

# faith

Promoting A New Synthesis Of Faith And Reason

**Faith and Freedom**  
*Editorial*

**The Priest as Servant-friend of Christ**  
*Brendan McCarthy*

**Original Sin**  
*Gregory Farrelly*

**British Catholics and the Great War**  
*Nicholas Schofield*

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## Faith and Freedom

In the early days of the FAITH Movement, we published a pamphlet on religious freedom. Back then, it concentrated on the plight of Christians in Eastern Europe – behind what was called the Iron Curtain, where a Soviet-dominated system, backed by torture and imprisonment in the Gulag, imposed an official atheism.

The collapse of the Communist system brought freedom to Eastern Europe. The central figure in achieving that was Pope St John Paul whose 1979 pilgrimage to his native Poland gave voice to the authentic Christian heritage of that country, and opened up a new chapter in history that unfolded over the next decade.

Today – and St John Paul in fact prophetically warned of this – we face new threats to freedom. For there can be no true freedom that is not connected to truth: the truth about the human person, speaking to men and women to men about their own dignity and value.

St John Paul's successor Benedict XVI, in a notable sermon shortly before his own election to the papacy, spoke of a "dictatorship of relativism".

### Realistic

A realistic look at today's Britain confirms the presence of this. A Member of Parliament – or a magistrate, or the head teacher of a school – who dared to say "Children should be taught that marriage is the lifelong union of a man and a woman, bringing new children into the world" would in all probability be denounced with vigour and forced to resign. Such denunciations would very likely be done in the name of justice and humanity – because, in the weird confusion that is modern Britain, there has to be a pretence that it is inhumane to suggest that marriage can only between a man and a woman. There is a strange absurdity which dictates that the realities of human sexuality, and the transmission of life itself, must be subjected to a current ideology. Discussion of the subject must not concentrate on truth as such, but on what is deemed to be officially correct. And in this there is a ghastly mimicry of



the language of Marxist-dominated regimes with a political ideology which similarly allowed of no public dissent.

St John Paul analysed the problem in his great encyclical letter *Veritatis Splendor*. In exploring the wide implications of it all, he noted “*the risk of an alliance between democracy and ethical relativism*, which would remove any sure moral reference point from political and social life, and on a deeper level make the acknowledgement of truth impossible” (VS 101) and warned us, as he had done in an earlier encyclical, that “As history demonstrates, a democracy without values easily turns into open or thinly disguised totalitarianism” (*Centesimus Annus*, 1991; 46).

## What is to be done?

The Church is custodian of truth. She must and will continue to affirm truth. She cannot impose it: it imposes itself in people’s hearts and minds. She must affirm her right to speak the truth. Her pastors must affirm it. The faithful must affirm it.

As Catholics, we are not seeking any special privileges. Pope Benedict XVI expressed the position of the Church luminously and with characteristic clarity: “the Church does not impose but rather freely proposes the Catholic faith” (2 Oct., 2008). The Church does not legislate anything in society. There are those who have that responsibility. What she offers is a message that is a guarantee of community solidarity, human dignity and authentic freedom.

Speaking in Westminster Hall, at the heart of the most famous Parliament in the world, Pope Benedict emphasised this necessary independence of the Church and its place in society for the common good. He highlighted Britain’s achievements as a “pluralist democracy which places great value on freedom of speech, freedom of political affiliation and respect for the rule of law”, with a strong sense of the individual’s rights and duties, and of the equality of all citizens before the law and noted that there was much in common here with Catholic social teaching.

He went on to explore the relationship between faith and reason, and to emphasise how they must and should work together, urging that “the world of reason and the world of faith – the world of secular rationality and the world of religious belief – need one another and should not be afraid to enter into a profound and ongoing dialogue, for the good of our civilization.”

He gave the example of William Wilberforce – the politician, inspired by Christian principles, who devoted his life to the abolition of the slave trade – as an example of how such dialogue can and should work.

“Religion, in other words, is not a problem for legislators to solve, but a vital contributor to the national conversation. In this light, I cannot but voice my concern at the increasing marginalisation of religion, particularly of Christianity, that is taking place in some quarters, even in nations which place a great emphasis on tolerance. There are

those who would advocate that the voice of religion be silenced, or at least relegated to the purely private sphere. There are those who argue that the public celebration of festivals such as Christmas should be discouraged, in the questionable belief that it might somehow offend those of other religions or none. And there are those who argue – paradoxically with the intention of eliminating discrimination – that Christians in public roles should be required at times to act against their conscience. These are worrying signs of a failure to appreciate not only the rights of believers to freedom of conscience and freedom of religion, but also the legitimate role of religion in the public square. I would invite all of you, therefore, within your respective spheres of influence, to seek ways of promoting and encouraging dialogue between faith and reason at every level of national life.” (20 Sept., 2010)

## Taking up the challenge

Benedict XVI’s visit revealed a vast reservoir of goodwill towards the Church. In thanksgiving for its success, a procession of the Blessed Sacrament now makes its way annually between Westminster and Southwark. The Houses of Parliament make a dramatic backdrop as it crosses Lambeth Bridge. Here is a statement about religious freedom, and a joyous one.

But to ensure that this freedom is truly guaranteed, we must make real use of it for the common good. The Church’s public presence lifts people’s hearts, and the service she gives – in Catholic schools, homes for the elderly, chaplaincies in prisons and hospitals, and the vast range of projects for the poor and disabled and so on – is generally appreciated. We do not need to beg for our right to be heard. But we do need courage, clarity and wisdom in speaking out.

A Catholic school must teach the Catholic faith – including the Church’s teachings on marriage and family life, in ways that are appropriate for the children’s ages and needs. Catholics must make use of their freedom to give public witness to their faith: suggestions that there should not be Christmas carols sung in public or Christian symbols displayed in public places are absurd and in no way reflected in our country’s laws or traditions. Catholic parishes are free to hold processions (making common-sense arrangements about traffic and so on as required), open-air events, fund-raising projects and more. And we can and must teach the fullness of the Church’s message in our events and conferences.

## Opposing the current gender ideology

Pope Francis speaks without bothering about political correctness. Highlighting new attempts to impose a gender ideology he has been blunt. “Today, children are taught this at school: that everyone can choose their own sex. And why do they teach this? Because the books come from those people and institutions who give money...God created man and woman; God created the world like this and we are doing the exact opposite” (2016).

And he has noted: "The family is threatened by growing efforts on the part of some to redefine the very institution of marriage, by relativism, by the culture of the ephemeral, by a lack of openness to life" (2015).

## Catechism

Every Catholic family, parish, school and institution in Britain should have the *Catechism of the Catholic Church* and should use it frequently. We quote it here in solidarity with the Pope and to emphasise that we have a full right to do so:

2333 Everyone, man and woman, should acknowledge and accept his sexual identity. Physical, moral, and spiritual difference and complementarity are oriented toward the goods of marriage and the flourishing of family life. The harmony of the couple and of society depends in part on the way in which the complementarity, needs and mutual support between the sexes are lived out.

2334 In creating men "male and female", God gives man and woman an equal personal dignity." Man is a person, man and woman equally so, since both were created in the image and likeness of the personal God."

2335 Each of the two sexes is an image of the power and tenderness of God, with equal dignity though in a different way. The union of man and woman in marriage is a way of imitating in the flesh the Creator's generosity and fecundity: "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." All human generations proceed from this union.

(CCC, italics original).

As a small project, why not photocopy those words from the *Catechism*, and send the copy to your Member of Parliament with a brief note, saying that this is the message that you will be teaching the children in your Confirmation group/parish youth group/RE class and you would like an assurance that it is not against the law to do so?

## Next: a bigger project – more public witness of the Faith.

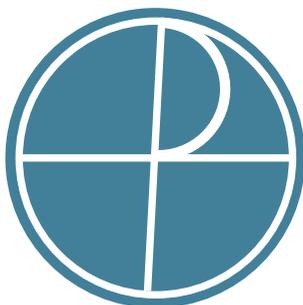
Back in the 1970s, it was the courage of Polish Catholics in gathering for Mass in the open-air at Nowa Huta that finally made the Communist authorities allow the building of a church. The courageous Archbishop who celebrated Mass in the open air was the one who finally blessed the great new church and would later give that courage to the wider Church as John Paul II. His approach, in dealing with a difficult situation, was one of prudence and tenacity. He did not rouse people to anger but worked steadily towards the goal, achieving a measure of freedom that at one time seemed impossible...and then, under God's providence, achieving a great deal more.

"Do not be afraid!" We have a right to proclaim our Faith, to teach it, to pass it on to the next generation. We have a specific heritage here in Britain bequeathed to us by those who forged a Parliamentary democracy over the centuries. And we

have something else that John Paul did not have: we have his example. He showed us how to work for freedom in circumstances rather tougher than we are currently experiencing in Britain, and he showed us that the public celebration of the Faith – processions, open-air Masses, youth events – plays a central role in achieving or affirming the rights of Christians.

## Real needs

There can be a certain sort of glee displayed by some Catholics who seem positively to gloat over things appearing difficult in modern society: “You mark my words – they’ll soon be banning the word Christmas.” “You aren’t allowed to mention the word Easter – it’s called a hate crime.” And so on. This sort of talk may be fun but is unrelated to the real needs of Christians in Britain today: celebrating Easter isn’t a hate-crime and there are no plans to make it so. And no one is banning the use of the word Christmas. But what is certainly happening is that Christians are allowing their faith to be marginalised and somehow relishing it. Let’s stop doing that. Come and join us walking through London in procession this September. And if your parish/deanery hasn’t had a procession or open-air Catholic event recently, why not start a discussion about getting something organised? And don’t start with a complaint or a demand, but with a joyful suggestion for a celebration of a Faith that is centred on glorious truths and has a message that our country badly needs.



# The Priest as Servant-friend of Christ

BRENDAN MCCARTHY

*Canon Brendan McCarthy examines priesthood in the Old and New Testaments. This is the first of a series of features on priesthood.*

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In the First Letter of St Peter the author says: “But you are a chosen race, a royal priesthood, a holy nation, God’s own people” (1 Pet. 2:9). This reference harks back to the words of the book of Exodus. “Now, therefore, if you will obey my voice and keep my covenant . . . you shall be to me a kingdom of priests and a holy nation” (Ex. 19:5–6). Peter encourages his hearers to exercise the functions of a “royal priesthood” by offering spiritual sacrifices, such as prayer and good works, in contrast to the merely physical sacrifices of the Old Testament. Peter’s letter was written to Christ’s faithful in Asia Minor, where many were either exiled convert Jews or converts from paganism. The new “chosen race” and “royal priesthood” were now those who had embraced the christian life and inherited the promise made to Israel and fulfilled in Christ.

The above references to priesthood link the Old and New Testaments. They also pose the question as to whether the notion of priesthood in the Old Testament is applicable to the New. St Peter does not solve our problem. In modern homiletic practice his words are often used to indicate the effect of Baptism in giving one a share in the Priesthood of Christ as a member of the Church – a priestly community of faith. Furthermore, Peter’s words were really a call to holiness of life, somewhat like that imputed by God to the Old Testament priestly people for their faithfulness to Him in observing His Law.

