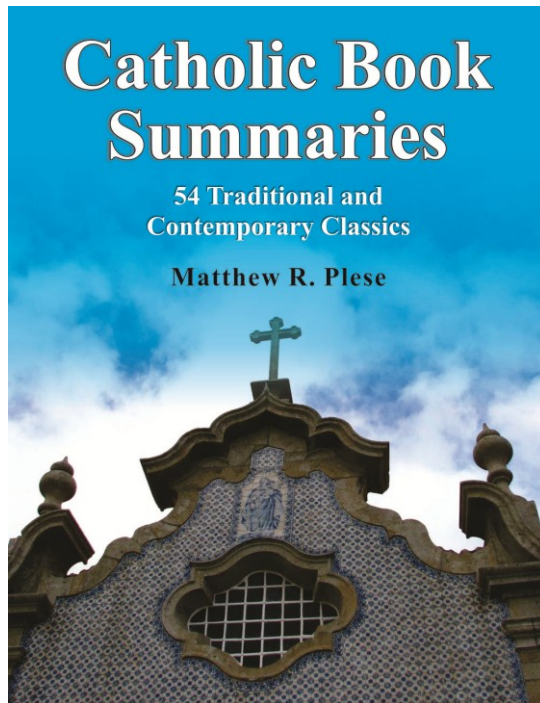


# **Catholic Book Summaries**

***54 Traditional and  
Contemporary Classics***



**By Matthew R. Plese**  
***CatechismClass.com***

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## PREFACE & ACKNOWLEDGEMENTS

*Catholic Book Summaries* is the capstone work of a number of writers all working for *CatechismClass*. These fifty-four summaries were written over the course of many years; and without the diligence of this organization and its team, this book would not exist.

The purpose of this book is to concisely summarize well-known and important Catholic books. In our modern era, the Faith is under unprecedented assault and Catholics need to be better prepared to defend the Truth now more than ever before. But with the increased proletarianization of the world, individual Catholics have little time for true leisure (found in the form of worship) and have even less time to devote to spiritual or academic reading.

This book is intended to present a concise, clear, and accurate presentation of the authors' words. These are not book reviews – they are summaries. We do not pass any judgment on any of the individual authors' words. We merely summarize each of these literary works with the hope of making the principles and ideas within these books more widely known.

This book is dedicated to our Lord Jesus Christ and His Blessed Mother.

+JMJ+

Matthew R. Plese  
President & CEO  
*CatechismClass*

## Table of Contents

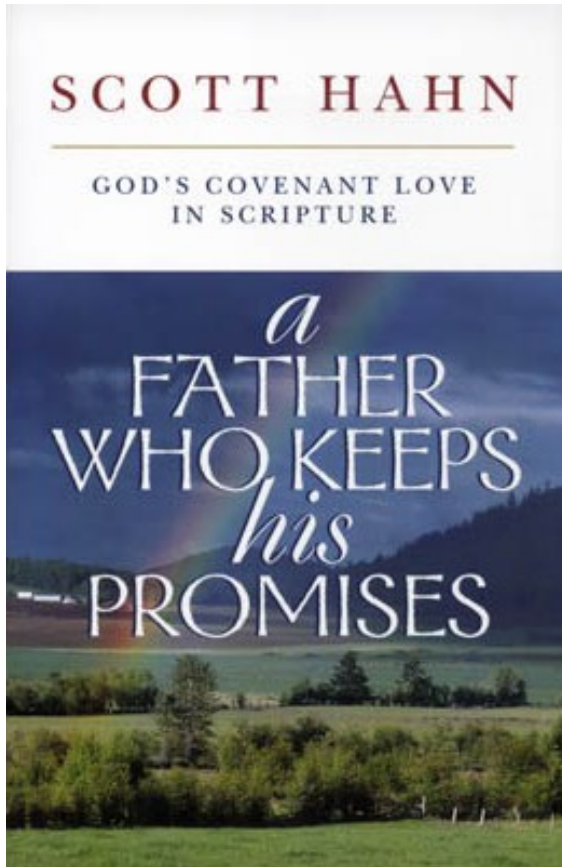
CHAPTER ONE: A FATHER WHO KEEPS HIS PROMISES .....	7
CHAPTER TWO: ESSAY ON THE DEVELOPMENT OF CHRISTIAN DOCTRINE .....	20
CHAPTER THREE: BRIDESHEAD REVISITED: THE SACRED AND PROFANE MEMORIES OF CAPTAIN CHARLES RYDER.....	31
CHAPTER FOUR: CATHOLIC MATTERS.....	49
CHAPTER FIVE: THE CONFESSIONS OF SAINT AUGUSTINE	59
CHAPTER SIX: CROSSING THE THRESHOLD OF HOPE.....	71
CHAPTER SEVEN: CROSSING THE TIBER .....	82
CHAPTER EIGHT: THE DARK NIGHT OF THE SOUL .....	94
CHAPTER NINE: EDMUND CHAMPION.....	119
CHAPTER TEN: FAITH, HOPE, AND LOVE.....	130
CHAPTER ELEVEN: FROM DEATH TO LIFE.....	141
CHAPTER TWELVE: GO IN PEACE .....	155
CHAPTER THIRTEEN: GOD IS NEAR US: THE EUCHARIST, THE HEART OF LIFE .....	163
CHAPTER FOURTEEN: GOOD NEWS ABOUT SEX AND MARRIAGE: ANSWERS TO YOUR HONEST QUESTIONS ABOUT CATHOLIC TEACHING.....	175
CHAPTER FIFTEEN: HAIL HOLY QUEEN.....	183
CHAPTER SIXTEEN: HE LEADETH ME.....	195
CHAPTER SEVENTEEN: HEALING THE CULTURE .....	212
CHAPTER EIGHTEEN: HELENA.....	233
CHAPTER NINETEEN: HOW THE REFORMATION HAPPENED .....	248
CHAPTER TWENTY: IN TUNE WITH THE WORLD.....	261
CHAPTER TWENTY ONE: INTRODUCTION TO CHRISTIANITY .....	272
CHAPTER TWENTY TWO: LEISURE THE BASIS OF CULTURE .....	286
CHAPTER TWENTY THREE: LIFE AND RELIGION OF MOHAMMED THE PROPHET OF ARABIA.....	298

CHAPTER TWENTY FOUR: LIFE IS WORTH LIVING .....	311
CHAPTEER TWENTY FIVE: LORD, HAVE MERCY .....	320
CHAPTER TWENTY SIX: MANALIVE.....	337
CHAPTER TWENTY SEVEN: MOTHER ANGELICA .....	350
CHAPTER TWENTY EIGHT: ORTHODOXY.....	365
CHAPTER TWENTY NINE: PRINCE CASPIAN .....	376
CHAPTER THIRTY: REAL LOVE: ANSWERS TO YOUR QUESTIONS ON DATING, MARRIAGE, AND THE REAL MEANING OF SEX .....	388
CHAPTER THIRTY ONE: ROME SWEET HOME .....	403
CHAPTER THIRTY TWO: SWEAR TO GOD: THE PROMISE AND THE POWER OF THE SACRAMENTS .....	415
CHAPTER THIRTY THREE: THE BALL AND THE CROSS .....	428
CHAPTER THIRTY FOUR: THE CATHOLIC CHURCH AND THE END OF AN AGE .....	441
CHAPTER THIRTY FIVE: THE CONSOLATION OF PHILOSOPHY .....	453
CHAPTER THIRTY SIX: THE CUBE AND THE CATHEDRAL ..	463
CHAPTER THIRTY SEVEN: THE LAMB'S SUPPER.....	475
CHAPTER THIRTY EIGHT: THE LION, THE WITCH, AND THE WARDROBE.....	489
CHAPTER THIRTY NINE: THE LORD OF THE RINGS TRILOGY PART I THE FELLOWSHIP OF THE RING.....	500
CHAPTER FOURTY: THE LORD OF THE RINGS TRILOGY PART II THE TWO TOWERS.....	514
CHAPTER FOURTY ONE: THE LORD OF THE RINGS TRILOGY PART III THE RETURN OF THE KING.....	526
CHAPTER FOURTY TWO: THE MYSTERY OF LOVE FOR THE SINGLE.....	538
CHAPTER FOURTY THREE: THE NEW FAITHFUL: WHY YOUNG ADULTS ARE EMBRACING CHRISTIAN ORTHODOXY .....	546
CHAPTER FOURTY FOUR: THE PATH TO ROME.....	560
CHAPTER FOURTY FIVE: THE POLITICALLY INCORRECT GUIDE TO ISLAM.....	574

CHAPTER FOURTY SIX: THE SPIRIT OF THE LITURGY ..... 585  
CHAPTER FOURTY SEVEN: THE STORY OF A SOUL ..... 597  
CHAPTER FOURTY EIGHT: THE TRIUMPH ..... 608  
CHAPTER FOURTY NINE: THE TRUTH OF CATHOLICISM..... 630  
CHAPTER FIFTY: THEOLOGY OF THE BODY FOR BEGINNERS  
..... 641  
CHAPTER FIFTY ONE: TRADITION AND THE CHURCH..... 650  
CHAPTER FIFTY TWO: WE'RE ON A MISSION FROM GOD ....  
..... 672  
CHAPTER FIFTY THREE: WHAT'S WRONG WITH THE WORLD  
..... 689  
CHAPTER FIFTY FOUR: WHERE WE GOT THE BIBLE ..... 705

CHAPTER ONE

**A Father Who Keeps His  
Promises**



A Summary of A Father Who Keeps His  
Promises by Scott Hahn

## **About the Author**

Scott Hahn, a popular speaker, teacher, and personality, was born in 1957. He married Kimberly in 1979, and has six homeschooled children. He triple-majored at Grove City College, PA, in 1979, and went on to receive his Masters of Divinity from Gordon-Conwell Theological Seminary in 1982 and his Ph.D. in Biblical Theology from Marquette University, WI in 1995. He was a youth and pastoral minister and Professor of Theology at Chesapeake Theological Seminary before being ordained a Presbyterian minister in 1982. He entered the Catholic Church in 1986. He has taught Theology and Scripture at Franciscan University of Steubenville since 1990. He has written numerous articles and about a dozen books.

## **General Overview**

The story of the Old and New Testaments is, at heart, the long story of God's covenant with mankind. Though man has been stubborn and often rejected this covenant, God has always been faithful. He has "upped the ante" with subsequent covenants, always leading to the final revelation of his New Covenant: Jesus Christ Himself, who fulfills all the covenants in the Old Testament with His Incarnation, suffering, passion, death, and resurrection. This book concentrates on the Father's Old Testament covenants, in order to show (in the last and climactic chapter) exactly how Christ fulfilled God's promises to His children.

## **Chapter 1: KINSHIP BY COVENANT: The Master Plan for God's Family in Scripture**

Following a devastating earthquake in 1989 Armenia, one father searched through rubble for hours and hours before finding his beloved son. His son, rescued with many others who were only found through the father's perseverance, said later that he had enduring faith in his father. Our faith in our Father is somewhat like that, for our Father too has unending love. Although even the best of human fathers have faults and weaknesses, this book is designed to get a glimpse of the awesome perfection of our Heavenly Father.

Scripture is almost too large to consume without being overwhelmed, but eventually one can map out the peak events of the mountain range of salvation history. After Dr. Hahn began to form a "mental map" of the Testaments, he was shocked to realize that God had already provided us



with the means to make such a map through the Church's living Tradition and liturgy. We are to realize how much God did to prepare the world for the Incarnation. But his love is almost too demanding. This complete self-donation of ours shows us that we were not intended for this earth alone. Sin is then the refusal of divine sonship.

Scripture is not just short morality tales, nor a boring history list, but the highlights of a divine drama. The ancient Hebrew outlook on time as salvation history is really quite radical. God "writes" the world like men write words. The concept of covenant is a central thread woven throughout the sacred mystery of the Scripture. A covenant is similar to a contract, but with two primary differences: solemn oaths instead of private promises, and a gift-of-persons instead of exchange of property. Examples of modern covenants include marriage, military oaths, courtroom testimony oaths, etc. Covenants forge bonds of freedom in commitment.

One of the significant differences between the Old and New Testaments: the Old Testament covenant is mediated by sinners who can invoke covenant curses, but the New Testament is mediated by the One who fulfills the Old. Interestingly, the Latin word for "oath" is *sacramentum*. God's covenants are his message of love and familial commitment, and are wondrously permanent. God's promises were principally made to Adam, Noah, Abraham, Moses, David, and Jesus. With each successive covenant, God broadened their scope from a marital bond (Eve) to a family bond (on the ark) to a tribal bond (circumcision) to a national bond (twelve tribes at the Passover) to a kingdom's bond (David's throne) to a universal bond (Jesus' family in the Catholic Church). And what better familial example is there than the Trinity itself?

## **Chapter 2: CREATION COVENANT AND COSMIC TEMPLE: God's Habitat for Human**

Modern interpretations of Genesis seem to neglect ancient (and therefore more correct) interpretations of the text. Literal interpretations and "myth" interpretations of the Creation account are equally neglectful of the truth by forcing Genesis to address modern problems by putting words in the author's mouth.

The first verse of the Bible exudes the power and sovereignty of God. God's words creatively respond to formlessness. The Creation account is very orderly: the structure is created in three days, and then the rulers of each structure are created in three days. Man and woman are specially

made in God's "image and likeness", meaning that human life possesses great sacredness, that our work has special value, and that we are like God. In fact, God had a father-son relationship with Adam. But yet there is still a vast gulf between us and our Creator.

God gave the Sabbath to His people to be the sign of His covenant. Adam was both king and priest as a son of God. Interestingly, since man was created on day six, the Sabbath was man's first full day: rest before work, not after. Faith before labor. The Hebrew word for "oath-swearing" literally means "to seven oneself"! The architectural images of house, palace, and temple frequently appear as well, with temple being the highest and holiest. Could the Israelites have read the Creation as God's erection of a cosmic temple for his people? Also, Genesis 1 calls God "Elohim", but Genesis 2 calls God "Yahweh", a transition from cosmic meaning to personal meaning. The Garden of Eden itself is referenced as the sanctuary of the cosmic temple.

### **Chapter 3: SPLITTING THE ADAM: From Creation to Desecration**

Adam's name (which means "man") performs much the same as Israel's name: pointing to their roles as fathers. Adam was given the Garden of Eden by God, with only one big DON'T. He could eat from the tree of life, but not the tree of knowledge, lest he die (both living and dying in spirit). God then created Eve to perfectly meet Adam's needs. The Sabbath can now be seen as the sign of two closely related covenants: between God and creation, and Adam and Eve.

In the fall, Adam acted unfaithfully as husband and priest, however, due to pride from his fear of suffering and death. Adam was not calculatedly contemptuous, nor was Eve a simpleton. The subtle serpent only addressed Eve, bypassing God's familial structure. Adam did not contradict Satan's bold lies, his silence speaking to his hidden fears of death. After they ate, their eyes were opened to a new reality of hostility and threat. Even though the humans broke the covenant, the Father still immediately promised a Savior (and a Woman) who would crush Satan's head. The Father imposes the curse of suffering in order to prove His love, that the redemption would be understood through repentance. Since death is the ultimate suffering, the ultimate moment of life is the acceptance of sacrificial death: the key to unlocking the redemptive power of Christ's death! Christ did what Adam should have done.

## **Chapter 4: SHAPE UP OR SHIP OUT: A Broken Covenant Renewed With Noah**

Salvation history reveals sin as (literally) a broken home. The next chapter in salvation history has Cain succumbing to the deadly sin of envy on his way to murder against his very brother. Cain's descendent, Lameth, was the first man to take two wives: also in direct violation of God's plan for family. But Adam's other son, Seth, began covenant worship. After this initial familial conflict, however, the Sethites began to lust after the Cainite women, and sin became institutionalized. God, unwavering in His commitment to the marriage covenant, sent the flood to wipe out all but the remaining righteous family: Noah's.

God declared his second major covenant with Noah, to re-found God's family. The flood account is surprisingly similar to the Creation account: worlds emerging from the deep waters, the number 7, "Noah" means "rest", the divine commission to be fruitful, dominion over beasts, a new sign of the covenant, et cetera. Unfortunately, sin reappears in the form of incest by Ham, and the fruit of this is Canaan. Maternal incest became ritualized for Canaanites: the effects of sin don't end with the death of the sinner. The very name of Canaan was revolting to the Israelites. Ham's line also produced the Philistines, the Egyptians, and the Babylonians: a rogue's gallery. The elect family was through Noah's son Shem, whose descendent Abram would be chosen to be the recipient of a further covenant by achieving the impossible.

## **Chapter 5: HOW DO YOU SPELL BELIEF? The Faith of Father Abraham**

God, surprisingly, asked a seventy-five year old man named Abram to pack up and leave his familiar surroundings for an unknown destination. More surprisingly, Abram obeyed! Three great promises followed Abram's action: land ownership and nationhood, a new name signifying dynasty and kingdom, and God's fatherly blessing on all Abram's descendants (the family of God). All three promises were shortly upgraded to covenant status in three separate encounters. All three covenants were gradually fulfilled in the next three major periods of salvation history: Abram's seed received its national land through the Mosaic covenant, became a kingdom through the Davidic covenant, and *the* source of blessing through Jesus and the New Covenant.

God's orders did not start out to be fun and games. Abram was welcomed to Canaan by a famine, so he packed up and went to Egypt. But he abused his wife by allowing her to be taken into Pharaoh's harem, which caused several plagues. He eventually left wealthy. Returning to Canaan, his nephew Lot feuded with him, and a war broke out in Canaan which Abram won. The mysterious priest, Melchizedek, king of Salem (later Jeru-Salem), offered bread and wine and a blessing, and Abram gave him a tithe. But Abram still had no heir.

God continued to test Abraham by stretching his faith awhile, and Hagar stretched Sarai's patience (along with bearing Abram's son Ishmael, the father of the Arabs). God, in making the next covenant, changed Abram's name to Abraham and Sarai to Sarah, and gave them Isaac. Due to Sarah's jealousy, Ishmael and Isaac were separated and enmity flared up between them. After this, God tested Abraham again by demanding the sacrifice of his son, Isaac, only reprieving him at the last moment. The Lord provided a lamb for the sacrifice at the last minute. Abraham could now be confident that the Lord would continue to provide. The Hebrew word for provide is "jira", the same site as Jeru-Salem, where the Temple would later be built by Solomon. God blesses people in a strange way: by heaping hardships upon them, making them poorer and weaker until they have to completely rely upon Him. The establishment of the Catholic Church must be attributed to God's faithfulness, for it represents the historic fulfillment of God's covenant with Abraham.

## **Chapter 6: "THE ELDER SHALL SERVE THE YOUNGER!" Firstborn Failures and Family Feuds**

God the Father kept all His promises throughout the soap opera of the rest of Genesis. Jacob and his mother tricked Isaac into giving him Esau's blessing, and again God passed over the older son to continue His blessing through a worthier younger brother. But why the treachery from Jacob? Esau had once sold his birthright. Aware of Esau's anger, Jacob fled and lived seven years with Laban in order to marry his daughter Rachel. The trickster gets tricked, and has to work an additional seven years and marries both Rachel and her sister Leah. He loved Rachel more, but God favors the underdog, and Leah had four sons (Reuben, Simeon, Levi, Judah) who would become patriarchs of the four most prominent tribes of Israel. Rachel became desperate and destroyed her family by bringing in a concubine. Bilhah had Dan and Naphtali, a second concubine had Gad and Asher, Leah had Issachar and Zebulun. Finally, Rachel had Joseph and

Benjamin. These twelve headed the twelve tribes of Israel. Jacob met and wrestled with an angel on his way to reunite with Esau.

Joseph was Israel's (Jacob's) favorite son, and his half-brothers found every excuse to hate him. They tossed him into a pit and sold him to a caravan of traders, Reuben alone protecting him from the bloodthirstiness of the others. But the Father can, and will again, turn betrayal to good. Joseph, in captivity, is repaid for his uprightness by being tossed in the Pharaoh's prison. Again, an evil deed will come to good. Through the Lord's help, Joseph interprets Pharaoh's dreams and rises rapidly, taking a highborn wife. He saves his family during their time of famine, and all come to live with him in Egypt. God's family is traveling all over the Middle East, from Ur to Canaan to Ur to Canaan to Egypt. Genesis ends with Israel's deathbed. The Father had kept His promises all through Genesis, though the flawed human players had done everything they could to aggravate him. Rather than quickly solve everything, however, God's timetable proves different again from our own.

## **Chapter 7: "LET MY PEOPLE GO!" Israel's Exodus From Egypt**

The descendants of Israel were fruitful and multiplied in Egypt, until they were cruelly imprisoned by a new Pharaoh who no longer honored his ancestor's agreements with Joseph. This Pharaoh even ordered his midwives to kill all of the Hebrew male children at birth (which they refused to do under clever dodges, being rewarded by God). In the midst of these horrid trials, Moses was born and basketed and found by Pharaoh's daughter, grew up, and fled, rejected by the Israelites and hunted by the Egyptians. Moses hid in the desert in Midian with Jethro and his seven daughters, marrying Zipporah.

Moses found God at the burning bush. God, to identify himself, made a quick run-down of salvation history by naming the prominent members of his family. He asked Moses to take his people out of Egypt in order to sacrifice to the Lord on Mount Horeb. Pharaoh did not agree, and God upped the stakes in order to remove His people altogether. Moses did his best to get out of the mission, even after witnessing God's power and miracles, so God finally gave him the aid of his brother Aaron. God dictated messages to Pharaoh that resonate with covenant language of family and commitment. His plan was to raise up Israel as a royal priest to serve all other nations if only the nations would cooperate.

But Moses didn't keep the circumcision covenant in order not to offend his father-in-law Jethro, but he did offend his Father God. God would have acted very severely had Zipporah not quickly circumcised their son. In other words, both had the knowledge of the covenant and originally chose not to follow it. Zipporah's response averted disaster for God's family.

The plagues followed quickly due to Pharaoh's hard heart, even though the Israelites did not believe Moses. God remained faithful anyway. Each plague had a special significance, displaying the "slaying" of a pagan Egyptian god by God. The Passover, the climax of the plagues, included some interesting and special instructions for his family: "Take a lamb without broken bones. Slay it and sprinkle its blood on the doorpost. That night, eat the lamb." Pharaoh finally let the Israelites go, but changed his mind almost immediately and chased them with his army. God the Father saved His people at the Red Sea, and they had seen His mighty power over and over.

After just three days across the Red Sea, however, the Israelites murmured against Moses because they could not find water. After six weeks, they could not find food. No faith or gratitude was forthcoming, but nonetheless, the Father provided manna on the ground and quails every evening and water when needed. The Father patiently lifted His people up and carried them farther and farther. His goal was to make His people reliant on Him alone.

## **Chapter 8: ISRAEL'S CALF-HEARTED RESPONSE: The Mosaic Covenant at Mount Sinai**

Israel came to Sinai after three months, and God declared His intention to transform them into a kingdom of priests. The Ten Commandments gave the hodgepodge tribes a common identity. God planned to manifest Himself to the people in order to establish an intimate relationship with His priest-sons, but He chose to prepare them first by having them consecrate themselves, wash their clothes, and abstain from relations for three days. But evidently most of the Israelites failed these simple commands, and they asked Moses, in fear, to speak to the Lord alone. The next four chapters of Exodus are laws to govern relationships, and then we get to the Sinai covenant, so the covenant is one of family life. Moses and seventy-three elders also ate and drank before the Lord: a covenant meal, similar to Jesus' meal which signifies the New Covenant.

Moses again ascended the mountain and fasted for forty days and nights, during which the Father gave specific instructions such as Aaron's position and the building of the ark, tabernacle, and altar. But at the bottom of the mountain, the people said that Moses (not God!), who brought them from Egypt, had disappeared and they now had license to act as they want. Aaron was too weak to argue. The golden calf appeared, and with it all forms of immorality: a total betrayal of God the Father. God was understandably upset, and threatened to disown His people because of their broken covenant. Moses, interestingly, negotiated on Israel's behalf, a Christ-like mediator. It was God who instigated this change in Moses in the first place, so that he could mediate on behalf of God's eldest nation whom He loved and who needed a mediator! Moses identified himself completely with Israel, but by doing this with a sinful nation, he became sinful by juxtaposition and lost certain privileges with God. But yet the Lord compensated him for these losses, and allowed him revelations of divine glory.

The Levites assumed Israelite priesthood after they were the only ones to repudiate the golden calf. Moses used them on his side when he descended the mountain and grew furious at his brethren's behavior. The Levites slew about three thousand Israelite kinsmen in their anger. The other tribes were "defrocked" when they repudiated their priesthood. The Levites administered the curse under which Israel put itself when it broke the covenant. The Levites were commanded by God to offer daily sacrifice of animals (the first of its kind in Israel) on behalf of the other tribes, a constant reminder of how near Israel always is to rejecting God. But to renounce idolatry is not the same as to remove sin, or to replace it with righteousness. Only after the self-sacrifice of Jesus could the sacrifice of animals stop.

## **Chapter 9: BELOVED BACKSLIDERS: Israel in the Wilderness**

After leaving Sinai, Israel wandered around the desert because of their revolutionary spirit of dissent: first Aaron and Miriam, then twelve chief princes, then the people. After forty years, the old generation had died off but had managed to pass on many of their bad habits to their young, although Moses, Joshua, Caleb, and the Levites had done their best to educate the Israelites. God put this second generation to the test at the border of the Promised Land with the mercenary prophet Balaam, and Israel fell into idol worship.

