awakens in me, I'll admit, even a bit of envy. But listen to some details.

While in Germany about 18% of the population classify themselves as "highly religious" – those who regard the relationship with God a priority factor in their decisions – in the United States the percentage is 62%. And only 8% consider themselves "non-religious" in the U.S. – compared with 28% in Germany. In Germany only 17% frequently participate in public worship, whereas there are 52% in the United States. In Germany 28% pray often, in the U.S. 68%.

Evaluating these results of the survey we have to admit: people in Europe see themselves increasingly "one-dimensional"; they have "converted to the world"; Heaven is not only empty, it is dispensable. An interpreter of the survey for the United States, the renowned German sociologist Hans Joas, comes to the accurate conclusion that in comparison with Europe: "The United States is very much alive as a religious society".

New Evangelisation

Can the U.S. faithful – and that means all of you – therefore lounge comfortably in your armchairs and sit back reassured? No. I did not come just to affirm you. A good messenger of faith intends always a “*Magis* – a growth in commitment” as Saint Ignatius said.

Since Saint Pope John Paul II, a dynamic expression has circulated among the faithful: “New Evangelisation”. These words signal a new beginning of the Church and aim to provoke. Christian complacency is water under the bridge!

Pope John Paul II used the expression “New Evangelisation” for the first time on 9th June, 1979 in his homily in Nova Huta, an industrial district of Kraków. This quarter had become famous in the fight of the Christian faithful against communism. Nova Huta was designed by the Warsaw Government as “A city without God” – an industrial and residential area without religious symbols and without a Church. But the workers rebelled. They gathered in this district, first to plant a cross and then later, after bloody fights with the State and its forces, to build a church – a church which is due to the sweat and resistance of the workers – as Pope John Paul expressed it at his first visit to his home country.

Thus, from the outset the term “New Evangelization” combines the commitment of all baptised in society and in the world for the clear witnessing of the redemption of Christ. Testimony and spreading of faith are not the matter of experts or leaders. They fall to all members of God’s people. Even more: in his first trip to Poland in 1979, the Pope concluded his appeal with the words:

Impressive schools of faith emerged from Vatican II, which are targeting the revitalization of our relationship with God

“From the crosses in Nova Huta began the new evangelisation, the evangelisation of the second millennium ... This evangelisation of the second millennium must refer to the teaching of the Second Vatican Council. It must be a work shared by bishops, priests, religious and laity, by parents and young people.”

Keyword

The term “New Evangelisation” became the keyword of Pope Saint John Paul II. His successor, Benedict XVI restated it again and again, leaving us in no doubt as to the urgency of a new announcement of the Gospel. As he pointed out early in his pontificate during a trip to Bavaria: Evangelisation must precede all social commitment. He affirmed that a deep perception of Christ would push all the baptised – as he said – to become “Evangelists” and Apostles (September 2006).

On the feast of SS. Peter and Paul in 2010, Pope Benedict stated that Pope John Paul represented the Church’s missionary nature not only with his apostolic

journeys, but also “with the insistence of his Magisterium on the urgent need for a ‘new evangelisation’: ‘new’ not in its content but in its inner thrust, open to the grace of the Holy Spirit which constitutes the force of the new law of the Gospel that always renews the Church; “new” in ways that correspond with the power of the Holy Spirit and which are suited to the times and situations; “new” because of being necessary even in countries that have already received the proclamation of the Gospel.” And Pope Francis finally devoted the encyclical “*Evangelii gaudium – The joy of the Gospel*” (2013) to the spreading of the word of God by all Catholics.

Lurking lethargy

This thrust towards evangelisation must not wither. It has to be revived repeatedly, against the constantly lurking lethargy of all the baptised.

One challenge presented by the research in 2007 refers to the Apostolic spirit among Christians in America. It states: “I try to win as many people for my religion” and asks participants for approval or rejection of this assertion. So how is it among U.S. Catholics, in their willingness to bear witness, to transmit faith to others? Surprisingly, 67% of the polled Catholics militated against such a personal Apostolate. (I should mention that the zeal of the Protestants in this point is ahead by 20%).

Statistics are, of course, mainly information on opinion trends. However, I would like to draw as a conclusion from the available figures, that a large part of the baptised Catholics must still be captured by the wind of the New Evangelisation. This statement is no rebuke to America. New Evangelisation doesn’t take place in one *World Youth Day serves to* strike and once for all. It must be scheduled again *rediscover religious vocations* and again in all the churches of the world. It is the ongoing fight against the “spirit of the world”, as the *among young people* Apostle Paul in his letter to the Romans calls it: “Do not be conformed to this world!” (12.2).

God himself has given new aid against all Christian self-sufficiency especially in our time. Impressive schools of faith emerged from Vatican II, which are targeting the revitalisation of our relationship with God. As Vice President of the Pontifical Council for the Laity I got to know their founders and leaders and began to esteem their apostolate – “Catholic Charismatic Renewal”, which was developed in the U.S., “Focolare” and “Communion e liberazione” in Italy, Schoenstatt in Germany, “Shalom” in Brazil and others. WYD would not have happened without them. I praise them all for their zeal and its spiritual fruits.

Experience

But on this occasion I will mention the Neocatechumenal Way. This school of faith –

as many know – seeks to highlight anew the grace of baptism among adult Christians and for those distant from the Church. I was appointed their personal mentor in 1986 by Pope John Paul II. I don't mention this Way because of good memories. My approach to this new reality in the Church was not what you might call a "love story".

Like other new spiritual movements after the Council, the Neocatechumenal Way initially found scepticism and rejection in local churches and in Rome. So Kiko Arguello and Carmen Hernandez, the founders, visited me several times, to complain and to ask for assistance. The conversations took up much time and differed from encounters with other communities asking for help. Kiko and Carmen usually began

these Christians show a joyful and attractive relationship to God and the Church. They give vitamin-shot of fresh life to a parish. God is not dead; he is active today.

a spirited discussion among themselves in my office about their concerns. Two or three times I forced myself to stay calm. But at their following visit I lost patience, banged my hand on the table and

said: "Basta – now I'll talk!" Kiko became anxious: "Shut up, Carmen, be silent, he's a German!" Certainly it was anything but love at first sight!

Courage

In the end, their approach in spreading the faith persuaded me, and my appreciation of how they guided the people grew. Eventually, I was able to accompany the group's difficult process of recognition by the Pope. I personally owe them a great deal for my own faith, for trust in God's Providence, and for courage to bear witness everywhere. But more important is their message for the whole Church: in an era that has been characterised by Pope Benedict as "forgetfulness of God", these Christians show a joyful and attractive relationship to God and the Church. They give a vitamin-shot of fresh life to a parish. God is not dead; he is active today.

Facts

These impressions are based on facts. More than a million Catholics belong to the communities of the Neocatechumenal Way in the world. This is surprising, because its groups are no leisure activity, but make high demands on time and financial resources. They succeed in anchoring modern people deeper in God and the Church, as shown by the number of new houses of priestly formation: more than 100 "Redemptoris Mater" seminaries worldwide. In some dioceses – Berlin, for example – pastoral care would probably collapse without the priests from those seminaries.

Vocations

Finally: World Youth Day serves to rediscover religious vocations among young people. Wisely, the initiators of this Way use the spiritual enthusiasm of the festival to articulate God's

age-old question in a specific and unmistakable way: "Whom shall I send?" (Is. 6:8). With these words God Himself challenges one of the first prophets of the history of salvation; the prophet Isaiah tells us God himself was asking him. Many seminarians have heard this question at WYD.

*World Youth Day serves to
rediscover religious vocations
among young people*

Priest

Perhaps only those yearning for a priest are truly aware of his irreplaceability. Pope Saint John Paul II highlighted this. During his pontificate he wrote, every Holy Thursday, a message to priests. He concluded his first letter, back in 1979, with these touching words:

*Perhaps only those yearning
for a priest are truly aware
of his irreplaceability.*

"Think of the places where people anxiously await a priest, and where for many years, feeling the lack of such a priest, they do not cease to hope for his presence. And sometimes it happens that they meet in an abandoned shrine, and place on the altar a stole which they still keep, and recite all the prayers of the Eucharistic liturgy; and then, at the moment that corresponds to the transubstantiation a deep silence comes down upon them, a silence sometimes broken by a sob... so ardently do they desire to hear the words that only the lips of a priest can efficaciously utter. So much do they desire Eucharistic Communion, in which they can share only through the ministry of a priest, just as they also so eagerly wait to hear the divine words of pardon: I absolve you from your sins! So deeply do they feel the absence of a priest among them!"

Cardinal Cordes served for several years as vice-president of the Pontifical Council for the Laity. This article is based on a talk he gave in June 2016 to a conference in Denver, Colorado.

St. Gregory Nazianzen and the Life of the Church

James McDonald explores the life of a saint whose feast day we mark on 2nd January

Has a “golden age” for the Church ever existed? Certainly not in the 4th century. The life of St Gregory Nazianzen bears witness to that.