## Old Testament

It is necessary here to consider the priesthood as found in the Old Testament. Briefly, there were non-specialised priestly functions, as when Moses performs the ritual service of the covenant, described in Exodus 24:3–8. There were also the specialised priestly functions of the tribe of Levi, where the priesthood was hereditary and under the authority of the high priest. Their functions were mainly cultic, though initially they would speak to disclose God’s will to the people. Later they were to preserve and hand down the Law. In the Book of Deuteronomy, Moses speaks of the Levites and

says: "They shall teach Jacob thy ordinances and Israel thy law; they shall put incense before thee, and whole burnt offering upon thy altar" (Deut.33:10). However, this appeared to be a function of limited duration. Subsequent teaching activity would have been the work of the "wisdom schools".

## Genesis

According to the Book of Genesis "Melchizedek, King of Salem, brought out bread and wine; he was a priest of God Most High" (Gen. 14: 17-18). He blessed Abram and received a tenth of everything. He is referred to again in Psalm 110:4 and figures in the Letter to the Hebrews. Can we see in his person anything concrete relating Old to New Testament priesthood? Melchizedek was a priest and king. So also Christ. But the bread and wine were not the material of sacrifice in the Old Law, while the priestly function performed by Melchizedek was simply that of blessing Abram. The author of the Letter to the Hebrews posits an analogy between Christ and Melchizedek in Hebrews 5:6,10 and 6:20. It is a free use of Old Testament image; a Biblical indication of the "being" of Christ as Priest. In brief, then, the Old Testament priesthood was cultic; in the Levitical period it was hereditary; it had a limited teaching role, and concerned itself with the ritual offering of sacrifice on behalf of the people. It was not (nor could it have been) an organic entity out of which the New Testament Priesthood of Christ could either evolve or grow. As to the connection between the bread and wine of Melchizedek (Gen.14:17-18) and the Eucharistic sacrifice, this was first made by Clement of Alexandria (+216) and Cyprian (+258). From this patristic interpretation, Melchizedek features in the Roman Canon, now our First Eucharistic Prayer.

*In looking at the priesthood  
in the New Testament we  
turn to the person of Christ*

## Yahweh spoke to his people

A final Old Testament consideration should be given to the question of "mediator". Yahweh spoke to His people through those whom He had chosen as His instruments for this purpose. Foremost was the person of Moses, to whom God entrusted the covenant and who, in his turn, accepted it on behalf of Israel. The O.T. does not refer to Moses or any other figures as "mediators". The priests were the elect of Yahweh. It was in offering the people's sacrifices to Yahweh and the communication of the Torah to His people that the word "mediator" could be applied to them. In Ben Sirach (Ecclesiasticus) 44 we read the "Praises of the Ancients of Israel". As well as Moses, mention is made of many, such as Enoch, Noah, Abraham, Isaac and "Aaron . .the brother of Moses, a holy man like him, of the tribe of Levi. He made an everlasting covenant with him and gave him the priesthood of the people". (Sir.45:6). Of Abraham Ben Sirach says ".he kept the Law of the Most High" (Sir.44 :20). The incident recorded

in Numbers 16:47ff finds echo in the Book of Wisdom. The people rebel against Moses and Aaron. They are struck by plague and affliction. At Moses' behest Aaron goes among them. "For a blameless man (Aaron) was quick to act as their champion; he brought forward the shield of his ministry, prayer and propitiation by incense; he withstood the anger and put an end to the disaster, showing that he was thy servant" (Wis.18:21). This, above all, is mediation through holiness and consecration and is of significance in our understanding the Priesthood of Christ prefigured in the pages of the Old Testament. Also, while the "mediators" of the Old Testament were multiple, the Mediator of the New Testament is one. "In many and varied ways God spoke of old to our fathers by the prophets; but in these last days He has spoken to us by a Son, whom He appointed the heir of all things . . ." (Heb.1:1-2).

## New Testament

In looking at the priesthood in the New Testament we turn to the person of Christ. Luke recalls the moment when the angel Gabriel encountered the Virgin Mary, announcing her maternal vocation. A description is given as to the identity of the child; the apparent impossibility of conception is questioned and answered; a vocation is revealed; Mary's assent is given. "I am the handmaid of the Lord; let it be according to your word" (Lk.1:38). A child is conceived. "In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word became flesh and dwelt among us, full of grace and truth (Jn. 1:1&14). Mary's womb has become the Womb of the Word Incarnate. Within rests He who is 'son of God' and 'son of Man'. The infant born is priest, prophet and king.

To refer to Christ as "Priest", however, is to use a title He did not use of Himself. In the words of Jean Galot,S.J.:

Jesus' basic preoccupation is to present himself to mankind as a mystery which no linguistic resource can fully disclose. For example, he offers adequate evidence of His own messiahship and divine sonship, yet He wants to let it be understood that He is Messiah and Son of God in a sense higher than the sense current among the Jews of His time. If He abstains from using the title of priest, the reason is that the priesthood He claims is not like the Jewish priesthood then in place.

## Christ

In thus situating Himself at a distance from the Jewish concept of priesthood Jesus is free to present Himself in other terms. Yet, in the emerging understanding of *all* Jesus was, flowing from the revelation of *who* He was, there would have to be a relationship of concept between Him as Priest and the priesthood of the Jewish tradition as reflected in the Old Testament. Some of the terms of reference were

those which applied to the Old Testament priests and “mediators”. But what they had been in shadow, Christ was in substance. The *Letter to the Hebrews* does just this and it is the New Testament expression of the explicit mission of Christ as Priest:

For every high priest *The baptised were to become the People of God*  
chosen from among men is *of the New Covenant – temples of the Holy Spirit.*  
appointed to act on behalf  
of men in their relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and the wayward since he himself is beset with weakness . . . And one does not take the honour upon himself, but he is called by God, just as Aaron was. (Heb. 5:1,2,4)

Now the contrast between this and Christ as Priest: “So also Christ did not exalt himself to be made a high priest, but was appointed by Him who said to Him ‘Thou art my Son, today I have begotten thee’; *This is now the Christian era. In this era the New People of God are also the Body of Christ* as He also says in another place “Thou art a priest forever, after the order of Melchizedek. He became the source of eternal salvation to all who obey Him, being designated by God a high priest after the order of Melchizedek” (Heb. 5:5,6,9,10).

## The Church

We turn now to what the Magisterium of the Church might indicate concerning the Priesthood of Christ. In presenting the Church through its Dogmatic Constitution *Lumen Gentium*, Vatican Council II devotes the second chapter to the theme “The People of God”. Under the Old Covenant this people was identified with the Chosen People of Israel, in whom and through whom the workings of salvation history are witnessed. They were God’s People “And I will walk among you, and will be your God and you shall be my people” (Lev. 26:12). The baptised were to become the People of God of the New Covenant – temples of the Holy Spirit. St Paul instructs the Corinthians, contrasting the pagan with the Christian way. “For we are the temple of the living God” As God said, “I will live in them and move among them, and will be their God and they shall be my people” (2 Cor. 6:16). This is now the Christian era. In this era the New People of God are also the Body of Christ. In this latter context they offer worship to God “through, with and in Christ”. Eucharistic Prayer 1 expresses the sweep of salvation history, in a worship that flows from the Old Testament into the New:

Be pleased to look upon these offerings with a serene and kindly countenance, and to accept them as once you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham our father in faith and the offering of your high priest Melchizedek.

It also draws us into the priesthood of Christ, that of the baptised and that of the ordained into the priesthood of ministry. The distinction between the two is expressed in *Lumen Gentium* and is pertinent to this reflection on the priest as *servant*.

Though they differ essentially and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are none the less ordered to one another; each in its own proper way shares the one Priesthood of Christ. The ministerial priest, by the sacred power that he has, forms and rules the priestly people; in the person of Christ he effects the Eucharistic Sacrifice and offers it to God in the name of all the people. The faithful indeed, by virtue of their royal priesthood, participate in the offering of the Eucharist. They exercise that priesthood too, by the reception of the sacraments, prayer and thanksgiving, the witness of a holy life, abnegation and active charity (*Lumen Gentium* 10).

## Priesthood

In citing this passage here one is conscious of its doctrinal force and what it indicates as the Church's understanding of the ministerial priesthood. This, in turn, will colour our approach towards a well-founded priestly spirituality. There are those who would deny the existence of any separate ministerial priesthood, as well as those who would advocate that the priesthood as such derives from the election or will of the christian community. In his book *Sources of Renewal*, Karol Wojtyla comments on this passage in *Lumen Gentium* and observes:

This key passage not only indicates extremely clearly the relationship between the hierarchical priesthood, the fruit of a special sacrament in the Church, and the common priesthood of all Christians, but also points out that all the baptised share in the priestly office of Christ himself. This participation is at the base of every actual Eucharistic community, still more the community of the whole Church.

The theme of the "common" or "universal" priesthood is presented again in the Apostolic Exhortation *Christifideles Laici*, on the Vocation and Mission of the Lay Faithful in the Church and in the World. The life and work of the ministerial priest, and thus the orientation of his spirituality, is directed, in due measure, to the sanctification of the lay faithful and the promotion of their mission in the world as well as in the Church.

This applies to the work of all priests who have the care of souls in a Parish or other pastoral areas. The “ordering” of the ministerial priesthood to the priesthood of the baptised is expressed in *Christifideles Laici*:

The ordained ministries, apart from the persons who receive them, are a grace for the entire Church. These ministries express and realise a participation in the priesthood of Jesus Christ, that is different not simply in degree but in essence, from the participation given to all the lay faithful through Baptism and Confirmation.

It goes on to say that the “ministerial priesthood essentially has the royal priesthood as its aim and is ordered to it.” In quoting this paragraph – it is headed “The Ministries derived from Holy Orders” – this phrase can include the Diaconate. However, *Lumen Gentium* points out that Deacons do not share in the (ministerial) priesthood, receiving the imposition of hands “not unto the priesthood but unto the ministry” (29). The Magisterium is consistent in making the point that two levels of participation in Christ’s Priesthood exist.

### Proper Apostolate

The ministerial priesthood in the exercise of its proper apostolate thus gives a service to the royal priesthood in furthering the lay faithful’s call to holiness and their mission of witness in the world as well as in the Church. There are numerous references to the *service* of the ministerial priest. They illustrate an obvious thrust in the theology of Vatican Council II. They indicate a quality about which the priest will be conscious in a spirituality proper to his share in Christ’s Priesthood through the Sacrament of Order. He will be mindful of Christ’s own words: “. . . Whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of Man came not to be served but to serve, and give his life as a ransom for many” (Mt.20:27–28).

“The priests, prudent cooperators of the episcopal college and its support and mouthpiece, called to the service of the People of God, constitute, together with their bishop, a unique sacerdotal college . . . All priests, whether diocesan or religious, by reason of the sacrament of Orders and of the ministry, correspond to and cooperate with the body of bishops and, according to the vocation and grace that is given them, they serve the welfare of the whole Church.” LG28.

“What identifies our priestly service (as Pastors).. is this aim, ever present in all our action: to proclaim the Gospel of God” (Evangelii Nuntiandi, 68).