Deuteronomy, the last and deepest of the books of Moses, served as the covenant rule and national constitution for Israel. There were many instances, however, of concessionary laws (such as divorce and remarriage, polygamy, and concubines) due to Israel's past hardheartedness. God made an enormous promise: "And the Lord your God will circumcise your heart." This means that God would cut Israel off at the heart from sin: divine heart surgery. Deuteronomy was the prescribed regimen to isolate the patient from other infections until it could come to its senses (but later events would show that a whole "new heart" would be needed). The similarities between Moses and Jesus are deep and numerous, from birth to 40 days or years in the wilderness to 12 disciple tribes to Passover death.

## **Chapter 10: "CHOOSE THIS DAY WHOM YOU WILL SERVE!" From Conquest to Kingdom**

Joshua began his leadership of the Israelites by following God's instructions and conquering much of the Promised Land (but did not destroy all that God had instructed him to). Even worse, the Israelites soon began to intermarry with the Canaanites. At the end of his life, Joshua tried to bring the people back to the covenant, but did not completely succeed. It was now the turn of the Judges, of one crisis after another: sin, slavery, supplication, salvation, and surplus. The corruption of the Levites (such as Eli) and the shortcomings of the Judges (like Samson) ended the cycle. Samuel, the Lord's prophet, gave the people a king over his and the Lord's misgivings. God's plan was to make an earthly model of His heavenly throne and temple. Moses had once given a warning to hedge in future monarchs: a prohibition against taking "for himself" weapons, wives, and wealth; this warning was completely disregarded by the monarchs.

Saul was anointed as king by Samuel, but Saul eventually acted like a priest out of turn. God punished him by taking away his dynastic ambitions, and transferred the mantle of power to David. In a stroke of divine irony, Saul's son Jonathan became bosom friends with David and the two swore a personal covenant of family friendship. David several times could have killed Saul, but bided his time until the Lord himself gave him the throne upon Saul and Jonathan's death.

## **Chapter 11: "THOU ART THE MAN!" From Kingdom to Exile**



David reigned for forty years, his highest achievement being the capture of Jerusalem, with all its historical, political, and military significances, and then transferring the Ark of the Covenant to the city. David, unlike Saul, is able to act as much a priest as a king. David wanted to build the Lord a temple, but God responded by promising David a house instead (which could have meant a family, building, temple, or dynasty, or all four). Solomon was the son of this promise, fulfilling all four meanings. David did announce a greater covenant blessing than God had ever given before, a “Torah” (charter of divine guidance) for all nations. David thus transformed the national family of Israel into an imperial family. David’s Psalms also leave us glimpses into the covenant, which will be fulfilled by the Son of David, Jesus.

But for all David’s promise, his weakness (women) would be his downfall, leading him to adultery and murder. The covenant curse thus served upon him also visited his descendants: Amnon raped his sister, Absalom killed Amnon and revolted against David, a power struggle developed, et cetera. Solomon had great wisdom, but systematically violated all three rules of Deuteronomy’s “law of the king”: he was a tyrant, collected an incredible amount of weaponry and money, and was far too amorous. He even fell into idolatry, but the Father began to take away his kingdom. The following kings made increasingly unfortunate decisions, resulting in the division of Israel and spiritual rebellion of the larger kingdom. The bleak times climaxed with the deportation of the Jews by Babylon in 586 B.C. After being allowed to return by Cyrus, temple worship resumed, and the Jews waited for the Lord without kings or prophets. The purification of the Jews came in the crucible of intense suffering, and they now saw themselves as living sacrifices and the world as one immense altar.

## **Chapter 12: “IT IS FINISHED!” The Son Fulfills the Father’s Promises**

Jesus Christ is Priest, Prophet, and King: the new Adam, the seed of Abraham, the new Moses, the Son of David, the Son of God, and the Lamb of God. What did Jesus mean when He said, on the cross, “It is finished”? What is *it*? The Passover which Jesus began, but was interrupted, in the Upper Room the night before! Its completion was marked by the sign of Jesus’ drinking the sour wine, the “fourth cup”. Jesus completed the fulfillment of the Passover of the Old Covenant by transforming it into the New Covenant Passover. Hahn came to this startling conclusion through a long process of discovery, looking closely

at the Old Covenant and Passover background, the first-century Jewish Passover, the “cup” in the garden of Gethsemane, and the irony in the Gospel of John (wherein Jesus’ paschal suffering is actually the event whereupon He manifests and enters into His kingdom’s glory).

The Eucharist, then, is a sacrifice! Jesus clearly institutes the Eucharist within the Jewish Passover; the Jewish Passover was the covenant sacrifice that Jesus meant to fulfill by His own self-offering; the Passover sacrifice ought not to be separated from Jesus’ sacrifice on the cross; the Eucharist is thus inseparably linked to Jesus’ death: they are the same sacrifice. Humorously, this line of thought was recorded separately by Hahn and the *Baltimore Catechism*. Jesus’ earlier discourses on the Eucharist (in John 6) make clear His own teachings on the power and sacrifice of the Eucharist. The full end of the Passover sacrifice was the eating of the lamb: the main purpose of the sacrifice was communion. Paul understood that the sacrifice was not the end of it, but that more is to be done. In a different way, the sacrifice is never-ending.

To recap in ten steps: 1) God is more than Creator, He is Father; 2) God established a covenant in the beginning; 3) all of us have broken God’s covenant; 4) we desperately need God’s mercy and grace; 5) the solution to sin came with Jesus Christ; 6) Jesus seals the New Covenant with His self-sacrifice; 7) Jesus was raised from the dead by the Holy Spirit, which is also His gift to us; 8) Jesus had instituted the sacraments; 9) the Catholic Church is God’s family, established by Jesus through the Spirit; 10) as God’s children, we are earthly pilgrims heading home to heaven

## **Chapter 13: HERE COMES THE BRIDE: The Son Rises Over the New Jerusalem**

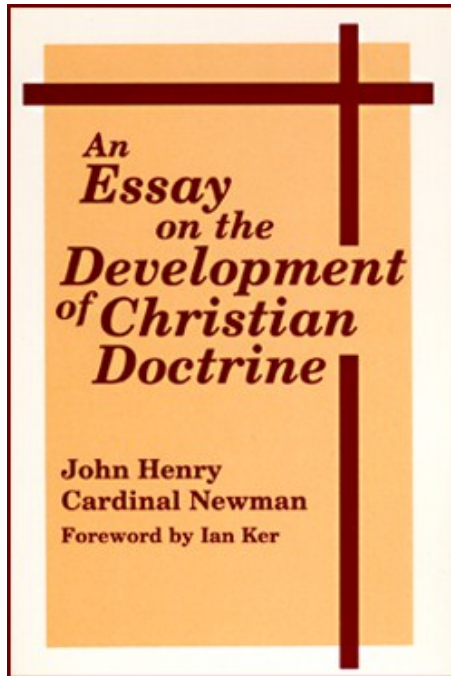
This chapter considers how Christ views the Church by examining biblical imagery (bride, city, body, and temple). The Book of Revelation is chock-full of these images in the eternal liturgy. All creation finds a place in the liturgy of the cosmic temple, indeed, the very being of creation worships God. The world was created to be a sacrament, pointing to the reality of God. Our bodies and souls, too, are designed to be completely given over in worship, since we are now priests. The Mass ushers us into the presence of the Father and the Lamb, and worship alongside the saints and myriads of angels.

The Church is regularly referred to as the Bride of Christ, in Paul and John. Parallels can be found between Christ and the Church with Adam

and Eve, as well as other nuptial signs. In the Old Testament, the bride (Israel) played the harlot and the Lord had to cast her off (without abandoning her). Revelation is the fulfillment of God's promises. The Church is the New Jerusalem. God's plan was in three phases: the Old Covenant was promise; the New Covenant is fulfillment; eternity will be consummation. In the New Jerusalem, John tells us that there is no temple, because the temple is no longer an impersonal building but the Lamb, the Eucharistic sacrifice. Though when we see the Church, we often see the sinners, this Church is a Church of saints.

CHAPTER TWO

**Essay on the Development of  
Christian Doctrine**



*A Summary of An Essay on the  
Development of Christian Doctrine* by  
John Henry Cardinal Newman

## About The Author

The founder of the Oxford movement, the now Blessed John Henry Cardinal Newman was born in London on February 21, 1801 and died in Birmingham on August 11, 1890. He studied at Trinity College, Oxford where he was ordained to the priesthood for the Church of England in 1824. He became vicar to St. Mary's, Oxford, in 1827 and was a select preacher for the university. In 1832 he went on a tour of the Mediterranean, in which the Catholicism he encountered had a major impact on him. In 1841 Newman published *Tract 90* demonstrating that the thirty-nine articles, the formulary of faith of the Church of England, were consistent with the Roman Catholic Church. He entered into a type of monastic seclusion where he intellectually wrestled with Catholicism, and in 1845 he was received into the Roman Catholic Church. In 1846 he traveled to Rome where he received ordination and a Doctorate of Divinity. In 1854 he, with the bishops of Ireland, unsuccessfully attempted to found a Catholic university in Dublin. Later in his priestly career John Henry Newman was elevated to the office of Cardinal by Leo XIII at the demand of English Catholicism.

Newman is one of the masters of English prose. His greatest published works consist in *An Essay on the Development of Christian Doctrine*, *The Idea of a University Defined*, *Apologia pro vita sua*, *The Grammar of Assent*, and his sermons. Upon his death he bequeathed to the Catholic Church with a greater understanding of the faith.

## General Overview

One of the fruits of the retirement that resulted in his conversion was the *Essay on the Development of Christian Doctrine*. This work provides an overview in Christian history and theology as the foundation for his definition of true development in Christian doctrine. The real problem, he distinguishes, is to recognize true development from amongst the doctrinal decay. Newman's *Essay on the Development of Christian Doctrine* shows how throughout history it has really been true development that has been what has protected the Church from corruption.

## Doctrinal Developments Viewed in Themselves: Chapters I-IV

In order to delve into the topic of the development of doctrine, Newman first speaks on the development of ideas. Ideas in the mind of man are the basis for the faith. The faith can be broken down into different ideas. When man learns, he compares, contrasts, abstracts, generalizes, connects, adjusts, and classifies. All knowledge, all of man's ideas is viewed in relation to this process, the process of the development of ideas. God through supernatural revelation makes ideas known to man. An idea, however, cannot encapsulate everything that enters into the thought of the idea. It will, however, possess the mind. And thus Newman states on Christianity's relationship to ideas, "Christianity is dogmatically, devotional, practical all at once; it is esoteric and exoteric; it is indulgent and strict; it is light and dark; it is love, and it is fear." Ideas must develop, "the aspects of an idea are brought into consistency and form...being the germination and maturation of some truth or apparent truth on a large mental field." An idea not only is modified, but modifies in its practical application. Newman first attempted to illustrate the something of the process of a development in ideas.

Newman then proceeds to classify the kinds of developments in ideas. He enunciates five types of external developments: linguistic, mathematical, physical, material, and political. Intellectual developments may also occur and they include logical, historical, ethical, and metaphysical developments. So much of the development of the idea depends on the subject matter and he goes on to say, "in many cases, development simply stands for exhibition, as in some of the instances adduced above." In order for Christianity to have development in doctrine it must be political, logical, historical, ethical, or metaphysical development. These are some examples of development in ideas.

There is an antecedent argument on behalf of developments in Christian doctrine. As Christianity is a fact that impresses an idea of itself on our minds and is the subject matter of exercises of reason, that idea will in the context of time, "expand into a multitude of ideas, and aspects of ideas, connected and harmonious with one another, and in themselves determinate and immutable, as is the object fact itself which is thus represented." Due to the nature of the concept of an idea, its speculative nature, there will be numerous other ideas, or developments, that flow from the central nature of the first idea.

Cardinal Newman places antecedent arguments on behalf of developments in Christian ideas or doctrine. What does this mean? There will be certain fundamental doctrines from which all other doctrine will flow. Those fundamental doctrines, however, will be essential to the natural

developments that should take place. Developments of doctrine are to be expected. Just as there are different methods of presentation there will be different methods of presentation of the Faith. The doctrines that develop from the Faith will be different, but the Faith will remain essentially the same. Concerning this thought, Cardinal Newman says, “Two persons may each convey the same truth to a third, yet by methods and through representations altogether different. The same person will treat the same argument differently in an essay or speech, according to the accident of the day of writing, or of the audience, yet it will be substantially the same.” An example of this can be seen in the development of doctrine on Scripture. Scripture, as an inspired doctrine, contains a message that the author is trying to convey. Whether this message reaches the reader in its entirety on his first perception or over time does not change the nature of Scripture. Scripture has been used by Newman as an example of a natural development of Christian doctrine and he says thus, “Christian doctrine admits of formal, legitimate, and true developments, that is, of developments contemplated by its author.”

An infallible doctrine of the authority of the Church is to be expected as a result of the development of Christian doctrine. Newman has already stated that Christian developments are natural and true, “contemplated and taken into account by its Author, who in designing the work designed its legitimate results.” It has already been asserted that developments exist but then the question is raised regarding the nature of those existing developments. One of the first developments that Newman posits is the necessity of infallibility. The infallible nature of the Church is what governs all other developments in Christian doctrine. No one will maintain that all points of belief are of equal importance. As these developments arise it is also only natural, according to Newman, that an external authority should arise, “to decide upon them, thereby separating them from the mass of mere human speculation, extravagance, corruption, and error, in and out of which they grow.” Infallibility of the Church for Newman is reduced to the necessity of a governance of the Deposit of Faith by an authority.

Time, containing numerous examples of developments in doctrine, also contains existing developments of doctrine and probable fulfillments of those expectations. There are certain doctrines that are formally defined in later centuries but may be coeval with the Apostles or are expressed or implied in the texts of Scripture. What is the method of proof that is used in development of doctrine? The body of Christ (i.e. the Faithful) is to follow the guidance of the Church who looks to Scripture and the Apostles for the basis of an unfolding of the Faith. Newman says, “Where a

doctrine comes recommended to us by strong presumptions of its truth we are bound to receive it unsuspectingly, and use it as a key to the evidences to which it appeals, or the facts which it professes to systematize, whatever may be our eventual judgment about it.” One cannot be opposed to any development of doctrine as they are natural and necessary occurrences.

There remains a state of evidence on which to base the development of doctrine. To find this evidence we, Newman says, must do our best with what has been given to us and seek any aid that might assist us. We are to use, “the opinions of others, the traditions of the ages, the prescriptions of authority, antecedent auguries, analogies, parallel cases, these and the like, not indeed taken at random, but, like the evidence from the senses, sifted, scrutinized, obviously become of great importance.” It is also assumed that God in His merciful Providence has supplied us with the means of gaining pertinent truth with different instruments. It must be determined, however, what those instruments are in that particular case. Man, in knowing, must presume something because it is presumption on behalf of man that is his ordinary instrument of proof. The later developments of doctrine, according to Newman, “are in great measure brought *ex abundante*, a matter of grace, not of compulsion.” However, the only essential question in determining whether or not something is a true development of doctrine is whether or not that development has been contradicted by the Church Herself, “Whether the recognized organ of teaching, the Church Herself, acting through Pope or Council as the oracle of heaven, has ever contradicted Her own enunciations.” This, however, Newman will later show is “so great an improbability.”

There are particular instances in which there are illuminated examples of genuine development of doctrine. All the historical examples stem from the first age of Christianity. Since Apostolic time the Church’s teaching foreshadowed the ecclesiastical dogmas which would be later recognized and defined by Mother Church. The prominent advancement of the doctrine is what justified its definition. In this manner, defined doctrines are placed in “the position of rightful interpretations and keys of the remains and the records in history of the teaching which had so terminated.” The instances which are curiously noticed by Newman are concerning the Canon of the New Testament, original sin, infant baptism, communion of one kind, and homoousion (the subject of our Lord’s Consubstantiality and Coeternity). These are all instances where the Church later defined as dogma what was historically held from the time of the Apostles. Three main illustrations of development of doctrine are our Lord’s Incarnation, the dignity of His Blessed Mother and of all saints,



and Papal supremacy. Newman traces each development through its historical course.

## **Second section**

Newman in his second main section examines genuine doctrinal developments in relation to doctrinal corruptions. He is further supporting his thesis that, “modern Catholicism is nothing else but simply the legitimate growth and complement, that is, the natural and necessary development, of the doctrine of the earth Church, and that its divine authority is included in the divinity of Christianity.” To support this it becomes necessary for Newman to assign certain characteristics of faithful developments as a test to discriminate amongst doctrines and prove the validity of the genuine developments. Corruption, what is in opposition to true development is, “the breaking up of life preparatory to its termination.” There is no corruption, Newman retains, if all the foregoing conditions are met, “if it retains one and the same type, the same principles, the same organization; if its beginnings anticipate its subsequent phases, and its later phenomena protect and sub serve its earlier; if it has a power of assimilation and revival, and a vigorous action from first to last.” These are the tests that distinguish a genuine development from a corruption in doctrine.

The preservation of something’s type, as seen in a development of doctrine, is found in its analogy to physical growth. Things grow, and one cause of corruption is actually the refusal to follow the course of doctrine as it moves on and obstinacy in the notions of the past. The best example of this is seen in the chosen race, the Jewish people who rejected the very channel of their salvation. An organic growth, as seen in God’s creation, is a necessary component of a healthy Church.

Although doctrine may develop a continuity of the fundamental principles which are the foundations for that doctrine, principles themselves are never altered. What exactly are principles for Newman? Principles are abstract, permanent, ethical, and general whereas doctrines develop, grow and are enlarged, and relate to facts. Doctrines are what develop whereas principles at a first glance do not. There, however, is an integral relationship between principles and doctrines because, “systems live in principles and represent doctrines.” A development if it is a true development must maintain both the doctrine and principle to which it began. If at any point the principles of an idea are altered then the development is no longer a true development but a corruption. True

development must maintain its fundamental principles as a foundation for true development.

A development of doctrine from its foundational principles must be logical; it must follow a logical sequence from its basis. Newman defines logic and its necessity as, “the organization of thought, and, as being such, is a security for the faithfulness of intellectual developments.” This logic, however, must remain within the context of present thought. Man in his formulation of logical doctrines must remain within the context of the Church as he has no right to the private judgment. A negative consequence of this is seen in Luther’s logic and his resulting false dogma. Through the endurance of time a professed doctrine is likely to be a true development in its proportion to, “the logical issue of its original teaching.”

An idea is a living entity in the minds of man and because of this the idea is still growing. The particular doctrines as revealed in the context of time merely provide a further anticipation to the fullness of the coming doctrine. Newman previously has spoken of the idea as a living being in the minds of men. Developments are in great measure only aspects of the idea from which it proceeds. An examination of history will reveal its basis to which the development, seen in the present, is founded. An idea or principle must live and breathe with the Church and it finds its particular application in doctrine.

Another element of the true development of doctrine is its conservative action upon the past. A true development conserves the course of antecedent developments because the development is really those antecedents yet something besides them. True development participates in the past but finds a new type of being in the present. It is an addition, “which illustrates, not obscures, corroborates, not corrects, the body of thought from which it proceeds; and this is its characteristic as contrasted with a corruption.” Development of doctrine should always possess a conservative tendency of the past.

The seventh and final development of true doctrine has the characteristic of chronic vigor. Chronic vigor is contrasted with corruption which cannot possess long standing; the duration of an idea is a result of its chronic vigor. The course of all heresies is short so that idea will die away, while true doctrine will still strongly resound in the hearts of man. Newman also factors another form of corruption, decay, into his discourse on the chronic vigor of an idea. Decay, as opposed to corruption, is a form of corruption that is slow. However, it is a state in which there is no violent or vigorous action at all; the conservative or destructive character of the idea is

completely obsolete. While a corruption is distinguished from decay by its energetic action, corruption is distinguished from development by its transitory character. Concluding the thought on the seven notes of development Newman says that, “the point to be ascertained is the unity and identity of the idea with itself through all stages of its development from first to last, and these are seven tokens that it may rightly be accounted one and the same all along.”

## **Application of the seven notes**

Newman then proceeds to apply all seven notes of true development to the existing examples found in the history of the Catholic Church. The first notes that he applies is the preservation its type to the Church of the first century, the Church of the fourth century, and the Church of the fifth and sixth centuries. Concerning texts that are set forth to exemplify the Church in the first century, Newman illustrates all the misconceptions that were present in Christianity and the facts that they were based on. Society was not Christian so Christians were thought of as very strange and hated by many. The Apostolic teachings that the misconceptions were based, however, form the foundation for the whole history of the Church. In correlation to this, Newman progresses to set out the Church in the fourth century. In the fourth century the Imperial government under Charlemagne had converted to Christianity. According to Newman, “the face of Christendom presented much the same appearance all along as on the first propagation of the religion.” Numerous examples are given on how the Church in conjuncture with the state suffered and defeated obstacles. The Church is shown in her wisdom to defeat all outside of her communion that threaten her. The Church in alignment with the state was preserved in the fourth century. Progressing on to the last time segment that Newman illustrates, the fifth and sixth centuries, the Church is demonstrating fighting against the greatest heresies Arianism, which infiltrated her internally, Nestorianism, and Monophysitism. The Church, in principle, remains triumphant over her enemies.

The basic principles of Christianity are fundamental. A continuity of those fundamental principles remains within the Church and never changes. “There has been a certain general type of Christianity in every age, by which it is known at first sight, differing from itself only as what is young differs from what is mature, or as found in Europe or in America, so that it is named at once and without hesitation, as forms of nature are recognized by experts in physical sciences; or as some work of literature or art is assigned to its right author by the critic, difficult as may be the analysis of

that specific impression by which he is enabled to do so.” The continuity of the principles of doctrine are seen by Newman in the Church’s teaching pertaining to the supremacy of faith, Theology, scripture and its mystical interpretation, dogma, and numerous other topics. In speaking on these examples of continuity of the principles of the Church, Newman makes uses of: dogma, “supernatural truths irrevocably committed to human language, imperfect because it is human, but definitive and necessary because given from above,” faith, “the absolute acceptance of the Divine Word with an internal assent, in opposition to the information, if such, of sight and reason,” Theology, as the science of religion founded on faith, and the Incarnation as uniting heaven and earth paves the way for the Sacraments, mystical sense of Scripture, grace, asceticism, and the sanctification of both matter and mind.

Newman then proceeds to apply the third note of a true development, its assimilative power, to dogmatic truth and sacramental grace. According to Newman, a true philosophy in relation to other philosophical systems is, “to be polemical, eclectic, unitive: Christianity was polemical; it could not but be eclectic; but was it also unitive? Had it the power, while keeping its own identity, of absorbing its antagonists, as Aaron’s rod, according to St. Jerome’s illustration, devoured the rods of the sorcerers of Egypt? Did it incorporate them into itself, or was it dissolved into them?” When he speaks of the assimilating power of dogmatic truth Newman is elaborating on the one truth that is purely moral. The dogmatic truth of something is seen in the confession of the Faith of the Church. The other type of assimilation in development of doctrine is exemplified in sacramental grace. It is here that the externality of the various rites of the Church, “lose their earthly character and become Sacraments under the Gospel.” The Church is able to assimilate the external manifestation of the Gospel into physical channels of grace. The Church is able to truly assimilate things in a manner that brings the faithful closer to the good news of the salvation that is found in Christ.

The fourth note of the development of doctrine, the logical sequence of the Faith from its fundamental principles, is seen by Newman in the examples of pardons, penances, satisfactions, purgatory, meritorious works, and the monastic rule. These examples that Newman gives are such that, “if the former be admitted (as a principle of the faith) the latter can hardly be denied, and the latter can hardly be called a corruption without taking exception to the former.” When the Church is able to absolve sin in her power to bind and loose, she is able to assign pardons, penances, and satisfactions for past sins that have been committed by the sinner. Purgatory is the logical consequence of the necessity of one being purged

from sin prior to the beatific vision. Meritorious works affirm the fact that man is capable of doing good and progressing toward heaven in his journey on earth. Last but not least, the monastic rule, defined by Newman as a form of penance is a continual vocation of meritorious works. Pardons, penances, satisfactions, purgatory, meritorious works, and the monastic rule are all various particular developments, of the principles of the Catholic faith, which enable the Church to lead man to a higher state of perfection.

The Church in its fifth characteristic of true development, an anticipation of its future, looks to the future in anticipation to a reunion with her spouse. From this anticipation various doctrines based on fundamental principles are shown to anticipate this future. These include, but are not limited to, the Church's teaching on the resurrection and relics, the virgin life, the cultus of saints and angels, and the office of the Blessed Virgin. The Church will find what she anticipates in the future as seated in the past, in the foundation of the Church. Newman particularly says, "Supposing then the so-called Catholic doctrines and practices are true and legitimate developments, and not corruptions, we may expect from the force of logic to find instances of them in the first centuries." The resurrection and relics are the first example that Newman uses to illustrate the anticipation of the future as revealed in the present doctrine. Relics are reminders to Christians of the anticipation in hope of the body reuniting with the soul at the end of time. The Virgin life is seen by the Church as the epitome of holiness that man is striving to attain. Mary also provides the example of virginity which is the foundation for the religious life of both men and women. The Cultus of Saints and Angels provides a hope in individuals and allows visible reminders of images in order for individuals to strive for perfection. The Office of the Blessed Virgin, in her reception of Christ, provides a further example for man's reception of Christ. Mary was obedient in the Divine economy of Gabriel's message. Mary reversed the sin of Eve. All of these various developments in the Church: the Resurrection and Relics, the Virgin life, Cultus of Saints and Angels, and the Office of the Blessed Virgin are developments of doctrine, seated in the past that looks with anticipation to a reunion with Christ.