Gregory was born in 329 AD to his mother, Nonna, and father, Gregory senior, on the family estate in the village of Arianzus in the province of Cappadocia, south of modern-day Ancyra. His mother was a committed Christian from a Christian family. Under Nonna’s influence, his father converted to Christianity from Hyspistarianism – a small cult that involved a strange mix of Hellenic and Judaeo-Christian ideas. Gregory senior became bishop of the neighbouring town of Nazianzus and lived to see 100. The practice of celibate bishops (with the allowance of married priests) was not stringently in place at the time – although it would become the norm in the east as we see today. (See J. McGuckin’s thorough biography of Gregory Nazianzen (St. Vladimir’s Seminary Press, 2001); and also R. Ruether’s biography (Clarendon Press, 1969)). This blessing was perhaps in some ways a curse for the younger Gregory, for his father would become an over-bearing influence throughout his son’s life. After receiving an extensive education in Caesarea in Cappadocia, Caesarea-Palestine, Alexandria and Athens (where he began his turbulent friendship with Basil of Caesarea), Gregory went home and was forcibly ordained by his father. He fled soon after to join Basil in a monastic community set up by the future bishop. He eventually came back to his pastoral duties, but he was never really comfortable in the role, always longing for the life of prayer and study that the monastic life offered.

Constantinople

Fast forward to the year 379/80 and we find Gregory ministering to the insignificantly small Nicene community in the city of Constantinople. The Nicene, a supporter of Nicaea, was a rare and eccentric creature in mainstream society at that time. After years of imperial support for the homoian (Arian) position – the belief that the Son is like the Father in substance, but not consubstantial – very few people actually held to the Council of Nicaea’s decree with much seriousness. The small Church of the Anastasia (resurrection) was his base of operations – and indeed it seemed that he would need

nothing short of a miracle on the level of the resurrection in order to win the city over to the Nicene cause. If the Church of the 21st century seems divided to some, then it is nothing compared to the Church in the east during Gregory's ministry. Homoiousians (supporters of the Council of Nicaea), homoiousians, Eunomians pneumatomachians and many other groups that gathered around theological positions or prominent personalities all jostled for pole position in what was a politically turbulent time. The struggle to gain episcopal power could be bloody. A prominent political figure in the east, Modestus, is said to have put 80 priests who were opposed to the Emperor Valens' theological reforms out to sea and set the ship on fire. Gregory's friendship with Basil was also put under severe strain when Basil forcibly made him Bishop of Sasima in 372 – a veritable backwater in the province of Cappadocia – in order to consolidate his power in the region. The appeal of Arianism was perhaps found in its ambiguity. The aim of the various emperors at that time was less concerned with getting to the truth of Christian doctrine, but rather finding a creed that was ambiguous enough so that everyone – or most people - could agree to it, thus bringing peace and relative religious unity throughout the empire.

God is ineffable. God is mysterious. And so the only way to ascend to Him, to converse with Him, and live a life pleasing to Him is through prayer and purification

Arian monks

But the peoples living in the eastern Mediterranean of the time were much too passionate to compromise. The testosterone-fuelled clashes that we see on the news periodically between various factions of monks that tend to the shrines of the Holy Land was a much more common and widespread occurrence in the 4th century. Gregory's first paschal celebration at the church of the Anastasia was interrupted by an invasion of Arian monks, nuns and local rabble rousers who unceremoniously pelted his congregation with stones. Luckily the only thing worse than their theology – according to Gregory – was their aim, and so he escaped relatively unscathed. Yet the message was clear: the Cappadocian rhetorician was most certainly not welcome. Not all was lost, however. The emperor of the east, Theodosius, was a prominent supporter of the Nicene cause (perhaps if only to seem like the true heir to Constantine the Great), and in 380 he arrived at Constantinople after a victorious campaign against the Goths. Gregory was promptly (and under armed guard) installed as Archbishop of the city and the Arian clergy were exiled.

Council

The Council of Constantinople was convened in 381 and Gregory chaired the

proceedings. One of Gregory's main concerns was to have a formal declaration of the divinity of the Holy Spirit. This was something that (most) supporters of Nicaea seemed to believe, even if they were wholly reticent about it. Even Basil would not use the word 'consubstantial' to describe the Holy Spirit, and only went as far as to say that the Spirit was honoured along with the Father and Son. This reticence was shared by most of the Council Fathers, and many more were openly hostile to such a declaration. This insistence, along with Gregory's general ineptitude in ecclesiastical matters, led to his eventual ejection from the Council and from the episcopal throne of Constantinople. The consequences of this can be seen in the creed that we profess every Sunday during Mass: 'I believe in the Holy Spirit ... with the Father and Son He is adored and glorified'. Nowhere does it say in the text explicitly that He is consubstantial with the Father and Son.

Mainstream

So why do we have today in mainstream, orthodox Christendom such a strong belief in the divine status of the Holy Spirit? Gregory might have had a chequered career in the Church, but the beauty of his writings – spanning from letters, speeches and beautiful poetry – were recognised by subsequent ages and became so popular in the east that Gregory is the only saint to have the title 'theologian' apart from Simon the new theologian, and the Apostle John. The beauty of Gregory's theology can be found in its simplicity: The philosophical wrangling of the Arians or Pagans is pointless. God is ineffable. God is mysterious. And so the only way to ascend to Him, to converse with Him, and live a life pleasing to Him is through prayer and purification. We must, like Moses, Elijah or the apostles on Tabor, ascend the mountain in fear and trembling. We must love our neighbour, and care for the sick. In one oration given to help Basil raise money for a hospice he was building for lepers outside Caesarea, Gregory writes:

"We must open our hearts then to all the poor, to those suffering evil for any reason at all, according to the Scripture that commands us to "rejoice with those who rejoice and weep with those who weep." (Oration 14.6, as translated by B.E. Daley, S.J. (Routledge, 2006:78).

In other words, it is not thanks to magisterial Church documents that we have this central tenet of the Faith (although I am sure by now that it is certainly secured by decree of the Magisterium), but thanks to the faithful and saintly life and writings of one man from a far flung province of the Roman empire who would rather retreat to the quiet of the cloister than rule from the episcopal throne (though he clearly felt quite bitter about losing the latter). This is worth bearing in mind for the Catholics of today.

James J. McDonald is a PhD candidate in Classics at the University of Glasgow.

Tolkien's Sacramental Vision

Matthew Livermore explores the message of J.R. Tolkien's work

J.R. R. Tolkien is best known for his fantasy stories *The Hobbit* and *The Lord of the Rings*. Many people are unaware of his devout Catholic faith – he was a daily communicant – and even fewer are aware of the fundamental importance of his faith on his creative work. I am aiming here to show that – even though it can be enjoyed without any knowledge of Catholicism – his work is deeply imbued with a ‘sacramental’ vision, ie. that throughout the stories a metaphysical and ethical framework is consciously employed which is deeply Catholic. I am particularly indebted to *Tolkien's Sacramental Vision: Discerning the Holy in Middle Earth*, by Craig Bernthal, and *The Power of The Ring* by Stratford Caldecott, for helping to lead me deeper into the Catholic Mystery which shines through the legendarium of Tolkien.

Tolkien saw the supreme importance of the Blessed Sacrament. There is little doubt that this most orthodox of Catholic believers saw Christ's eternal sacrifice, present on all the altars of the world, as the sustaining source for his work.

A quick overview of Tolkien's birth and early life:

- Born in Bloemfontein, South Africa – 1892
- Father died, returned to England – 1896
- Obtained scholarship to King Edward's Birmingham – 1903
- Mother died – 1904
- From 1904 – 1911 because of the death of both of his parents Tolkien came under the guardianship of Father Francis Morgan at the Birmingham Oratory.

So what do I mean by his sacramental vision? It is simply that whilst any fantasy writer can employ symbolism, Tolkien's symbolism was raised to the highest level through its understanding of the Catholic mystery – that is, that if bread and wine can become Christ, then the whole of reality has been hallowed and can be a sign of a future ultimate victory over the forces of death and corruption – “All things made new”. Tolkien purposefully included no actual religious elements in *The Lord of the Rings*, as he wanted the religious element to be absorbed into the story and the symbolism. We will see exactly how the story conveys this religious sense.

Profound effect

Note that both his parents died by the time he was 12. This would have a profound effect on his work – and his notion of evil and suffering, which we will look at later.

At an early age Tolkien showed an aptitude for languages, and would invent his own with his friends. He later became a philologist, and the fantasy worlds he created were partly the result of working out the logic of the languages that he had invented. In terms of faith, apart from his love of the Mass, the time at the Oratory also gave him a strong grounding in Thomist metaphysics, and certainly this was a key element in the way he portrayed evil, death, immortality and many other things in his stories.

The Silmarillion was begun first in 1917 whilst he was in the trenches, and never completed – he worked on it his whole life. Tolkien called it his legendarium – a body of myth out of which would grow *The Hobbit* and *The Lord of the Rings*.

One simple way that the Eucharist can be seen as having an impact on Tolkien's work is in the elvish bread called Lembas that is given to the members of the fellowship by Galadriel, the elven queen. It has an almost supernatural virtue of being able to sustain endurance by eating a small piece. Lembas means 'waybread' which would be a good description of viaticum 'food for the journey'.