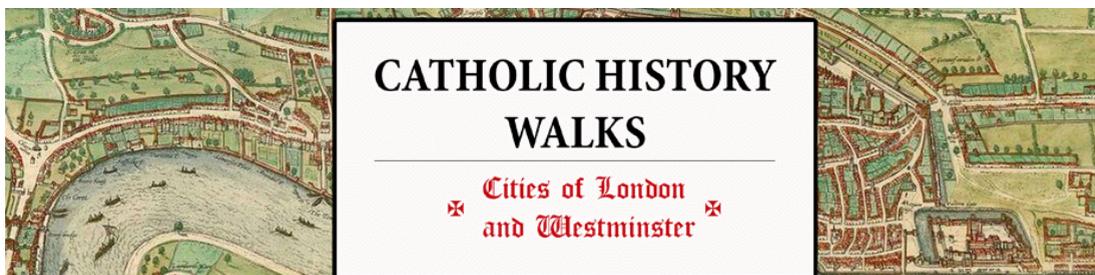
“Our sacramental priesthood, therefore, is at the same time an hierarchical and ministerial priesthood. It is a special ministerium or service to the community of believers . . . The priesthood calls for a special integrity of life and service” Pope (St) John Paul’s *Letter to Priests* (6-4-1979).

The priest dedicates himself to the service of the Lord Jesus and of his Mystical Body with complete liberty, which is made easier by his total offering, and he realises more fully the unity and harmony of the priestly life. Par.27.

In listing the above extracts from some conciliar and post-conciliar documents, with emphasis on the priest’s call to *service*, one is aware that the whole communion of the Church is at the service of the Gospel. However, given the context of these quotations and their reference to the attitude of Christ as one “who came, not to be served but to serve”, it is clear that they determine the servant-role of the ministerial priest. This role cannot be like that assumed by an actor in a play. The priest as servant lives in a union with Christ the Priest, rooted in the specific “character” of his priestly ordination.

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*Canon Brendan McCarthy is a retired priest of the diocese of Arundel and Brighton.*



ALL WELCOME: No need to book - just turn up!  
We suggest a donation of £5 at the end of the Walk

Wednesday July 16th, meet 6.30pm steps of Westminster Cathedral (after the 5.30pm Mass).  
We'll explore Westminster and St James'.

Tuesday July 25th, meet 6pm steps of The Church of Our Most Holy Redeemer and St Thomas More, Cheyne Row, Chelsea SW3. We will walk in the footsteps of St Thomas More around Chelsea.

**More information: [www.catholichistorywalks.com](http://www.catholichistorywalks.com)**

# Original Sin

Gregory Farrelly looks at Original Sin, mercy and God's plan for the human race



In the Prologue to St. John's Gospel concerning the Logos, the Word, we read:

*"In him was life, and the life was the light of men. ...He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not"* (Jn 1: 4, 10-11).

In the perspective of the Faith Movement, the Son of God incarnate comes as Son of Man, as God's self-revelation to us by taking on flesh, our flesh, as a communication of His love. Yet there is another aspect: *"his own people received him not"*. Now, God's love for us will have to take on a new meaning because of the impact of human sin.

*Original sin has caused damage to the body-soul dynamic, thus also to the soul-God relationship and has disrupted the human person's relationship within the material and spiritual environment*

Genesis 1 gives a poetic narrative of human creation, neither a fairy story nor a modern, scientific account. The first humans, Adam and Eve, are forbidden from the experience of evil (described as the "tree of the knowledge of good and evil"), but the 'serpent' tempts Eve and they sin, disrupting the harmony of Paradise, the latter described as "walking in the cool of the evening air". This 'original sin', i.e. sin at the origin of the human race, involves fundamental damage to the spirit-body relationship. In other words, the soul, as centre of personality, as the Unity-Law of the material body, has been impaired in its power to control. Original sin has caused damage to the body-soul dynamic, thus also to the soul-God relationship and has disrupted the human person's relationship within the material and spiritual environment. The body is now no longer perfectly controlled by the soul – there is a sort of civil war:

*"For I do not do the good I want, but the evil I do not want is what I do"* (Rom 7:19).

As a result of original sin, God's very existence is no longer obvious to us and our conscience is no longer always an accurate guide to what is right and wrong. What is right does not always feel good, and what is wrong does not always feel bad. Also, we suffer from concupiscence: disordered desire; desire out of context, as it were, such as over-eating or sexual intercourse arising from lust rather than in a married state of love open to God's procreative and unitive will. As St Thomas Aquinas wrote:

*“the loss of grace dissolves the obedience of the flesh to the soul”* (S.Th I q.95, a.1).

The result of this original rejection of our true meaning within the dynamic interplay of spirit and matter that has been described as the *Unity-Law* is that as soon as a new human being is procreated, this flaw in the perfect ‘script’ of our being, namely original sin, is inherited in the same way as the inheritance of a genetic defect by the unborn child within a mother’s womb. The lesion in our human *material* nature interacts adversely with our human *spiritual* soul: *“The spirit is willing, but the flesh is weak”* (Mk 14). For the first time God’s *Unity-Law* of Control and Direction is violated, breaking the true harmony of our very being. As humans, we alone display the myriad psychological neuroses associated with this imbalance at the heart of our identity, our personality. We are impaired in our proper self-love and in our ability to love others and God.

## The Incarnation

In this perspective, Mary’s cooperation with God, her *‘fiat’* ( Latin for ‘let it be done’) is the human “Yes” to the Incarnation, contrasted with Adam and Eve’s “No!”. Our progenitors sinned, wounding human nature. We inherit the same human nature (genetically), thus the body-soul harmony is wounded from the beginning. Mary’s *Immaculate Conception*, her freedom from original sin, is a sign of our original grace, our original loving relationship with God, without damage or dysfunction. Our Lady’s *Immaculate Conception*, in this view, is necessary in order that her child, Jesus, should not inherit this lesion. This is all the more appropriate if, as we propose, Jesus’ birth is predestined before sin.

## Christ: Saviour and Redeemer

St. Paul, in Romans 5, presents Jesus as the “new Adam”, a striking image since Adam was the original human, made in God’s image, focussed through the Mind of Christ and vivified by the Holy Spirit. Christ, the new Adam, now comes to restore the *original* order of God’s creation, thus restoring our spirit-matter and spirit-God ecosystem, restoring our relationship with the Father through the work of the Holy Spirit.

In FAITH theology we have a particular use for the word “Saviour” as referring to Christ as being the “Son of Man”, the revelation to us of the loving God who holds all things in being through the *Unity-Law* and thus the revelation of our own true nature. In this ‘Scotist’ view of the Incarnation, Christ as Saviour would have become incarnate as a revelation of God’s love, independent of human sin. The term “Redeemer”, then,

we reserve for Christ's specific role in removing sin by restoring in us the original and intrinsic unity of spirit and matter.

All matter is, and has always been, centred on Christ, the Master-Key of the universe itself. The *Unity-Law* is an intrinsic law of *control and direction*; the material world, and the unique pace of humanity within it, is directed towards God intrinsically. The Incarnation, then, is Christ 'coming into His own' as a divine act of love; this was always God's plan. However, with the damaged set of relationships that results from original sin, when Christ comes into the world, He now experiences the pain of that wounded relationship between matter and spirit, body and soul, God and Man, as a profound agony of sorrow, perhaps nowhere more graphically described than in the sweat of blood (Lk. 22:44).

With his free human will, Jesus shows his utter love for us, taking our sin on Himself by allowing Himself to be crucified, thus crucifying Sin itself. This is not to appease an angry God the Father, but a voluntary loving self-submission, an act of humble love, shown in this ultimate act but also throughout Jesus' public ministry. Christ is the perfect, life-giving offering of Himself, on our behalf, a living sacrifice for sin. Christ's passion and death is not something passive but an active offering of self-giving love; this is the work of redemption. Christ heals us from within, organically, rather than extrinsically like some judicial pardon.

## Resurrection

The Resurrection is the real indication of Christ's power over death and sin, of course, but also of His power over matter: matter is raised to new potentialities, new relationships, as shown by His Risen Body being able to pass through walls, no longer materially confined by time and space as before, an indication of our own future bodily lives in the state called 'heaven'. These new relationships of being also allow a deeper understanding of transubstantiation, the changing of bread and wine into the Body and Blood of Christ, Christ's *risen* body, as a new relationality of being.

Christ reconfigures human nature according to His own perfect, sinless human nature. He can redeem us precisely because He is of our flesh. St. Paul gives a beautiful presentation of Christ as Saviour and Redeemer in this passage:

*Christ reconfigures human nature according to His own perfect, sinless human nature. He can redeem us precisely because He is of our flesh*

*He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together. He is the*

*head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross” (Col. 1:15–21).*

Pope Francis declared a Year of Mercy (8 December 2015 to 20 November 2016) with an unusual logo showing Christ carrying a man. This man looks identical to Jesus. I interpret this to mean that the Son of Man, Jesus, has come to his own flesh, his own family and by His supreme love, carries us back to the Father, to our natural and supernatural home, through His redemptive love.

Created matter arises from God’s love as the work of Christ, the *Logos*, the Mind of God. The universe is not a dark, inert set of atoms governed by physical laws that are mere projections of human effort but show that science itself indicates that *We are all loved and that none of us is beyond the power of forgiveness because Christ Himself offers us true healing and life* the universe, indeed all things, are governed by a *Unity-Law of Control and Direction*, an intrinsic relationality, that God is ‘the sunshine of the soul’ and His Son, Jesus, is our Saviour and Redeemer. We are all loved and none of us is beyond the power of forgiveness because Christ Himself offers us true healing and life. It is all echoed in the concluding doxology of the Eucharistic prayer:

*“Through Him, and with Him, and in Him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours for ever and ever.”*

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# British Catholics and the Great War

*Fr Nicholas Schofield reflects on the centenary of the First World War*



The First World War is one of the most iconic parts of our recent history: trenches and zeppelins, gasmasks and dug outs, *It's a Long Way to Tipperary* and *Blackadder Goes Forth*. Although none of us was alive during this 'war to end all wars', most people over the age of 40 will have met at least one veteran, and many of our families still pass on stories of their own 'war heroes' and, in some cases, bear the scars of that conflict.

As we continue marking the centenary of this conflict, it is useful to focus on the British Catholic experience of the war. This is a vast subject, of course, but a relatively forgotten one. Countless books have been written on all sorts of aspects of the Great War – the development of military technology, for example, or the emancipation of women – but little is said about the role of the churches and faith. Indeed, most of the participants in the war were at least nominally Christian and this coloured their letters and diaries, while much of the imagery and iconography of the war had religious overtones.

## English Catholics in 1914

In 1914 English Catholics were enjoying growth and increasing respectability. They were still a minority and the subject of prejudice and suspicion. But their position was almost unrecognisable compared to a century previously. The Catholic population, which had been so enlarged by Irish immigrants, was now well served by a network of churches, religious houses and schools (which now received some state funding). London had a new Catholic Cathedral at Westminster, almost a stone's throw from Parliament, and a few years before the war had hosted the International Eucharistic Congress. Indeed, Catholics could be grateful to the British Government, especially given the experiences of their fellow Catholics elsewhere in Europe – the 1905 Law of Separation of Church and State in France, for example, had led to the closure of many religious houses. The Great War in many ways furthered this process of the consolidation and integration of Catholics in British society – as I will try to explain. But let us start at the beginning.