The Sixth note of a true development, the conservative action in its past, allows the Church to move forward into the future by maintaining a foundation in the past. Christians must protect the historical foundations of Christianity because it is by their innovations that heretics think they are serving and protecting some aspect of Christianity. The examples that Newman uses are divided into various instances and devotion to the Blessed Virgin. Newman in his section on the various instances of

conservative action in the Church give various historical instances, but bases them on this saying; “She started with suffering, which turned into victory; but when she was set free from the house of her prison, she did not quit it so much as turn it into a cell. Meekness inherited the earth; strength came forth from weakness; the poor made many rich; yet meekness and poverty remained. The rulers of the world were monks, when they could not be Martyrs.” Then the other form of conservative action is found in the reverence shown to the Blessed Virgin Mary. It has previously been stated that the reverence owed to Mary is distinct in theory from the incommunicable worship paid to God, but then in conservative action, Newman addresses the practicality or expedience of such reverence. He concludes that when one lives in accord with Christ he will necessarily reverence Christ’s mother.

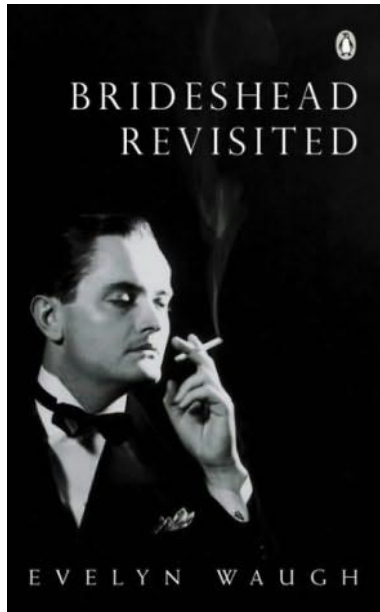
Newman’s last and final application of the seventh note of a true development is its chronic vigor. A corruption if its vigor is of brief duration, runs quickly, and ends in death or if it is a corruption that lasts it loses vigor and decays. Newman then goes on to say that the Church maintains itself through dogmatism, which is, “a religion’s profession of its own reality as contrasted with other systems.” Dogmatic theology reaffirms that the absolutes of Theology are fundamental for Christianity and reaffirm its connection with truth.

## **Conclusion**

Newman in this work has shown how the Church has lived and breathed throughout the ages. She is based on revealed fundamental principles, yet her doctrine is able to develop over time in conjunction with her fundamental principles. That doctrine, however, is firmly rooted in the Deposit of Faith that is divine revelation. Just as Christ became incarnate in the fullness of time, so the development of doctrine happens in conjunction to the time and place of its organic growth. The Church is able to develop and develop her doctrine over the ages but she will always be the, “one, true, Catholic, and apostolic Church.”

CHAPTER THREE

**Brideshead Revisited: The  
Sacred and Profane Memories  
of Captain Charles Ryder**



*A Summary of Brideshead Revisited: The  
Sacred and Profane Memories of Captain  
Charles Ryder by Evelyn Waugh*

## About the Author

Evelyn Arthur St. John Waugh was born in England, October 28, 1903. Waugh was not Catholic by birth, but rather Anglican. His own father was an Anglican clergyman and, as a young boy, Waugh had a firm love of the Anglican faith rooted in his heart.

Waugh was sent to Heath Mount preparatory school, and then to Lancing College. Here he lost the faith of his boyhood. After Heath Mount and Lancing, Waugh attended Hertford College at Oxford University in 1922. In 1924 he achieved a third-class degree, but left the university without accepting it.

After leaving Oxford, Waugh began to establish himself as a world renowned author. The first work that he published was *Decline and Fall* in 1928. Then in 1930, after a long search, and traveling through Catholic Europe, Evelyn Waugh discovered the truth of the Catholic Church and converted. Waugh wrote one of his most popular novels, *Brideshead Revisited*, in 1945. Evelyn Waugh would continue to write until his death in 1966 on April 10<sup>th</sup> at Combe Florey.

## General Overview

Captain Charles Ryder is an officer in the British Forces during World War II. Despite his original infatuation with the army he has now become disenchanted with that way of life. During a routine relocation practice Charles finds himself at a home in the English countryside that occupied much of his time as a youth. Now, run down and intended for the use of officers' quarters, Charles find himself gazing at the house and reflecting on his past.

Years ago Charles had been a student at Oxford, where he met Sebastian Flyte, a wealthy young lord who is constantly looking for pleasure and fun. The two young men become close friends and eventually Sebastian takes Charles to his home, Brideshead.

Despite the one visit Charles pays to Brideshead, Sebastian keeps his family a secret from Charles and the life at Brideshead remains a mystery. However, one summer Sebastian breaks his foot and requests that Charles come and stay with him at Brideshead, during this time Charles gradually



meets the Marchmain family. After this extended visit, Charles frequently returns to the Marchmain home, much to the disapproval of Sebastian.

Sebastian eventually becomes an alcoholic and he and Charles go their separate ways. Charles leaves Oxford and goes to Europe to become a painter, and eventually, he becomes a famous architectural painter. He marries, and at one point, leaves England to paint in the jungles of South America.

When he returns from South America, Charles meets Julia, Sebastian's sister, on the ship back to England. He proceeds to have an affair with Julia that results in the divorce of both Charles from his wife and Julia from her husband. The illicit couple to live at Brideshead until it is possible for them to marry.

While they are at Brideshead, Lord Marchmain, Sebastian and Julia's father, returns after a very long absence to die in the Marchmain home. Just before Lord Marchmain dies, he converts to Catholicism. Though she still loves Charles, Julia sees the error of her ways and leaves Charles. Although it is never mentioned, the reader comes to the understanding that after Julia leaves, Charles also converts to Catholicism.

## **Prologue**

The company, to which Captain Charles Ryder belongs, is in the process of moving camp. Charles reflects on the fact that he no longer has any fantasies about life in the army; there is nothing there for him. He is disillusioned with the life of the modern world and longs for the grandeur and splendor that existed before the war. He feels that the future is represented in one of the petty officers, Hooper. Hooper is a quick youth, but fails to see the beauty behind things, even life.

As his company prepares to leave, they are inspected by one of the superior officers. Charles is reprimanded for leaving behind garbage in a ditch. After the officer leaves, Hooper points out that the garbage was there even before their company arrived. Charles methodically orders soldiers to clean up the mess.

The company leaves by train that night. The soldiers are unaware of their destination, some hope that they are actually going to the front, but Charles is not so enthusiastic. While on the train there is a drill for an air

raid. The men onboard methodically go through the motions of the drill. The company arrives before dawn and the men set up camp.

When Charles awakes in the morning and walks outside he is amazed to realize that he has been in this place before. They are encamped on a great estate with a large manor house. The sight of the house and the grounds brings back a flood of memories to Charles Ryder.

## **Book One: Et In Arcadia Ego**

### **Chapter One**

The first memory that Charles revisits is a particular afternoon spent with Lord Sebastian Flyte of the Marchmain Family. This particular afternoon the two young men are escaping the hustle and bustle of Eight Weeks at Oxford by going to visit a friend who Sebastian calls Hawkins. On their way they have a picnic of strawberries and champagne.

When Charles first came to Oxford, he was advised by his cousin, Jasper, as where to live, how to dress, and who to socialize with. Charles was instructed to avoid Roman Catholic's, as their groups were always questionable, but Charles found one of the most interesting people in Oxford to be a Roman Catholic, Lord Sebastian Flyte.

Sebastian is known in Oxford for being whimsical. For example, Sebastian carries a large bear under his arm which he had named Aloysius. Even the way that Charles meets Sebastian was unusual. Sebastian, after an evening of heavy drinking, puts his head in the front window of Charles' apartment and is sick. Sebastian sends flowers, and an apology with an invitation to a luncheon party the very next day.

At the luncheon party Charles has his first opportunity to meet and talk with Sebastian. Charles finds him just as agreeable as he imagined. Here at the party Charles also meets others in Sebastian's circle, including Anthony Blanche, a blatant homosexual.

The scene returns to the afternoon drive. In the afternoon the young men arrive at the stately home of Sebastian. Charles is enchanted with the place, but Sebastian seems indifferent, if not repulsed by the house of his family. Immediately upon arrival Sebastian takes Charles to meet Hawkins, who turns out to be the ancient family nanny.

Nanny Hawkins lives in the dome of the huge house, where the nursery was when the children of the Marchmain family were young. Nanny Hawkins tells Sebastian that he has just missed his sister Julia who drove down from the city to visit. Sebastian seems relieved to have missed an opportunity to visit with his sister.

As most of the large house is closed up, Sebastian shows Charles a few rooms, and the family chapel. After visiting the chapel, Sebastian abruptly suggests that they leave and return to Oxford. On their way down the drive, they pass a car in which Julia is inside.

In the car, Sebastian apologizes for the way he acted, he blames his actions on his family. Charles, whose mother died when he was very and has no other siblings, finds Sebastian's actions strange and unusual.

## **Chapter Two**

Charles's cousin Jasper arrives to reprimand Charles for associating with Sebastian. He also reprimands him for the extravagant lifestyle he has acquired since he began associating with Sebastian. Jasper has heard reports that Charles and Sebastian have been found drunk at all hours of the day. Charles does not deny any of the accusations; neither does he seem to repent of his lifestyle, nor his friendship with Sebastian.

Charles spends his Easter vacation with a friend named Collins, touring Ravenna. Sebastian communicates with Charles by letter, but the letters are very impersonal and uninformative. Because of Charles' love of art, which he shares with Collins during their trip, Collins is inspired years later to write a book about Byzantine Art.

Charles reflects that the extravagance of the life he lived as a young man is a result of his deprived childhood. As a young man, he lives the life of a child – only his toys are much different objects, such as champagne and cigars

Charles goes to dinner with Anthony Blanche, it is an extravagant affair and Anthony does most of the talking. Anthony tells how he was dragged out of bed and mocked by a bunch of boys for his homosexuality. Using reverse psychology, Anthony gets the better of the rouges, but he still gets put in a fountain. Anthony also talks about Sebastian, about his religious scruples and about his ability to recognize beauty. Anthony also talks about Sebastian's family. Anthony doesn't really give any insight as to

how the Marchmains really are, but Charles is interested in this family that Sebastian tries to hide from him. Anthony makes Lady Marchmain out to be a horrible person, Julia to be a heartless girl, Lord Marchmain as Byronic.

After his dinner with Anthony Blanche, Charles returns to his apartment and has a fitful night of sleep. The next morning is Sunday, and, instead of going to Church, Charles goes to meet Sebastian. While he is talking to Sebastian, Charles discovers Anthony is not always the most truthful person and decides not to believe what Anthony has said about the Marchmains.

### **Chapter Three**

Because of the extravagant lifestyle that he insists on living, Charles soon finds that his funds have run out. So instead of living abroad during his long vacation, Charles returns home to his father. His father is not exactly delighted to see Charles and takes amusement in Charles' predicament. Charles waits for Sebastian to write, but only hears from him once in a very impersonal letter. As the vacation progresses Charles relationship with his father deteriorates, his father frequently tries to irritate Charles, and succeeds. However, the monotony is broken with a telegram of great urgency from Sebastian asking Charles to come to Brideshead at once.

Charles leaves immediately to go to his friend. The tone of Sebastian's message makes it appear as if he was on his death bed and Charles fears for his friend. When he arrives at the station Julia is there to take Charles to Brideshead. Charles is struck by Julia's resemblance to Sebastian. But, on the way to Brideshead, Julia tells Charles that the only thing wrong with Sebastian is that he has broken his foot while playing croquet. Charles is indignant at first, but Sebastian acts as if nothing is wrong and he with Sebastian and Julia settle down to dinner. After Charles is situated, Julia leaves. Charles and Sebastian have all of Brideshead all to themselves.

### **Chapter Four**

Charles and Sebastian spend their time at Brideshead in luxury. Sebastian explains the history of the house and encourages Charles to paint the enormous fountain that is in front of the house. Charles is an amateur painter and he gives the finished picture to Nanny Hawkins. The two

young men also find some oil paints and Charles agrees to try painting a small office room in the house. He begins to decorate a panel in the room.

Charles and Sebastian also learn a little about wine tasting and set about sampling the wine in the vast cellars of Brideshead. Although they always started with good intentions, they almost always end up drunk after the tasting sessions.

There is one thing that intrigues Charles, and that is Sebastian's Roman Catholic faith. He seems to live the life of a heathen and yet he will not leave his faith behind. Charles cannot understand why it is such a problem for Sebastian to believe one thing and yet act another way. Sebastian tries to explain it to Charles, but Charles does not understand.

After a time, Brideshead (who is also called Bridey), Sebastian's older brother, and Cordelia, Sebastian's younger sister, come to visit. Bridey is very strict about his Catholic faith, he follows it exactly. Young Cordelia, who is no less exact about her faith, is a more personable and approachable about her faith. Sebastian explains that his family approaches their faith in different ways. Bridey, Cordelia and their mother are very fervent. Julia and Sebastian often stray from the fold, and their father is excommunicated.

At dinner, Bridey questions Charles about his faith. Charles explains that he is not an atheist, but agnostic. Cordelia in her sweet and simple way tells Charles she will pray for him.

The very next day Sebastian decides to go to Venice and to take Charles along with him. They go to visit Lord Marchmain and his mistress, Cara. Cara takes the boys sightseeing and has some very interesting conversations with Charles. She explains Lord Marchmain to him, a man full of anger. She says that Lord Marchmain left Lady Marchmain, not because she did not love him, but that she loved him the wrong way. Cara also comments on Charles and Sebastian's close relationship. She says that such relationships between young men lead to greater love when they are older. Cara also notices Sebastian's drinking habits and fears that he drinks too much.

Charles and Sebastian return to England just before the next term begins at Oxford. Charles stops at home and his father reprimands him for not writing, saying he was very concerned about Sebastian, not Charles.

## Chapter Five

The next term Sebastian and Charles spend at Oxford is a quiet one. They stay in the shadows instead of the rambunctious parties and outings they used to attend. The set of friends that the two men used to move with gradually breaks apart.

Sebastian has also had a talking to by Monsignor Bell, his local chaplain. Sebastian feels that his mother is trying to restrict his freedoms and he resents it very much. Lady Marchmain also tries to recruit Charles to help regulate Sebastian's drinking. The meeting between Charles and Lady Marchmain makes a dent in Charles' friendship with Sebastian, for Sebastian feels that he cannot trust Charles.

Charles also meets Julia's wealthy friend, Rex Mottram, one morning when Charles stopped by Sebastian's room. Charles invites the couple to lunch at his place, since that is what he and Sebastian were planning to do. Before Rex and Julia leave, Julia invites Charles and Sebastian to a party in the city. The two young men agree to go.

Charles and Sebastian end up getting very drunk, they start drinking even before they get to the party. In the middle of the party they leave with a friend, Boy Mulcaster, to go to a pub called the Old Hundredth. There Boy Mulcaster talks with a girl that he has met there before and two other sickly looking girls come to talk with Sebastian and Charles. After a while one of the girls suggests going back to her place, and the group agrees. Sebastian, in spite of his intoxicated state, decides to drive. They almost get into an accident, they are noticed by the police and Charles, Sebastian and Boy Mulcaster are arrested and taken to jail.

Once they are in jail, Sebastian suggests that they get in contact with Rex; he would be the right man to get them out of jail with as little notice as possible. Rex comes and gets the young men out of jail. Rex explains that Sebastian, because he was driving the car, might be imprisoned for reckless driving. But he assures them that he will do his best to keep the worst from happening. Rex succeeds in preventing Sebastian from going to jail, and Sebastian gets off with a reprimand and a fine of a few pounds.

But Rex cannot save Sebastian from the repercussions at home. Lady Marchmain is justifiably upset, and arranges to have a sort of overseer, Mr. Samgrass, look out for Sebastian while he is at school. School also

hears about the incident and Sebastian has to undergo a series of interviews with different authorities.

Charles spends Christmas with the Marchmains; during this time Lady Marchmain take the opportunity to talk to Charles about Catholicism. It is her obvious intention to convert him, and Sebastian does not like this.

Mr. Samgrass continues to haunt Sebastian during the Spring Term. But as the term progresses, Sebastian drinks more and more. Charles spends Easter vacation with the Marchmains at Brideshead, but this time there is a disaster. Sebastian gets drunk every day and makes several scenes with his family. Lady Marchmain tries to get Charles to help Sebastian, but Charles feels that would only drive him to drink more. Lady Marchmain is familiar with Sebastian's drunken ways, for she has seen them before in her husband. Before Charles leaves she gives him a book that was written by her brother.

Charles reads the book that Lady Marchmain gave him on the train back to Oxford. It is about her family and the sacrifices they made for society. Back at Oxford, Sebastian asks Charles which side he is on, his or his mother's. Charles assures Sebastian that he will always be on his side.

The term begins quietly, but Lady Marchmain comes to visit Charles and ask him about Sebastian's drinking. Charles honestly answers that Sebastian has not been drinking. But later in the day Sebastian chooses to get drunk, and Lady Marchmain does not believe Charles. Lady Marchmain says that Sebastian may remain at Oxford if he lives with Monsignor Bell. Sebastian refuses, and he and Charles get hopeless drunk that night as a sort of farewell.

Lady Marchmain leaves in the morning and she takes Sebastian with her. Bridey and Charles sort through and pack Sebastian's things. Charles tries to explain to Bridey that Sebastian is fine until some member of the family starts fussing over Sebastian and religion.

After Bridey has left, Charles seriously thinks about his college career. He realizes that the only reason he stayed on in Oxford was because of Sebastian. So he talks to his father about leaving Oxford and studying art. Charles explains that he wants to study art abroad and his father agrees.

Lady Marchmain sends Charles a letter telling him that Sebastian has left Brideshead to see his father in Venice. After visiting with his father,

Sebastian, under the care of Mr. Samgrass, will go on tour of Levant. She explains that Sebastian might be back next term to Oxford, but that he will not be living with Charles, as the two had planned. She tells Charles that she hopes to see him at Christmas when Sebastian returns.

## Chapter Six

It is Christmas and Mr. Samgrass is telling all about the excitement he and Sebastian had while on tour. Lady Marchmain invited Charles to Brideshead for a visit. Despite Mr. Samgrass's exciting tales, Charles soon realizes that Sebastian was not with him during his adventures. Mr. Samgrass lost Sebastian for while he was on tour and only found him recently. Lady Marchmain does not know anything about the incident, or at least she does not appear to.

Sebastian, Charles and Cordelia go to visit Nanny Hawkins in the nursery. The old woman is just as she always is, never changing, and she is very happy to see the "children."

The three leave the nursery. Cordelia goes to her dinner, and Sebastian and Charles make their way towards cocktails. When they get to room where cocktails are usually served they find that there is no cocktail tray. Sebastian goes upstairs to dress, but Charles waits below. There he is met by Brideshead who explains that cocktails will no longer be served because of Sebastian, but if Charles wants anything the butler will bring it to him.

Charles goes upstairs to dress and finds that Sebastian has found something to drink. Sebastian says that he got it out of his flask, and Charles leaves him to finish dressing and goes down himself to the drawing-room.

Julia is in the drawing room and explains that Sebastian was drunk earlier, hence no more cocktails. She also confirms Charles' suspicions that Mr. Samgrass lost Sebastian while they were on tour. The party goes into dinner where the drinks are carefully monitored by Lady Marchmain. Sebastian does not appear to be drunk, but the family is worried about a scene. Later Sebastian explains to Charles how he escaped from Mr. Samgrass when they were on tour. It turns out that while he was missing, he was drunk most of the time.



The next day everyone except for Charles goes hunting. The family is happily surprised that Sebastian wants to go hunting too. However, Sebastian asks Charles for money just before he leaves, and Charles gives it to him. Later Sebastian drops out of the hunt and stops by a pub where he proceeds to get drunk.

While the others are hunting, Charles starts painting another panel in the office where he painted the first one during his first stay at Brideshead. Julia comes in to talk to him while he paints; they talk about Sebastian. After Julia has gone Lady Marchmain comes to watch Charles paint, she also talks about Sebastian. Brideshead come home early from the hunt and also talk to Charles about Sebastian. Brideshead tries to explain to Charles that it is immoral for Sebastian to get drunk all the time, but Charles does not understand.

Rex Mottram comes that evening. He also talks about Sebastian and suggests a psychologist. Then Lady Marchmain finds out that Sebastian did not spend the afternoon hunting, but stopped at the first pub he saw and became intoxicated. Sebastian comes home and is immediately ushered off to bed. Lady Marchmain questions Charles later about supplying Sebastian with money for drinks. Charles admits to it, he leaves a little later for Paris

Back in Paris, Charles continues studying art. He receives a letter from Cordelia telling him that Sebastian snuck whiskey and got drunk again. Rex is taking him to see a German psychologist.

Rex makes a sudden visit to Charles a week later. Rex quickly admits that he has lost Sebastian and he was hoping that Sebastian had come to see Charles. Charles tells Rex that he has not seen Sebastian. Rex asks Charles to dinner and Charles agrees to go. They dine at a small but expensive restaurant and Rex tells Charles what has happened lately at Brideshead.

Rex tells Charles that Lady Marchmain is feeling guilty about her treatment of Charles. When Mr. Samgrass started interfering between Julia and Rex, Julia betrayed Mr. Samgrass to Lady Marchmain, and Mr. Samgrass was sent packing. Cordelia had been sneaking whisky to Sebastian. Moreover, although she does not look it, Lady Marchmain is very sick and does not have long to live. Rex also tells Charles that the Marchmains are on their way to financial ruin. Rex also tells Charles that he wants to marry Julia, but Mrs. Marchmain would never approve because of an affair he had with another lady.

Things return to normal for Charles. He reads of Julia and Rex's engagement in the papers. Then he reads of their marriage, which turned out to be a very quiet affair.

## **Chapter Seven**

Because of Julia's standing as a Catholic in the English aristocracy, it was understood that she would probably not marry well if she married at all. When Rex Mottram appeared in her life, he seemed like an answer to a prayer. Rex was the rich fashionable man that Julia dreamed about, but he was not Catholic. To make matters worse, he had also be involved in a scandalous affair with a woman by the name of Brenda Champion.

Despite Lady Marchmain's disapproval, Julia and Rex became engaged. Julia made an effort to keep her engagement with Rex chaste, but when she found out that he had started seeing Brenda Champion again, she lost all sense of propriety. Even though Lady Marchmain disapproved of the match, the distant Lord Marchmain gave Julia his approval.

Rex told Julia that he hoped to have a big wedding in the Church, but Julia pointed out that because he was protestant they could only have a very small one. Rex then told Julia he would convert just so they could have a big wedding. So preparations were made for Rex to join the Church.

Because Rex's reasons for joining the faith were so artificial, he did not do very well in his studies. However, in the course of Rex's catechesis, it was discovered that he had a wife whom he had divorced. The Marchmains tried to explain that a Catholic could not marry a divorced person. Moreover, if the wedding was to go on as planned Rex would need to get an annulment, which could take some time. In the end, Julia and Rex were married outside the Church, much to the disapproval of all the Marchmains.

## **Chapter Eight**

Charles came back from Europe during the General Strike in hopes of finding help and glory. When he arrives, however, he found things pretty much as they always were. He meets up with Boy Mulcaster and Anthony Blanche, and goes with them to a party.

Charles enrolls in the Defense Corps in hopes of helping the country against the strike. The only thing the Corps ever does is break up a riot. However, because he joined, Julia finds out that Charles was in England and asks him to come up to Brideshead.

Lady Marchmain is very ill and on her deathbed. Charles goes to Brideshead to see her before she dies. When he arrives Lady Marchmain is so weak he will not be able to see her at all. Julia delivers a message from the sick room to Charles. Lady Marchmain, via Julia, apologizes for her behavior towards Charles. Then she asks if Charles could find Sebastian, apparently he is missing again and no one knows where he is.

Charles leaves to find Sebastian and makes his way to Morocco. There he finds Sebastian in a dirty little city. Charles is directed to a small house and is told that it belongs to Sebastian. In the house he finds a German youth that Sebastian has been caring for. Apparently the young man shot his foot in order to get out of the army, the wound of which has never healed. But Sebastian is not at home, he is in the hospital.

Charles finds Sebastian in the local hospital where he is being taken care of by the brothers. He has withered away to almost nothing because of his drinking and he is very weak. Charles informed Sebastian that his mother was dying and Sebastian appears to be indifferent to this news. Charles sends a telegram to Brideshead saying that he has found Sebastian but he is not strong enough to travel. Even after his mother has died, Sebastian makes it clear that he intends to stay in Morocco with Kurt, the young man who shot his foot. His excuse is that Kurt needs him.