Sacramental vision – Galadriel's gifts

I want to give some more examples of the sacramental nature of the stories. At a certain point in the story the fellowship – a group who have come together to destroy the One Ring – an evil means of control created by the dark lord Sauron – have come to a place on their journey where they can rest. Evil forces are gathering for the final battle, but in this wood, called Lothlorien, no evil can find them, because of the goodness of the Elves, and particularly of Galadriel, the Elven 'queen', who is a type of the Virgin Mary.

(A word about the Elves – certain kind of Elves and other characters such as Gandalf the wizard are best seen as analogous to angels in LOTR – they have a higher mission, and may have some sense of the future as agents of divine providence).

So Lothlorien is a kind of Marian sanctuary, a place of refreshment, light and peace, where the weary pilgrims can find the strength to continue the battle.

Tolkien was clear that his Middle-Earth is not a different world, but our own world pre-history, and I believe was deliberately echoing ideas of England as 'Our Lady's Dowry' here.

The gifts that are given are important because Galadriel can partly foresee the future, and knows what each will need the most in the coming struggle. So Sam is given Elven rope, Frodo, a phial containing the light of Elendil, a star, and so on.

If a sacrament was to be associated with this it would clearly be confirmation – the giving of strength, the conferring of gifts of the Holy Spirit. There are seven gifts given

Lothlorien is a kind of Marian sanctuary, a place of refreshment, light and peace, where the weary pilgrims can find the strength to continue the battle.

here, and they are linked to virtues that the fellowship need such as courage, wisdom and so on. So here we have an example of Tolkien's use of the sacramental worldview in his story-telling.

Marian resonance

Tolkien became conscious of and developed the strong Marian resonance of Galadriel. In fact when it comes to veneration of the Blessed Virgin Mary, he emphasises its role in his own creative development: "...Our Lady, upon which all my own small perception of beauty, both in majesty and simplicity is founded."

Sam's gift of elven rope has been seen indeed as a reference to the Rosary. In a later scene, Frodo and Sam are struggling towards the cracks of Doom, and Frodo falls off a cliff in the darkness, he is stuck on a ledge, and Sam cannot see at all and is unable to help him up. Frodo reminds Sam about the rope, and he pulls him out of the abyss. For Catholics, the Rosary has played an analogous role as a spiritual 'rope' as a means to enter heaven and as a means of fortification against adversaries, spiritual and temporal. This is vividly illustrated by Michelangelo on the ceiling of the Sistine Chapel in the fresco of the Last Judgement, where a rope which is clearly also a rosary is used by one person to assist souls to salvation.



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Magic and Machinery

So it might make sense to talk about the realm of Lothlorien and the powers of people like Gandalf and Galadriel as 'magic' – and this is where many Catholics become slightly concerned about fantasy writers like Tolkien. Doesn't all this talk of magic and spells encourage impressionable young minds to become interested in occultism? My answer would be that there is a real danger that some fantasy stories contribute to a kind of unhealthy distortion of the truth and superstition. For instance, in the Star Wars series, and in many other fantasy stories, a kind of Gnosticism prevails, in which good and evil are equal powers.

But if true 'magic' is only obedience to the will of God and the grace that flows from this, then evil 'magic' in Tolkien is the result of the promise of the serpent in Eden – that we shall be like gods, by using our cunning and not through obedience. All of which is really to say that evil magic is domination of the natural world through science and technology loosed from any sense of moral principle – the culture of death. Evil magic is exemplified in the figure of Saruman, the wizard who aligns himself with Sauron and uses technology to create twisted creatures called orcs through torturing and debasing the other races of elves and men. He also creates great machines of war through destruction of the natural world, by cutting down trees and wounding the earth.



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Hobbits and the Shire

“In a hole in the ground there lived a hobbit...”

Famously Tolkien was marking papers one summer and there was a blank one on which he wrote this line – the rest of the story came about as an effort to discover what hobbits were.

Hobbits were creatures of simple tastes who liked the good things in life, food, drink and pipe-weed. The Shire where the hobbits live is a place of plenty, a pre-industrial rural idyll modelled on the area of the Midlands where Tolkien grew up. Hobbits famously enjoy six meals a day, including ‘second breakfast’.

In Tolkien’s vision, the growing, preparation and enjoyment of food take up most of the hobbits’ time—and serve a much higher purpose than the mere utilitarian *re-fuelling* of Mordor’s orcs or modern society. The meals of the hobbits and the elves have social, even spiritual, purposes, helping to cement the bonds of friendship and strengthen the soul for hardships to come. In this, Tolkien is echoing an ancient spiritual tradition that extends back through his own Catholic faith, and the Anglo-Catholicism of his friends at Oxford, all the way through the Jewish and Christian testaments. The elaborate family Sabbath and Passover meals are central to Jewish religious practice. The central act of Christian worship in the majority of denominations, the Eucharist, is essentially a ritualized meal and a re-enactment of the Last Supper. To put it simply: What and how we eat matters ... and there is a vast chasm existing between the nourishing, fresh, locally grown food eaten in the Shire (and in most traditional societies)... and the manufactured, pre-packaged, artificial “food products” consumed by the harried worker-bees of consumer society.

Good and Evil

Tolkien understood that while history lasts there will always be an admixture of suffering and evil; think of the parable of the Tares.

However, this is not to admit pessimism or despair, because evil has no real substance; it is simply a privation of good. This is the Augustinian doctrine which the Church has long upheld. We can see it easily in *Lord of the Rings* when we look at the Ringwraiths – and fail to see them! They are invisible, as their very being has been eaten away by evil. Equally think about how Bilbo describes himself as feeling thinner, like butter spread over too much bread, after long possession of the Ring – evil eats away at the good – is parasitic upon it.

There are many truths about evil portrayed in *Lord of the Rings*. Evil is self-destructive – look at what happens on Mount Doom to Gollum. Evil is blind to its own weakness and possesses little imagination – Sauron’s inability to see the Hobbits wandering

into the heart of his lands, because of their very insignificance – it takes Gandalf in his goodness to see the important part the hobbits will play in world history.

The good creation has undergone a Fall in Middle Earth – elves have been twisted into orcs, the once-proud cities of Bree and Minas Tirith each fall prey to their own evils, the former only discovered when the hobbits return home. Even the Shire has been affected by the evil – they have to do their own job of restoration.

Eucatastrophe

The final clue in this epic journey is the word Tolkien invented to describe what he saw as a good quality in a fairy-story – and that word was *eucatastrophe*, this being the notion that there is a “sudden joyous ‘turn’” in the story, where everything is going well, “giving a fleeting glimpse of Joy”, whilst not denying the “existence of *dyscatastrophe* – of sorrow and failure”. It also reminds us that catastrophe can be reversed.

Matthew Livermore is an RE teacher at St. Benedict's School, Bury St. Edmunds. He has written A Level study guides on philosophy of religion, and is currently writing a book on pilgrimage and the Marian Option

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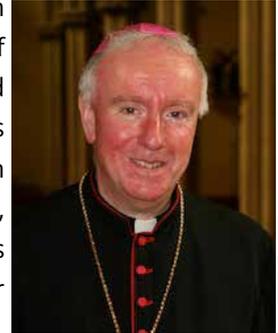
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Interview

Evangelising the culture

Faith editor Joanna Bogle meets Bishop Philip Egan

Bishop Philip Egan's greeting is cheerful and conversation with him is easy. His style is an encouraging blend of goodwill and thoughtful reflection. He doesn't waffle, and he likes to discuss concrete projects and useful ideas. He is a busy man, but relaxed and unhurried in conversation, with easy humour. We met at St John's seminary, Wonersh, where, along with other bishops and a large gathering of students past and present, he was taking part in the celebrations for its 125th anniversary.



The seminary lies in the Surrey countryside some way outside – and inland from – his own diocese of Portsmouth. Its imposing buildings are a little daunting to the visitor, but there was an immediate friendly greeting from the Bishop and a relaxed air as we sat and chatted.

Principal message

His principal message at present is about evangelisation, echoing the call of recent popes, and giving voice to a widespread concern about a sense of life having lost its meaning for many people “There is this reduction of living to a general soft-core list of things: money, health, individualism. And all of that can lead Catholics to a sort of inversion. There's a retreat from the public domain, to look inwards, a perhaps slightly self-satisfied retiring into parish life and not looking to outreach.”

“There are 3.129 million people in Portsmouth diocese, and something like 7.5% are Catholics. That leaves about a million ‘nones’. That is what I worry about. There must not be a retreat into Church politics and into internal matters. We need to be instilling a true culture of evangelisation: to be inviting Catholics to ask themselves ‘How can I serve the poor and needy, and the people with no faith – how am I offering the Faith to them, the news of Jesus Christ?’”

The Faith, he emphasises, reveals to people what it means to be fully human: something that today is lost in the confusion produced by the bleak message

The Faith, he emphasises, reveals to people what it means to be fully human: something that today is lost in the confusion produced by the bleak message of a secular anthropology

of a secular anthropology. "It's not just this notion of gender wars, it's essentially a different idea of what it is to be human – and we should not just see this as something to deplore but as an opportunity to show the truth, to give witness to what we really are as humans, the natural way of life." The message is all there, he emphasises, in Vatican II's *Gaudium et Spes*, which along with Paul VI's *Humanae Vitae* he characterises as a "prophetic stance". "We need to have a confidence in the Gospel vision of being human: we can deal with the secular anthropology, answering the questions it asks."