The countdown to war began in earnest with the assassination of Archduke Franz Ferdinand and his wife in Sarajevo on 28th June 1914. At the time, however, most

British people were unconcerned about this tragic event on the other side of Europe and were more focussed on the question of Irish Home Rule, which threatened to erupt into civil war. Catholics, like everyone else, seemed to carry on regardless during those hot summer months. And so it was a surprise to many when Great Britain declared war on Germany on 4th August.

Many (including the clergy) were getting ready for the summer holidays. Fr Timothy Ring, Rector of the busy London mission of Commercial Road, told his parishioners:

“When I left home for our peaceful Clergy Retreat at St Edmund’s [Ware] on July 27, life’s course was flowing on, in its normal placidity. Excursions and holidays were uppermost concerns in many minds. By the end of the week all Europe was ablaze, and the cry ‘to arms!’ was being shrieked by Governments to every little community that could raise a penny-pistol.”

## Duty

Many of the bishops quickly published Pastoral Letters. Cardinal Bourne noted that war was ‘one of the greatest material evils that the world can see, but our Divine Master has warned us that it is an evil for which we must be prepared’. But there was a general consensus that the war was justified and that good could come out of it.

The clergy joined in and were hopeful that their flock would do their duty. One of the

*Cardinal Bourne noted that war was ‘one of the greatest material evils that the world can see, but our Divine Master has warned us that it is an evil for which we must be prepared’.*

most popular preachers of the day, Fr Bernard Vaughan, a Jesuit and brother of Cardinal Vaughan, was particularly vocal as he toured the country encouraging young men to join up and boosting the morale of troops. It was reported that he

told the Cameron Highlanders in August 1914 that ‘the war might be long, the losses would be counted by hundreds of thousands, but in the end the shout of victory would be on their side, and the sacrament of fire through which they passed would be for the cleansing of Europe, which would emerge chastened and purified by its purging flames.’

## Belgium

The aggressive nature of the German advance through Belgium immediately appeared to justify the declaration of war. The Germans saw any civilian resistance as a major threat to their war plans and a clear breach of international law. The reaction was severe. The town of Louvain (home of a famous Catholic university) witnessed one of the great tragedies of those opening weeks – 248 civilians were shot and two thousand buildings destroyed, including the collegiate church of St Peter

and the university library, with its 300,000 volumes. This caused disbelief around the world, including among the many British clergy who had trained there. Another widely reported 'atrocities' occurred at Dinant, where 674 people were killed; one out of every ten inhabitants. Since it was believed that such resistance was organised 'from above', priests were treated with especial suspicion and many were shot.

Such 'atrocities' unsurprisingly led to an ever-widening stream of Belgian refugees, a quarter of million crossing the Channel to England, where they were welcomed with open arms and deep sympathy. When the first contingent arrived at Letchworth Garden City in Hertfordshire, they seemed dazed for they had been 'hiding for a fortnight or more behind hedges and in woods'; 'one old woman had been driven out of her bed by the German soldiers, and actually arrived in London in her night clothes.'

## War effort

There were many initiatives on the Home Front to support these refugees and the war effort at large. In the early weeks of the war, Fr George Craven (a future bishop) told a congregation at Westminster Cathedral: "We who cannot shoulder a gun must do everything we can to help the Empire. We must do this by our self-sacrifice, by our charity to those who are suffering from the War, and above all by our prayers".

There were many such initiatives. Miss Cunningham of South Kensington set up a Correspondence Guild in 1915 in which letters and parcels would be exchanged twice monthly and correspondents would 'inform their soldier that they will specially remember him in their prayers, and have Mass said for him should anything happen'. The Catholic Women's League founded Catholic Soldier's Huts both at home and near the Front – a refuge for Catholic soldiers where they would find accommodation, refreshments, Catholic literature and occasionally Mass. Many Catholic institutions were turned into hospitals.

## Priests

Priests were closely involved in the war effort themselves – in the parishes they prayed for the troops, comforted the bereaved and inspired the men to do their duty; at the Front they acted as chaplains. The clergy remained exempt from conscription, when that was introduced, but must have been aware that over the Channel, many of the French clergy had been conscripted – a result of the complete separation of



Church and State. Some worked as chaplains and medical orderlies, but others were expected to be ordinary front-line soldiers and were forbidden to exercise their priestly function. About 4,500 French clergy and religious were killed in action. Among those called up were French religious residing in England (some had been exiled here as a result of the anti-clerical laws). A monk of Farnborough Abbey killed in February 1915 was one of two members of that community to be awarded the Croix de Guerre. Later that year, the Trappists at Woodleigh, near Kingsbridge (Devon), lost Fr Gabriel. As it happened, the day he was killed was the day of the opening of the monastery's new church, which he had designed.

Catholic chaplains were known for their closeness to the troops, partly since the wounded and dying required the sacraments. A private of the Irish Guards wrote in 1915 that his chaplain was 'our mascot, our lucky star' and noted how other soldiers were often heard to remark, 'that Irish chaplain does stick to his lot, doesn't he?'

### Chaplains: Gallipoli and the trenches

Some 172 chaplains of all denominations were killed in action and a high proportion of these were Catholic. Indeed, the first chaplain to be killed was at Gallipoli: Fr William Finn, who had been working in the diocese of Middlesbrough and was attached to 1/ Royal Dublin Fusiliers. He was told to stay on the boat but seeing the casualties said: 'the priest's place is beside the dying soldier; I must go.' He was hit in the chest as he leapt on to the gangplank but managed to attend to many of the wounded soldiers. He was finally killed after receiving a head wound while administering the sacraments.

*'the priest's place is beside the dying soldier; I must go.'*

Fr Finn was posthumously awarded the Military Cross; it seems that he

got no higher decoration because he had disobeyed orders to remain in the safety of the boat! The church of the Sacred Heart in Hull was later built in his memory, thanks to the generosity of his brother. Indeed, a number of post-war churches were built in memory of the war dead.



One of the most famous chaplains was the saintly Irish Jesuit, Fr William Doyle. By the time of his death during the Battle of Passchendaele on 16 August 1917, he was attached to 8/Royal Dublin Fusiliers and had been seen 'all day hither and thither over the battlefield like an angel of

*Catholic chaplains were known for their closeness to the troops, partly since the wounded and dying required the sacraments*

mercy.' He left vivid descriptions of his experiences, including this very moving description of Mass in the trenches:

‘By cutting a piece out of the side of the trench, I was just able to stand in front of my tiny altar, a biscuit tin supported by two German bayonets. God’s angels, no doubt, were hovering overhead, but so were the shells, hundreds of them, and I was a little afraid that when the earth shook with the crash of the guns, the chalice might be overturned. Round about me on every side was the biggest congregation I ever had: behind the altar, on either side, and in front, row after row, sometimes crowding one upon the other, but all quiet and silent, as if they were straining their ears to catch every syllable of that tremendous act of Sacrifice – but every man was dead! Some had lain there for a week and were foul and horrible to look at, with faces black and green. Others had only just fallen, and seemed rather sleeping than dead, but there they lay, for none had time to bury them, brave fellows, every one, friend and foe alike, while I held in my unworthy hands the God of Battles, their Creator and their Judge, and prayed to Him to give rest to their souls’.

*‘By cutting a piece out of the side of the trench, I was just able to stand in front of my tiny altar, a biscuit tin supported by two German bayonets’*

### Devotion and courage

The war did much to dispel the negative myths that were still in circulation about Catholics. Many were impressed by the devotion and courage of the chaplains and began to realise the power of the sacramental system. Guy Chapman, an Anglican, famously said that ‘the Church of Rome sent a man into action spiritually cleansed. The Church of England could only offer you a cigarette.’

### A service

Non-Catholic soldiers often appreciated the tactile nature of Catholic devotion and eagerly accepted gifts of medals and rosaries, even if they saw them as no more than lucky talismans. A senior chaplain, Mgr Bickerstaffe-Drew, asked his aged mother to write to the convent at Roehampton to send him fresh supplies: ‘I have given away about 1,200 and have none left. Medals, small crucifixes, rosaries, scapulars, *Agnus Deis*, I could give away lots of, and am always being asked for.’

*The War also helped ‘catholicise’ British culture. For many soldiers, it was their first experience of a Catholic country and a Catholic landscape with churches and convents, shrines and statues*

The Great War led to many conversions. A priest writing in 1930 concluded that ‘either directly or indirectly through the War a very large number of individuals have been received into the Catholic Church, who otherwise, humanly speaking, would have

remained outside. Well-informed observers have estimated this number for England at 70,000.'

The War also helped 'catholicise' British culture. For many soldiers, it was their first experience of a Catholic country and a Catholic landscape with churches and convents, shrines and statues. As a result, there was even a short-lived British organisation called the Wayside Cross Society, aiming to promote their erection both as memorials and places of prayer. Unfortunately, it was closed down in 1919 since such crucifixes were still deemed too 'popish' for the English.

Nevertheless, the mass casualties inspired the Church of England to adopt some sort of prayer for the dead, which originally had been one of the more noticeable differences between Catholics and Protestants. The war memorials, the Remembrance Services and the Tomb of the Unknown Soldier were all inspired to some extent by Catholic practice. The established Church had to walk a tightrope, however, between offering comfort to bereaved families and keeping true to its Protestant roots.

## Devastation

In France and Belgium much comment was made on the survival of religious images amidst the devastation. One soldier wrote in 1915: 'it is little short of miraculous how the wayside shrines and statues inserted in the fronts of the houses have escaped injury. In at least half-a-dozen cases I have seen the whole front of a house wrecked except the niche from which a statue of Our Lady or the Sacred Heart held outstretched arms to all the passers-by.' Then there was the church of Notre Dame in Albert, where the German bombardment caused the gilded statue of the Virgin and Child on top of the steeple to lean forward, almost at a right angle. 'It is really wonderful,' wrote one officer, 'and personally I think it is a miracle. The statue is huge (with an immense base), and of metal; all the girders which used to support it are smashed, and the statue appears to be suspended in mid-air.' According to legend, 'when the Virgin fell, the war would end' – which nearly proved to be the case, because the 'Leaning Virgin' fell several months before the Armistice.

## Co-operation

This was not an ecumenical age but there were tentative steps in co-operation across the denominations. Although Catholic chaplains were not involved in joint Church Parades, war broke down some boundaries – Mass was said in non-Catholic army huts, such as those run by the YMCA. Chaplains of different denominations were thrown together. Shortly after arriving at Havre in August 1914, for example, Mgr Bickerstaffe-Drew had the privilege of sleeping in his own tent due to his seniority 'but the Church of England Chaplain was to be one of three, so I gave him half my tent.'

British Catholics were gaining a new respectability and the war gave them an opportunity to demonstrate their patriotism. A problem was posed, however, by the attitude of Pope Benedict XV, elected in September 1914 after the death of St Pius X, who (it was said) had died of a broken heart after the outbreak of hostilities. Benedict was careful to remain neutral and to continually call for peace. His message was mostly ignored; the Allies thought he was too pro-German, 'Papa Boche', and British Catholic leaders continued to support the war effort and emphasise that the pope's stance was not doctrinal but political. When a group called the Guild of the Pope's Peace was started in England, it was actually condemned by one bishop. The pope's position seemed to put question marks over the reliability of Catholic troops, who owed loyalty to Rome. Sir Douglas Haig (himself a Scottish Presbyterian) was harsh in his assessment of the Irish soldiers in the offensive of March 1918: 'Our 16th (Irish) Division...is said not to be so full of fight as the others. In fact, certain Irish units did very badly and gave way immediately the enemy showed.' Old prejudices took a long time to die.