Charles returns to Brideshead. There Bridey questions him about Sebastian's situation and it is decided that Sebastian should remain where he is. Bridey also tells Charles that his father is planning to pull down the house. Before it is destroyed though, Bridey asks Charles if he will paint the house, since architectural painting is Charles' specialty. Cordelia comes to visit with Charles and she tells him that the chapel has been closed and the Blessed Sacrament removed. She also tells him she wants to be a nun.

## **Book Two: A Twitch Upon the Thread**

### **Chapter One**

Years have passed and Charles has become a famous architectural painter. He is just returning from a year long journey through South America to paint houses there. He meets his wife at the end of his journey and the two ready to sail across the ocean back to England. Their marriage was under strain even before Charles left for South America and things have not changed much since.

Once they are on the ship ready to head back to England, Charles finds out that Julia Mottram is there too. Charles later meets Julia who is waiting for her maid to unpack her things. Charles is struck by her beauty, charm, and her sadness.

That evening Charles' wife, Celia, hosts a party. The room is full of people that Charles barely knows, and Julia does not come. Charles sees Julia later at dinner. As the dinner progresses and so does the weather, dinner is interrupted as people leave to return to their cabins. Charles, Celia and Julia go to the lounge, but Celia leaves soon after, as the weather is making her feel ill.

Celia stays in bed for almost the remainder of the trip, but Charles is not affected by the weather, neither is Julia. The bad weather continues and Charles and Julia continue to become better acquainted. Julia tells Charles that her marriage with Rex has been gradually deteriorating. Before the storm is over, their relationship becomes adulterous.

Celia feels better towards the end of the trip; Julia and Charles meet less frequently but make plans to meet in England.

## **Chapter Two**

Once they reach London, Celia has arranged a private viewing of Charles' new pieces from South America. The people that file through the gallery are considered friends by Celia, but the atmosphere is very impersonal. Anthony Blanche hears about the showing and comes to see Charles' work.

Anthony takes Charles to a homosexual bar, and the two of them talk for a while. Anthony is impressed with Charles' paintings from South America. Anthony also seems to know about Charles' affair with Julia. Later Charles meets Julia, and he tells her that he thinks Celia suspects.

Charles goes with Julia to Brideshead; there she and Rex have been living since their marriage. Rex has become a big politics man, and the house is full of his friends. Charles and Julia wonder together how long they will be “safe.”

### **Chapter Three**

Charles lives at Brideshead with Julia for almost two years. Rex is still there too, but he does not seem to mind Charles’ continual presence. One day Bridey comes down for a visit with some very interesting news.

It turns out that Bridey is to be married. Charles and Julia ask why he has not brought his bride with him to announce the good news. Bridey blankly states that he could not bring his future bride to a place where people are living in sin. Julia is terribly offended and runs out of the room and Charles follows after her.

Charles finds Julia sitting near the huge fountain in the front of the house. Charles tries to comfort her, but Julia will not let him. She also explains that what Bridey said was completely true, that is why it hurt her so much.

When the couple comes back inside Bridey also tells them that he will be moving in the house after he gets married. As the heir to Brideshead, he has the perfect right to do this. Rex needs to find a new place to live and so do Charles and Julia.

Charles and Julia go outside one more time that evening, this time just for a short walk. Julia tells Charles that Sebastian has returned to the Church. Afterwards Julia goes to bed.

### **Chapter Four**

Charles is in the process of securing a divorce from his wife. He plans to marry Julia and his wife plans to marry another man. When Charles tells his father that he is getting a divorce so he can marry another woman, his father wonders why he is even bothering about getting married at all.

Rex is not too pleased with the idea of divorcing Julia. He feels that they should just continue on as they have. But in the end Rex concedes but says it might take some time.

In the meantime, Julia and Charles are still at Brideshead and Cordelia comes to pay them a visit. It has been twelve years since Charles has last seen Cordelia and upon meeting her, he finds her very plain, even to the point of ugliness. She has been working as a nurse in Spain after the convent did not work out for her. The three of them go to visit Nanny Hawkins, who is still living upstairs in the dome of Brideshead. Nanny comments on Bridey's choice of wife, a rather large and vulgar woman. Cordelia tells her that she saw Sebastian and that he is living with some monks.

Julia later asks Charles why it seems he has forgotten Sebastian since they were such good friends. Charles replies that Sebastian was a forerunner to Julia. Julia asks Cordelia to tell her more about Sebastian, but Cordelia defers answering until the morning.

The next day Cordelia tells Charles about Sebastian. She had heard that he was dying and went to his aid. There she found him in the infirmary of some missionary fathers. Apparently Sebastian had gone to the fathers and asked to be taken in as a monk. The good men refused his request since it was obvious that he was a drinker. Sebastian returned and asked to become a novice, and he was refused again. Finally someone found him passed out in front of the monastery, at first they thought he was drunk, but it turns out that he was very ill. The fathers took him and put him in the infirmary. Soon after, Cordelia found him and stayed with him until the worst was over.

Cordelia also found out that his friend Kurt had almost been restored to health. While he was with Kurt, Sebastian was practically sober. But when the two went to Greece, Kurt was put in prison for some misdemeanor and there the German authorities found him and forced him back to Germany. Sebastian followed Kurt to Germany, but he could not find his friend anywhere. When he did find him, Kurt was in the army and almost brainwashed with Hitler's ideas. After talking to Sebastian, Kurt tried to get out of the army, but was caught and put in a concentration camp. Kurt hanged himself the first week he was there.

Cordelia said that the fathers planned to make Sebastian some sort of under-porter and Sebastian would probably live there for the rest of his life.

## **Chapter Five**

Charles' divorce case is just about ready to be heard. At Brideshead there is a lot of disruption as Rex moves out, Bridey and his new wife prepare to move in, and Julia and Charles prepare to move to London. But all the hubbub of moving comes to a cease with the announcement that Lord Marchmain is coming to Brideshead. The household staff prepare for the coming of the long absent Lord. Bridey and his wife find other accommodations. Julia and Charles move back to Brideshead in order to be there when Lord Marchmain arrives.

When Lord Marchmain does arrive with Cara, all are shocked at his altered appearance. His robust figure seems to have aged overnight. Lord Marchmain quickly gives orders for a bed to be set up in the Chinese drawing-room. Once the preparations have been made, Lord Marchmain goes to bed.

Cara admits that Lord Marchmain has come home for no other purpose than to die. But he is very fearful of death, evening employing people to sit with him while he sleeps. The doctors cannot say how long he has to live, but it is certain that Lord Marchmain is dying.

While he is in bed, Lord Marchmain decides that he does not want to leave the house to Bridey. He is not pleased with the woman Bridey chose for his wife. So Lord Marchmain tells Charles and Julia that he will leave the house to them.

As Lord Marchmain draws closer to his death, Bridey insists that he see a priest. Charles objects, he thinks it will only upset the old gentleman. Julia does not see why her father should not see a priest, and Cordelia and Cara agree. The priest is sent for, but Lord Marchmain refuses to see him. Charles is triumphant that he knew Lord Marchmain would not see the priest. After the priest has left the others try to explain to Charles why Lord Marchmain must see a priest before he dies, but Charles does not understand.

Lord Marchmain continues to get worse and worse. He starts talking to himself, almost to assure himself that he is still alive. At one point he asks Cordelia, who is his almost constant companion, what happened to the chapel he built for his wife. Cordelia tells him that they closed it after the death of Lady Marchmain.

Finally, it becomes very clear that Lord Marchmain does not have long to live. Julia is very insistent that her father have a priest. Charles objects,

saying that if Lord Marchmain sees a priest again it will only hasten his death. But Julia does not listen and sends for Father Mackay. Father is not worried about seeing Lord Marchmain, and goes to see him, confident that he will repent of all his sins.

Lord Marchmain is unconscious when Father goes to him. The priest begins the last rites. As he is performing the ritual, Charles prays, probably for the first time, for the forgiveness of Lord Marchmain's sins. He also prays for a sign for Julia, that she might know her father is saved. To the astonishment of all, Lord Marchmain, who up to this point had been catatonic, silently makes the sign of the cross. That evening Lord Marchmain dies.

After Lord Marchmain dies, Julia and Charles meet secretly out by the fountain. Charles knows that Julia is going to tell him that they cannot be together. Julia explains that she cannot go on living a life of sin; she must either turn to God now, or run from Him for the rest of her life.

## **Epilogue**

Back at the army camp Charles gives some orders about setting up camp and then goes to look at the house. At the house he finds that some of the old staff still lives there. He meets one of the housemaids taking a cup of tea to Nanny Hawkins. Charles asks if he might take the tea to Nanny Hawkins himself, and the housemaid gives him the cup.

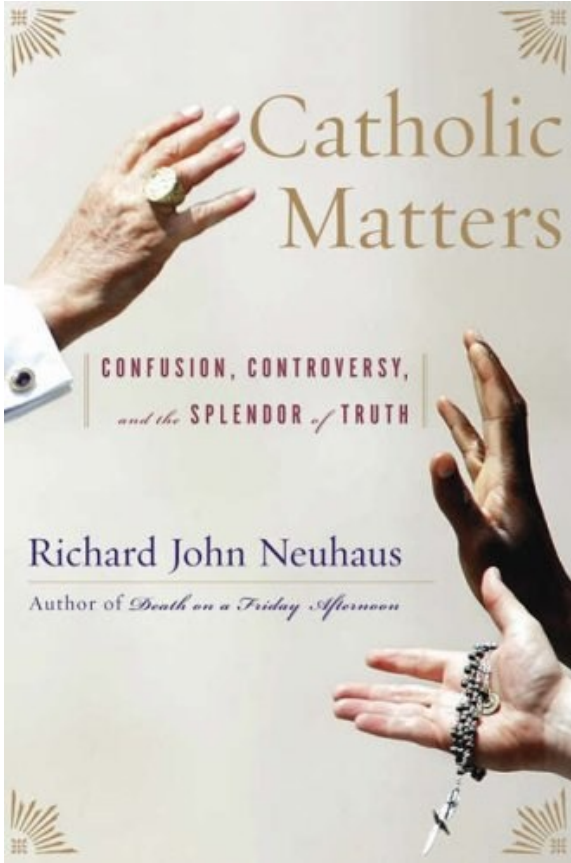
Nanny Hawkins is the same as ever, only older looking. She tells Charles the news of the family. Lord Brideshead is away with the yeomanry, and his wife is living with her children in London. Julia and Cordelia together help in the war, both the women are in Palestine.

Charles leaves Nanny Hawkins and finds that his men have been slacking on the job. He then goes to visit the chapel. There he finds the tabernacle light burning once more. He leaves the chapel with a happy countenance.



CHAPTER FOUR

**Catholic Matters**



A Summary of *Catholic Matters* by Fr.  
Richard John Neuhaus

## About the Author

A convert from Lutheranism, Father John Neuhaus is a priest of the Archdiocese of New York. He is the president and founder of the Institute on Religion and Public Life, and is the editor-in-chief of the popular Roman Catholic publication *First Things*. Father Neuhaus also launched ‘Evangelicals and Catholics Together,’ an initiative striving to realign religious and cultural dynamics in contemporary society. He is the author of many books, including *Freedom for Ministry*, *Death on a Friday Afternoon*, and *As I Lay Dying*. He is highly respected by Catholics and Protestants alike.

## General Overview

Father Neuhaus begins his discussion of the Roman Catholic Church with the death of our former Holy Father, Pope John Paul II. From a discussion on the nature of the papacy he constructs a proper conception of the Church as he first discovered it, through the eyes of a Lutheran convert. The person that he most frequently quotes admirably is Cardinal John Newman. Although Newman was Anglican and not Lutheran, they both had similar backgrounds and conversions. Baptized as a Lutheran and attending services across the street from a Roman Catholic Cathedral, Father Neuhaus elaborates on the path he took in discovering the fullness of the Christian Faith. This is a fullness of faith that is only to be found in the Roman Catholic Church. What exactly constitutes this fullness of faith? Father Neuhaus examines the basics of the faith which has been handed down from the Apostles and he examines it in relation to modern society. Although the Church is counter-cultural, just as Christ promised, she will continue and she will prevail in her mission of sanctity.

## Chapter One: The Church We Mean When We Say Church

Beginning with a look at the Body of John Paul II lying in state, Father Neuhaus moves from the Church in Rome to the Church in the United States. What constitutes the American Catholic differs greatly from what it means to be Catholic anywhere else. For the American, being Catholic, according to Father Neuhaus, “is more and more viewed as a choice, perhaps a personal preference, and not as something that really matters, and maybe matters ultimately.” Americans are church hoppers. America by nature prides itself in being a free-market society where consumer

choice rules all, including religion. One's religion, more in the United States than anywhere else, is a choice of a spirituality that meets one's preconceived notion of needs. However, the Catholic Church, as remaining faithful to its Creed, has professed the same dogmas since the time of Christ.

When it comes to shopping around for a creed that is in line with one's spiritual tastes, main-line Protestant denominations have been losing. According to Father, "their precipitous decline in numbers and influence is often attributed to the sharp left turn their leadership took on moral and political issues back in 1960s while another part is the challenge posed by the resurgence of evangelical Protestants in recent decades." Beginning in the early twentieth century there was great battle between 'modernists' and 'fundamentalists.' Fundamentalists held steadfast against the whims of the mainline denominations to five basic Christian beliefs: the God-inspired inerrancy of the Bible; the Virgin birth and deity of Christ; the doctrine that He died on the cross in our place (substitution atonement); the bodily resurrection of Jesus; and his second coming to judge the living and the dead. After WWII fundamentalists reappeared under the term evangelical and it is under that name that they are formidably present in society.

Presently Christianity is divided into three parts: evangelical, mainline/orthodox, and Catholic. When one sees the mainline denominations in the news it is because their national leadership is permitting or supporting something that is intrinsically anti-Christian. However, at the local level, these denominations are very separated from their hierarchy. The leadership is almost entirely ignored, rightly so it seems, and the adhesion power of these denominations is almost non-existent. What is the adhesion power of a denomination? It is the faithfulness to a certain denomination. For example, when a Presbyterian family moves, they are more likely to join the friendly Lutheran church than the lifeless Presbyterian church. However, this mentality, although it is more present in the United States than anywhere else, does not pervade the Catholic Church. Once a Catholic, unless one segregates oneself from the Church, always a Catholic.

What about Catholics who say they are Catholics, but by actions do not truly live in the ways prescribed by the Church? What exactly is this Church? According to Father Neuhaus those Catholics who do not live as if they are truly Catholic, yet do care about the Church when he says, "[They] certainly mean Her no real harm and, were She mortally threatened, they would come to Her defense. But in the process of

growing up and thinking for themselves, they may themselves and others that dear old mother has become a little dotty and is altogether too demanding.”

What is this entity that we call the Church? The Church, as the bride of Christ, is the Church of Jesus Christ most fully and rightly ordered through time. It is to the Catholic Church and to the papacy that Christ said, “And you, when you are converted, strengthen your brethren.” The Catholic Church, throughout time, is composed of people who are in communion with a bishop who is in communion with Rome. It is in the Catholic Church that all other Churches subsist for “*extra ecclesiam nulla salus est* (outside the Church there is no salvation).” In regards to the Catholic Church one is to follow one’s conscience, the God-given capacity to discern the truth and act upon it. Conscience is a messenger of the truth for thinking with the Church (*sentire cum ecclesia*) begins with thinking. It is the discovery of the truth that will bring one to the fullness of truth found only in the Roman Catholic Church.

## **Chapter Two: Becoming the Catholic I Was**

Father John Neuhaus in the second Chapter recounts the story of his conversion. Prior to his conversion to Catholicism he had been a Lutheran pastor, theologian, and writer. He was received into full communion with the Catholic Church on the Feast of Nativity of Mary – September 8, 1990 – by Cardinal John O’Connor. His sponsors were Father Avery Dulles and George Weigel. A statement that he issued in the *New York Times* explained what he was doing and why. It concluded, “To those of you with whom I have traveled in the past, know that we travel together still. In the mystery of Christ and His Church, nothing that is good and true is lost, and the broken will be mended. If, as I am persuaded, my communion with Christ’s Church is now the fuller, then it follows that my unity with all who are in Christ is now the stronger. We travel together still.”

John Neuhaus, as a Lutheran, had always known himself as an ecclesial Christian. What he means by an ecclesial Christian is, “someone who understands with mind and heart, and even feels with his fingertips, that Christ and His Church, head and body, are inseparable. For the ecclesial Christian, the act of faith in Christ and the act of faith in the Church are not two acts of faith but one.” This method of ecclesiastical thought enabled him to come to the Roman Catholic Church a little easier because the Catholic Church is ecclesial. In a similar manner to Anglicanism for Lutheranism, there has always been a ‘high church’ that emphasizes the

similarities and not the differences between Lutherans and Catholics. Neuhaus then details some of the similarities between Catholicism and Anglicanism: confirmation, the catechism, a crucifix on the altar, a cross on the steeple, and a form of confession.

However, Lutheranism did schism from the Catholic Church and as such it does not contain the fullness of truth. An example of this is that according to them one is not able to grow in grace or sanctity. Neuhaus himself tried to insist that the Lutheran Church was more Catholic than it really is. He parallels himself to John Henry Newman on this, “There came a time in the life of John Henry Newman when he was forced to recognize that his insistence on the catholicity of the Church of England has resulted in his creation of ‘a paper Church.’ His Anglicanism as vibrantly alive in his own head, and he could write about it eloquently but it was not Anglicanism. He could cite document after document in support of his argument for what the Church of England should be, but wishing did not make it so.” For both Newman and Neuhaus their church was notional rather than real. According to what Luther quotes of Augustine the root of all sin is *incurvatus est* – we are turned in upon ourselves. However, Luther neglects Augustine when he elaborates further on this by saying that rest comes with surrender, with being shaken out of the state of *incurvatus est*, in submission to the other. This other is embodied, in the body of Christ, the Church.

### **Chapter Three: The Authority in Question**

To begin his chapter on the Church’s authority, Father Neuhaus quotes Cardinal Newman, “She is a given, a primary substance within the economy of denominationalism. Thus one could rightly say that I became a Catholic by default, and that possibility is the simple gift I received from the Catholic Church. She needed neither reasons, nor theories, nor ideas from me.” It is on the authority of the Catholic Church that all other denominations lay claim to Christianity. All Christians believe that God revealed himself in history through Israel. Christ is the culmination of the history of Israel. Christ then handed over His authority to His apostles and their successors. According to Father Neuhaus on authority, “The question is not about the felt need for authority but about where that authority is located and how it is exercised.”

It was the successors of the Apostles that decided upon the Canon of Scripture. It was the tradition of the Church that was able to select texts. However, the authority of the Apostles did not end there. Christ’s promise

is still valid, “I will be with you always, until the end of time.” Christ will remain with His bride, the Church. The author also gives the reader another definition of tradition: “the historical existence and life of the community of faith.” A just reading of the New Testament, something given by tradition, demonstrates that Christ did intend to leave a community of believers and that Christ entrusted this community to His Apostles and their successors.

What does the virtue of faith have to do with Authority? One must put one’s faith in the proper Authority, in this case the Roman Catholic Church. The Protestant concept of faith in relation to authority is much different from the Catholic conception. For the Protestant, there are two acts of faith: their act of faith is in an act of faith in Jesus Christ, and secondarily but not necessarily an act of faith in a vague conception that they have in the church. For the Catholic, however, there is only one act of faith. This act of faith is an act of faith in both Christ and His Church. The Catholic has faith and trust in the validity of the Church.

The authority of the Church is always constant, it never changes. For there is, “development of doctrine, clarification of doctrine, refinement of doctrine, and there will be until the end of time. But there is neither change nor contradiction of doctrine.” The Church cannot teach anything that contradicts the core truth of revelation or that contradicts reason. The Church’s authority teaches the same thing now that She taught at the time of the early Church Fathers. Man is a rational being, who is ordered to truth. Truth commands obedience. The Church as the authority of truth commands obedience in her eternal character.

One element that contains a dimension of magisterial authority that can sometimes be misinterpreted is known as the *sensus fidelium*. The *sensus fidelium* is translated as the sense of the faithful. Basically, it states that a faithful well-educated Catholic is able to think with the Church and anticipate her teaching in a particular area when it is unknown. The *sensus fidelium* has been misinterpreted in the area of sexual morality (homosexuality, pre-marital sex, and birth control) and woman’s ordination. Proponents of those issues, however, did not truly think with the Church and therefore could not speak for the Church. For, “true tradition is not servility but fidelity.”

## **Chapter Four: Where the Sweet Birds Sang**

Father Neuhaus takes the title of this Chapter from Shakespeare:

That time of year thou may'st in me behold  
When yellow leaves, or none, or few, do hang  
Upon those boughs which shake against the cold,  
Bare ruin'd choirs where late the sweet birds sang.

It is here that Father Neuhaus looks at the Church in its present state; the Church today is what it has always been. The Church is perfect but she is composed of imperfect people. There is room for healthy dissent in the Church: dissent meaning to point out inadequacies that call for greater clarification or elaboration in exercise of teaching. However, with all of the improper dissent that has occurred recently in the Church, “the fun of shock theology is reduced somewhat because people who have not been catechized don't know what is supposed to be shocking.” Conservatives often complain that dissidents should have the honesty to leave the Church, but where would they go? Who else would listen to them? No one. The Catholic Church however it may seem will always contain the one, true, good, and beautiful.

## **Chapter Five: Lest Catholics Be Different**

The aesthetics of the Catholic Church used to have a great appeal, even for the non-Catholic. This is no longer true. Today, most contemporary music found in Churches can be summed up as “cheap demands on your sensibilities.” Instead of being attracted by the beauty of the Catholic Church's sacred liturgy, one more commonly encounters people, for example high church Lutherans or Episcopalians, that convert to the true faith despite the, “aesthetic shambles of liturgy and music in many parishes.” However, what has been previously seen after Vatican II no longer remains. The recovery of tradition is a part of the reform of the reform that is taking place today and reestablishing beauty in the Church.

What exactly happened to the beauty that was once found in the liturgy? How did we lose it? It began with a relaxing of the rules that made Catholics distinctive. For example, it was no longer mandatory that Catholics abstain from meat on Fridays. Christ died on Friday, so abstaining from meat was a type of self-denial. It united Catholics in a communal practice of solidarity. After this constant reminder of sacrifice and self-denial was rescinded and made optional in conjunction with another sacrifice, Catholics during a time of change were left to wonder what next? For Father Neuhaus commenting on that and the other changes that were made ‘in the spirit of Vatican II’ says thus, “If in these pages the

gimlet-eyed reader were to detect, here or there, a hint of polemic or suggestion that some Catholics need to rethink what it means to be Catholic, let it in no way detract from the truth that the Church is Here Comes Everybody.” The Church took a turn not for the best aesthetically in accordance with those who were not so Catholic but the Church is making a return to the beautiful just as she always does.

## **Chapter Six: Proposing the Story of the World**

The last forty years of the history in the Catholic Church, after Vatican II, may be viewed as a rough spot but in its two-thousand year history there have been many rougher spots. The Church is and always will be the Church. It is the Church who through tradition has safeguarded the faith. Father Neuhaus quotes Jaroslav Pelikan on tradition: “Tradition is the living faith of the dead.” Tradition lives in conversation with the past, while remembering where we are and when we are and that it is we who have to decide.” In a proper concept of tradition one must not show disrespect for what has gone before or idealize and attempt to calcify what has gone before.

Some people have drawn the conclusion in regard to Vatican II: *post hoc ergo propter hoc* – after which on account of which. The conclusion being that everything that happened after Vatican II was because of Vatican II. What the liberals cling to as the Spirit of Vatican II was never in the documents of Vatican II. The documents of Vatican II coincide with what the Church in Her tradition has always taught. For John Paul II says thus about the constant teaching of the Roman Catholic Church, “The Church imposes nothing, She only proposes. What she proposes, however, is the truth, and the truth does impose itself.” There is a standard of truth. It is in Christ and His Church that the answers to Pilate’s question, “What is truth?” are found.

Because thinking with the Church begins with thinking theology can properly be described as faith seeking understanding. For according to St. Anselm, “God is that thing which nothing greater can be thought.” It is the Church who teaches man how to articulate statements about that which cannot be adequately thought or spoken.

When the Church proposes her teachings to the world she is today faced with controversy. The Church today is countercultural. The spirit of Catholicism is not countercultural by choice but by nature. The lives of the martyrs are examples of the faith as countercultural. The Church is only



against the world for the world; “For God sent the son into the world not to condemn the world but that the world might be saved through him.” The Church can symbolically be seen as a sacrament to the world. The Church is a part of the world that strives to be reunited with Christ. For the Church, the world is not alien territory but a creation of love that has alienated itself from its Creator. The Church strives to show people a more excellent way to perfection. The world could never set any type of standard for the Church that would cause her to compromise herself.

## **Chapter Seven: The Center Holds**

Father Neuhaus in this chapter demonstrates how the Church has held steadfast to her teaching during the time of attack, mainly from the left, after Vatican II. Virtue is the means between two extremes. The Church, neither being liberal or conservative, from her birth, has held onto her virtuous mean. Vatican II illustrates modern contingents within the Church that do not hold to the virtuous mean of the Catholic Church.