He seeks to promote a "culture of discipleship" in the diocese: presenting the call of Christ, developing and forming men and women in the Faith, and equipping them to evangelise. And evangelisation essentially means person-to-person, using people's specific individual gifts.

Evangelising

Bringing a friend to Mass can be one way of evangelising – people sometimes only need to be invited. "This also means a liturgy that is dignified and beautiful, with a range of music that is attractive, so that people are happy to invite some one along. And it means fostering a love of Scripture, of silent prayer and of adoration of Christ in the Eucharist." He believes that it is devotion in prayer, and especially Eucharistic adoration, that will bring men to discern a vocation to the priesthood. "The ones we have are excellent...but we need more..."

He is encouraging about the New Movements in the Church and has been supportive of them, especially in their ability to communicate with the young.

What is needed is Catholics developing a sense of being missionary disciples, of having a lifelong commitment to Christ and witnessing to others, with confidence in the Church and in its Magisterium.

And evangelisation projects in the diocese are beginning to flourish. Essentially, he emphasises, what is needed is Catholics developing a sense of being missionary disciples, of having a lifelong commitment to

Christ and witnessing to others, with confidence in the Church and in its Magisterium.

Bishop Philip is a Northerner – born in Altrincham, educated at St Ambrose College. He studied for the priesthood at London's Allen Hall and at the Venerable English College in Rome, and has his STL from Rome's Gregorian University. He has served as hospital chaplain, parish priest, Dean of Studies at Oscott seminary and vicar-general of Shrewsbury diocese, and is a popular speaker at catechetical events and at theological conferences.

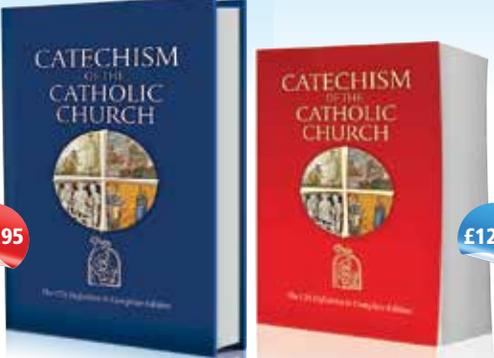
Portsmouth cathedral stands, of course, in the city that was once a great naval centre but now has a rather diminished Royal Navy base. The city's changes are perhaps emblematic of those of Britain as a whole – with the Church standing, still

surprisingly assertively, amid everything. But any modern Bishop knows that there are challenges ahead and that courage is needed. I asked Bishop Philip the – perhaps somewhat clichéd – question about his favourite saints, people who have inspired him.

“I always say it’s not a question of choosing saints – it is they who choose you. It works out that way. St Joseph, I think – and St John Southworth, a priest of the north of England who was martyred in the south. St John Vianney, St John Paul – and St Elizabeth of the Trinity, who taught the importance of the Trinity in the heart of the baptised...”

And does he have a specific message that he’d like to give? “Simply that the Lord whom we adore in the Eucharist is the one we love and serve in the poor and the needy. And it is he who leads and encourages us.”

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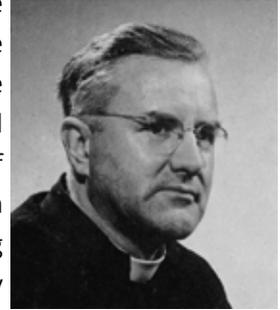


Holloway on:

The Soul in Man

EDWARD HOLLOWAY

Many, looking upon the modern world of Man, may be moved to think with some seriousness that the evidence that Man is an uncontrolled, uncontrollable and therefore diseased species is rather strong. Man, for all his intellectual brilliance, lacks some principle of stability which the states of Nature below him clearly possess. Modern man, more than in any age before known to human history, is a chaos. Having inherited terrific powers he seems to be hurtling inescapably to destruction with more confusion and commotion, but with no less inevitability than the suicide march of the lemmings to the sea. But there is hope for Man, great hope and a great future, for Man is offered a better assessment of himself than that in which a false and meagre materialism has so long damned him. We cannot hope to make sense of Man until we can make sure of the definition of human nature. Mankind has never lacked its saints and heroes great and humble, though indeed most of them have been martyred by men. The majestic consistency of relativity which has worked towards so great a perfection of form in living creation, does not falter when it arrives at Man. Man is not the cuckoo in the nest of Nature. He will not be found in contradiction to the natural law, but to be its fulfilment; the wonderful offspring of the womb of ageless space and time, in whom the consistency of natural law shines out as in none other. The freedom which Man, and none other, enjoys from laws and determinations of times and seasons allows us to put boldly aside all hypothesis and question of the direction in which the species which ends in Man was tending, and to sweep up to the solution of the enigma of Man.



Man otherwise an aberration of Nature

Within the anthropoid stock there was a species which was developing enormously in the energies which its brain was capable of generating. There evolved a type of simian, the direct physical ancestor of intelligent man, who was nearing the level at which the limits of environmental control would be over-passed. There was, potential within that stock, still pregnant with dynamic urge to development, a new mutant factor, a further increase in specific brain capacity. What now, when the utmost limit

of control and direction embodied in the dynamic relativity of other material being has been reached, can maintain the normality and vital co-ordination of such an animal? The brain of this species destined soon to surpass the limits of environmental determination is still mechanist and determinist in action and in reaction, for to be such is of the very definition of matter. It seems to be a product of an age-long process of control and direction within a cosmic relativity which at the end is unable to determine within Nature what is begotten of Nature.

This new species born under the universal Law of Control and Direction, will be a diseased sport with no hope of survival if it has no ultimate principle, as a material thing, of control and direction. the manifold pageant of life which blossoms around us in the spring, which fructifies in summer, which sleeps through winter, this endless symphony of Nature, we too often forget, is the majestic culmination of that one universal Law of Control and Direction which in the beginning gathered the formless elements of a nebulous universe into a mighty economy potential with all which today we see, know, analyse, and bend to human purpose. Could it be that the fundamental necessity which impregnates all this relativity of matter, that material being must find within this economy the law of its control and direction that it may be one and whole, was denied in man? Was man, passing beyond the power of environmental law contained within the fabric of universal relativity to be an orphan in this one respect which defines the very substance of all created being? For the brain which was to be the brain of man still needed control and direction, it was then, and it still is now, a material organ made for such determination and unintelligible without it.

Man's true control and direction — matter subject to spirit

There was a way in which that animal species was made, and today still is made, a balanced creature; a way in which Man was made above all matter while the body of Man remains within the material order; was made capable of indefinite controlled development through the brain, while placed beyond all physical environmental subjection. Into the fertilized ovum which contained now as an actuality the specific mutant factor which makes the brain of man, there was infused its personal and proper principle of control and direction, the spiritual soul, a principle of pure immaterial intelligence and free-will, the personification in a nature of that control and direction exercised for the rest of matter through environment impregnated with law. And with it all, the law of natural evolution, and the continuity of that order is in no way broken, for the brain of man, the peak of material potency, is intrinsically and substantially relative to spirit: of these correlatives, matter and spirit, is formed the composite nature and personality of a man.

The soul

It is the universal Law of Control and Direction itself, upon which all material relativity, and the dynamism of material evolution depends, which requires the infusion of the soul into that animal form. The Law of Nature and of evolution requires it, because the ultimate purpose of the Law is the production of the complex material form, the human form, at which, under the *very Law itself*, matter becomes intrinsically and structurally relative to spirit. The brain of man, and in saying the brain of man we indirectly say *all* that physically man is, remained, and remains today a predetermined, material mechanist organ. *For this very reason*, since it has now passed beyond the control of material laws, the Law of Control and Direction requires the infusion of the spiritual soul, which is the personal, direct, immediate principle of self-control and self-direction in the human person. Nothing else has self-control, but control from outside self. Nothing outside Man can control Man, his control and direction is personal within himself. Matter in the beginning was created by Spirit, poised upon a Law of physical relativity pregnant with the wisdom of the Spirit, and in the last end of material evolution becomes again, directly, and of its *own material principles* directly relative to spirit, to the created soul of man, in the human person. The Law of Control and Direction is not broken – the law of determinist evolution is not broken – both are fulfilled in the governing spirit of Man. There is no other explanation of Man. We challenge any thinker to present any alternative explanation of Man which cannot be shattered from its own internal contradictions.

Man the perfect fulfilment of the Law of Control and Direction

The relativity of matter is not only a relativity of substances defined in mutual inter-dependence, it is a dynamic relativity; a relativity in which the substances that evolve under the Universal Law are inter-defined also in terms of control and direction. All material being, in as much as it is substantially relative unto another to become, to be, and to continue in being, is at the same time and in the same respect, relative to other material being for the control and direction which is the determination of its nature to the harmonious achievement of the ends of purposes defined in its life-cycle. This principle of dynamic relativity, relativity in being, and relativity in the acts which are consequent upon being, this principle of substantial relativity in and through control and direction, is true in the first elements and true in the last material creation equally; all are subject to it. Every relative being, whatever its order of being, must be controlled and directed.