## Legacy

Nevertheless the number of Catholic soldiers at the front – including the first VC of the war, Lt Maurice Dease of the Royal Fusiliers (an old boy of Stonyhurst) – clearly showed that it was possible to be a British subject and a good Catholic at the same time. Perhaps most astonishing was the number of Irish Catholics who joined up to fight for King and Country. Let us remember that many expected there to be civil war in Ireland in 1914 over the issue of Home Rule and, at the outbreak of war, the British Army made sure they had enough troops at home in case things kicked off. Yet the war led to a temporary armistice: Unionists and Nationalists fought and died side by side in the Irish regiments.

It could be said that the First World War left a positive legacy for British Catholicism. Despite the tragic bloodshed, Catholics were able to grow in confidence and respectability, old anti-Catholic myths began to disappear, the lay apostolate was given a boost on the Home Front and the denominations began to work together. As we come to the final stage of the centenary, let us remember the sacrifices made by so many, Catholic and non-Catholic, Allied and Axis.

*They shall grow not old, as we that are left grow old:*

*Age shall not weary them, nor the years condemn.*

*At the going down of the sun and in the morning*

*We will remember them.*

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*Fr Nicholas Schofield is Archivist for the Diocese of Westminster.*

# Interview

## The Virgin Eye

*Joanna Bogle talks to Katherine Daniels*

It's quite a story: romantic, tragic, poignant and yet somehow with a happy ending. Last year, Katherine Daniels quit her job to edit and publish her late husband's book – and it has become something of a bestseller among Catholics.

We are having sandwiches and coffee in a London cafe after a weekday Mass at a church near London Bridge. The story of the book and its message is deeply bound up with a journey in faith.



When the Daniels first met, Katherine was an independent-minded young woman with degrees in Medieval History and in law, interested in working as a therapist. Robin Daniels was a music critic, author, broadcaster and Jungian analyst almost thirty years her senior. They married in 2006 and he died six years later. His book *The Virgin Eye* is about music, listening, silence, and psychotherapy – and is rooted in a Christian understanding of man and God.

“When we met, we were both Anglicans,” Katherine explains. “Robin was soaked in the saints, and with everything they believed – the Real Presence of Christ in the Eucharist, Purgatory, the lot. He also had particular authors whose work he loved – George Herbert, T.S.Eliot, Dietrich Bonhoeffer. I was – well – a wisdom-seeker. I wanted to get to the truth of things.”

Their friendship deepened into romance. Their marriage took them both on a spiritual journey into the Catholic Church. Robin was already a published author with books on music and on Christianity. In the late 1970s, he worked with violinist Yehudi Menuhin exploring the latter's thinking on music and life's meaning, resulting in a well-reviewed book *Conversations with Menuhin* in 1980. This was followed three years later with a similarly popular *Conversations with Coggan* with Dr Donald Coggan, Archbishop of Canterbury. Working as a music critic, author and broadcaster he lived “as a sort of urban hermit” as Katherine expresses it, and as a counsellor took a rather different approach from the standard secularist one.

“Robin's lifelong love of music fed into his vocation to listen. He had a lifelong gift of listening. He would draw the other person out. He had studied the Desert Fathers who emphasised not disclosing your own views when listening. Silence is the cross on

which you crucify the 'old man' when you are seeking to convert fully to Christ."

*The Virgin Eye* is essentially a book about the spiritual life, and about the human need for truth and beauty. Robin Daniels sought to open his readers to the truth of God by inviting them to contemplate beauty: "Beauty is truth speaking to the senses and the soul, pointing us to the source of all beauty, all love, all goodness. An artist sees creation enlivened. A mystic sees (or senses) the Enliverer of creation."

The book is also, in part, a distillation of Daniels' ideas on counselling and therapy. Working as an analyst in private practice, he also ran bereavement groups and programmes for supporting marriage. His widow explains: "Robin emphasised listening as threefold – to God, to your inner self, and to the other person. Christianity in this context is not about proselytising, but about the whole moral framework you bring.

"He would urge people to 'listen deeper', to signs and warnings that God might be bringing."

Robin Daniels' approach to the spiritual and psychological needs of people today challenges many currently fashionable ideas and includes an emphasis on the "sacrament of the present moment" and seeking to appreciate a sense of meaning and moral purpose in life. He emphasises the idea of purity and innocence – a sense of freshness and a willingness to see other people as neighbours rather than intruders into a privatised and self-obsessed world.

*"Silence is the cross on which you crucify the 'old man' when you are seeking to convert fully to Christ."*

*"Beauty is truth speaking to the senses and the soul, pointing us to the source of all beauty, all love, all goodness. An artist sees creation enlivened. A mystic sees (or senses) the Enliverer of creation."*

## Play therapist

Katherine's own work as a play therapist was influenced by her husband's approach. Taking a break in order to work on the material culminated in a celebration book-launch in London. The book has proved successful, selling over 1,000 copies in its first five months.

The story of the book's publication has also brought opportunities to discuss marriage and widowhood, faith and bereavement. Robin died after just six years of marriage.

"I always understood that we would not have very long together: Robin was not young. I am grateful for the time we had: it was all somehow the way it should be."

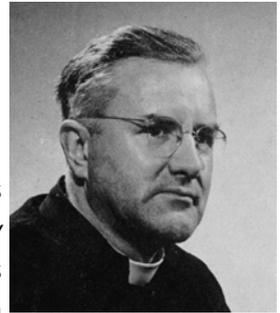
Their marriage was essentially connected with a journey in faith – a journey that now continues.

"Life with Christ – that's the important thing. That is what I have really discovered." The wisdom-seeker has found where the wisdom is.

Holloway on:

## The Lord of History

EDWARD HOLLOWAY



The affirmation of Jesus Christ as *The Lord of History* appears in the Fourth Eucharistic Prayer: it is the canon of the *History of Salvation* and significantly recapitulates the very essentials of the greatest thinking of the Greek Fathers of the Church upon the meaning of Christ in the history of Man and in the work of Creation. This vision of God's work within human society and history means that the Church and her institution is *natural* to Man and to the human order. It must also mean that the Eternal Sacrifice of her Cross and Eucharist, and the *Episcope*, the 'pastoral care' of her *divine magisterium*, dominates all human history in vocation if not in actual fact. The Church, as Christ the Saviour working upon all men in word, in life and in sacrament, is not accidental or incidental to the order of human history, but part of that order and the sign of the deepest meaning of human culture in time and for eternity.

The Church, as much as the State, is *constitutional* to the very order of man's life and being; and Jesus Christ is the Lord of History because Christ is *Alpha and Omega the beginning and the end* (Rev. 21:6) in time and in eternity. This order of reality is true even though "He came unto His own, and His own received Him not" (Jn 1:11). In the brief Palm Sundays of history in which Christ is acclaimed as King, or in the Golgothas and Passiontides of history, through that life Christ ministers to men in sacrament, or '*in voto sacramenti*' (in implicit desire of the provision of God). The Church is always the leaven in the mass of mankind. She is the 'Opus Dei', the work of God in His Christ. This theme is expressed by the division of human history itself into time "B.C." and time "A.D."

### A sign set to be contradicted

The Confession of Christ as the meaning of the upthrust of human history and the crown of its scientific and cultural progress is contradicted by the modern division of history into Ancient, Medieval, and Modern periods. We have Voltaire principally to thank for that, and it was the French Revolution that first in Europe tried to abolish time "A.D." in favour of a new secularist calendar. In this new division of history a new meaning is imposed, and the role of Christ in human history is played down and finally played out. It is the pagan glories of the Ancient world that are extolled. The vices, the

despair, the slavery and the ritual suicides are never dwelt upon. The 'Modern' period is presented as, through the Renaissance, the direct heir of Ancient Greece and Rome. That Christianity not only converted pagan Rome and her Emperor, but surviving the military collapse of Rome, reformed and forged anew the wild tribes of Europe into a new and Christian Roman Empire that lasted for at least one thousand years, is not ever mentioned. The 'Medieval' period is a long dark age of ignorance and bigotry, dominated by Religion, which produced nothing of cultural worth or significance.

## Transcendence of God

It is not truth, and it is not history, but it is the presentation of the Christian phenomenon in history as most boys and girls get it in their education. In this view of history, a view as slanted and prejudiced as any 'religious' view, Religion as life in God is no longer the meaning of history, nor the driving force behind the ideals of the community. Religion is a private, personal, quite subjective matter, incidental and apart from the life of human society. Quickly, the very transcendence of God, His real existence apart from the Creation is denied or questioned. What we call "God" lives as immanent in man and in man's experience of himself. Quite naturally the "will of God" is subject to the law of the individual conscience, because God, in so far as He exists, is made to the image and likeness of Man. In this perspective neither God, nor Christ as God Incarnate, is Lord of History. Man, whose 'insights' are the projection of the divine and the measure of the divine, is Lord of History . . .

*If the Church has the power to define doctrine, then the written word which was the living Magisterium of Christ before the evangelists wrote it, before Paul dictated it, still lives on in the living word of a teaching power which is guaranteed by the living, working, intervening Divinity of Christ*

## The new learning and the great divide

It is possible to argue speculatively otherwise: that the 'Millennium' of St. John in the Apocalypse was the vision of the first span of 'Christendom' roughly from 500 to 1500 AD. Christ ruled with His saints and martyrs, and even His rule in the Church Pilgrim had some sort of unity in one faith, based upon Rome. After 1500 AD there comes the great divide, the descent with great power and fury, the showing of great signs in scientific knowledge and achievement, and the redundancy of God. Satan knows that "he has but a short time". The mystery of iniquity dates from the time of the new learning and climaxes in and through the rise of Protestantism and the great division of Western Christendom. The secularisation of life through the new wisdoms

of science and the philosophy of science are part of the same one revolt from Christ as Lord of human life and history.

There was much in the new learning of the early sixteenth century which called for assimilation within the theology and philosophy of the Church. But St Thomas More even in his own day was warning of the danger to the unity of the Church and the integrity of her doctrine from false paths in the new learning. The new individualism which went with the new learning, but which was already discernible in the Church in, say, William of Ockham and the Nominalist philosophy, begot that 'private judgement' in religion which is the core principle of Protestantism. The heart principle of the Reformation is the denial of *Magisterium* in the Church, the power to define doctrine of faith and morals with infallibility in the name of Christ. It is the power to define with objectivity and with inerrancy concerning what is asserted or condemned, which makes Christ the Lord of History.

### Humanism in religion

It does not matter how much the Bible is said to be inspired. If the interpretation is left to the minds and consciences of men, then the mind of Man is the final arbiter, and the final result, across four hundred years of research, argument, criticism and corrosive human doubt, is going to be Humanism in religion, the loss of all objective certainty and truth. If the Church has the power to define doctrine, then the written word which was the living Magisterium of Christ before the evangelists wrote it, before Paul dictated it, still lives on in the living word of a teaching power which is guaranteed by the living, working, intervening Divinity of Christ. Once this goes, all else goes with it. It is a cardinal principle of all forms of Protestantism that there does not exist within the Church any objective, constitutional power to define doctrine infallibly as of the mind of Christ. If this power does not exist on earth, Jesus Christ does not live and teach among men with the fulness of power and light that He exercised two thousand years ago. Against new knowledge, as men gain new wisdoms from science and new power in the universe, there is no Lordship of Christ over *all the ages*, unless His voice can speak with as much authority affirming and defining now, and a thousand years from now, as it did in the market towns of Galilee, in the Temple at Jerusalem, and along the shore of the Sea of Tiberias.