For forty years, since Vatican II, the leftist branch of the Church has been rehashing the same issues: sex, power, and license. However, the Church’s everlasting teaching on those topics will hold strong. Sex is for procreation in the context of marriage, you are powerful insofar as you have no attachment to sin, and license does not permit you to pursue the true good found only in God. It is only in freedom from worldly attachment that allows man to attain the perfect happiness found in God. Man will not find it in this world.

The aims and goals of the leftist contingent can be seen in Bishop Weakland. The unorthodox bishop of Milwaukee was unsuccessful in his attempt to build this modern Church: “As priests in the Church we have a golden opportunity to become involved at the heart of this reawakening, of being forerunners of the Church of tomorrow, of being molders and builders of new theological language and ecclesiastical structures which speak to our contemporary and which ensure a fresh hearing for the Christian message.” The tradition of heresy that he attempted to establish never took root. Those liberal Catholics, however, must remain part of the Church. Who would listen to them if they did not? No one. It is only amongst the ecclesiastical structure of the Church and those who report and comment on it that their dissent will find an audience.

Those liberals in the Church are no longer finding a voice. People today who are Catholic and truly choose to be Catholic are orthodox and

strongly so. For Archbishop Edward O'Brien would always say, "young people will give their lives for a mystery but not a question mark." No one, including the youth, wants to commit themselves to something that is always changing; there would be no commitment. The One Holy Catholic and Apostolic Church as inspired by the Holy Spirit will never essentially change. It possesses a living and breathing tradition that is able to accommodate changes in society, but it will never essentially change. Just as Christ promised us, He also promised His bride, the Church, "I will be with you always until the end of time."

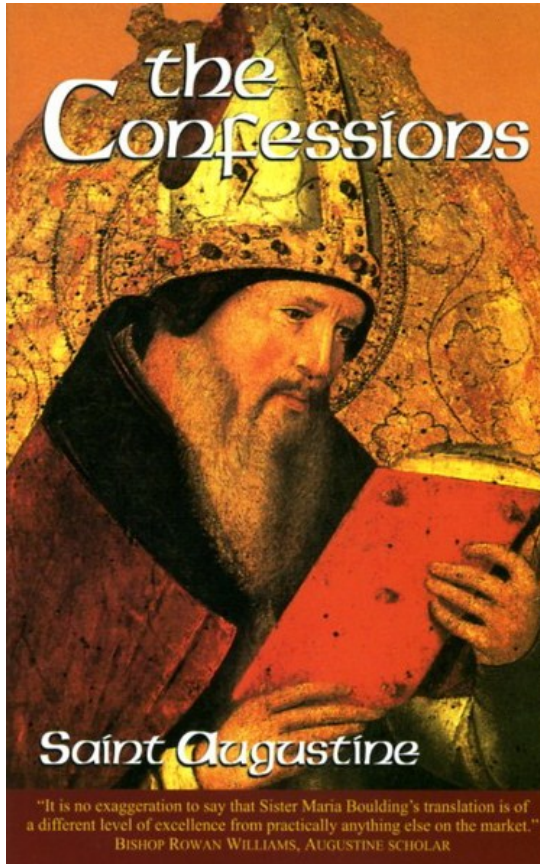
## Chapter Eight: Rome Diary

Father Neuhaus concludes his discussion on the nature of the Catholic Church in a vision of hope for the future. After the death of the Holy Father, the late John Paul II, Father Neuhaus chronicles the election of the new Holy Father, Pope Benedict XVI. He begins with his personal preference, Cardinal Joseph Ratzinger.

On Wednesday, April 20, 2005, at about 5:30 the smoke appeared once again. Instead of the expected black or white it was gray. The waiting world was at a standstill for there was no answer. In addition to the white smoke, however, the bells would ring if there had been an election. That is exactly what happened. First the bells of St. Peter's began to ring followed by all the bells in the churches of Rome. A little more than half an hour later the appointed Cardinal appeared to declare, "*Annuntio vobis gaudio magnum; habemus Papam: Eminentissimum ac Reverendissimum Dominum, Dominum Josephum. . . Sanctae Romanae Ecclesiae Cardinalem Ratzinger qui sibi nomen imposuit Benedictum XVI.*" The crowds began to cheer. Catholics all around the world have a new shepherd. In hopeful anticipation of heaven the new pope would guide man here on earth.

## CHAPTER FIVE

# "The Confessions of Saint Augustine"



## A Summary of *The Confessions* of Saint Augustine

## About the Author

St. Augustine of Hippo was born in Thagaste, North Africa in 354 A.D. He studied law in Carthage, where he began to lead a wild and sinful life. He then became a teacher of literature and rhetoric in several places around the Roman Empire. The writings of Cicero interested him in philosophy, and made him aware of several great philosophical problems which he was anxious to resolve in his mind. He sought the answers in the Manichean religion, which he adhered to for nine years. After a great struggle he then converted to Christianity, gave up teaching, and devoted his life to prayer and study. He was ordained a priest a few years later and chosen to be the bishop of Hippo. His prolific writing caused him to be named a Doctor of the Church. His *Confessions*, credited as the world's first autobiography, is a personal, prayerful account of his conversion and contains a rich sampling of his theology and meditation.

## General Overview

St. Augustine's *Confessions* is the story of a man of powerful intellect and passion and the tremendous struggle he went through before surrendering his life to God and embracing the Catholic Church. The process of searching for the truth and conquering the habits of sin made Augustine one of the greatest influences on literature, philosophy, and theology the world has ever known. By confessing his past and present weaknesses, Augustine hoped to impress upon his readers how absolutely dependent man is on God's grace. His own story demonstrates how even a man as gifted as he was, is helpless to do anything but wander from one mistake to the next until God rescued him.

Augustine's education prepared him to make many contributions to Christian scholarship, but it also opened the way to intellectual problems that delayed his conversion. His childhood prepared him to be a man of many friends, which allowed him to spread the Faith; but it also tempted him to follow his friends' bad examples. His teaching and travels brought him into contact with many different schools of thought, most notably Manichaeism and Platonism. All these influences combined to make Augustine a man who had known the world, but left it behind; a man who could look back on the world and judge it with a Christian eye, but understand it; and a man who could discern the world's disguised evils, but was still able to appreciate its good.

## Childhood and Youth

With the familiar, confidential style used throughout the entire book, Augustine tells God that he is writing “for love of Your love.” He explains his reasons further by stating that, first of all, he is confessing for the mere sake of confession; for though God knows all we have to say, it is still beneficial to “open our hearts” to Him—just as we are commanded to pray, even though God already knows our needs. But the *Confessions* is meant for men’s eyes as well as God’s. Augustine hopes that the example of his sinful life and reformation will inspire his readers and encourage them to praise the divine grace and mercy which brought about his conversion. He also includes an account of his reformed life after his conversion, so that the reader will join him in rejoicing at this happy state. Finally, he asks his readers to pray for his family, especially his parents, whose story he describes in some detail.

Augustine’s father, Patricius, was a pagan, but his mother Monica was a devout Christian. They raised Augustine in Thagaste, North Africa, where he was given both a classical and a Christian education. As a child he believed in God, but his baptism was delayed—even when he was deathly ill—on the theory that he would only commit more sins, and his guilt would be greater because he had committed them after baptism. Thus the imprint of Christianity was left on his mind, but he was not held fast to the practice of it and soon drifted away.

Augustine remembers early childhood mostly in connection with his faults, which were evident even from infancy. He relates this to the Psalmist’s confession, “I was born in sin and guilt was with me already when my mother conceived me.” This concept of original sin figures greatly in Augustine’s theology, and he uses the famous story of the pear tree to illustrate the way it was present in his actions as a child. With a group of friends, he stole a large number of pears from a farmer’s tree, not to eat, but merely for the thrill of crime. Augustine saw in this an example of man’s fallen will, which enjoys “doing wrong for no other reason than that it [is] wrong.” It is only by God’s merciful grace that we are forgiven, not only these perverse sins, but the others which we would have committed without His guidance.

The other memories Augustine focuses on from his childhood are of his education. He is grateful for the lessons he received—which enabled him, much later, to turn his literary talents to the service of God—but at the same time he regrets the temptations they afforded him. He was enthralled

by classical literature, which made him grieve more for fictional characters like Dido than for his own sins, and by the theater, whose mythological scenes provided him with immoral examples. The writings of Cicero, however, brought him to a purer understanding of philosophy, and convinced him that he should love it not for its own sake, but for the sake of the eternal wisdom it strives to find. This led him on a long intellectual and spiritual search for truth which culminated in his conversion to the Catholic Church.

Meanwhile, however, another obstacle to conversion was beginning to surface: the problem of chastity. At sixteen Augustine went to study in Carthage, where, in his great desire for love, he became entangled in lust, took a mistress, and fathered an illegitimate son, Adeodatus. The prospect of renouncing not only illicit love, but even (much later) marriage, kept him from full conversion for a long time. It was only when he had overcome the other obstacles that he finally accepted his calling to celibacy.

The third great problem stemmed from a misconception of the nature of God and of spiritual being in general. He could form no conception of God except as a “bodily substance,” and for the same reason he thought that evil was material. Thus in order to explain the origin of evil, he felt confronted with two choices: either God created evil, or evil arose from some other source beyond His control, and He was therefore not omnipotent. Because he did not yet realize that there was a third option—that evil arose from man’s free will—Augustine concluded that there were two equal and opposite powers: good and evil. For this reason he fell in with the dualistic Manichees.

### **“One tale after another”**

During the nine years that he was a Manichee, Augustine was troubled with doubts about Manichean doctrine, but he did not abandon it yet. He was told that a great teacher, Faustus, would come and answer all his questions. When Faustus finally came, however, he was unable to resolve Augustine’s problems, especially on the subject of science. The Manichees mixed science with religion, and expected their followers to take their pseudo-science on faith. Augustine later identified the Manichees’ chief failing in regard to science as their arrogant assumption that they were the final authority on the matter; but at the time, it was enough for him that their science was faulty. From that point on he lost his zeal for Manichaeism, but he was still not ready to renounce it.

Meanwhile, in his search for truth, Augustine had stumbled across another false answer: astrology. He was fooled by its apparent ability to predict the future. His friends Vindicianus and Nebridius tried to persuade him that the astrologers' success was pure chance, but he was not fully convinced until another friend, Firminus, proved it to him. Firminus was also a believer in astrology, but he told Augustine a story that finally convinced them both of their error. Firminus' father and his friend were both amateur astrologers, and they kept track of the births in their households so that they could cast the babies' horoscopes. The friend had a slave woman who happened to give birth at the same time as Firminus' mother. Firminus had not yet grasped the significance of this event, but Augustine realized it right away. If astrology were true, then Firminus and the slave baby would have had almost identical horoscopes, and thus similar lives; but Firminus was a rich nobleman, and the slave had remained a slave. For the same reason, twins should have similar futures, but they obviously do not. These two examples convinced Augustine to abandon his belief in astrology once and for all.

The final blow came for Manichaeism, too. Augustine, who had been teaching literature and rhetoric in Rome, accepted an offer to teach in Milan. There he met Bishop Ambrose, whose preaching made an enormous impression on him. He had already become dissatisfied with the Manichees, but he had never considered Catholicism as a possible alternative, because he misunderstood its teachings. Ambrose took away some of his objections by showing him how to explain certain passages in the Bible figuratively, which, when interpreted literally, had confused him. With this new perspective he could no longer remain a Manichee, so he left and became a Catholic catechumen; but it was not for several years that he finally freed his mind from Manichean habits of thought and was able to embrace the Catholic Church fully.

Meanwhile he struggled with all of his old problems, almost despairing of finding the truth anywhere. Although Ambrose was interested in him and wanted to counsel him, the bishop was too busy. Augustine began to discuss his problems with his friends, Alypius and Nebridius, who joined him in his search for truth and happiness. He realized his miserable state when he discussed with them an encounter he had had with a beggar. The man had spent his alms on drinks and was utterly content, whereas Augustine, with all his learning and hard work, was unable to attain even the simple worldly happiness that the beggar had bought so cheaply. Later he realized that the only true happiness came from faith; but until then he continued to look for it in "fame and wealth and marriage." Marriage especially allured him, because he was unable to imagine himself finding

happiness in celibacy. He proposed to a girl still too young to marry, hoping that marriage would enable him to settle down and be content; but his mistress was taken away from him, and because he was “more a slave of lust than a true lover of marriage,” he took another, unable to wait for his bride. Thus his old temptations continued to hold sway over him, making his conversion even harder.

## **Despoiling the Platonists**

The intellectual persuasion Augustine needed, however, was beginning to appear. He came across the books of the Platonists, which helped him to understand the origin of evil and the meaning of spiritual being. The Platonists taught that goodness was being. This corresponded with the Athenians’ belief that “in [God] we live and move and have our being,” and the sacred name of God in the Old Testament: “I am who am.” God is absolute goodness and absolute being, and therefore anything else that exists must participate in His goodness and His being to a certain extent. The problem, then, is to reconcile God’s goodness and omnipotence with the fact that there is evil in the world. The Platonists explained this by saying that “evil is nothing but the removal of good.” Thus God did not create evil, but men with free will who could corrupt themselves if they wished. This view of evil as a deprivation rather than a positive substance was a satisfactory answer to Augustine’s questions about the origin of evil; and because it prevented him from thinking of evil as some bodily substance, he ceased to think of goodness as an opposite and equal body.

At the same time, the Platonists helped him on his way to the Bible, because they contained much truth about God. They taught that the Son, the Word and Wisdom of God, was co-eternal with the Father; that through Him all things were created; and that men went astray and worshipped other gods instead. But they lacked the teachings of the Bible that the Son humbled himself by becoming man, that He died for our sins and rose again, and that His followers could become children of God. Augustine then returned to the Scriptures—the writings of St. Paul in particular—and found that they contained not only the rudimentary doctrines of the Platonists, but the rest as well: the Incarnation, the Passion, and the Redemption. They also had something the Platonists could never have written about: the love of God. With this love comes confession, repentance, and redemption, which outweigh the pride of the philosophers who think that they have gained their knowledge of God through their own intelligence. Augustine fell into this presumption for a time; but even when his knowledge was modified by the addition of the



Bible, he did not reject the teachings of the Platonists. He likened the truths found in non-Christian philosophers to the gold carried away by the Hebrews in their exodus from Egypt. The truth in the Platonists is God's, just as the gold of the Egyptians was God's; and therefore God's people have the right to "despoil Egypt" and learn what they can from non-Christian philosophers.

## The Final Steps

By now Augustine was firmly convinced of the truth of Scripture, but he was still confused and bound to worldly cares. He went for advice to Simplicianus, who had been Ambrose's spiritual father. Simplicianus began by affirming Augustine's discovery of truth in the Platonists, in whom, he said, "God and His Word are constantly implied." Then, to encourage Augustine to take the final step to conversion, he told him the story of Victorinus, who had translated those same Platonists. Victorinus was a famous Roman scholar and a fervent defender of idol-worship. Like Augustine, he became intellectually convinced of the truth of Christianity, but he did not profess it publicly because he was afraid of alienating his pagan friends. But he soon realized that he would be punished for being too weak to acknowledge Christ to the world, and "turned in shame to the truth." Augustine was inspired to imitate Victorinus, but held back. He was bound by "inertia" of will and habit. "My will was perverse and lust had grown from it, and when I gave in to lust habit was born, and when I did not resist the habit it became a necessity." He compared his struggle to a condition that Paul described, in which "the impulses of nature and the impulses of the spirit are at war with one another." It was during this struggle that Augustine met the man who was to push him to a final resolution: Ponticianus.

Ponticianus, a devout Christian, noticed Augustine's interest in Paul's epistles, and told him that a similar interest in a saint had inspired his own conversion. He had read the life of St. Anthony of Egypt, who had severed his worldly attachments and gone into the desert to serve God. Ponticianus had suddenly seen the futility of his worldly ambitions and resolved to dedicate his life to God. His fiancée, as soon as she found out, had decided to consecrate her virginity to God as well. Augustine, again, was inspired to follow this holy example—especially because his mistress had, like Ponticianus' fiancée, sworn to remain celibate after their parting, but he had been too weak to follow her example. This story finally brought Augustine's struggle to a crisis. He looked at himself unequivocally for the first time and saw his despicable state. Instead of trying to give up his

sins, he had been pretending that he was unable to do so. He had hidden behind the shelter of indecision, telling himself that he would surely renounce his sinful ways if only he could be convinced of the truth of Christianity. He had, in effect, been praying to God: “[G]ive me chastity and continence, but not yet;” for he really desired that his lust be “satisfied, not quelled.” Now he had no excuse, and he was struggling to act on the realization of his true position; but the force of habit still held him back. The “old attachments” still bound him with the same question: “[D]o you think you can live without these things?” At this moment, “trembling at the barrier,” Augustine saw the lady Continence. She showed him a “host of good examples,” and told him that they had not remained chaste through their own strength, but had relied on the strength of God. The voice of habit was right that Augustine could not conquer his lust by himself, but that was not a reason to despair: God could heal him. The vision threw Augustine deeper into shame, but even this was not enough. To take the final step, he needed something close to a direct word from God.

Sitting in his garden, tormented by this struggle, Augustine suddenly heard a child singing, “Take it and read, take it and read.” At first he thought it was a chant from some children’s game, but he had never heard it before. Then he remembered that St. Anthony, hearing a passage from the Bible about giving all possessions to the poor and following God, had felt that it was speaking directly to him, and begun his monastic career. Augustine decided that the child’s song was a divine command to open the Bible and, like Anthony, take to heart the first passage his eyes fell on. He opened his book of Paul’s epistles and read: “Not in reveling and drunkenness, not in lust and wantonness, not in quarrels and rivalries. Rather, arm yourselves with the Lord Jesus Christ; spend no more thought on nature and nature’s appetites.” This verse brought Augustine complete confidence and peace. He showed it to Alypius, who immediately applied the following verse—“find room among you for a man of over-delicate conscience”—to himself and resolved to follow Augustine into the Church. They went inside and told Monica, who was “jubilant with triumph,” for she had been suffering over her son’s unbelief and praying for his conversion for many years. Now that her life-long desire had been fulfilled, she was ready to die; but Augustine was anxious to begin his new life.

The first thing he did after his conversion was to give up teaching, anxious to use his literary talent to serve God rather than the world. Meanwhile his circle of friends, who had struggled with him in their common search for the truth, reached the same goal. Nebridius and Verecundus—another

teacher—converted before death, and Nebridius spread the Faith to his entire household. Alypius was baptized at the same time as Augustine, along with the fifteen-year-old Adeodatus. Together they began traveling back to Africa—but Monica died on the way.

Monica was the greatest influence in Augustine’s life. He said that her role in his conversion was to give him spiritual birth—but with a labor much harder than that of physical birth. Monica’s Christian life was a witness to everyone around her. She had managed to live in harmony with her hot-tempered and unfaithful husband, and had finally converted him just before his death. With the same patience she acted as a peace-maker between her friends and prayed unceasingly for her son’s reformation. She was given assurance of his eventual conversion by a dream in which she and Augustine stood on the same rule of faith, and by a bishop who told her, “[i]t cannot be that the son of these tears should be lost.” Monica took heart at these two incidents, but continued to pray and follow Augustine from city to city. Finally her dream came true, and she revealed to him that she now had no desire to keep living. She died two weeks later.

Augustine now began to devote his life to Christian study. Although he had renounced his former sins, however, temptations continued to plague him, and he was careful to confess these, too. For him, the devil attacked in three ways. The first attack was on the senses. Augustine saw danger in intemperate eating and in gratifying the eye, the ear, and even the sense of smell. While warning against over-indulgence of the senses, however, he also recognized that there was danger in the opposite extreme. Hymns, for example, could help elevate the soul to higher worship. Still, cluttering the mind with sensual curiosities created a distraction from higher things.

The second temptation was a desire to be loved, feared, or praised by other men. Augustine realized that, by allowing himself to be praised for his God-given qualities, he was letting the devil “divorce my joy from the truth” by glorifying in himself rather than in God. Here again, however, there was a danger of going to the opposite extreme: the man who glories in his humility is as proud as the man who glories in his greatness.

The third temptation was the gratification of the mind’s “futile curiosity.” This is connected to the gratification of the eyes, because it involves an intemperate curiosity about things which it is not necessary for man to know. Augustine warns constantly about the dangers of “idle speculation,” of seeking knowledge for the mere sake of knowledge.

## Return to Philosophy

Having overcome Manichaeism, and guarding against vain speculation, Augustine now felt ready to return to philosophical and theological inquiry with a proper Christian attitude. He begins by trying to explain his own mind. “I have become a problem to myself,” he confesses, marveling at his senses and his memory. In his search for knowledge of God, he had looked first to the material world, whose beauty told him only that God had created it. He realized that he had to go to the “next stage:” memory. He describes the memory as a storehouse of three things: the images of material objects, the impressions or ideas of emotions, and knowledge itself. It has a wonderful power for saving memories, for separating different ones, and for bringing them out at the proper time; but it could not tell Augustine more about God. God is beyond memory.

Augustine then proceeds to a higher level: the soul. The soul is the life of the body, but it is not the highest thing. God is “the life of souls, the life of lives,” because He is life itself. He is absolute being—as Augustine learned from the Platonists—and has all perfections. He is just and yet merciful, beautiful and yet strong, active and yet always at rest. He is always near to us even when we are far from Him. Man’s instinct is to praise this perfection, and his desire is to find rest in God’s presence.

Because we draw our being from God, He must be eternal. Our past, present, and future exist in His eternal “today,” for He created time itself. And just as we draw our life from this eternal Life, we draw our law from this eternal Justice. God’s law is unchanging, and just human law conforms to it. Certain things are unchangeable, but others change depending on the time. Things permitted in the past are forbidden today; but while the commandments change, the justice they manifest remains the same.

In addition to these philosophical matters, Augustine began to re-examine Scripture; but using the lessons he had learned from Christianity, he was careful to set about it the right way. He interpreted many passages allegorically rather than literally, as Ambrose had taught him. But this led to two problems: which was the right interpretation, and how could it be found? Augustine objected strongly to those who insisted that there was only one proper interpretation, and who claimed that they were the ones who knew what it was. He saw Scripture—especially the Old Testament—as open to many interpretations, all of which were true. He thought it arrogant to claim to have the one and only correct reading when faced

with two different interpretations which were both consistent with the truth. The writers of Scripture were inspired, so it was possible for their writing to be full of different meanings—even ones which the writers themselves had not intended. The best approach to Scripture is, of course, prayer: prayer for help in understanding the Bible, and prayer for a cleansing of the mind to guard against pride. Augustine starts with such a prayer and then proceeds to meditate on the beginning of the book of Genesis.

He begins by explaining that when God created “in the beginning,” the Beginning was His Son—the “abiding principle” of truth and wisdom. The Son was also the Word God spoke to create the heaven and the earth out of nothing. The heaven God created by this utterance was the “Heaven of Heavens” referred to in the Psalms. It is a purely intellectual creation, the dwelling place of God, which exists in perpetual contemplation of His beauty. The “earth” was prime matter, as indicated by the verse that describes it as “without form and void.” God took this formless matter and created our world.

The “light” which God created is the spiritual creation, which draws its light from its attachment to God. When men and angels fell, they lost their light; and this is the meaning of God separating the light from the darkness. The firmament, which separated the waters, signifies God’s unshakable authority, embodied in Scripture. The waters above are the faithful angels, “safe from earthly corruption” and close to God. The sun, the greater light to the world, is the wisdom given to some of God’s children; the moon is the knowledge given to others. The stars are the charisms, the various gifts of the Holy Spirit.

Below the firmament, however, the bitter waters of the sea—mankind estranged from God—toss and turn in a futile struggle for earthly happiness. The dry land, which sustains the good man and bears the fruit of works of mercy, is drawn apart from the bitter sea and nourished with sweet water. The sea is not abandoned, however; it is given the fish (God’s Sacraments, especially Baptism), the birds (God’s messengers, spreading the Good News), and the great sea monsters (miracles). The good souls on dry land are already servants of God and do not need the help given to the estranged souls, but they have to tame the animals on the dry land, which are earthly temptations.

Having already learned that God created time, Augustine was faced with the problem of explaining the seven days of creation. He realized that, although God was outside of time, His creations were in time; therefore

His act of creation was manifested in the medium of time as seven days. Whatever the significance of the number seven, however, the seventh day, because it has no evening, represents the final day of rest at the end of time: the day when we will rest in God and He—who has been working in our lives—will rest in us.