Man then, is not an exception to the Law, but the perfect fulfilment of the Law. This developing anthropoid, whose brain had outrun the Law of Control and Direction as it is exercised through matter, for matter, still *required* control and direction. There is

no other way when a man is conceived in which this determination can be given than by the infusion of the soul. In a Man the order of spirit is relative to matter because the soul is the natural determinant of the human body, and matter is made relative to spirit, because the brain of Man requires the soul as its principle of determination. The brain remains a mechanist organ, and for that reason the soul, the personal and direct determiner of the brain, is like a God unto the body. Through the brain, the soul can do *what it will* with the body, for good or for ill. The brain, and the body built around the brain, cannot do anything except obey the soul, and in that lies the tragedy of Man, and the tragedy of sin, but of that more later.

The infusion of the soul

The first man, and every man born into the world, remains a special creation, and yet there is no "interference" with the continuity of evolution and of the Universal Law of relative evolution. Man was in the beginning, and still is today, a special creation, because that matter containing the mutant factor of brain-energy beyond the power of material laws to control, required the soul under the Law of Relativity in order that the fertilized ovum might even begin to develop at all. The soul is necessary, as the supreme vital principle of the human person, for the very *body of Man* to be conceived. If there were physical and material elements in the fertilized ovum which makes a man, after the fusion of the male and female elements, which was beyond the control of material laws, there would be something vital in man *irrelevant* to the laws of nature by which life is procreated. Man could not therefore be conceived, nor develop in the womb, before the infusion of the soul. *The soul makes a man*, and since Man develops to maturity from the womb, the soul is necessary at the moment of conception.

The first man was conceived by the infusion of the soul under the Law of Control and Direction, the Law of the Relativity of being, into the fertilized ovum of an anthropoid with a mutant factor which required the soul. Today also, the human parent gives to his offspring *only the material*, a material element which requires the soul under the Natural Law. There is no difference in mode or degree between the conception of the first man and the conception of any man born of woman today. Man always was, and always is, a special creation, both in body and in soul. In body, because the structure, pattern, organisation, of the human brain require the simultaneous formative influence of the spirit which makes a man a rational animal; in soul, because the soul comes direct from the creative will of God.

Yet God does not "interfere" or "intervene" in any way – the creation of the soul is *demande*d by the physical organism fashioned by evolution under the Great Law. God must infuse the soul – He is bound by His own Law, His own Wisdom, the

necessity which He laid upon Himself when the universe was poised upon the Law. The fulfilment of the Law of Control and Direction by the infusion of the spiritual soul, when matter becomes relative to spirit in the brain of Man, is not interference, it is the continuation of creative development through evolution, the continuation of the Law of the universe into the higher order of spirit to which in the beginning the primordial elements were relative, even as those elements are so relative to spirit today in the personality of man. If the soul were *not* infused, the Law of Control and Direction would be shattered, and the universe and its principle of relativity would be unintelligible.

Mind controls and directs — matter is controlled and directed

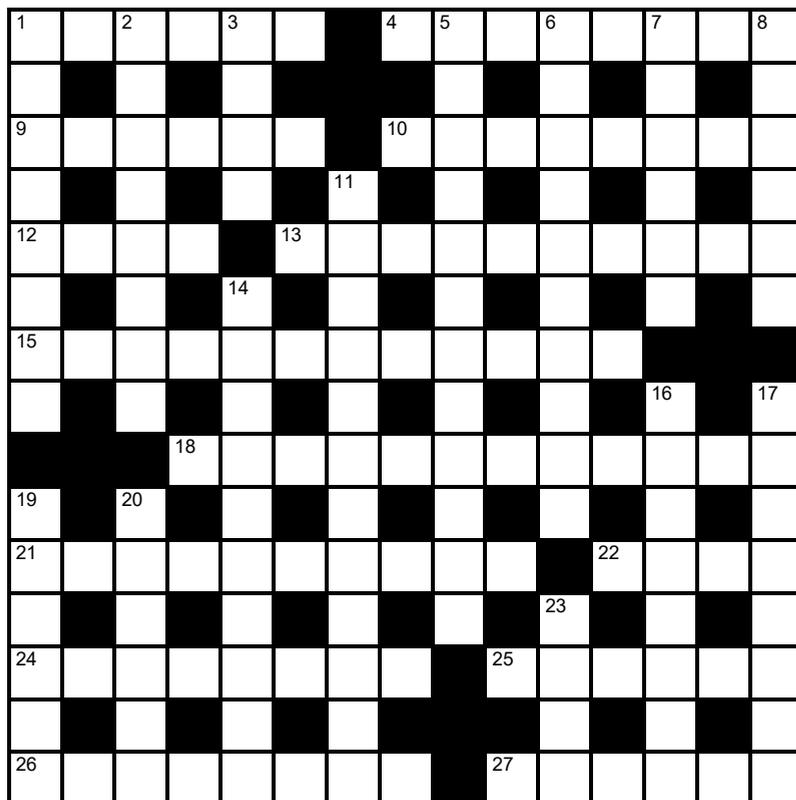
Man therefore remains an integral nature, and is intelligible as such. He is clearly not a material mechanism. In Man matter is determined by personal mind – his body remains in the order of the determined – but his personality, through the powers of the soul, is placed beyond that order. All below Man is organic determinism, fixed reaction, mechanism. In Man organic mechanism becomes relative to direct control, *Man is made in the image and likeness of God, possessed of a conscious and free-ranging spirit, which bends his material flesh, and all matter else besides, to his questing intellect and to his imperious will.* to a personal mind. Mind is the origin of matter, the Absolute Mind, or God. Mind is the final end of material being: the created and relative mind which is the human soul. Because of this intelligent immaterial principle Man is made in the image and likeness of God, possessed of a conscious and free-ranging spirit, which bends his material flesh, and all matter else besides, to his questing intellect and to his imperious will.

Thus do we answer then, the riddle of Man which vexes hard our age – how much in Man is matter? How much is mind? Mind in man is that which controls and directs – matter is that which is controlled and directed. The fusion of these two in one nature equals Man, the rational animal. These two remain distinct principles in Man, but so united in relativity in their being that nothing in Man can be completely explained or understood without his matter, and nothing without his mind.

An extract from Matter and Mind – A Christian Synthesis by Edward Holloway, published by Faith-Keyway Trust. Order from Faith-Keyway Trust, 104 Albert Road, Glasgow, G42 8DR, or go to www.faith.org.uk/shop to order your copy online; price £18.30 (£15.00 + £3.30 p&p).

CROSSWORD 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 copy of Robin Harris' new biography *Stepinac: his life and times* will go to the sender of the first correct solution opened from all those received by March 1st 2017. Entries may be this original page or a photocopy and should be sent to:

FAITH CROSSWORD 3,
45 East St Helen Street,
Abingdon OXON OX14
5EE. PLEASE INCLUDE
YOUR FULL NAME AND
POSTAL ADDRESS.

Across

- 1 Military type requires more than one note to make procession (6)
4 Gaulish Bishop died 202AD. (8)
 9 Conundrum: tool with holes (6)
 10 Out of action before autumn? You'll get loss of power (8)
12 Location of resurrection miracle (4)
 13 Charge before having evening meal - a rather special one? (4,6)
15 Mountaineering pope (7,5)
 18 O my cone! (5,7)
 21 A piece - of patisserie? (6,4)
 22 Italian spirit (4)
 24 Olive, say, has coat used by Monet (3,5)
 25 The acid test displayed in sunlit music room (6)
 26 To create fruit, atom blown apart - with digits (8)
 27 Six negative states made from wine (6)

Down

- 1 Prenatal confusion of Mum and Dad (8)
 2 Embarrassed: difficult situation, failing to start, gives prohibition (3,5)
 3 Girl has lines to plant (4)
 5 A city in wintry flower (3,2,7)
 6 This is not novel - fact! (3-7)
 7 Reversing into Sinai later - and the others (2,4)
 8 Feed on sage, one pound, mixed (6)
 11 This is a long stretch (4,9)
14 Ancient liturgical music (5,5)
16 Counter-reformation Cardinal saint (8)
17 Griesbach made one (8)
 19 On the surface, a fresh look initially precedes odd pop art (6)
 20 Look into navel, luminous skin (6)
 23 Fruity bird (4)

Winner of the Crossword in FAITH September/October 2016: **Sister Clare Waddelove**

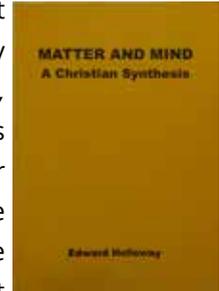
Book Reviews

Nearer the Source

Matter and Mind, A Christian Synthesis by Edward Holloway, edited by Roger Nesbitt, Keyway Publications, 427pp, £15.00.

Reviewed by James Tolhurst

Travellers say that the best water can be found at the source. It holds true in many ways of Fr. Holloway's original work. I only witnessed what became the second version of his *Catholicism, A New Synthesis*, when he was photocopying pages on a 1960s photocopier in his presbytery in Bramley, which tended to char the edges. *Matter and Mind* is the first version, written in the late 1940s, over which Fr. Roger Nesbitt has now taken considerable pains, providing sub-headings and sorting out the syntax. It certainly has an immediacy and a conciseness to differentiate it from the final, more elaborate version twenty years later.