The new learning pushed on far, much beyond the confines of the literature, art and music of the Renaissance. It became swallowed up and identified with the progress of the sciences, both abstract and mathematical and empirical and technical. So much is this true that the total separation of faith and religion from life and culture became a cardinal principle of a new outlook, now called The *Philosophy of Science*, the doctrine of which is that nothing is valid in society, in community law, or in educational principle,

unless it belongs to the experimental order and can be proven by the senses. Anything else, however important some may consider it to be, belongs to the individual and the individual judgment. It does not belong to the culture as taught, or to the values of a civilisation as imparted. It is not unanimous, or morally unanimous, and therefore it is not history.

### Is ecumenism apocalyptic?

The Books of Wisdom of the Old Testament give us many an insight into the manner in which the devout, orthodox Jew had incorporated the best of Greek wisdom into the line that led to Christ. In the New Testament, St John boldly proclaims Christ, in language originally Greek but with a meaning uniquely new, as *The Word who was in the beginning, the Word who was with God, and the Word that was God*. St Paul not only speaks to the Athenians in their own idiom and ethos, but also in many of his epistles, notably to the Colossians and Ephesians, he speaks of the meaning of Christ as the foundation stone of all creation and as the *primary meaning of all creation*, in a manner which combines the revelation made to the Jew, with the great, but imperfect natural wisdom of the pagan world. We have to do something similar now. There is in this age of science, besides the error, a vast amount of misdirected truth awaiting synthesis within the authentic thought in philosophy and in theology of the Catholic Church. This assimilation and synthesis must be done again, and it can be done again. When the certainty of God's existence is vindicated anew, using the full majesty and sweep of modern knowledge, then the path to the Divine Revelation made to man, the Incarnation for us of God in Christ, the Redemption through His Cross and Resurrection, becomes the foundation of human history.

*When the certainty of God's existence is vindicated anew, using the full majesty and sweep of modern knowledge, then the path to the Divine Revelation made to man, the Incarnation for us of God in Christ, the Redemption through His Cross and Resurrection, becomes the foundation of human history*

### The true ecumenism

The message of all this for the Churches, and specifically for the ecumenical movement, must be that now, as in long ages past, God acts, is acting, and will act to give to His own People – to all that look for Him and love Him – the deeper knowledge, vision, hope and faith to surmount the crisis of this age and to revitalize their communion with Him. As it was in the days of the prophets of Israel, so it must be now. We are living through a period of crisis for the Church, and in every high peak of challenge and need, God provides with a new answer, a new call.

The Second Vatican Council, in insisting in the document on ecumenism that there can be no change or concession within the Church Catholic in matters of doctrine of faith and morals, has equivalently informed us in the name of the Holy Spirit, that it is the will of God to give to His Church and to His people who “seek Him with a sincere heart” just such new knowledge, new vision and new unity. There is no point in the Decree otherwise. It must mean, however, something dramatic also for the non-Catholic Churches – the setting aside of that which is at the *intellectual* and *spiritual* heart of the division between us: the denial of the Living Magisterium of Christ. If there is no infallibility on earth in doctrine, then there is no useful or objective Divinity in Jesus Christ. The implication is that a new vision of the meaning of Christ in the history of creation can be and must be deduced from the heart of the Faith, and the perspectives pastoral and doctrinal of the last Vatican Council.

### Faith and morals

It will also imply that initiatives in ecumenism of minimising doctrinal meanings and differences are on the wrong lines and are hindering the meaning of the Holy Spirit

*There is a new fullness of truth to be found for the crisis of our times, and God has not failed to visit His People.*

in asking ecumenism of the Church. We are seeking reunion without ever facing up to the supreme matter of decision: is there, or is there not, an infallible word of Divine

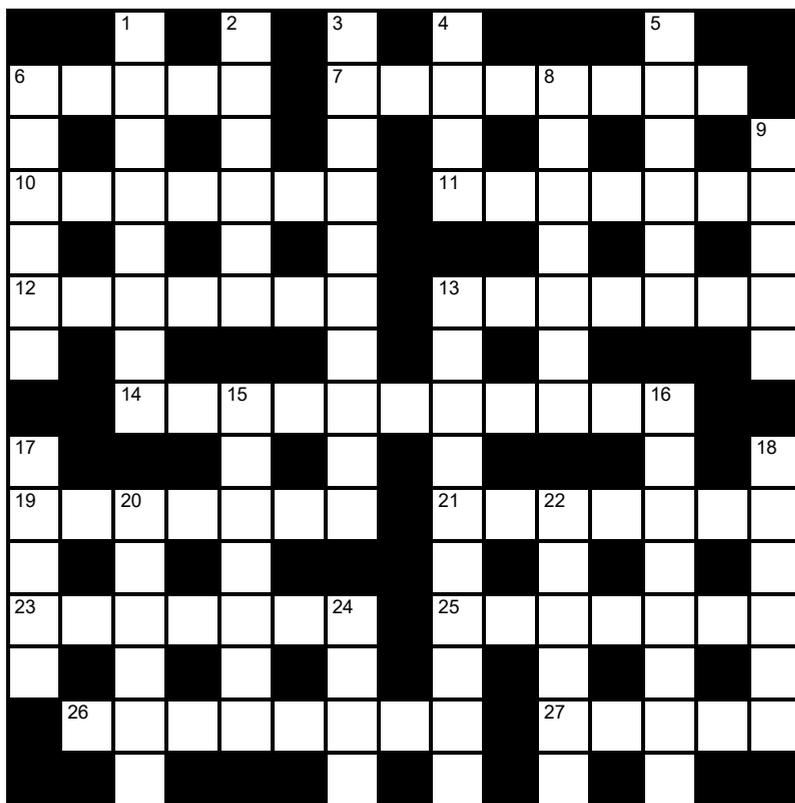
Teaching on earth in the name of Christ? It is central to the doctrine of the Catholic Church that there is. In such case, ecumenism, which has finally stalled *upon that very point of authority in the Church*, means that God is trying to show us all – Catholics and non-Catholic Christians – that it is through this very concept of *Magisterium* that we will all come to see a new meaning in His work and role in creation and history as Lord of all things, Lord of the Church and Lord of all human history. We are not meant to find ‘reunion all round’ by denying, forgetting, pretending, minimizing and clouding the content of faith and morals by ambiguous formulas which can mean all things differently to all men. The reality is much greater, more thrilling and more humbling to us all. In that very fact we can be sure it is God’s way. Any other way leads to Man as the Lord of history and the arbiter of truth. But Christ is the Lord of history, and the word of the Word Incarnate is a clear word and a certain word. There is no Lordship in the word ambiguous. There is a new fullness of truth to be found for the crisis of our times, and God has not failed to visit His people.

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*This is an edited version of the Editorial in the November/December 1980 of FAITH magazine.*

## 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 Pope Emeritus Benedict's *Last Testament*, will go to the sender of the first correct solution opened from all those received by 1st August 2017. Entries may be this original page or a photocopy and should be sent to:  
 FAITH CROSSWORD 6,  
 45 East St Helen Street,  
 Abingdon OXON OX14 5EE. PLEASE INCLUDE YOUR FULL NAME AND POSTAL ADDRESS.

### Across

6. **Relating to real entities (philosophy)** (5)
7. **Belonging to a see** (8)
10. Go before for a tangle of red tape (7)
11. Prod around real Oriental vase to start with to find needle (7)
12. Remove the lid from this compound chemical and get a jar (7)
13. The compiler, when next to the French, gets a disease (7)
14. **Moral theory of precise repayment for injury** (11)
19. In French, Mother's case of Soave is in a large group (2,5)
21. Mathematical instrument not in support of vehicle (7)
23. One more about time piece removed (7)
25. **This Dominic received Newman into the Church** (7)
26. Head of Westminster enters famous Abbey to find central area (8)
27. A seat in a mess (2,3)

### Down

1. **Et nunc**, ..... (2,6)
2. Concoct a vocal score concealing small page (6)
3. Hormone sees daughter in the ring, left in east (10)
4. Work up and down the deck (4)
5. Right! Bunking off includes one or it will be crude (3,3)
6. Gold vessel contains helium for Annie (6)
8. Roman of York (7)
9. Optimal without a brute (5)
13. Climb water's edge outside capital of Ethiopia to discover fraud (10)
15. American goes in to mark feed (7)
16. Student in confused state pursues heartless Nero particularly (3,5)
17. **St Peter's mother-in-law suffered from this** (5)
18. A sailor in charge of a soothing herb (6)
20. Falling star bumped into famous donkey by the sound of it (6)
22. Nearly all of green path is an important passage (6)
24. Hear nothing within ancient city (4)

The winner of the May/June crossword was Rev Dr Nicolas Aldritt



# 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.

*"McCarthy's book on sex and marriage is full of fascinating, creative and powerful arguments. It interacts with a broad base of philosophical, literary and theological reflection, from Aquinas and Shakespeare to a rich and diverse set of contemporary philosophers. All who want to have an informed view on traditional sexual ethics need to look at this work."*

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

International Academy of Philosophy - Institute of Philosophy Edith Stein

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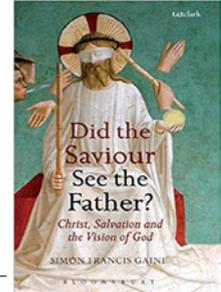
*For more information, please contact: SERTORDERS@GMAIL.COM*

# Jesus' beatific vision

*Did the Saviour See the Father?*

by Simon Gainé OP, Bloomsbury, 232pp, £90.00.

*reviewed by Jacob Philips*



Medieval depictions of the infant Christ are firmly fixed in the Western imagination. Although such depictions are obviously of Jesus as a very small toddler or baby, he tends to sit upright and poised on the Blessed Virgin's lap, like an adult, with a strikingly all-knowing gaze radiating through his babyish features, centred on a pair of piercingly prescient eyes. The strangely otherworldly or supernatural quality of these images arises of course at least in part from the simple fact that babies and toddlers do not usually sit poised and upright and do not often bear such a knowing wisdom in their eyes.

For the medieval mind, perhaps, these images would not have been quite so jarring as they are to us today, for in the pre-modern era it was believed much more readily that the human being Jesus shared in the direct knowledge of the Father throughout the duration of his earthly life. This direct knowledge is called the beatific vision (*visio beatifica*), most fully articulated by Thomas Aquinas. For Aquinas, to 'see' God directly (meaning not mediated through the created world), means to participate

directly in the mind of God. Just as my own self-consciousness is direct and not mediated through what I do or what I have written and so on – I know my own mind directly – so it is, says Aquinas, for all the blessed in heaven, knowing the mind of God in gazing on the Father in unending bliss for all eternity.