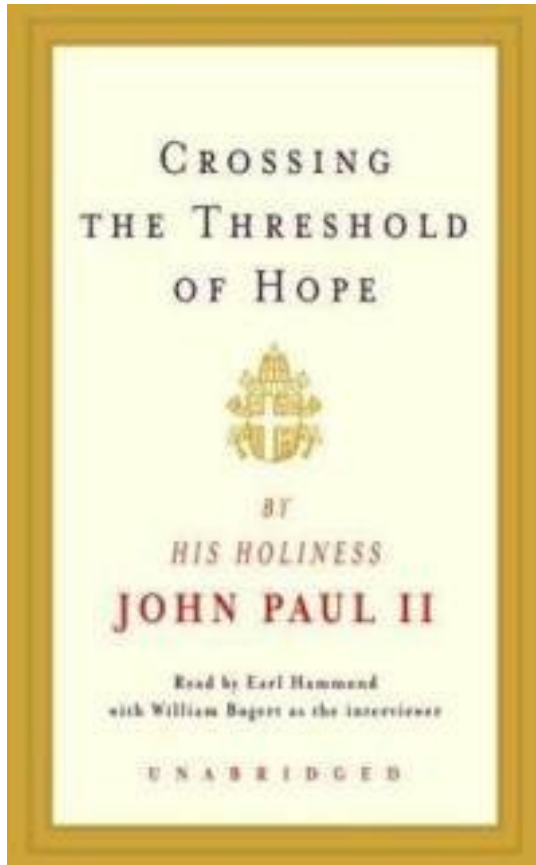
Finally, Augustine was able to “catch a faint glimpse of the Trinity” in the Old Testament. As he explains when discussing the very beginning of Genesis, the Father is referred to as “God” in the creation story, and the Son is known as His “word.” The Holy Spirit is, of course, the “Spirit of God” that was “hovering over the waters.” And again, when God creates man, He proposes to create him in “Our image,” not in “My image.” This plural is used inconsistently, according to Augustine, to call special attention to God’s “Trinity of Unity or...Unity of Trinity.”

## **Conclusion**

Augustine ends these interpretations—and the book—with a humble admission that he cannot fully understand his own interpretations without God’s help. He attributes every step of his conversion to “divine goodness,” whose nature it is “not only to open to those who knock but also to cause them to knock and ask.” Augustine is glad to offer proof of this benevolent grace in his own story: the life of a great sinner who knocked at God’s door and was admitted to the Kingdom of Heaven.

CHAPTER SIX

# Crossing the Threshold of Hope



A Summary of *Crossing the Threshold of Hope* by Pope John Paul II

## About the Author

Karol Wojtyla was born in Wadowice, Poland, in 1920. His mother died when he was nine, and his father died in 1941. Wojtyla enrolled in Cracow's Jagiellonian University in 1938, but it was closed by the German occupation in 1939. He worked in a quarry until 1944, and then in a chemical factory to avoid deportation. He began clandestine classes for the priesthood in 1942 and was ordained in Cracow in 1946. He studied further in Rome before returning to Poland, where he was a vicar, chaplain, and continued his studies, becoming a professor at Cracow's seminary and the Catholic University of Lubin. He was appointed Auxiliary Bishop of Cracow in 1958, and Archbishop of Cracow in 1964 (reaching the cardinalate in 1967 at a very young age). He took a very active part in the Second Vatican Council. He began his Pontificate as John Paul II in 1978, and became the most traveled Pope in history. He wrote over a dozen encyclicals and many other works. He proclaimed about 1300 new Blesseds and 500 new Saints. He died on April 2, 2005.

## General Overview

This book is a collection of interview questions and answers between an Italian journalist named Vittorio Messori and Pope John Paul II in 1994. Originally, the interview was simply intended to be on television, but due to scheduling difficulties, Messori was allowed to write his questions on paper. The Pope graciously wrote longhand answers to each question, and chose the title. The topics range from the office of the Papacy to theology to salvation to other religions and ecumenism to the Second Vatican Council to life issues to women and beyond.

### **“The Pope”: A Scandal and a Mystery**

*Confronted with the Pope, who supposedly represents the Son of God, one must wager (like Pascal) that the Pope is either the mysterious proof of the Creator of the universe or the central protagonist of a millennial illusion. Have you ever doubted your belief in Jesus?*

Though you have both faith and anxiety, I say, “Be not afraid!” These words of Christ are uttered and repeated by the Pope. We should not fear the truth about ourselves, the truth that we are sinners. Peter – and every Pope – since has known this. Nor should we be afraid of the word “Pope” and the majestic impressions it gives. Christ is the sacrament of the



invisible God. Do not be afraid of God who became a man! Peter, however, became afraid for the man who was Son of God, and for this he was severely reproached (but not rejected) by Jesus Christ. Even after the Resurrection, Christ confirmed Peter's mission ("Feed my sheep"), and the Holy Spirit was sent to guide him. On Pentecost, Peter was the first to speak to the gathered people, exhorting them to conversion and baptism. Against this background, terms like "Supreme Pontiff" mean little. Real importance is in the death and Resurrection of Christ.

The Church professes, like Peter, that Christ is "the Messiah, Son of the living God." This revelation is definitive: one can only accept or reject it. Peter himself had difficulties in pure belief (his famous denials). Many men can believe in One God, but have trouble believing in a Crucified one. Peter and his successors are witnesses of God crucified and risen. But was the choice that you mention so much the easier for Peter or his successors? This choice is not only a human initiative but also an act of God. Such a man who chooses the Lord has only to cast himself on the Lord.

The Pope is called the Vicar of Christ. Christ is present through the ages in his Church, each Christian, priests, and the sacraments. "Vicar of Christ" alludes to service, ministry. Each bishop is also a Vicar of Christ. If, with this title, one refers to the dignity of the Bishop of Rome, one cannot consider it apart from the dignity of the entire college of bishops. Indeed, to be Christian has even greater significance than to be a bishop, even the bishop of Rome.

## **Praying: How and Why**

*How can you bear the weight of the Papacy? How can one address Jesus?*

Prayer is commonly held to be a conversation between "I" and "thou". "Thou" is more important, since prayer begins with God. Man, as priest of all creation, allows God, as the protagonist, to free creation from slavery to corruption and lead it toward liberty. Our prayer is always the initiative of God, not our own, and it restores in us our true humanity. One can and must pray in many different ways, and thus the Bible and Psalms are invaluable. Prayer is always a work of glory. Science and technology (since they are human works) can make it difficult for our civilization to be one of life and love since they are not works of glory, can be without Christ. Man achieves the fullness of prayer when he lets God be most fully present in prayer.

## **How Does the Pope Pray?**

The Pope prays as the Holy Spirit permits him to pray, to better fulfill his ministry. The subject of the Pope's prayer is "the joy and the hope, the grief and the anguish of the people of our time". The Pope prays that all will come to know the cause of our joy, the joy of salvation, the joy of redemption. The Pope prays like all Christians, but also is called to a universal prayer for all churches every day. The Church prays that everywhere the work of salvation will be accomplished through Christ. The Church prays for the suffering and for the dead. Prayer is a search for God, but also a revelation of God, who reveals Himself as merciful Love.

## **Does God Really Exist?**

The God of the Philosophers is but the fruit of human thought: only the God of Jesus Christ is the living God. The Christian tradition before Aquinas was tied to Plato. Aquinas himself began the *Summa* with this question of God's existence. *Gaudium et Spes* posits that as people look for the ultimate meaning of man, they will find the meaning of God. "The Church believes...that the key, the center, and the purpose of all of human history is found in its Lord and Master." A renewal of the thought of Thomas Aquinas is encouraged.

## **"Proof": Is It Still Valid?**

This thinking is still relevant today, for the positivist mentality of suspicion is beginning to fade: modern man has rediscovered the sacred even if he cannot identify it. All men know that the senses can only take the intellect so far. Human experiences, moral experiences, or religious experiences are also valid forms of discourse. We are witnesses of a symptomatic return to metaphysics (the philosophy of being) and a philosophy of religion through a new anthropology. A fundamental dimension of man's existence is coexistence: God is the eternal "Thou".

## **If God Exists, Why Is He Hiding?**

This question is purely rationalistic, stemming from the thought that what one cannot see must not exist. Descartes' thought (thought determines existence) differs diametrically from Aquinas' (existence determines thought). Since man alone cannot cross the "gap" to God, are we to assume that more concrete proof of his existence is needed? Interestingly,

though, the term “hiding” recalls Moses’ language. God Himself gives us the challenge of “finding” Him, though indeed He has gone as far as He could to “reach” us. Indeed, many religions cannot accept a God who is so human.

## **Is Jesus the Son of God?**

Jesus is not just a wise man, but both God and man: completely unique. He is not like Mohammad or Buddha. Christ is the eternal witness to the Father and the Father’s love. From the beginning Christ has been at the center of the faith and life of the Church: an Christological focus. The so-called Apostle’s Creed is the expression of the faith of Peter and the whole Church, a faith in Jesus as the Son of God. The apostolic sources and faith of witnesses attest to Jesus as Son of God.

## **What Has Become of the “History of Salvation”? / The Centrality of Salvation**

*Why does the history of salvation seem so complicated? In order to pardon us and to save us, did a God who is a loving Father really need to cruelly sacrifice His own Son?*

All rationalism can be traced to Descartes, who moved towards an Absolute of autonomous thought, which can only make sense in relation to human thought. He turned his back on metaphysics and moved away from Christianity. Eventually, all that was fundamentally Christian in the tradition of European thought had been rejected. Only the God of the Deists remained, but that God is decidedly outside the world. Man is supposed to live by his reason alone, as if God does not exist. This rationalism strikes at the heart of Christian soteriology, which is really very simple: John 3:16, “God so loved the world.” The world is not self-sufficient. Salvation history is really very simple, and embraces the life of every man. It continues to offer new inspiration for interpreting the history of humanity.

## **Why Is There So Much Evil in the World?**

The history of salvation is also the history of man’s continual judgment of God, his questions and his doubts of God. But could God have justified Himself before human history, which is so full of evil and suffering, without placing Christ’s Cross at the center of that history? God is not

some distant Absolute who is indifferent to human suffering. The crucified Christ is proof of God's solidarity with man in His suffering. All individual and collective suffering is not caused by God, but by natural forces or unleashed by man's free will.

## **Why Does God Tolerate Suffering?**

One could say that God is paying for the great gift of free will that He bestowed on humans. But the condemnation of God by man is not based on the truth, but on arrogance. God is always on the side of the weak and suffering, for He is Love. Christianity is a religion of salvation. In order to hope for salvation, man must stop beneath the Cross. Then, on Easter, he must stand in front of the empty tomb and listen: "He is not here, for He has risen."

## **What Does "To Save" Mean?**

"To save" means to liberate from evil, especially a more radical, ultimate evil than even death: God's rejection of man, that is, eternal damnation. Eternal life is happiness that comes from union with God. In salvation, man encounters the absolute fullness of good by knowing God "face to face." God is the fullness of life, and man is drawn to this through Jesus Christ. At the judgment, where there can be an ultimate break of one's communion with God, it is not so much God who rejects man as man who rejects God. God has already embraced all men by the Cross and Resurrection of His Son. Love, above all, possesses a saving power. The fact that Christianity is a religion of salvation is expressed in the sacramental life of the Church and Her liturgy.

## **Why So Many Religions?**

There is a common fundamental element of these religions. All humankind is united with regard to the eternal and ultimate destiny of man: a common spiritual history. Men turn to various religions to explain the human condition. Christianity has borne modest fruit in the East, but ancient cultures remain strong there, resisting Western culture and the Christianity associated with it. In Hinduism and Buddhism, people attempt to look for something beyond this inadequate world. The Catholic Church never rejects what is true in these religions. The primitive, animistic religions also seemed perfect precursors for Christianity, partially since

they did not already possess the characteristics of a system. Christ came to redeem and save all.

## **Buddha?**

Buddhism seems to present an “alternative” doctrine of salvation, but in reality the doctrine is opposed to Christianity. Buddha offers a negative soteriology: the conviction that the world is bad and the source of all evil, that one should liberate oneself from external reality. Christianity, on the other hand, draws nearer the goodness of God. Carmelite mysticism begins where Buddhist reflections stop, born of the revelation of the living God who opens Himself to union with man. There is thus an essential difference between the way that Christianity and Buddhism perceive the world. In addition, there is a dangerous return of ancient gnostic ideas under the guise of the so-called New Age.

## **Muhammad?**

Islam is a monotheistic religion with similar roots as Christianity, though the Koran completely reduces Divine Revelation. God is understood as being outside of the world, and there is no room for the Cross and the Resurrection. But it is impossible not to admire their fidelity to prayer. Fundamentalist movements unfortunately interpret human rights and religious freedom in imposing ways, making the situation of Christians very disturbing.

## **A Minority by the Year 2000**

*Even after twenty centuries of evangelization, it appears that for the first time Muslims will outnumber Catholics. What divine plan is at work here?*

This is somewhat simplistic: some values are not quantifiable. The sociology of religion does not help much here. Mere numbers do not adequately predict the future of a religion. Jesus did not prepare His disciples for easy success, but established a solid foundation for the faith. The Gospel is, at heart, a paradox: to find life, one must lose life. The Gospel is a challenge to human weakness, for man feels the inner need to transcend himself.

## **What is the “New Evangelization”?**

“Woe to me if I do not preach the Gospel!” Paul began the first great evangelization of Europe, giving fine example of evangelizing the Greeks by his speech at the Areopagus in Athens. The Gospel was carried all about the then-known world. Evangelization changed in the course of time as it encountered Gnosticism and heresies. In the first millennium, many peoples came into contact with centers of Christianity during migration. Cyril and Methodius were examples of active, traveling evangelists. Missionary zeal came into the New World. Some Asian and African churches are also remarkably active, evidence of the Church’s ever renewed vitality. The Church continues to struggle for the world’s soul, constantly going out to meet new generations. The Church has always-renewed hope in a new spring of evangelization. The encyclical *Redemptoris Missio* speaks of many of these issues. World Youth Days are also symptoms and catalysts of the new evangelization.

## **Is There Really Hope in the Young?**

Today’s young people are the same as ever, though many are growing up in a context without heroism. They live in freedom won by others, and many have yielded to consumer cultures. But we cannot say they have rejected the Church or traditional values. Youth need guides and mentors, showing the fundamental problem of youth to be profoundly personal and communal. They know the call to vocation and love, but they need to be taught love. They seek Christ in many ways, even sinful ones. There is immense potential for good and creative possibility in the young. We need their enthusiasm.

## **Was God at Work in the Fall of Communism?**

Christianity is a religion of knowledge *and* action. In a certain sense, God can be silent, since He has already revealed everything. But many can find God, who is always at work. The Church is a movement, and the Sacraments are the action of Christ in the Holy Spirit. Some do wish to stifle the voice of God. The complex history of Communism can be oversimplified if one says that Divine Providence caused its fall: in a certain sense Communism fell by itself, as a consequence of its own mistakes and abuses. Its medicine was more dangerous than the disease. Responsibility for the rich North and the poor South lies with the struggle against God in our cultures. God is still faithful to His Covenant.

## **Is Only Rome Right?**

There is salvation only and exclusively in Christ and man is saved in the Catholic Church by being brought into the Mystery of the Divine Trinity. Salvation is Christocentric, not Romeocentric. At the heart of the Church is Christ and His Sacrifice. In Christ, the Church is a communion in many different ways, and the active subject of salvation in Christ. People are saved through the Church and in the Church, by the grace of Christ.

## **The Reaction of the “World”**

Today’s world does not always receive the Church’s teaching eagerly, but the ongoing battle against relativism does not fail. The media, in league with some theologians, have conditioned society to listen only to what it wants to hear. Popularity is not always associated with true doctrine. But which burden is greater: the truth, or the appearance of truth which creates only the illusion of moral honesty? The Church is standing steadfast, and the world, which appears to be evolving past the Church, in reality, is simply moving away from the truth. Our faith in the Church has been strengthened by the Council. The saints of our century have mostly been martyrs, who are always the greatest witnesses of faith.

## **Does “Eternal Life” Exist?**

*Lumen Gentium* discusses the eschatological nature of the Church. Pastoral practices in the explanations of this nature have been insufficient, however. Sermons on the “Last Things” of heaven, purgatory, hell, and judgment were profoundly personal and had great conversional impact. Man is free and therefore responsible at the time of judgment. The Council also mentions the universal call to holiness in the Church. Until recently the Church taught an individual eschatology, but the Council changed it into a universal eschatology. Secularization makes us insensitive to the Last Things. Hell certainly exists, for Jesus says so, yet the Church has never made any pronouncement as to who has rejected God. Also biblical are the concepts of purifying fire and Heaven. The Church always leads man to eternal life.

## **What is the Use of Believing?**

The usefulness of faith is not comparable to any good, not even one of a moral nature. The basic usefulness of faith lies in the fact that a person believes and entrusts himself, by responding to God’s word. The dignity of man is heightened when man seeks the truth. Human freedom is taken

very seriously by the Church, but man cannot be forced to accept the truth. The essential usefulness of faith consists in the fact that, through faith, man achieves the good of his rational nature: by giving his response to God. Christ desires our faith for himself and for our good. Even if one does not know the Gospel, it is already at work in one's heart if there is an authentic search for truth, for the Spirit of God respects the freedom of man and blows where He wills. Ultimately, only God can save man, but He expects man to cooperate.

## **The Defense of Every Life**

The right to life is the fundamental right for man. But contemporary culture wants to deny that right. The question of conceived and unborn children is a delicate problem, but a clear one. It is not possible to speak of the right to choose when a clear moral evil is involved. Do not kill! There are sometimes true human tragedies involved, however, so one must become courageously “pro-woman” as well as “pro-life”. The Pope is not “obsessed” with this issue, but the issue is of tremendous importance and responsibility. Permissiveness cannot be allowed to trample human rights. Responsible parenthood is needed. Catholic universities and institutes are appropriate places to research, counsel, and teach these principles and their ethical and anthropological foundations.

## **The Mother of God**

*Totus tuus.* True devotion to the Mother of God is actually Christocentric. The Pope's own Marian devotion began with Marian shrines in his Polish homeland, and has become a total abandonment to Mary.

## **Women**

Marian devotion is also an attitude towards women. Liberal feminism is a reaction to the lack of respect accorded each woman. Revealed truth teaches respect for womanhood. In our civilization woman has become, before all else, an object of pleasure. The spiritual beauty, the particular genius, of women is being rediscovered.

## **“Be Not Afraid”**



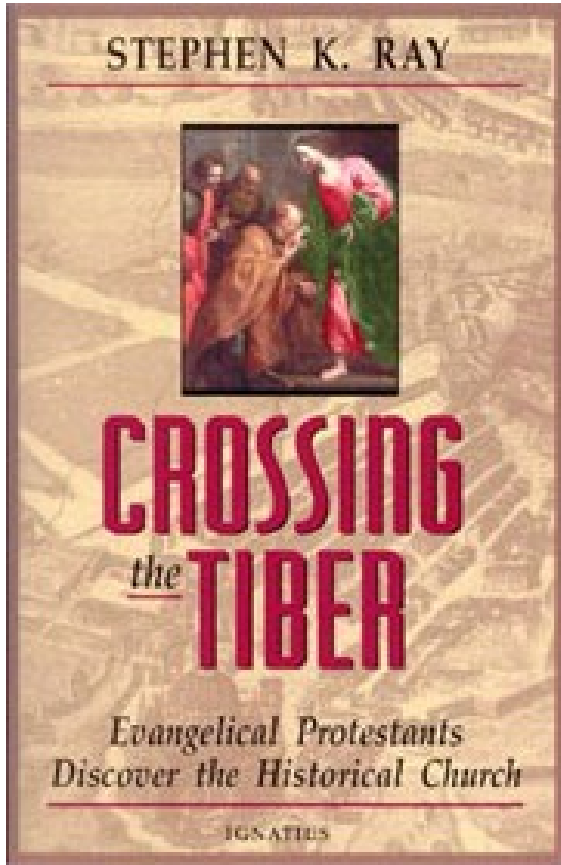
This exhortation has a very broad meaning. It is addressed to all people, for we all have been redeemed by God. The power of Christ's Cross and Resurrection is greater than any evil we can fear. Christ's victory came through Mary, and He will conquer through her (Fatima). The whole world needs to hear these words and know their Redeemer. One should not fear the demands of the Gospel, for they never exceed man's abilities. God desires our salvation.

## **Crossing the Threshold of Hope**

The Holy Scriptures urge us to cultivate a fear of God, which is a gift of the Holy Spirit. The full expression of this fear is Christ Himself. We love God as a Father: this paradigm is ageless. Original sin is a violation of God's will, and attempts to abolish fatherhood. In order to set man free from fear of himself, the world, and others, he must cultivate the true fear of God.

CHAPTER SEVEN

**"Crossing the Tiber"**



*A Summary of Crossing the Tiber,  
Evangelical Protestants Discover the  
Historical Church by Stephen Ray*

## **About the Author**

Stephen K. Ray was raised in a devout, loving Baptist family. His father was a deacon and led Bible studies. Steve himself was very involved in the Baptist Church as a teacher of Biblical studies, and he lectured on a wide range of topics. When a best friend, an Evangelical pastor, converted to the Catholic Church, Steve and his wife Janet decided to investigate the claims of the Catholic Church, taking a thrilling journey back in time that would eventually change their lives forever. After hundreds of hours studying the Bible and the writings of the early Church, they were convinced that the Roman Catholic Church was the Church founded by Christ, and they were received into the Church on Pentecost Sunday in 1994.

## **General Overview**

### **I. Part One**

#### ***Our Conversion:***

This book is an attempt to give a brief defense of the author's conversion to Catholicism along with his wife. Stephen Ray and his wife had opposed the Catholic Church in clear terms and publicly. Their conversion, then, was a strong turning away from their fundamentalist Protestant backgrounds and a turning towards the historically verifiable truth of the Catholic Church.

#### ***Our Inherited Protestant Roots:***

For Stephen, the protestant view of life and the Church was something he grew up with. He was raised with Bill Graham playing on the family television and with anti-Catholic books in his house. His parents were loving Christian converts who were zealous for their newfound Christian faith. His wife's family came from a long line of Protestant Christians who could trace their lineage back to the sailing to Plymouth Rock on the Mayflower.

#### ***Why We Chose Christianity:***

Janet and Stephen, independent of one another, experienced a personal conversion to Christianity before they met one another, and each became ardent followers of Jesus Christ in the Evangelical traditions. Stephen attributes his personal commitment to Christianity as a desire for a deeper truth in the face of modern materialism and modernist philosophy.

## ***The Foundations of Our Evangelicalism***

Evangelical Protestantism was influenced and grew from a strain of Protestantism known as Fundamentalism. It emphasizes a literal interpretation of the Bible and belief in the Virgin Birth of Christ and the physical Resurrection. Its most common denominator within its various denominations is its universal condemnation of the Roman Catholic Church. It subscribes to the doctrines of *sola scriptura* (the sole sufficiency of the Bible), imminent rapture, eternal security (knowledge that once you have faith you will, no matter what, attain Heaven), blood atonement, the invisible unity of the Church, denominationalism, and so on.

Evangelicalism finds its oldest roots in the reformation by Martin Luther in the 16<sup>th</sup> century. It stems from the two ‘sola’ doctrines developed at that time, namely: *Sola Scriptura* and *Sola Fide* (Bible Alone and Faith Alone). *Sola Scriptura* states that the Scriptures alone are sufficient to provide all knowledge that God desired for Christians to have. It also states that the Bible is perspicuous (interpreted by itself), and that anyone can come to a full knowledge of God’s word by the help of the Holy Spirit and individual judgment. *Sole Fide* teaches that salvation is attained by faith alone. It was developed by Martin Luther, who went so far as to add the word ‘alone’ to the book of Romans to prove his point. Interestingly, the only time the Bible says ‘faith alone’ is in James 2:24: “You see that a man is justified by works and not by faith alone.” These two incorrect doctrines eventually ruptured the unity of the Church and founded the Protestant movement.

The Sacraments of the Church were also redefined during the Protestant revolts, to the point that Fundamentalists and Evangelicals no longer even call them sacraments. They were believed to be nothing but outward symbols that are not efficacious in any real way.

## ***Our Thinking Begins to Shift:***

Stephen and Janet began in time to see the internal contradictions inherent in the Protestant theology they grew up in. They were grieved by the rival interpretations of the Bible that spawned numerous denominations and sects, and felt that this was an indication that something was wrong with Protestantism. Disillusioned with the over 18 denominations they tried, they thought of even beginning their own ‘home church’ to accommodate their needs.

### ***Our Evangelical Foundations Begin to Crumble:***

Stephen eventually discovered through personal study that the doctrine of *Sola Scriptura* was weak, unbiblical, unhistorical, and untenable. *Sola Scriptura* was not taught anywhere in the scriptures, neither was it even implied. Scripture never speaks of the idea that God’s word is contained only in the written texts of the Bible, and this is further evidenced in that Jesus never wrote down commands for us (other than the unknown words on the ground), and didn’t command His followers to write the Bible either. Jesus’ “word” was orally transmitted to the apostles, and was orally transmitted for many years until the Bible was created in its entirety. Oral tradition was also established side-by-side with the Torah in the Old Covenant, and the New Covenant doesn’t supersede the Old but builds upon it. The early Church absolutely depended upon apostolic tradition, and the apostle Paul referred to the Church (not the Bible) as the pillar and foundation of the truth in I Tim 3:15. Jesus never promised to give us an authoritative book, and neither did an apostle ever give us a list of the books to be in the Bible. Jesus did however give us an authoritative Church (cf. Mt 16:18-19, 18:15-20).

One of the most troubling things for Stephen as a Protestant was the knowledge that for almost 4 centuries after Christ there was no authoritative understanding of what the Bible was. The Bible itself does not contain a listing of what books are to be in it, and the Church was without the collection of books now known as the New Testament for almost 400 years. This is evidence that the early Church was in no hurry to produce a solely authoritative book, because truth was deposited into the Church itself. The Apostles understood this as they traveled the world instituting churches and teaching the Christian faith, and Paul even specifically charges the Thessalonians to hold fast to the traditions he gave them, whether in spoken word or in epistle.