Matter and Mind is shorter (427 pages of text compared with 518). The layout is similar, but the book was to be reorganised for *Catholicism*: there are five parts in *Matter and Mind* and eight parts in *Catholicism*, with the final part largely accounting for the changes that had taken place in the intervening years. Fr Holloway also placed 'The Church' before 'The Redemption' in the first version and after in *Catholicism*. The first two of the three appendices in *Matter and Mind*, which occupy 39 pages in all, were substantially incorporated in the later book.

Vein of poetry

Readers will appreciate the particular turns of phrase used by Fr. Holloway. Among them are the special alliterations of which he was fond, such as "modern man, that poor proud plaything of the volcanic energies of his own unleashing"; and "Christ gives the Divinity of God to be the food and life of the sin-soiled souls of men"; as well as saying that scientists "can summon seven devils to the service of sin". This is not a book without humour, as for instance when he says the same scientists are "exchanging their messianic crowns for the sackcloth of Jeremiah. Apparently Scientific Positivism, like the Church, has its liturgical seasons, only with us Lent comes before, not after, the resurrection." Also, "It is not man's prerogative to inform the Deity that consequent upon a mandate from the electorate, agreement has been reached at cabinet level concerning His nature and attributes."

There is present that vein of poetry which reminds us of the side of Fr. Holloway which he let shine through on occasions. He speaks of one "who strolls by scented hedgerows with his friend and his pipe, at eventide." He also talks about "a deeper vein, and richer yet, of God's pure gold, latent within the inexhaustible mine of Christian faith long worked by men."

The need of urgent action

Throughout *Matter and Mind* you gain the impression that here are concepts which were straining to be expressed, now that the author had finished his studies and was finally able to give them shape and form. This was to be slightly less in evidence when he came to produce *Catholicism*. But *Matter and Mind* is the first elaboration of Mrs Holloway's vision: 'How much is matter and how much is mind.' Fr. Holloway aims to mine the deeper vein, conscious that opportunities have been and were being lost. Although he would express the same sentiments in his later book, he maintained that his first work "may be easier to understand". The situation was that "men have long since emptied out of the content of Christianity those marks and characteristics which alone make sense of the Divinity of Christ and the mission of a Divine Person among created beings". The situation in Europe, "where men subconsciously remember something better" was seen even then in need of urgent action, and work "had best begun with the rapid re-conquest of those provinces which Christendom has already lost or is still in danger of losing."

Divine wisdom

For this there must be "the reconciliation of the truths of the Church and the truths of the physical sciences ... in the unity of an economy which is one wisdom, a wisdom in which Science and Religion are necessarily complementary". The theme of Divine wisdom is a thread which is woven throughout the book for "wisdom is embodied in the mechanism of the substance of all matter". Although the sentiment can be found in *Catholicism*, here it is unembroidered. It is the same when the artificial creation of a human cell is considered: "Nothing more than reproducing those conditions in which under the Law of Control and Direction, life emerges." Fr. Holloway weaves into the argument his grasp of science (which often tends to go over my head), saying for instance that life below man is "a formula of causal substantial relativities integrating its finality within the universe". But then comes that trenchant statement, "Mind is the non-material determinant of matter." From this stems the role of the Pope, "the governing centre and source of authority within the Church in much the same way as the brain is the centre of control and direction in the body of any creature."

Evolution

In *Matter and Mind* creation through evolution is also given extended treatment in an appendix, which is a profound Scripture lecture (Fr. Holloway had the good fortune to have Fr. Dyson SJ in the English College). In passing we understand, “Man is not a cuckoo in the nest of nature” and there was “no biological environment for man”. By 1967, the teachings of the Jesuit palaeontologist Fr. Teilhard de Chardin were much in vogue, and an analysis of his shortcomings merging matter and spirit occupied an important place in *Catholicism*. In a similar way, the introductory chapter of *Matter and Mind* talks of “being bogged down in a peace which is no peace” and of the world divided into two opposing blocks which was very much the scenario of the 1940s. When he came to write *Catholicism* he would produce a deeper and more penetrating assessment to begin the book and what became a more finished work. Newman would do the same with his second version of *An Essay on the Development of Doctrine* written over thirty years after the original.

Fr. Holloway's was a mind constantly at work, and he was continually revising and perfecting his arguments. He tells us “every chapter ought to be a separate book”, and he spent the rest of his life issuing ‘chapters’ which were his editorials and pamphlets, while adding as he does in the book, “It can be shown and we will not delay on it here ... ”

A new hope

Fr. Holloway talks of “the present time of transition between an old order and a new”. The hiatus is still with us, and we no longer have his voice with us encouraging us to persevere, as well as urging the work at last to begin; when it does, it will draw on what he expounded. There are those who say that the thoughts of Fr. Holloway are too abstruse; *Matter and Mind* now reveals them in greater simplicity. Others say that he is too confrontational; let them consider what he wrote seventy years ago and how accurate his diagnosis and his solution was. Christianity has not been found wanting; it has usually not been tried. The insight which has been given has languished; may this book make people look again and consider the possibility that it offers a new hope and a new synthesis both human and divine in our modern conflicted and confused world.

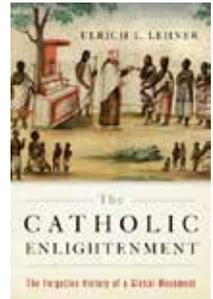
Fr. James Tolhurst has been a parish priest and a seminary Spiritual Director and is a former Book Reviews Editor of Faith Magazine.

When Catholicism tried to be 'Enlightened'

The Catholic Enlightenment: The Forgotten History of a Global Movement,
by Ulrich L. Lehner, Oxford University Press, 257pp.

Reviewed by Richard Whinder

Professor Lehner's thesis can be simply stated. Traditionally, the Enlightenment, seen by its admirers as representing liberty, rationalism and intellectual enquiry, has been viewed as fundamentally opposed to Catholicism, founded, in this view, on religious authority, conservatism and credulity. On the contrary, Lehner argues, Catholics were often very much involved in the Enlightenment project, so much so that one can indeed speak of a 'Catholic Enlightenment', one which took on board many aspects of the wider, secular Enlightenment, but did so while remaining true to the Catholic Faith.



Lehner traces the roots of this 'Catholic Enlightenment' back to the reforms of the Council of Trent in the late sixteenth century. The Protestant Reformation had shattered mediaeval Christendom, and the Catholic Church found itself, in many places, having to rebuild itself from scratch. In this context, serious-minded Catholics realised they needed, among other things, a better educated clergy and laity, the reform of abuses which brought the Church into disrepute, and the elimination of superstitions which undermined the true Faith. It is easy to see how these concerns chimed with the development of Enlightenment thought, and how Catholic reformers could work happily alongside the secular Enlightenment in many areas.

More progressive than the Philosophes

Having established his thesis, Lehner goes on to look at various ways in which this 'Catholic Enlightenment' manifested itself. It must be said that these chapters rather stand alone and don't flow naturally into one another. Nevertheless, they contain many fascinating details, and Lehner is unafraid to tackle popular prejudices. He gives the Catholic reformers full credit for their work and shows how, in certain ways, the Church was able to adopt more 'progressive' policies than its secular counterparts.

Thus, for instance, the *philosophes* of the secular Enlightenment (overwhelmingly male) frequently disparaged women as weak and emotional, and in seeking to restore an ancient, 'classical' model of society undermined the rights women had enjoyed since the Middle Ages (a process which culminated in the laws of the *Code Napoleon*, promulgated in 1804). By contrast, the Catholic Church had its numerous female convents, in which women could often attain a level of education, autonomy and authority denied them in the secular sphere. Similarly, while the mainstream Enlightenment (which privileged order, good behaviour and obedience) frequently sought harsh remedies for beggars, runaway slaves and other undesirables, Catholic religious houses could provide beacons of mercy and refuge, and moralists such as St Alphonsus Liguori sought to develop a theology which did real justice to the complexities of human life.

Tensions and disaster

But while it is undoubtedly true that well-educated Catholic reformers could, and did, participate in elements of the wider 'Enlightenment', there remained constant tensions between these two movements. Partly this had to do with politics. The secular Enlightenment sought to reduce the powers acquired by the Church during the Middle Ages, in favour of the rapidly-developing nation states. 'Enlightened Despots' such as Joseph II of Austria were no doubt sincere in their beliefs, but they were also keen to further their own power at the expense of the Church. But beneath this lay another, still deeper tension. Catholicism is, after all, a revealed religion: it believes that human nature has been radically corrupted by the Fall, and requires Redemption and Salvation through Jesus Christ. Such a belief could never sit easily alongside the Enlightenment notion that mankind is effectively perfectible through better education and social reform. Here Lehner, I feel, fails to acknowledge fully this fundamental disparity. He is obviously enamoured of the 'Catholic Enlightenment' and does not wish to see that there remained a gulf between the Catholic Faith and the Enlightenment thought that would one day lead to disaster.

French Revolution

Disaster certainly unfolded. The French Revolution was, as Lehner notes, initially welcomed by many 'Enlightened Catholics' who even participated enthusiastically in its early stages. But within a few short years the Revolution led first to schism (with the 'Civil Constitution of the Clergy' in 1790) and soon to the outright de-Christianisation of France, accompanied by the unleashing of the Terror, in which hundreds of thousands of innocent Catholics were murdered – not least the 115,000 peasants of the Vendée, slaughtered in the first genocide of the modern age.