### A theological volte-face

That the angelic spirits and the souls of the just know the very mind of God has not been subject to much academic disputation and debate. The notion that the man Jesus of Nazareth bore this knowledge in his earthly life, however, is one of the clearest examples of a full-blown theological *volte-face* in the twentieth century. One could cite many possible causes: modern biology led some to question the possibility that the human brain could ever 'contain' such an unimaginable breadth of knowledge; or more commonly, many theologians argued that Christ's genuine humanity is somehow undermined if he shares in the Father's own self-knowledge. That is, Hebrews tells us that Jesus is 'like us in all respects' (Heb. 4:15) and 'shares in

our weaknesses' (Heb. 5:2), and Philippians that he 'emptied himself taking the form of a servant' (Phil. 2:7). If Christ is our redeemer through sharing fully in the human lot, surely he needed to have experienced the deeply limited nature of human knowledge: the ambiguity, confusion, misunderstandings, and perplexing situations which constantly arise and assail our lives. From the mid-twentieth century onwards, then, the notion that Christ shared in the beatific vision throughout his earthly life was abruptly but very thoroughly discarded.

## Objections

The question: *Did the Saviour See the Father?* has therefore not really been posed, at least in mainstream Anglophone theology, for some decades. Simon Gaine OP, in his book of the same name, revisits this neglected question for the 21st century, and deals with the main clusters of objections one by one in an impressively structured and lucid work. The issue of whether or not Christ possessed the *visio beatifica*, in his own words, is whether Jesus by this vision 'saw not only the essence of God but also all that was, is or will be, in any way whatever, done, thought, or said by all, at any time' (p. 5). Gaine gives the main loci of objections to this position a chapter each: in Part I, objections based on the contention this is unscriptural, that it is not in the Fathers, or just not good theology; then the more theoretical objections in Part II, that Jesus' sharing in

in the *visio* undermines his having faith, the need for him to have experienced limited knowledge, his freedom and the depth and magnitude of his suffering.

## Did Jesus have faith?

Simon Gaine tackles each set of objections with an admirable level of detail, robust argumentation, and critical rigour. Although this is academic theology at full-throttle, it is important to bear in mind this is an issue which can provoke strong reactions in the pews. Let us take the issue of Jesus having faith. 'Faith' is classically defined by Hebrews, again, as 'the assurance of things hoped for, the conviction of things not seen' (Heb. 11:1). By this definition faith and vision are mutually exclusive, which leaves us in the curious position of holding that Jesus Christ did not possess the theological virtue of faith, the one perfect in his humanity did not share in which the Catechism describes as the 'virtue by which we believe in God and believe all that he has said and revealed to us' (§1814). However strange this might seem, Gaine argues convincingly that, not only does the Bible never apportion the verb 'to believe' to Christ, but that faith and vision are necessarily mutually exclusive, and all the attempts to find a 'middle way' by theologians like Weinandy, O'Collins, Galey and Torrell are ultimately flawed. These discussions leave the reader with a strong sense that Christ's 'not having' faith is not any kind of lack or deficit on his part, for Christ

directly knew God and ‘all he has said and revealed to us’.

The overarching value of this book, I suggest, is in reminding us of the value of tradition. This is not something we would expect Catholic theologians to need much reminding of, but Gaine shows clearly how a basic, almost unquestioned aspect of belief maintained for centuries could easily be pushed to the sidelines in a way out of keeping with the accrued wisdom of faith and praxis, and the instincts of the authors of Scripture. Gaine links his concerns here explicitly with Benedict XVI’s commendation of using a ‘hermeneutic of continuity’ in interpreting Vatican II, and this ‘hermeneutic’ thus continues to show itself as capable of bearing fruit beyond the domain of the perpetual Conciliar post-mortem.

### Areas of concern

However, let us remember that Benedict XVI also speaks of ‘reform’ within tradition. This consideration might lead us to ask whether Gaine could have added a little more constructive (and

less defensive) discussion of how – after the doctrine of Christ having the visio was dropped – our contemporary reengagement with it might be more than a mere retrograde move but an important locus for ongoing theological discovery. Various areas of concern could be dramatically reconfigured if Gaine’s arguments are widely accepted, like interreligious encounters (by affirming Christ’s utter distinctness), universal salvation (by verifying his pronouncements on the ‘narrow gate’), nuptial theology (by challenging the view that his eschatological purview was somehow faulty) and particularly the engagement between theology and neuroscience, which promises to bear much fruit in the years to come.

That said, these observations are not intended to highlight any sins of omission of Gaine’s part, but to point to the considerable depth and value of how his findings might unfold for us today, if we are convinced by his resolute conviction that the Saviour did, indeed, see the Father.

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*Jacob Phillips is a lecturer in theology at St Mary’s University, Twickenham.*

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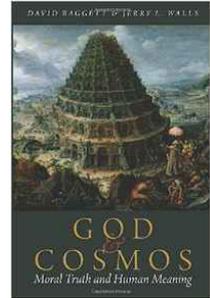
### Correction

In our March/April issue, our review of *A Priest in Gallipoli* by Chris Keeble stated that its editor, John Watts, ‘had taken part in the Falklands Campaign and had also made a particular study of the Gallipoli campaign while at Sandhurst.’ This was an error caused by my incorrect editing of Chris Keeble’s original review: the words in fact applied to the reviewer, Chris Keeble, not John Watts. My apologies to both gentlemen.

*Andrew Nash, Book Reviews Editor.*

# The Power of Theism in Modern Ethics

*God and Cosmos: Moral Truth and Human Meaning*,  
by David Baggett and Jerry L. Walls, Oxford University Press,  
344pp, £22.99.



*Reviewed by Stephen Boyle*

This book is a sequel (of sorts) to *Good God* which looked at moral apologetics and a theistic ethic. One is given the impression that the first book was well received. This second book's intention is to show the weakness of the alternatives to such an ethic and the strength of theistic ethics in explaining moral truth.

The book outlines its view thus: it is not that belief in God is either necessary or sufficient to believe in human dignity, but that a theistic world view is better able, ontologically speaking, to explain intrinsic human dignity.

## An abductive approach

In what is called an abductive approach, the method is to look at the various secular and naturalistic ethical theories in a generous way, but then to show just how inadequate they are in giving grounding for objective moral truth. The approach may be courteous, but the critique holds no punches in outlining the serious deficiencies of these approaches and does so with very convincing writing.

The book regularly summarizes what has gone before, which makes it eminently readable for the initiated and the uninitiated. This is particularly helpful in the first two chapters, when one is going through clearly flawed theories. In the third chapter we have summarised the explanatory power of theism in modern ethics. This more positive chapter, and thus more enjoyable to read, is more than adequate reward for efforts made in the previous two chapters.

## The problem of evil for naturalistic ethics

The surprise of the book is just how the problem of evil floors so much of the naturalistic ethic. We are informed of approaches that see no responsibility for starving children in Africa and that Hitler should just have acted from a more prudent point of view in his treatment of the Jews. The simple case of Bernie Madoff, who cost innocent people to lose millions of dollars, severely dents the determinist concept of an ethical

world. It would seem that contrary to evil being a scandal to theistic belief, it is in the consideration of evil that the naturalistic approach truly falls.

There is also an excellent debate on the reason for sacrificing one's life for a good cause. How can one do this if there is absolutely no reward? In a debate with C. S. Lewis, Henry Sidgwick and Kant, the authors convincingly put across the view that there has to be a connection between morality and the ultimate self-interest of all rational beings.

It is a mind-blowing statement that the true beginning of metaphysics lies in ethics. While *Faith* continues primarily to reason for the existence of God through science, the book's salutary contribution to this reviewer's thought is the case that the moral argument is the most effective in reasoning for God's existence on university campuses. And it is the case that those who promote the Faith in some cases are surprised by the openness of the younger generation to the Christian foundation to moral truth, as secular reasoning seems gravely deficient.

### The Christian foundation of ethics

It seems there is a real debate in the States such that this book would have an audience. There is a range of writers quoted, with modern authors to the fore. However, Anglophiles will be pleased that C. S. Lewis features so much in the book. I was particularly pleased that Thomas Nagel, an atheist who has made a significant modern contribution

to cosmology with his book *Mind and Cosmos*, is also well quoted. In one memorable paragraph we have the comparison made between a universe without moral laws and led just by human desire, which leads to a dying universe, as indicated by C. S. Lewis in his book *The Abolition of Man*, and Nagel's view of the universe becoming aware of itself in man, and becoming conscious of truth, beauty and goodness. C. S. Lewis portrays a world with no moral code that will die, while Nagel portrays a living, conscious, vibrant world, our world, that he as an atheist cannot explain.

### Deficiencies

This book is a valuable contribution to the debate on the Christian foundation to ethics, but I should also outline some of its deficiencies. Clearly the authors are in a different world to one experienced in England when they indicate that it is obvious that the historical Jesus and the dedication of his followers have led to a richer world morally, spiritually and socially. One only has to look on YouTube for the debate on this issue with Stephen Fry to see that we are not in the ascendancy in this debate.

The authors write from a Christian non-Catholic perspective. Still, it was frustrating that in the debate of the brokenness of man the doctrine of Original Sin, something "as obvious as potatoes" as G. K. Chesterton put it, did not show its face.

For most of the book one is wondering

why “Cosmos” is in the title. It is mentioned only in a few paragraphs in the final chapter. This book has no cosmological approach to ethics for the most part, and while the cosmological argument of ethics was succinctly and brilliantly put across in a few paragraphs in the final chapter, this is not enough to justify such a title.

### Knowing what is true

The book gives no answer to the question as to how one comes to the moral truths themselves. Underlying the book is the view that as people believe in moral truths, that is the opening to argue for the theistic foundation for such views. However, there is the question as to how one can come to the truth in the first place. And it seems problematic to this reviewer to speak of Christian interior transformation, as the book does, without a clear understanding of what is true. The authors rather give the game away when

Professor Dawkins is disparaged for his view in favour of aborting all Down’s syndrome children. I congratulate the stance of the authors of in defence of the unborn. Unfortunately Dawkins is a good example of the zeitgeist in this issue, as 90% of Down’s syndrome in England are already aborted, 100% in Iceland, as we have been informed in a recent TV programme. The debate cannot be just on what are the foundations to moral truth which all agree on. There does need to be an authority somewhere. Paraphrasing the phrase from the *X Files* series, the truth has to be out there. And living the truth is vital for a true understanding of interior transformation.

The positive points in this book far out way the negative. It convincingly argues that the Christian contribution to the moral debate is a way back for society, and especially the younger generation, to appreciate the true value of a Christian belief.

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*Fr. Stephen Boyle is Parish priest of St. Anselm’s, Dartford, and Southwark chaplain to the guild of St. Stephen Altar Servers*

## St John Paul II Pilgrimage

3rd to 6th August 2017 – 50 miles walk to Walsingham

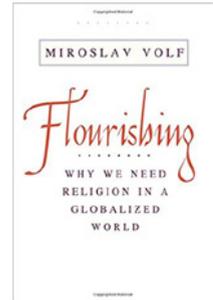
The pilgrimage starts on Thursday afternoon in Bury St Edmunds with an opening Mass. We spend the first evening and night in Bury St Edmunds on the floor of the parish hall, and the following nights on the floors of halls and gyms on the way. Sleeping bags and sleeping mats/airbeds are required.

Our luggage is transported for us and food is provided: picnic lunches and hot meal in the evening. We arrive for the pilgrim Mass in Walsingham on Sunday.