As a Protestant, Stephen was forced to consider the question of what came first, the church or the Bible. It was a shock for him to discover that the

New Testament is the “child” or product of the Church and it is the collected and inspired writings of the Apostles but it is not the sum total of all their teachings. This is further evidenced by early Church writings, such as that of Papias (c. 60-130), Bishop of Hierapolis in Asia Minor, who was a disciple of the Apostle John. Papias wrote: “I used to inquire what had been said by Andrew, or by Peter, or by Philip, or by Thomas or James, or by John or Matthew or any other of the Lord’s disciples, and what Aristion and the Elder John, the disciples of the Lord, were saying. For books to read do not profit me so much as the living voice clearly sounding up to the present day in the persons of their authors.”

### ***Sola Scriptura and Private Interpretation of the Bible Bring Disunity:***

It should be noted that the Catholic Church has always taught the revelation ended with the death of the last apostle, and the Scriptures of the Old and New Testaments are the only divinely inspired writings of God given to his Church. They are infallible and inerrant. The only conflict in doctrine between Catholics and Protestants as regards Scripture has to do with the word *sola*. *Sola Scriptura* has never been taught by the apostles, the Fathers, or the Church. It is entirely a product of the Protestant Reformation, 1600 years after Christ. It is this reformation principle of each man with his own bible and own interpretation that has brought about the tragic disunity we see today. In order to keep up with the growing number of divisions in the Church, Reformation theologies had to define the Church as an ‘invisible unity’. This concept is, just as *Sola Scriptura*, completely foreign to the apostle, Church Fathers, and the Bible itself. The Scriptures themselves teach us that no prophecy is a matter of private interpretation (2 Pet 1:20-21), and that many distort Paul’s writings to their own destruction (2 Pet 3:15-16). For the doctrine of *Sola Scriptura* to bear any legitimacy, Protestant reformers had to drop all attempts at unity with the historical church. It is therefore commonplace for Protestants to skip straight from the Book of Acts to Martin Luther, as if the intermittent 1600 years didn’t even occur. Even the famous Baptist preacher Charles Spurgeon said, “It seems odd that certain men who talk so much of what the Holy Spirit reveals to them should think so little of what He has revealed to others.”

### ***Scripture, Tradition, and the Canon of Scripture:***

If the doctrines of the Reformation are followed, one must ask what basis Protestants have for trusting the twenty-seven writings that make up the New Testament. How is it that these specific 27 writings, which were amongst hundreds of epistles of the early Church, were specifically recognized to be inspired? The Holy Spirit did select the writings, but he selected them through men. Specifically, the Holy Spirit selected them through the Church. The only logical position for a Protestant to take in regards to what books should be in the Bible is that of R. C. Sproul, who said that the Protestant has a “fallible collection of infallible books.”

Until the late 4<sup>th</sup> century, there was no final list of canonical books. In the time between Christ and the finalization of the Canon of Scripture, Christians had grown to take over the Roman Empire, span across most of the known world and produce such great saints as Augustine and all of his predecessors. How was it possible for them to do this without their individual interpretations of their leather-bound New Testaments? It is a curious fact that Protestants are actually bound to Catholic Church tradition for their knowledge of what 27 books constitute the New Testament. The Church defined what books would be in the Canon of Scripture, and this was accomplished at the Council of Hippo and the Third Council of Carthage.

### ***Our Struggle with Other “Catholic Issues”:***

Just as the idea of tradition repulsed the Rays, so they were also repulsed by many other Catholic issues. Their perception of the Catholic Church had been tainted by years of Protestant indoctrination, and all of their knowledge about the Church came exclusively through anti-Catholic protestant sources. After doing some research into the things that had at one time repulsed them (especially research from unbiased sources), they found that they were more drawn to the Church than they had been before. These issues included: the universality of the Church in both space and time; her visible unity; her survival in spite of all her problems and tares; her undefiled orthodoxy and moral teaching. They found that the Catholic Church knows the Bible and teaches it in such a manner as to avoid the contradictory interpretations rampant in Protestantism.

As they continued their studies they found that the Church was absolutely correct in its liturgy as well as its moral teachings. Other doctrines soon became validated for them as they studied more, and soon they found themselves accepting such things as Marian devotion, Purgatory, the papacy, confession, bishops, the Eucharist, baptismal regeneration,

prohibition on contraceptives, justification by “faith working through love”, veneration of saints, et cetera.

## ***We Begin to Discover the One, Holy, Catholic and Apostolic Church***

As their studies continued, they discovered that the early Church fought incredibly to maintain the unity of the Church against schismatics and heretics. There was a complete understanding in the early Church that the Church should be one, as Jesus had prayed. Stephen began to question how it was that as a Protestant they were okay with denominationalism and a fractured church. It became abundantly clear to him that the Reformation was not an act of reforming but abandoning, and that it fractured the church to the core.

## ***Shall We Accept Church Authority?***

The Rays had to face their own fear of submitting to the authority of the Catholic Church. As a Protestant, they had their own bibles and could be their own authority, but they found that submitting to the Church was in and of itself an act of independence. Submission to Christ in his Church was not an act of blindness, weakness, conformity or groveling, but it was an act of decisiveness and a willing choice.

## ***The Next Important Crossroads: Catholic or Orthodox***

Leaving the Protestant world behind left them with two choices, the Eastern Orthodox or the Catholics. After researching the issue exhaustively and even listening to debates between Catholics and Orthodox, they were convinced that the Papacy and the unity of the Catholic Church demonstrated its doctrinal superiority to that of the fractured churches of the East.

## ***The Final Stages of our Journey***

In 1990 a close friend of Stephen resigned his job as a pastor and joined the Catholic Church, much to the shock of Stephen and Janet. After a year had passed where the issue of his friend’s conversion was simply ignored, Stephen and Janet asked him if he regretted his decision. His friend responded that it was the best decision he had ever made, and Stephen and



Janet found that the Catholic Church arose for them as a real alternative to the Protestantism they were in.

### ***We Take the Plunge***

The Rays realized that the ‘lone ranger’ Christianity they had adopted was not an option that the Lord had left open for them. As they became more aware that He had established a specific Church and wished them to be part of it, they were drawn further and further to Catholicism.

### ***The Dawn of a New Year***

On December 31, 1993, Janet and Stephen entered into an apologetics argument with some friends of theirs. After vigorously defending the Catholic faith for some time, Stephen realized that he could no longer remain outside of the Church and told Janet he was ready to take the plunge. After telling his converted friends that he wished to join the Catholic Church, they invited Stephen and Janet to come to Mass with them. While their fears spurred by the horrible accusations of their anti-Catholic past made them nervous to attend Mass they went anyway. The liturgy was beautiful and they found themselves falling in love with the Church in the Holy Sacrifice of Mass.

### ***We Finally Come Home on Pentecost Sunday, 1994***

They continued to regularly attend Mass for several weeks before asking how they could join, assuming it would be as simple as filling out a membership form. They were told they would need to take a year long RCIA course, and they immediately responded that they had catechized themselves through all of the reading they had done. After many meetings with their Pastor and 12 weeks of intensive lessons, their priest gave them a theological examination and allowed them to enter the Church on Pentecost Sunday, May 22 1994. Their children were baptized and confirmed, and they both also fully entered the Church.

### ***Concluding Remarks***

The story of their conversion presented in this book was a mere skeletal framework of their journey. They created it to answer the questions of their friends and family who have been disturbed by their move to the

Catholic Church. Meanwhile, Stephen and Janet continued to be overjoyed with the Church, and their children have become active and faithful members as well.

**NOTE:** The next two parts of the book are entirely devoted to apologetics regarding Baptism and the Holy Eucharist. Stephen sets out biblical passages and passages from the Church Fathers in their original so that the reader can come to their own conclusions. He summarizes in a short passage at the end of each apologetics section. This book summary lists the Biblical citations and then summarizes Stephen's commentary. The citations of the Church Fathers have been excluded so as not to create lengthy citation lists.

### ***Baptism in the Scriptures and in the Ancient Church:***

- Gen 1-3, 6-8, 17:10-13
- Ex 12:48, 14:21-22,30
- 2 Kings 5:1-14
- Ezek 36:22, 25-27
- Zech 13:1
- Mk 1:4-8, 16:15-16
- Mt 3:13-17, 28:18-20
- Jn 1:26-34, 3:1-7,22
- Acts 2:37-41, 8:27-38, 10:1,44-48, 16:25-33, 22:12-16
- 1 Cor 7:14, 10:1-4, 6:9-11, 12:12-13
- Rom 6:3-4
- Gal 3:27
- Eph 4:4-6, 5:25-27
- Col 2:11-12
- Titus 3:4-7
- Heb 6:1-4
- 1Pet 3:18-22

### ***Conclusion:***

This study of the doctrine of Baptism has drawn from the Old Testament, the New Testament, Church Fathers and the Councils. Keeping in mind that no verse can really and truly contradict another verse of the Bible, it becomes clear that the only acceptable understanding of Baptism is that of the early Church. Moreover, as we can see from the Church Fathers, the early Church's stance on Baptism is the same as the Catholic Church's

now. Protestants might argue that the Bible teaches we are justified by faith alone and not by works or deeds of the law. The appropriate counter to this is to point out that we are not in a position to argue with what Jesus teaches in the scriptures, neither does the Bible say that we are saved by faith alone. Also, it does not have to be an either/or case of ‘either baptism or faith’, but a both/and. It is both baptism and faith that work to justify us.

Also, objecting to the use of any sacramental matter such as water is somewhat Manichean in nature. Christ worked in this world through a real body, with real tools and implements. When He healed people, He would often use dirt, spit, or water. He changed water into wine. He said that His body would become bread. He took coins from a fish’s mouth. He fed thousands with loaves of bread. Wouldn’t it be inappropriate to infer from these actions that Christ was beginning a religion that had no use of this world but operated solely in an invisible ‘faith alone’ setting?

It is obvious from the Scripture readings, the Church Fathers and the Councils that the Church has always believed that Baptism was regeneration, a new birth, a washing away of sin, and the door through which one entered the Church. It is through Baptism that one becomes a member of the body of Christ, a son of God, and participates in the life of the Trinity.

### ***Part Three: The Eucharist in the Scriptures and in the Ancient Church:***

- Gen 14:18-20
- Ps 110:1-4
- Ex 12:5,7-8,10-11, 16:4,14-15,35
- Mic 5:2-4
- Mal 1:11
- Jn 6:4,10-14,43,51-55,66-68,70-71
- Mk 14:22-24
- Lk 24:13-17,25-33,35
- Heb 9:11-14, 13:10
- Rev 5:6, 13:8
- Rom 15:16
- Acts 2:41-42
- 1Cor 10:1-4,15-18,20-21, 11:23-27

## ***Conclusion:***

Studying the New Testament, the writings of the Apostles, the early Church, and the Councils shows a convincing amount of evidence that the doctrine and practice of the Eucharistic Celebrations were understood immediately and have remained the same since then. It is impossible to accurately interpret Jesus in any other way, and the early Church obviously believed in the Real Presence. The Catholic Church still teaches these same doctrines.

## ***The Real Presence: A Short History of the Resistance***

### ***The First Resistance:***

We find absolutely no resistance from the Christian Church or Her writings for the first eight hundred years. The Gnostics did deny the Real Presence, only because they were Manichean in their theology.

### ***The Second Resistance:***

The first serious resistance to the doctrine came from a French monk named Ratramnus in 868. He was excommunicated and then repented of his ways and returned to the Church.

### ***The Third Resistance:***

Berengarius of Tours denied the Transubstantiation of bread and wine into the Eucharist. After disputing with many theologians the doctrine, he was reconverted and reentered the Church.

### ***The Fourth Resistance:***

In the 12<sup>th</sup> and 13<sup>th</sup> centuries, another sect arose that was Gnostic and Manichean in nature and denied the presence of Christ in the Eucharist. It was eventually put down by the Church.

### ***The Fifth Resistance:***

John Wycliffe (1330-1384) disputed the doctrine of the Real Presence. His teaching was rejected by a synod, but his arguments began to spur on the eventual reformation that was to occur.

### ***The Sixth Resistance: The Reformers***

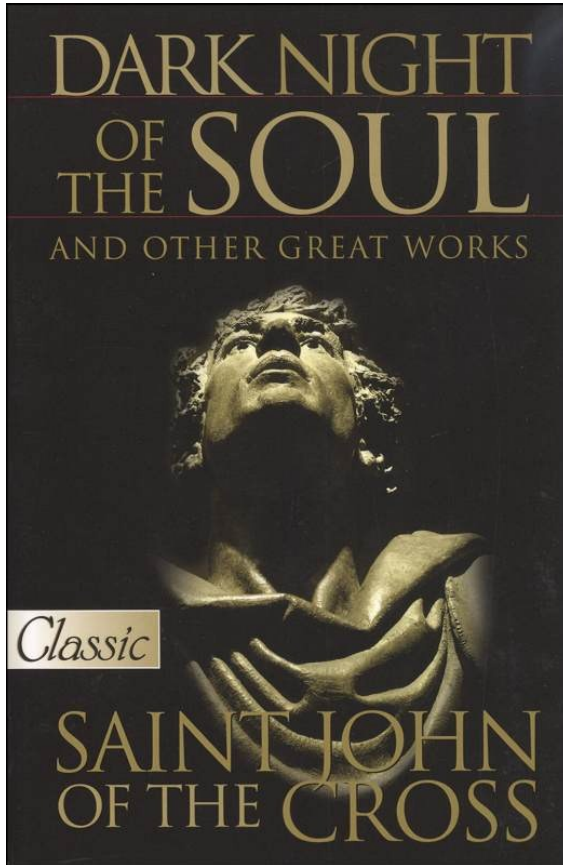
The Reformers were unanimous in rejecting Transubstantiation and the sacrificial nature of the Eucharist, and they argued endlessly over the Real Presence. Ulrich Zwingli denied any Presence and called the sacrament a commemoration or symbol. Calvin accepted a ‘presence of power’ or spiritual presence. Luther believed in the real presence but not in Transubstantiation. He so vehemently opposed Calvin and Luther that he declared them damned and ministers of Satan. Luther eventually wished to remove the doctrine and, in his words, give “a great smack in the face to popery,” but he declared that the Scriptures were too clear on the Real Presence of Christ to remove the doctrine.

### ***The Seventh Resistance: Present Day Protestantism***

There is no similarity between the present-day Evangelical view and that of the early Church. The doctrines are almost entirely opposite. The Evangelical presupposition is that the early Church went off track almost immediately after Christ, a supposition that is fraught with error and bad logic.

CHAPTER EIGHT

# The Dark Night of the Soul



A Summary of *The Dark Night of the Soul*  
by St. John of the Cross

## General Overview

### Prologue for the Reader

First the entire poem is cited, and then each stanza will be explained, followed by an explanation of each verse. The first two stanzas describe the effects of the two kinds of spiritual purgation that take place in a person: one a purification of the sensory part, the other, purification of the spiritual part. The last six stanzas speak of the results obtained from spiritual illumination and union with God through love.

### Stanzas of the Soul

One dark night, fired with love's urgent longings -ah, the sheer grace!- I went out unseen, my house being now all stilled.

In darkness, and secure by the secret ladder, disguised, -ah, the sheer grace!- in darkness and concealment, my house being now all stilled.

On that glad night, in secret, for no one saw me, nor did I look at anything, with no other light or guide than the one that burned in my heart.

This guided me more surely than the light of noon to where he was awaiting me -him I knew so well- there in a place where no one appeared.

O guiding night! O night more lovely than the dawn! O night that has united the Lover with his beloved, transforming the beloved in her Lover.

Upon my flowering breast which I kept wholly for him alone, there he lay sleeping, and I caressing him there in a breeze from the fanning cedars.

When the breeze blew from the turret, as I parted his hair, it wounded my neck with its gentle hand, suspending all my senses.

I abandoned and forgot myself, laying my face on my Beloved: all things ceased; I went out from myself, leaving my cares forgotten among the lilies.

The soul recites these poetic stanzas when it has reached union with God through love. The soul has already walked on the narrow road (Mt. 7:14)

of many trials and conflicts to reach this perfection of love. This constricted road is called the dark night. The soul sings happily at having derived so much good from this road:

## **BOOK ONE: A Treatise on the Night of the Senses**

One dark night, fired with love's urgent longings -ah, the sheer grace!- I went out unseen, my house being now all stilled.

### **Explanation:**

The soul mortifies itself through purgative contemplation of all attachment to self and all things to reach the life of love with God. The soul was only able to achieve this negation through the strength of its loving Bridegroom. None of the soul's three enemies (the world, the devil or the flesh) could impede it, because the purifying contemplation deadened the passions and appetites of the soul.

### **Chapter 1: Quotes the verse and begins to discuss the imperfections of beginners**

God draws souls through three states to divine union. Beginners are those who practice spiritual meditation. Proficients are those who are already contemplatives. The Perfect are those who are in divine union of the soul with God. Beginners should understand their feebleness of state and take courage that God has placed them in the dark night to strengthen the virtue of their soul to receive the delights of love of God.

God nurtures and caresses the soul who is newly converted to His service as a mother nurtures her child at the breast. As the child grows the mother withholds her caresses and puts the child down so the child may put away childish habits and grow to greater things. At this stage, the soul, through no effort of its own, receives great satisfaction in performing spiritual exercises. The soul finds great joy and consolation in the prayers, penances, fasts and Sacraments. However, the motivation of the soul is the consolation and satisfaction received from these acts. They have not long practiced virtue so they still possess many faults and imperfections. Their habits are feeble like a weak child.



We will describe, using the seven capital vices, some of the many imperfections beginners commit. The dark night purifies the soul of these childish imperfections.

## **Chapter 2: Some of the imperfections of pride possessed by beginners.**

Beginners feel a secret pride due to their fervor and diligence in their spiritual exercises, so that they become complacent with themselves. They become vain and speak of spiritual things in the presence of others, sometimes instructing, condemning, or criticizing the practice of others, like the Pharisee in Luke 18-11-12.

The devil uses this growing pride by increasing their fervor and readiness to perform spiritual works. But he does this to negate the worth of these virtues turning them into vices. These beginners will condemn and detract others, seeing the splinter in their brother's eye, rather than the plank in their own. (Mt. 7:3)

When confessors or spiritual directors disapprove of their spirit and methods, the beginner will say the director does not understand, or will seek a new confessor who will praise them. They will make many resolutions with little result, and will also make public displays of raptures so others will take notice.

Beginners want their confessor to think highly of them, so rather than accuse themselves of their true sins, they will excuse their behavior. Or they might seek out different confessors to confess so that their regular confessor thinks they commit no sins at all. They confess their good behavior. It would be better for them to make light of the good they do and wish no one consider it of any importance at all.

Beginners minimize their faults or become discouraged by them, since they felt they were already saints. They become impatient and angry with themselves, which is another fault. They wish that God would remove all their faults, but it is for personal peace rather than love of God. They don't realize that removal of their faults might make them more proud and presumptuous. They love praise from others, but dislike praising others, like the foolish virgins who had to borrow oil (cf. Mt. 25:8).

Beginners may have few or many imperfections or tendencies towards them, but all beginners will fall victim to some of these faults.

Souls who are advancing in perfection act in quite a different manner. They receive great benefit from their humility. They do not view the work they do for God as anything great, instead they see others serving God with far more love and care. When they do good works, they see their debt to God and the inadequacy of their service to God goading them to do even more. They become preoccupied with how they can serve him. They are unaware of what others do or do not do for God. If these receive praise, they can't believe it, praise seems strange to them.

These souls long to be taught by anyone who might be a help to them, unlike the beginners who wish to be experts in spiritual things.

These humble souls would gladly change the path they were on if instructed to do so, for they do not believe they could ever be right. It is their joy for others to be praised. They seek to accuse themselves of their faults rather than bring attention to their "little works" for God. This is a great grace given to the humble to keep these treasures hidden.

These souls would give up their life for those who serve God. They suffer in humility when they fall into imperfections. Very few souls are so perfect in the beginning. It would be good to succumb to pride. God uses the dark night to purify these imperfections, and to advance.

### **Chapter 3: Some imperfections of spiritual avarice commonly found in beginners.**

Some souls possess great spiritual avarice (i.e. greed). They are not content with what God gives them in their spirit, in consolations. They spend more time in pursuing knowledge and maxims than in striving after mortification and the perfection of interior poverty, which they are obliged to pursue. These souls are always looking for a new prayer, rosary, cross or practice, never content in what they are doing for love of God. They are possessive of heart and attached to the object rather than the poverty of spirit which is the substance of their devotion.

Well guided souls do not become attached to visible instruments. Instead, they set their eyes on interior perfection, pleasing God and not themselves.

Until a soul is placed in the dark night, it cannot purify itself from its imperfections. No matter how hard a soul tries it cannot actively purify itself enough to be disposed for divine union of perfect love. God must take over and purge them in the fire that is dark for them.

## **Chapter 4: The imperfections of lust, the third capital vice, usually found in beginners.**

All souls have greater or lesser degrees of imperfection. As for the vice of lust, impure movements may be experienced in the sensory part of the soul during spiritual exercises, the Mass, or Sacraments. These impure feelings arise from any of three causes outside of one's control.

First there is a two-fold pleasure found in spiritual exercises. The spirit receives renewal and satisfaction in God and the senses feel sensory satisfaction. Even deep in prayer, a soul may experience sensual rebellion, not without its own great displeasure.

Even in Communion, “whatever is received is received according to the mode of the receiver.” Once the sensory part of the soul is reformed through the dark night, the soul receives God's spirit according to the mode of the spirit.

The second origin of these rebellions is the devil. The devil will try to distract those endeavoring to pray by exciting impure feelings in the sensory part. If one pays attention to these feelings, a soul may grow lax in prayer, the devil's goal. Some will give up prayer because this is when the devil tries to provoke these feelings the most. Sometimes these thoughts concern spiritually helpful things or people; the person trying to avoid the impure, then avoids the prayer so as not to stumble. Those who suffer melancholia truly suffer. They may feel that the devil has access to them without their ability to prevent it. The dark night, in time, deprives them of everything.

The third origin of impure feelings is the fear of thoughts and feelings. Here, the person is not at fault. Some people receive a gratification in prayer and immediately and simultaneously experience a lust that engulfs them. Some in spiritual conversations or works will manifest a vain satisfaction often accompanied by complacency of the will. Some will become attached to another as a result of lust rather than the spirit. One can determine its origin if it draws one toward that person it is lust or to an increase in love of God. As love of God grows greater, the soul grows cold in inordinate affection and comes to forget it. But if the lesser love increases, love of God will grow cold.

When the soul enters the dark night, all these loves are placed in reasonable order. This night strengthens and purifies the love that is of

God, and takes away and destroys the other. However, in the beginning it causes the soul to lose sight of both of them.

## **Chapter 5: The imperfections of the capital vice of anger into which beginners fall.**

For many beginners, after spiritual gratification is experienced and the savor fades, the soul is left without that pleasant feeling and becomes peevish and easily angered in the work they do. Souls are not at fault if they do not allow this dejection to influence them. This imperfection must be purged through dryness and distress of the dark night.

There is another kind of spiritual anger, that of seeing imperfections in others. They feel impelled to correct the sins of others contrary to the spirit of meekness.

Others become angry with their own imperfections, and exhibit impatience. They want to become saints in a day. They make many resolutions, the more they make, the more they fail and the greater their anger. They are impatient for God to change them instead of waiting for the grace in God's time. Others are too patient to advance.

## **Chapter 6: The imperfections of spiritual gluttony.**

The fourth vice is spiritual gluttony. Most beginners fall into spiritual gluttony. In pursuit of spiritual satisfaction, many will go to great extremes in fasting and penances and hide these practices from counsel or do them contrary to obedience.

These souls are most imperfect preferring corporal penance to submissiveness and obedience (which is far more pleasing to God). Extremes in behavior grow the soul's own will, and those extremes grow in vice rather than virtue.

The devil stirs up this gluttony. To avoid obedience the soul will add, change, or modify what is commanded. Obedience is distasteful to them. Obedience makes some lose all desire for devotion. Their only pleasure is to do what they want to do.

Some souls insist on demanding permission from their spiritual director to follow their own desires. They are under the impression that they do not

serve God when they are not allowed to do what they want. They equate serving and satisfying God as satisfying themselves.

Some souls have no fear and respect for God and demand permission to receive Communion from their spiritual director. Some dare receive without permission; with hearts set on frequent reception of communion, they are careless with their confessions. They bring great evil on themselves.

Once communion is received they seek a feeling rather than praising God who indwells in them. They judge God poorly, and misunderstand the sensory benefits as the least of those graces received in the most Blessed Sacrament. God removes sensory delight for the Faith on invisible grace. Desire to taste and feel God as if He were accessible and comprehensible is a serious imperfection because it involves impurity of Faith.

In prayer too, they strive for sensory satisfaction and devotion, through their own efforts. Because their prayer feels it has done nothing, they will abandon prayer. They are prompted to act on pleasure not reason.

God removes this satisfaction in beginners, to purge this desire for sweetness as in a child.

Those inclined towards delights are weak in treading the rough way of the cross.

Spiritual sobriety and temperance beget a different quality, one of mortification, fear, and submissiveness in all things. Souls will do well to practice self-denial until God purifies them in the dark night.