Discredited

The Church, with her Divine constitution, survived the Revolution – but the ‘Catholic Enlightenment’ did not. Discredited by its association with a movement which had sought to eradicate Christianity itself, ‘progressive’ Catholicism withered on the vine, while a newly confident ‘conservative’ faith, characterised by rigorous orthodoxy and strict adherence to the Pope, would come to dominate Catholicism throughout the nineteenth and early twentieth centuries.

Unhealthy

Lehner is clearly uncomfortable (and perhaps unfamiliar) with nineteenth century Catholicism, and slips into cliché in describing it. His somewhat shallow judgments need to be qualified by further reading (for example, Aidan Nichols’ excellent little work, *Catholic Thought since the Enlightenment*) which would give the lie to the idea that the 150 years following the French Revolution were an arid wasteland in Catholic theology. Nevertheless, Lehner makes a good case that something valuable was lost in the reaction to the horrors of the French Revolution, and that the Church, almost without realising it, was distorted by the times in which she lived. The ‘voice of the people’ could no longer be ignored, and the Papacy sought to rally the faithful to its cause through a very personal devotion to the person and utterances of the Pope. This ‘ultramontanism’ was not without its advantages to the Church, but it led to unhealthy exaggerations. And so today, for instance, the casual remarks of a Pope made while travelling can be treated almost as magisterial teaching – something which would have been incomprehensible to a Catholic of the eighteenth century, whether ‘enlightened’ or not.

Lesson and guide

Professor Lehner ends his volume with the hope that the movement he has described ‘can serve as a lesson and practical guide for twenty-first century theology in its continuing dialogue with modernity’. It is indeed a period with much to teach us, and Lehner deserves credit for rescuing much of this material from obscurity. But if the ‘Catholic Enlightenment’ is really to serve as a guide for today, its weaknesses and failures, as well as its successes, will need to be honestly assessed.

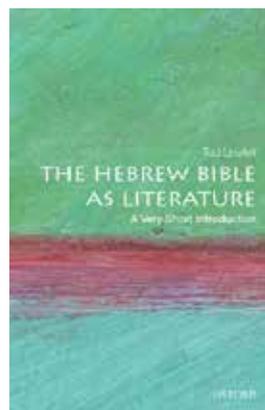
Father Richard Whinder is a history graduate and Parish Priest of St Mary Magdalen, Mortlake, South West London.

Scripture as Literature?

The Hebrew Bible as Literature by Tod Linafelt, Oxford UP, 116 pages, £7.99 UK; \$11.95 USA .

Reviewed by Sr Mary Dominic Pitts

Are the Hebrew Scriptures as much a genre of literature as they are the theological pillar of Judaism and Christianity? Dr. Tod Linafelt of Georgetown University develops this idea in his book *The Hebrew Scriptures as Literature*, one of the titles in Oxford University's *Very Short Introduction* series. Linafelt adopts the approach called "new criticism", concentrating solely on internal features of literary texts to unfold their meanings. In the case of the Hebrew Bible, this approach, while not denying the importance of Scripture's historical context or significance as a religious document, examines the text without them. As a result, Dr. Linafelt finds the Hebrew Bible to be "literary art".



Some characteristics of biblical narrative are easily recognised as literature by modern standards. A modern reader would find it natural for there to be character development over time, as in the David and Jacob cycles, to which Linafelt devotes four pages (pp.42-45). There are even two short stories—Ruth and Esther—which satisfy the criteria of the new criticism, their characters and plot developed and brought to a climax and denouement within a few chapters.

Chapter Three, "Reading Biblical Poetry", introduces the lyric element in the Hebrew Scriptures. Linafelt demonstrates differences between Hebrew and Western poetry, in particular the use of figurative language and couplets with parallel meanings in the Hebrew—for example, in the Books of Job and the Psalms. Linafelt writes, "Metaphor, simile, personification, and a variety of figures of thought pervade the poetry . . . serving both rhetorical and intellectual function" (p.83). He also notes that brief lines of lyric within a narrative sometimes give a glimpse into a character's emotions, such as Ruth's famous "Wherever you go, I shall go" (p.78).

Narrative, by far the genre most used in the Bible, is at the same time the least obvious as lending itself to modern critical analysis. If we are to see the Hebrew Bible as literature, as Linafelt hopes, we must see it as a *different kind* of literature from what we in the West expect.

Defying modern expectations

Why does Biblical narrative defy modern European and American expectations? The “new criticism” was originally designed to find meaning in a text through intrinsic details—for example, what a character looks like and how that character speaks and thinks. In contrast, the ancient Hebrew author seldom finds it necessary to set a scene with details or to describe what a character looks like unless these facts advance the plot. For example, David’s appearance as “ruddy and handsome” is included only to emphasize Goliath’s contempt at being challenged by a mere boy (p.30). Linafelt argues that the austerity of the unornamented Hebrew narrative should not be mistaken for “*absence of style, but . . . as a particular style*” (p.29).

One aspect of Hebrew Scripture frustrates the attempts of modern criticism to find insights into the characters’ inner lives. These glimpses into the characters’ emotions and motives are what most fascinate Linafelt, for he returns to the point again and again. For example, in Chapter Two he praises Hebrew narrative as showing the reader the significance of what is left unsaid:

The ability to hint at unexpressed thoughts, feeling and motivations on the part of the characters is one of the things that make it most comparable to the [modern] novel. . . . biblical narrative counts on and exploits exactly that which defines the treatment of character in novelistic fiction: a genuine inner life and a private complex subjectivity (pp.31-33).

The author could use his expertise (and does, in some places) to go on to show the reader why ancient writers included certain details but did not consider others important enough for the narrative. Biblical narrative typically leaves unsaid a character’s thoughts, feelings and inner motives, preferring to leave these hinted at by external actions and direct speech. In *The Art of Biblical Narrative*, Robert Alter suggests a key to characters’ inner thoughts and motivations which would be helpful even to the inexperienced reader of Scripture: first, external details (appearance, clothing, gestures); second, “one character’s comments on another”; third, “direct speech by the character”; fourth, “inward speech ... quoted as interior monologue”; and fifth, “statements by the narrator about the attitudes and intentions of the personages” (pp.116-117).

Unknowable questions

Linafelt prefers to pose questions to prompt the reader to wonder along with him what a character is thinking. Such questions can be valuable. Unfortunately, the question sequences are perhaps the weakest aspect of this book. They tend not to be necessary and are usually unanswerable. What are Eve and Adam thinking when they reach for the fruit (p.32)? What are Abraham’s thoughts as he leads Isaac to

sacrifice (p.37)? Is Naomi trying to send Ruth away to have one less mouth to feed? Is Ruth offering Boaz sexual favours instead of making a customary and understood request for betrothal (pp.46-47) ?

Sometimes the questions stray into the fearfully unknowable: What is God thinking in forbidding the fruit? What motivates God to demand the sacrifice of Isaac?—for God too is a character, says Linafelt, whose motivations may be demanded of Him. Such question sequences appear frequently in Chapters One and Two, no doubt an attempt, a little too lighthearted, to bring complex literary issues down to the reader's level. On the other hand, Linafelt truly does bring his discussion to the reader's level with highly technical literary critical and theological terms, usually defined or illustrated.

A unique purpose

Linafelt's strongest case is laid out in Chapter Four, "Narrative and poetry working together". Linafelt attributes to the mutual benefits of the two genres the "very best of ancient Hebrew narrative technique: a lengthy, artful and coherent story, with complicated and conflicted characters who grow and change and who . . . are capable of surprising the reader" (p.72). The Abraham-Isaac-Jacob and David cycles are brought back in Chapter Four as evidence that Biblical narrative together with lyric is in fact rich in figures of speech and can afford insight into characters' internal and external features. If Near Eastern poetry is analysed according to modern Western critical techniques, then we can to some extent agree with Linafelt's finding "literary art" in the Bible.

Hebrew writers

Is the Hebrew Bible literature? Alone of all ancient civilizations, the ancient Hebrew writers used narrative as the medium of their sacred writings. Unique and profoundly different in purpose, the Hebrew Bible may be termed "literature" because, like all literature, it reveals universal truths about mankind. It "cut[s] across cultures and historical periods" (p.11), literature indeed, but a different kind of literature whose beauties and profound poetry surpass all others.

Sister Mary Dominic Pitts, a Dominican sister of the Congregation of St. Cecilia, teaches at Aquinas College in Nashville, Tennessee.

The Long and the Short of it

Adventures in the Book Pages: Essays and Reviews by Edward Short. Gracewing. 432pp. £25.00.

Reviewed by Richard Ormrod

If you have never encountered author, reviewer and essayist Edward Short, you are in for a real *adventure* in the pages of this book; and if you know his work already, you know what to expect from this erudite, articulate writer of both catholic and Catholic interests.