**Book your place! Visit the website: [www.dominicansistersofstjoseph.org/JPII](http://www.dominicansistersofstjoseph.org/JPII)  
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# Globalisation and Religion

*Flourishing - Why We Need Religion in a Globalised World*, by Miroslav Volf, Yale University Press, pp. 280, £18.99.



*Reviewed by David Evans*

In this interesting and wide-ranging book, Miroslav Volf examines the relationship between globalisation and the world religions as a means of achieving human flourishing. The roots of the book lie in the Faith and Globalisation Seminar that took place at Yale University in the fall semesters of 2008–11. By ‘flourishing’ Volf means a life that is lived well, goes well and feels good. He expresses it as ‘the good life’, ‘the life worth living’, evoking the biblical images of a tree by streams of water and sheep in green pastures. Human history is bracketed by the Garden of Eden in the book of Genesis and the New Jerusalem in the book of Revelation. Both of these are based on the one who dwells in inapproachable light.

From the outset, Volf makes it clear that he is on a religious and social quest that involves the whole person, individual and social, in the search for meaning and happiness. The goal of the quest lies in the future, understood in two ways, as outlined by Jürgen Moltman, who distinguishes *futurum*, the future

that is explained by present causes, and *adventus*, the future that comes from outside time and space as the fulfilment of God’s promise. In theological terms, Volf’s enterprise has some of the characteristics of eschatology, in that it addresses the theme of the achievement of human perfection in the context of a future whose dynamism gains its moment from the activity in society of the transcendent God.

## Marx and the iPhone

Volf is also concerned with globalisation: both as how it is to be understood within this context, and also as a means by which that process may be accomplished. Globalisation is one moment in history, which starts with creation and ends with the new creation. It is within this unfolding that Christians actively wait, engaged with the world by echoing in their daily lives the humility of Christ. Parallel to his religious exposition of history and globalisation, Volf presents *The Communist Manifesto* as itself proposing an analysis of globalisation and a critique of it. Karl Marx was a false

prophet but a great observer, because, according to Volf, globalisation today is similar to Marx's description of it. By way of contrast, Volf presents the manufacture and sale of the iPhone as a living example of contemporary globalisation.

Intertwined with economic globalisation is the globalisation practised by world religions. Here globalisation is formed by the drive to spread faith. Both Buddha and Jesus sent their disciples into the world to articulate a message intended for the global humanity. This is how Volf links economics and evangelisation. He sees the various modes of globalisation as expressions of the spirit of God and of the human spirit working together, but, one may surmise, with the spirit of God, and its drive towards flourishing, diverted by the human spirit, whose finitude is more easily satisfied by the limited pleasure of material objects. To that extent, Volf's analysis is a traditional one placed in a contemporary context of religious diversity and a global economy. He provides a new setting for discussions about human nature, sin and grace, and a broad context within which the dialogue with other religions might be carried out. In fact, *Flourishing* could also be seen as contributing to the dialogue with culture, though it lacks intensity of engagement and is devoted to the sweep of culture rather than to its detailed understanding, which is also a necessary element of the discussion.

## John Paul II and the Dalai Lama

Flourishing comes into the picture in the world religions. These are understood as accounts of human flourishing. They have a stake in the moral vision of the market. Volf calls them 'the most revolutionary force on the planet'. They provide the stance from which the present form of globalisation may be assessed. The good life that religions propose is the measure for that assessment and the vision of transformation that can direct globalisation towards the common good that develops towards human flourishing. Volf claims that this is the project both of Pope John Paul II and of the Dalai Lama. According to him, St John Paul II's guidelines aim at making globalisation more humane, so that it may work for the well-being of the whole of humanity. The Dalai Lama sees the redesign of globalisation as aiming to generate compassionate generosity in each human heart.

## Nihilism

Among other topics, Volf discusses faith in the public square, and asks what kind of religious conviction will be able to give meaning to human lives and help people seek the common good. His reply is that a faith of strong convictions is needed, because only faith of that kind will be able to inspire a movement for cultural and political change. That is not an answer that will please everyone, and even those who assent may hesitate over an attitude to religion that seems

to elevate framing religion for a purpose rather than taking what religion is as a starting point.

Volf's last thoughts are an interesting reflection on two sorts of nihilism, which he identifies as the spectre haunting the

world today. Their antidote is the unity of meaning and pleasure experienced as the joy that is given with God who is love. After an extensive tour around the world today, Volf ends on a note of hope.

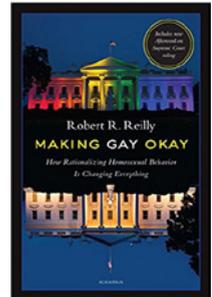
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## A Totalitarian Campaign

*Making Gay Okay: How Rationalizing Homosexual Behavior is Changing Everything* by Robert Reilly, Ignatius Press, 250pp, £13.39.

*Reviewed by Edward Short*



In this deeply researched and adroitly argued book, Robert Reilly shows the extent to which the normalization of homosexuality has deep roots in philosophical debates that go back centuries. If Aristotle insisted not only on the objectivity of truth but on the ability of the intellect of man to apprehend it, the French *philosophe* Jacques Rousseau denied this objectivity by ushering in what Cardinal Ratzinger called the 'tyranny of relativism,' which gives the rationalization of homosexuality so much of its philosophical underpinning by arguing that natural law is merely a human construct and, as such, susceptible of subjective definition.

### Aristotle vs. Rousseau

These two starkly opposing views of natural law define the debate over 'same-sex marriage.' For Aristotle, the family is what Reilly nicely calls the "primary and irreducible element of society." A man and a woman are necessary to the family because their union is procreative, and their procreation leads to children, which lead to households, which lead to villages, which lead to the *polis*. As Reilly observes, summarizing Aristotle's understanding of marriage, "the family is the *prepolitical* institution. The state does not make marriage possible, marriage makes the state possible." And for Aristotle, 'same-sex marriage' would

be an absurdity because no state can be founded or sustained on its inescapably barren relations. For Rousseau, by contrast, the family is a corrupt, artificial outcrop of a corrupt, artificial social order, which cries out for reform, and the only entity that can reform it properly is the state. Therefore, Rousseau insisted, the right of educating children must be taken away from the father and mother of the family and given instead to the state. And in this, as Mr. Reilly rightly appreciates, the French *philosophe* drew up “the prototype for all future revolutionaries” by eliminating the family so that the state could remake the individual directly into whatever new mould the state dictates.

### Rationalising vice

In summing up the moral of Rousseau’s attack on the natural law, Reilly shows how essential it is both to the rationalisation of homosexuality and its tyrannical ramifications:

If the family is artificial in its origins, as Rousseau claimed, then it can be changed and rearranged in any way the state or others may desire. Any such change is simply a shift in convention (as there is no teleological Nature), a change in a cultural artifact. We can revise human relations in any way we choose. Whoever has sufficient power may make these alterations to suit himself. There is no standard in Nature to which

we must adhere or by which we can be judged. This, of course, includes marriage. If we do not have a *Telos*, then there could not possibly be a problem with homosexual acts or same-sex marriage—or with many other things as well.

In fine, “Since things do not have ends in themselves, they can be given purposes by whoever is powerful enough to assign them.” As Reilly shows, this is the philosophy of Calicles, who, in Plato’s *Georgias*, has no hesitation in asserting that “luxury and licentiousness and self-indulgence, if they have the support of force, are virtue and happiness...” As for the “unnatural covenants of mankind,” the good Sophist in Calicles was categorical: they were all “mere stuff and nonsense.” Thus, virtue and vice have no objective meaning; instead, the powerful define them as they please. In this nominalist world, which is now our own world, reason is deployed not to ascertain what virtue and vice truly are, in accordance with the objective natural law, but to rationalise the definitions of vice and virtue that the powerful define, irrespective of the natural law.

### The ‘telos’ of marriage

In defending traditional marriage, Reilly shows how marriage is necessarily a union between a man and a woman because its *telos* is both unitive and generative. And he neatly epitomises this by stating that “Only a unitive sexual act can be generative and only

a generative sexual act can be unitive.” Since homosexual acts by their very nature are neither unitive nor generative, but masturbatory, they can have nothing to do with marriage.

The admission on the part of many homosexuals themselves that they have no interest in what they regard as the bourgeois oppressiveness of monogamy exposes the imposture of ‘same-sex marriage’. Nevertheless, for the antinomians leading the charge for normalising homosexuality, the legal redefinition of marriage has always been vital for their purposes because it helps them gain access to children, the *non plus ultra* of their campaign of indoctrination.

### Hazardous to children

While it is true that the homosexual lobby brilliantly bullied the psychiatric profession into abjuring their long-standing assessment of homosexuality as a mental illness, the psychological and moral scars that children suffer by being made privy to the corrupting influence of homosexuals masquerading as parents have been amply documented. The American College of Pediatricians, for example, states that it “believes it is inappropriate, potentially hazardous to children, and dangerously irresponsible to change the age-old prohibition on same-sex parenting, whether by adoption, foster care, or reproductive manipulation. This position is rooted in the best available science.”

### Autonomy run amok

The majority opinion in *Obergefell v. Hodges*, the Supreme Court case which legalized same-sex marriage in the U.S., was written by Justice Anthony Kennedy, and it is suffused with the incoherence and sentimentality typical of our progressive elites. Kennedy is the same justice who gave out in *Planned Parenthood v. Casey* (1992) that “At the heart of liberty, is the right to define one’s own concept of existence, of meaning, of the universe, and of the mystery of human life.” Reilly’s gloss on this stunning statement goes to the marrow of why he opposes the rationalisation of homosexuality: here, “Liberty does not mean freedom to choose what is right; it means becoming the source of what is right. It means not conforming oneself to what is good, but making up one’s own good.” It is autonomy run amok.

### The truth of human love

Kennedy’s judgment was a far cry from the words of the great legal scholar William Blackstone, who referred to sodomy in his magisterial *Commentaries* (1769) as “an offence so dark in nature, the very mention of which is a disgrace to human nature, a crime not fit to be named.” Justice Warren Berger’s opinion in *Bowers v. Hardwick* (1986) will also encourage readers to fight the rationalisation of sin as it needs to be fought with brave, unwavering adherence to the truth of human love and human sexuality:

Decisions of individuals relating to homosexual conduct have been subject to state intervention throughout the history of Western civilization. Condemnation of those practices is firmly rooted in Judeo-Christian moral and ethical standards.... To hold that the act of homosexual sodomy is somehow protected as a fundamental right would be to cast aside millennia of moral teaching.

Reilly includes both these quotes from Blackstone and Berger to show

the necessary historical context in which he has placed his exposure of the huge deceit implicit in the totalitarian campaign to normalise homosexuality. *Making Gay Okay* is a welcome plea for the inviolability of objective truth. A brilliant, courageous, indispensable book, it should be read by all who wish to advance the culture of love—true love, not the article peddled by the homosexual lobby and their legion dupes.

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*Edward Short is the author, most recently, of Adventures in the Book Pages: Essays and Reviews, published by Gracewing.*

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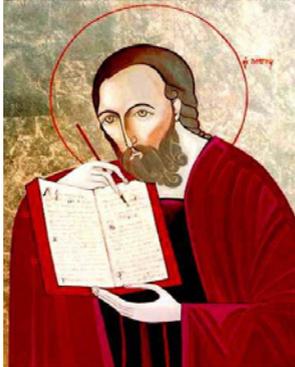
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