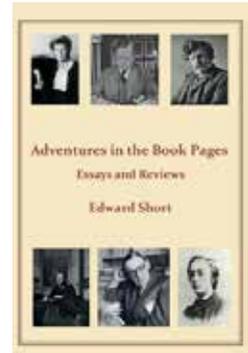
This compendium brings together reviews and essays written over many years on a comprehensive range of writers (many of them Catholic), politicians, actors, painters, historical figures, and so on. His themes are as wide-ranging: the Irish sweepstakes; abortion; theology; theatre; poetry; art; biographers. His tone is always judicious, rarely judgmental; his style eminently readable. Here he is introducing *Fathers and Sons: The Autobiography of a Family* by Evelyn Waugh's grandson, Alexander:

Here is the story of four generations of Waughs, told with wit and brio ... [it] reveals aspects of the novelist's poisonous relationship with his father, Arthur, that have never been given adequate attention ... The book opens with a portrait of Arthur's father, Alexander, otherwise known as 'the Brute' who ... with his booming voice ... and mad, piercing eyes ... terrified family and associates alike. His son, Arthur, had been 'brutalised' by his upbringing and idolised Alec, 'the golden boy he had never been able to be himself.' This was—understandably—resented by his brother Evelyn (who knew his parents had wanted a girl) and was to influence his life and writings ever after. Short clearly empathises with Evelyn:

He did poorly at Oxford. He took teaching jobs from which he was ignominiously sacked. He even enrolled in a course for carpenters. But mostly he drank. When he did finally put pen to paper, settling scores with his father became paramount. The younger Alexander suggests that Evelyn's conversion to Catholicism in 1930 was to outrage his father, but Short takes issue with this, saying: 'Evelyn may have relished play-acting but there was nothing make-believe about his Catholic faith.'

A truth-teller

In reviewing a new abridgement of Henry Mayhew's *London Labour and the London*



Poor, originally published in four volumes between 1851 and 1865, Short shows a keen appreciation of Mayhew's methods and achievement: whilst he 'can be excessively fond of statistics ... he was first and foremost a reporter, who never let his regard for the quantifiable stand in the way of his deep sympathy for the poor. Then, again, Mayhew eschewed the jargon that makes so many social historians unreadable.'

Perhaps most of all, Short praises Mayhew as 'a truth-teller,' who, 'when so many of his contemporaries were celebrating the Great Exhibition ... was content to study the direst poverty imaginable in rookeries and alleyways where respectable Londoners seldom, if ever, ventured.'

Short quotes brief, poignant extracts that illustrate both Mayhew's style and his compassionate sensibilities. He is also quick to pick out 'another characteristic of Mayhew's work: its droll humour.' He links aspects of *London Labour* to Orwell's *The Road to Wigan Pier* (1937), 'which was ostensibly written to expose the evils of poverty but ended up celebrating the *comedy of class*' (my italics). It is here that we remember that Short lives in New York and writes for an American audience!

Subversive tendencies

Strangely perhaps, Short sees T.S. Eliot, another American, as 'a profoundly confessional man,' not in a religious sense, but in reviewing his letters from 1889-1925 he detects that Eliot's 'epistolary candor was always at odds with his yearning for concealment'. This yearning was shown by a stipulation in his will that no biography should be written until fifty years after his death. Valerie Eliot adhered to his wish, which was why Ackroyd's 1984 biography was 'unauthorised', and his ability to quote severely limited. Ackroyd himself said of Eliot: 'Both as a writer and a man, his genius lay in his ability to resist the subversive tendencies of his personality by fashioning them into something larger than himself.' How many other writers/poets would that also describe, one wonders?

'Here is a thesis that elucidates the full range of Eliot's art,' Short proclaims of Craig Raine's *T.S. Eliot*, before himself expanding on the famous 'objective correlative': the idea that every precise emotion tends towards intellectual formulation; the absolute opposite of the fallacies of romantic art. Short concludes with characteristic generosity: 'In excavating the buried life of Eliot's art, Raine ... has written a book that all Eliot fans and all Eliot foes will find an instructive, witty read.' How could any writer be other than delighted with such a review?

Catholic novel

In considering Orwell's question, 'During a period of three hundred years, how many people have been at once good novelists and good Catholics?' Short comments

that, 'The novels of James Joyce ultimately disappoint ... because they repudiate ... [a] Catholic sacramental view of life.' He finds *Ulysses*, for example, 'an oddly sterile book' and, 'one of the most stupefying exhibitions of virtuosity in the language.' This suggests that he finds Joyce neither a good novelist nor a good Catholic.

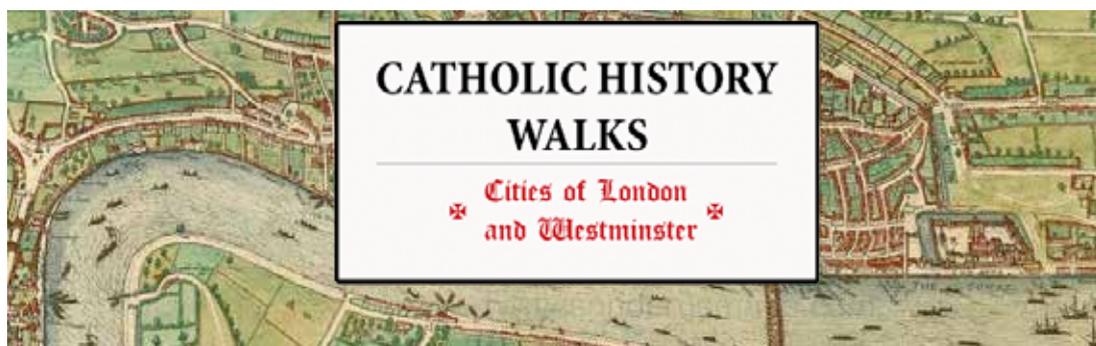
However, of Greene, he remarks: 'His faith was central to his being both as a man and as an author.' *Brighton Rock*, Short maintains is, 'a book of breath-taking originality' which 'has the wild and exultant energy of early rock and roll.' On a more serious note, 'although no good Catholic novel should read like a theological tract, it is remarkable that a book whose hero has his heart set on damnation should ultimately reaffirm the power of grace.'

Spiritual grist

In his essay 'The Catholic Tradition in English Poetry' Short disagrees with the biographers of Hopkins who see him as 'the gifted artist hobbled by a repressive faith.' No, Short insists, 'The Ignatian discipline of the Society of Jesus gave Hopkins all the spiritual grist that his poetic mill could require.' Of the so-called 'terrible sonnets' Short remarks: 'the reports that Hopkins sent back from the dark night of the soul still astonish ... Good as they are, his last sonnets were aberrations ... If one looks at his work as a whole one sees that praise is at its heart.'

Short himself has a way of cutting to the heart of the matter, whatever the matter might be.

Dr. Richard Ormrod is a published biographer, journalist and reviewer, currently finishing the authorised biography of the poet Andrew Young.



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ETHICAL SEX

SEXUAL CHOICES AND THEIR NATURE AND MEANING

BY *Anthony McCarthy*

Is sex important? How concerned should we be about our sexual choices and their effects? Is sexual desire best understood in terms of pleasure, love, interpersonal union and/or procreation?

In an era of radical redefinition of marriage and rapidly changing views about the nature of sex, *Ethical Sex* seeks to bring some philosophical clarity to our thinking.

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Professor Alexander Pruss, Baylor University

"This splendidly and engagingly written book deserves wide attention and careful reading. It defends in an intelligent way...a number of important and, I believe, very true theses about human sexuality and sexual ethics."

Professor Josef Seifert

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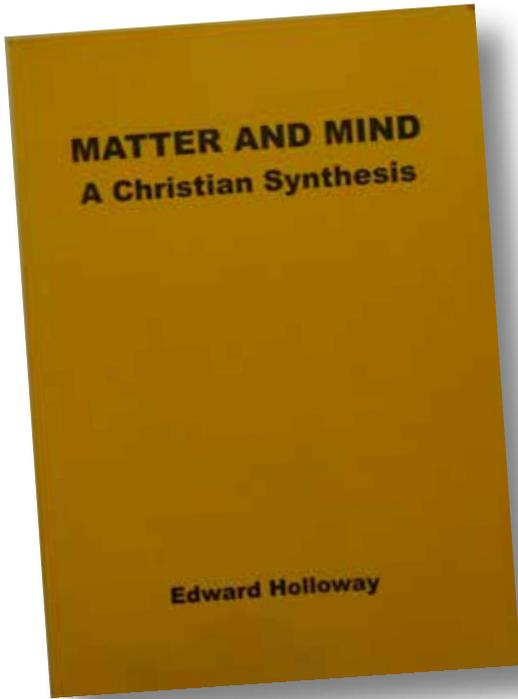


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For more information contact:
FAITH Summer Session 2017

9 Herma Street, Cadder, Glasgow G23 5AP

T: 00 44 141 945 0393 Email: conferences@faith.org.uk www.faith.org.uk



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Contact the Catholic Union
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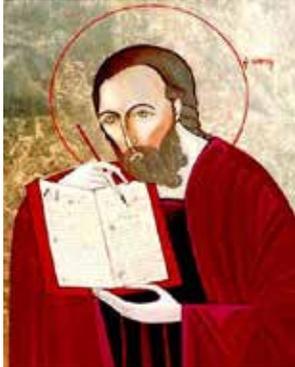
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