## **Chapter 7: The imperfections of spiritual envy and sloth.**

Many beginners feel sad at the spiritual good of others. They cannot bear hearing that others are ahead of them on the road to perfection. They grow in annoyance as they do not receive the plaudits of their neighbors.

Regarding sloth, beginners become weary in spiritual exercises. They become bored when they do not receive the satisfaction they crave, often giving up prayer or returning to it grudgingly. Because of sloth, they give

up the way of perfection because it requires sacrificing one's own will and satisfaction, for God.

These beginners mistakenly desire their own will and satisfaction and believe if they are satisfied, that God is too. They measure God by themselves and not themselves by God, which is in opposition to His teaching in the Gospel that those who lose their life for His sake will gain it, and those who desire to gain it will lose it (cf. Mt. 16:25).

Beginners become bored when told to do something unpleasant. They are lax in the fortitude and labor that perfection demands. They are scandalized by the Cross. Entering by the narrow way of life is saddening and repugnant to them (cf. Mt. 7:14).

To move beginners to the level of proficient, God introduces them to the dark night. No matter how much a beginner desires and mortifies himself, he cannot accomplish the weaning from gratifications and delights, childish ways on his own. The dark night makes them acquire virtues by a very different means. The verse, then, is: One dark night.

## **Chapter 8 - The beginning of the exposition of this dark night. An explanation of verse 1 of the first stanza.**

The night consists of two kinds of purgation: the sensory and the spiritual. The sensory night purges the senses and accommodates the spirit. This is common and happens to many beginners. The spiritual night, by which the spirit is purged and denuded to accommodate and prepare for union with God through love. This night is for very few, who have been tried and are proficient.

The first purgation is bitter and terrible to the senses. It is first to be dealt with and one can find others who write on it. The second is horrible and frightening to the spirit, very little has been written about it.

The conduct of the beginner is not much different than love of pleasure and love of self. God desires to lead them to a higher degree of divine love. He desires them to move to a communion with God that is abundant and freer of imperfections. God waits until the beginner has practiced for a time the way of virtue and persevered in meditation and prayer. Delight and satisfaction in prayer help to detach them from worldly things and

gain some spiritual strength in God. With this strength they can endure some oppression and dryness without turning back. Initially in prayer and meditation, no door was closed to them, they tasted sweetness and grew whenever they desired. God now leaves them in such darkness that they do not know which way to turn in their discursive imaginings. They cannot advance; they feel dry and fail to receive satisfaction from their spiritual exercises and works. Instead, they find them bitter and distasteful. This change is a surprise and reverse of how things functioned before.

A reform of the appetites is the requirement for entering the happy night of the senses. Not much time lapses after the initial stages of their spiritual life. It is common to see beginners suffer these aridities.

Many scriptures from the Psalms and Prophets can support this experience of the night.

## **Chapter 9: Signs for discerning whether a spiritual person is treading the path of this sensory night and purgation.**

I will give some signs for discerning whether dryness is the result of purgation or a defect, such as: weakness, lukewarmness, bad humor, or bodily disposition. There are three principal signs for knowing this.

The first sign is that these souls do not get satisfaction or consolation from the things of God or His creatures either. He finds sweetness and delight in nothing. If the distaste came from a newly committed sin, then the soul would look for satisfaction in something other than the things of God. If an appetite is indulged on the sensory part, the soul immediately feels an inclination toward it, in the proportion of the degree of its satisfaction and attachment. A want of satisfaction could also be the product of some indisposition or melancholic humor; a second sign is necessary.

The second sign is the turning towards God with solicitude and painful care, even accompanied by a feeling that one is not serving God, because it is aware of the distaste for things of God. Lukewarm people are not much concerned about the things of God nor are they solicitous about them.

There is a notable difference between dryness and lukewarmness. Lukewarm souls are very lax and remiss in their will and spirit, and have

no solicitude about serving God. Those suffering from the purgative dryness are ordinarily solicitous, concerned, and painful about not serving God. Melancholia or some other humor, often may further the dryness, but it is not ineffective in its purgation, for the soul is deprived of satisfaction, but still concerned with God. If it's just humor, then there is no desire to serve God, and everything ends in displeasure and does harm to one's nature. In this purgation the soul is downcast, yet the spirit is ready and strong.

The reason for this dryness is that God transfers his goods and strength from sense to spirit. The sensory part remains dry, empty and deprived, causing it to become weak. The spirit is tasting nourishment, getting stronger, and growing more alert and more solicitous than before about not failing God.

If in the beginning the soul does not experience spiritual savor and delight, it is because the palate is unaccustomed to these subtle tastes. The soul will gradually be prepared for these savors by means of the dark and obscure night.

We are like the children of Israel who received heavenly food while in the desert, which changed to whatever taste each one hungered after. (Wisdom 16:20-21) Yet they craved meat and onions like they had in Egypt. They were unaccustomed to the heavenly manna. (Num. 11:4-6) The baseness of our appetite is such that it makes us long for our own miserable goods and experience aversion for the incommunicable heavenly good.

When the sensory appetite is purged and dry, the spirit feels the strength and energy to work. This spirit is obtained by interior food, even if the savor is not yet there. This food is the beginning of contemplation, which is secret and subtle even from the one who receives it. It produces a desire to remain alone in quietude. The soul is unable to dwell on any thought. If the soul can remain quiet and unconcerned by idleness, it may experience delicate interior nourishment. This nourishment is so delicate that if they desired to receive it, they would be unable.

We can begin to understand what the Spouse said to the bride in Song of Songs, "Turn your eyes from me, because they make me fly away." (Sg. 6:4) God takes the soul on a different path. A desire to work with the faculties would hinder God's work, contrary to spiritual life in the beginning. When the soul leaves discursive meditation, it enters the state of proficients, and God works in it.



He binds the interior faculties, and leaves no support in the intellect, no satisfaction in the will, nor any remembrance in the memory. A person's efforts are an obstacle to the peace and work that God is producing in the spirit. This peace is delicate, and its fruit is quiet, delicate, solitary, satisfying, and peaceful, unlike earlier gratifications. This peace makes the soul spiritual (Ps. 85:8). The third sign follows from this one.

The third sign for the discernment of purgation is the powerlessness, in spite of one's efforts to meditate and make use of the imagination as one did before. God does not communicate Himself through the senses anymore, but by pure spirit through an act of simple contemplation. There is no succession of thought.

This third sign is not the result of bad humor for that would eventually pass. Instead, once this purgation of the appetite happens, one is always powerless to meditate. Some souls might have a complete weaning from mediation at the beginning due to their weaknesses.

Not all souls are brought to the life of the spirit in contemplation. In fact, not even half of those who exercise themselves in the way of the spirit are brought to the life of the spirit. God may place some in aridities for a short period or certain season. Perhaps to humble them, or reform their appetites so they don't form a harmful attraction to sweetness. God knows best.

## **Chapter 10**

(The conduct required of souls in this dark night.)

This sensory night is arid. The soul fears having gone astray. It feels that there will be no more spiritual blessings bestowed, as God has abandoned them. They fall back to practice as before, striving to concentrate their faculties on some subject of meditation. This is accompanied by the soul's repugnance for the work it is enduring. Yet, they do not profit by this spiritual work. By searching for spirit, they lose the spirit that was the source of their tranquility. The soul no longer will benefit by the practice of meditation.

Without spiritual guidance or support, the soul will repeat the practice of discursive meditation to no avail. It will grow weary. But God does not have the soul on this path but on another beyond the range of the imagination and discursive reflection.

These souls should trust in God to provide for them who seek Him with a simple heart.

The attitude necessary in the night of the sense is to ignore discursive meditation, since this is not the time for that. Through patience and prayer, they will be doing a great deal without activity on their part. No thinking or meditating, but a simple, loving and peaceful attentiveness to God. Souls should live without the desire to taste or feel Him. These desires only distract the soul from contemplation.

The soul is aware of the wasting of time by not doing something else during prayer. If the soul can rest in ease and freedom of spirit, it will not hinder the work of God. If a model for a painting were to move during the session, the work would be spoiled. So too with the interior life, if a soul clings to support in knowledge and affection, the more it hinders the work of God. This person should prefer the loss of the faculties and speedily, so that they will pose no obstacle to the operation of infused contemplation. For contemplation is a secret and peaceful loving inflow of God, which if not hampered, fires the soul in the spirit of love. Contemplation is reflected in this verse: Fired with love's urgent longings

## **Chapter 11**

God introduces souls into this dark night to purge their senses, and unite the lower part of the soul to the spiritual part, by darkening it and causing the cessation of discursive meditation. There are so many benefits to the soul that it senses, "Ah, the sheer grace!" The benefits are included in the next verse: I went out unseen.

This night frees the soul from the seven capital vices, by quenching all its earthly and heavenly satisfactions, darkening meditation, and acquiring all the virtues. These blessings are attained when a soul detaches from all earthly things and walks toward the eternal. First the soul's appetites and affections for all things are quenched and the soul endures and perseveres, entering the narrow gate spoken of in Matthew 7:14.

The soul is denuded and despoiled in this dark night, so it is capable of walking on the constricted road in pure faith whereby it is united to God. Few can walk on this obscure, dark, and terrible road, which is more difficult than the night of the sense, but has incomparably greater benefits to the soul.

## Chapter 12

(The benefits this night causes in the soul.)

This glad night and purgation causes many benefits even though the souls seems deprived from them. The benefits are like the great feast Abraham gave for his son, Isaac. Now, the soul is being fed the food of the strong, not the comforting and nurturing food of the infant. The soul is walking on its own, no longer dressed in swaddling clothes.

The primary benefit is the knowledge of the soul's own misery. All favors from God are ordinarily wrapped in this knowledge. The practice of virtue makes the soul recognize its own lowliness and misery, which was not apparent in its time of prosperity.

In Exodus 33:5, the Lord made the children of Israel remove all clothing and adornments of mirth and celebration and put on common working clothes. This was to remind them of their lowliness, each time they looked at themselves.

This recognition of its misery helps the soul know its place. The soul is longer content with thinking that it is serving God in some way. Now re-clothed, the soul has a more authentic light in this virtue of self-knowledge. It is aware that of itself it can do nothing.

God esteems this lack of self-satisfaction above all their former deeds, since these deeds were the occasion of many imperfections and ignorances.

First, souls commune with God more respectfully and courteously, the way one should converse with the Most High God. Like Moses in Exodus 3:4-5, who spoke boldly to God rather than considering if he should dare approach God, he was ordered to stop and take off his shoes. Having left the shoes of his appetites and gratifications, he was fully aware of his own misery in the sight of God. This was the manner that was fitting for him to hear God's work.

Similarly, Job was not prepared to speak with God in his prosperity. Only when he was naked on a dunghill, persecuted by his friends, aware of his anguish and bitterness, seeing the earth covered with worms (cf. Jb. 2:8, 30:17-18), was God then pleased to descend and speak face to face with him and reveal the deep mysteries of His wisdom.

## Chapter 13

(Other benefits of this night of the senses)

There are many benefits of the night: knowledge of God and self as well as the virtues. In these benefits, the soul is perfected from avarice, in which it craved various spiritual exercises because of the covetousness of its appetites and the gratification it found in spiritual things. The soul no longer obtains the delight which it once did, but finds spiritual practices distasteful and laborious. There is a danger that the soul may fail through defect rather than excess. However, God usually blesses those whom He brings into this night with the humility and readiness to do what is commanded of them for His sake. Doing what is commanded of them usually brings about displeasure, but it also brings a greater detachment.

God curbs concupiscence and bridles the appetites through this arid and dark night. The soul is unable to feast on any sensory delight from earth or heaven. The passions lose their strength: they are sterile. The soul's withered appetites now live in sobriety, which is the cause of its spiritual peace and tranquility. St. John tells us that, "David affirms that a person obtains in this night these four benefits: the delight of peace; a habitual remembrance of God and solicitude concerning Him; cleanness and purity of soul; and the practice of virtue. For David had such experience by being in this night: *My soul refused consolations, I remembered God and found consolation, and exercised myself, and my soul swooned away; and then he adds: I meditated at night in my heart, and I exercised myself, and swept and purified my spirit* (of all its imperfections) [Ps. 77:2-6]."

Insofar as these people are purged of their sensory affections and appetites, they obtain freedom of spirit. Through freedom of spirit, those undergoing the dark night of the soul acquire the twelve fruits of the Holy Spirit. Having calmed the four passions (joy, sorrow, hope, and fear) through constant mortification, put to sleep the sensory appetites, and achieved harmony in the interior senses by discontinuing discursive operations, the soul states: my house being now all stilled

## Chapter 14

(An explanation of the last verse of the first stanza)

St. John concludes book one with the duration of the dark night and its accompanying trials. With all of the soul's senses, appetites, and passions

quieted, “the soul went out in order to begin its journey along the road of the spirit, which is that of proficients and which by another terminology is referred to as the illuminative way or the way of infused contemplation. On this road, God himself pastures and refreshes the soul without any of its own discursive meditation or active help.”

That journey is the sensory night and purgation of the soul. For those who must then enter the night of the spirit, which is more oppressive, in order to reach the divine union of love, this night is ordinarily accompanied by long-lasting burdensome trials and sensory temptations. Satan is ever-presently buffeting their senses. Another spirit, *spiritus vertiginis* [Is. 19:14], is sent to these souls to try them. God generally sends these trials so that the senses and faculties may gradually be exercised, prepared, and inured for the union with wisdom that will be granted there.

“As is evident through experience, souls who will pass on to so happy and lofty a state as is the union of love must usually remain in these aridities and temptations for a long while no matter how quickly God leads them.”

## **Book II**

Book Two is a continuation of Book One. It continues the expository of *The Dark Night of the Soul*. Whereas Book One delved into the sensory night, Book Two delves into the night of the spirit. The dark night of the spirit is necessary in order to perfect the soul so that it may be united to God. At the end of Book One, the senses have been perfected, now the soul and its desires must be perfected. Book Two tells us of the different afflictions and virtues that come from the suffering soul. The perfected soul is then united to God.

### **Chapters in Book II**

- Introductory description of the proficient’s experience
- Necessity of the passive night of the spirit, demonstrated by way of the imperfections of proficients
- Passive night of the Spirit
- Nature
- Afflictions
- Positive Content
- Illustration as fire acting on wood
- The of love and its fruit

- Description of the passive night of the spirit based on the second stanza: darkness, secure, secret, ladder, distinguished
- Summary explanation of the third stanza

## Chapters 1-3

In the beginning of chapter one, we learn that when the dark night commences, it reaches divine union. One must begin as a proficient in order to ascend to divine union. St. John states, “Thus God purges some individuals who are not destined to ascend to so lofty a degree of love as are others. God brings them into this night of contemplation and spiritual purgation at intervals, frequently causing the night to come and then the dawn so that David’s affirmation might be fulfilled: *He sends his crystal* (contemplation) *like morsels* [Ps. 147:17].” After travel through the night of the senses one enters the night of the spirit to correct more imperfections.

The imperfections found in proficientes are of two kinds: habitual and actual. According to St. John, “The habitual are the imperfect affections and habits still remaining like roots in the spirit, for the sensory purgation could not reach the spirit.” Actual imperfections are easier for the devil to use for his antics. As a result of actual imperfections, “These proficientes are easily charmed and beguiled if they are not careful to renounce such apprehensions and feelings and energetically defend themselves through faith.”

After being purged of actual and habitual imperfections, souls are proficientes. Their senses are united to the spirit and they receive nourishment from the same spiritual food and from the same dish of only one suppositum and subject. Because they are now united, the spirit is able to suffer the rough and arduous purgation that awaits it. Why is this? According to St. John, “All good and evil habits reside in the spirit and until these habits are purged, the senses cannot be completely purified of their rebellions and vices.” The proficientes are still very lowly in their communication with God.

## Chapter 4

In Chapter four, we once again encounter the first stanza:

One dark night, fired with love’s urgent longings --ah, the sheer grace! —  
 went out unseen my house being now all stilled

In order to understand this stanza we must now refer to contemplative purgation or nakedness and poverty of spirit (which are about the same). The soul, unsupported by any of the apprehensions of the soul, departs from itself. It departs from its lowly manner of understanding, its feeble way of loving, and its poor and limited method of finding satisfaction in God unhindered by either flesh or the devil. Through an annihilation and calming of faculties, passions, appetites, and affections, in which the experience and satisfaction in God is base, one debarks from the human way of acting to God's operation and way of acting. When this happens, the strength and affections of the soul are renewed with divine qualities and delights.

## Chapters 5-8

This dark night, which we reference, is, “an inflow of God into the soul, which purges it of its habitual ignorances and imperfections, natural and spiritual, and which the contemplatives call infused contemplation or mystical theology.” Through infused perfection, the soul is perfected through love. Infused contemplation, the loving wisdom of God, produces two effects in the soul: by purging and illumining, this contemplation prepares the soul for union with God through love. Yet, the question arises: why, if it is a divine light (for it illumines souls and purges them of their ignorance), does the soul call it a dark night?

St. John informs us why there are two reasons this divine wisdom is not only night and darkness for the soul but also affliction and torment: “First because of the height of the divine wisdom that exceeds the abilities of the soul; and on this account the wisdom is dark for the soul. Second, because of the soul's baseness and impurity; and on this account the wisdom is painful, afflictive, and also dark for the soul.”

The two extremes, divine and human, produce the third type of pain and affliction that the soul suffers. This pain further purifies the sensory and spiritual substances of the soul. “This pain occurs because the divine extreme is the purgative contemplation, and the human extreme is the soul, the receiver of this contemplation. Since the divine extreme strikes in order to renew the soul and divinize it, it so detangles and dissolves the spiritual substance—absorbing it in a profound darkness—that the soul at the sight of its miseries feels that it is melting away and being undone by a cruel and spiritual death.” This pain is described by David in the Psalms, “*The sighs of death encircled me, the sorrows of hell surrounded me, in*

*my tribulations I cried out* [Ps. 18:5-6].” In this dark stage of contemplation, the soul feels abandoned by God.

In addition to afflictions of the soul there are afflictions of the will. Sometimes these afflictions pierce the soul when it sees the evils in which it is immersed with no apparent remedy. Job tells us of these afflictions, “*I who was wont to be wealthy and rich am suddenly undone and broken; he has taken me by the neck, he has broken me and set me up as his mark so as to wound me. He has surrounded me with his lances, he wounded all my loins, he has not pardoned, he has scattered by bowels on the ground, he has torn me with wound upon wound, he has attached me like a strong giant. I sewed sackcloth upon my skin and covered my flesh with ashes. My face is swollen with weeping, and my eyes blinded [Jb.16:12-16].*” Souls remain in these afflictions of the will until their spirits are humbled, softened, and purified. They can now be one with the Spirit of God.

There is also one more thing that grieves and troubles souls in this state; because this dark night impedes their faculties and affections the souls cannot beseech God or raise their minds and affections to Him. This night purges the intellect of its light, the will of its affections, and the memory of its discursive knowledge. The soul must be engulfed in the spiritual darkness of contemplation and withdrawn from all creaturely affections and apprehensions. Losing everything through spiritual darkness one is able to have nothing, yet possess all things.

## **Chapter 9**

This night darkens the spirit to give it light. The soul is blessed with a divine light that transcends all natural light and does not belong naturally to the intellect. The divine affection of love is bestowed in the divine union of love. This love is spiritual, subtle, delicate, and interior, exceeding every affection and feeling of the will and every appetite. As we learned above, the will must first be purged and annihilated of all its affections and feelings in order to experience this divine affection and delight. According to St. John, “The soul is left in a dryness and distress proportional to its habitual natural affections (whether for divine or human things), so that every kind of demon may be debilitated, dried up, and tried in the fire of this divine contemplation, as when Tobias placed the fish heart in the fire [Tb. 6:16-17], and the soul may become pure and simple with a palate purged and healthy and ready to experience the sublime and marvelous touches of divine love.”



Outside of its common experience and natural knowledge, the soul will have a very abundant and delightful divine sense and knowledge of all divine and human things. It is the common experience and natural knowledge that must be refined. This war to purify what must be refined is profound because the peace awaiting the soul is profound. The spiritual suffering is intimate and penetrating because the love to be possessed by the soul will also be intimate and penetrating.

## **Chapter 10**

In this Chapter, Saint John gives an analogy to the purgation of the soul; the divine light that we are learning about has the same effect on a soul that fire has on a log of wood: “The soul is purged and prepared for union with the divine light just as the wood is prepared for transformation into the fire.” When fire is applied to wood it first must cleanse the wood by dehumidifying it and expelling all of its moisture and making it give off any water that it contains. By drying out the wood, the fire brings to light and expels all of the ugly and dark accidents of wood that are contrary to fire. In the final stage, by heating and enkindling the wood, the fire transforms the wood into itself. The wood is now as beautiful as the fire: “Once transformed, the wood no longer has any activity or passivity of its own, except for its weight and quantity that is denser than the fire. It possesses the properties and performs the actions of fire: it is dry and it dries; it is hot and it gives off heat; it is brilliant and it illumines; it is also much lighter in weight than before. It is the fire that produces all these properties in the wood.”

It is in this same manner that St. John proceeds to philosophize about this divine and loving fire of contemplation. Just like the wood, the soul is purged of all of its contrary qualities. The soul must be purified of its blackness and darkness. The fire brings forth the ugliness of the soul in order to cleanse it. The ugliness of the soul is illuminated and, “it feels clearly that it is so bad as to be not only unworthy that God see it but deserving of this abhorrence.” With this example in mind we are ready to discuss the fruit of the soul’s tears in which it begins to sing in the second verse: “...fired with love’s urgent longing.”

## **Chapters 11-14**

The second verse refers to the fire of love that penetrates the soul in the night of painful contemplation. Although the enkindling of love is similar to what occurs in the sensory part of the soul, it differs because although

the intellect still remains in darkness it feels vividly and keenly that it is being wounded by a strong divine love and has a certain feeling and foretaste of God. This spiritual inflaming engenders the passion of love. Because it is an infused love, it is more passive than active and generates in the soul a strong passion of love. This love begins to possess a union with God and share in the properties of this union. These properties are actions of God residing in the soul with its consent. It is the love of God united to the soul that imparts the heat, strength, temper, and passion of love (also termed as fire). St. John states, “This love finds that the soul is equipped to receive the wound and union in the measure that all its appetites are brought into subjection, alienated, incapacitated, and unable to be satisfied by any heavenly or earthly thing.”

This night bears a resemblance to purgatory. Just as the souls in purgatory are purged with a dark material fire, so in this life, souls are purged and cleansed with a dark and loving spiritual fire. The difference is that souls in the other life are cleansed by fire but here on earth they are cleansed and illuminated solely through love. The profit David asked for this love when he said: *Cor mundum crea in me Deus* (A clean heart create for me, O God) [Ps. 51: 12]. Cleanness of heart is the love and grace of God. Another example of this love is in the beatitudes when Christ calls the pure of heart blessed [Mt. 5:8]; blessedness is derived from love.

Christ also uses this same illumination to illumine and purge the angels in earth. Christ does this when He purges the angels of their ignorances and gives them understanding by illuminating them on matters that they have no knowledge. St. John informs us that, “This wisdom descends from God through the first hierarchies unto the last, and from these last to humans.” Scripture informs us that God either accomplishes or grants all the works of the angels and the inspirations that they impart. St. John draws another analogy: “This communication is like that of a ray of sunlight shining through many windows placed one after the other. Although it is true that of itself the ray of light passes through them all, nevertheless each window communicates this light to the other with a certain modification according to its own quality. This communication is more or less intense insofar as the window is closer to or farther from the sun.” The closer to God (or higher) that the spirits are to God, the more purged and clarified they are by a more general purification, the further away the spirits are the fainter and more remote is the illumination. Humans are the last of these spirits. They are the last to receive this loving communication of God. Because of the aforementioned reason, souls must receive this communication when God so desires it and they must receive it according to their own mode, in

a very limited and painful way. All of this happens through grace. It alone is the sheer grace of God.

## Chapters 15-24

Chapter fifteen begins with the second stanza:

In darkness, and secure, By the secret ladder, disguised, --ah, the sheer grace! — in darkness and concealment, my house being now all stilled.

This is a continuation of the properties of the night and the happiness that results from them. These traits are spoken of in response to a tacit objection: we should not think a person runs a more serious risk of being lost because of the torments of anguish, the doubts, the fears, and the horrors of this night and darkness, but, on the contrary, a person is saved through this night. Through the dark night, the soul is able to escape from its ever grasping enemy, Satan. In its journey through darkness the soul's garb is changed and it is distinguished by three different colored garments and it departs by a very secret ladder. This ladder is the living faith by which it departs in so concealed a way in order to carry out its plan successfully, and by which it cannot but escape very securely. The soul is secure in this purgative night because its appetites, affections, passions, and so on, were put to sleep, mortified, and deadened.

The darkness of which the soul refers relates to the sensory, the interior, and the spiritual appetites and faculties, because this night darkens their natural light so that through purgation they may be illumined supernaturally. According to St. John, "In the measure that the soul walks in darkness and emptiness in its natural operations, it walks securely." As the prophet says, the soul's perdition comes only from itself; (from its senses and interior and sensory appetites); and its good, says God, comes only from Me." If all spiritual communication does not come from God then man will not taste it divinely and spiritually but rather humanly and naturally, no matter how much their faculties are employed in God and the satisfaction that flows from this. When the soul walks in these darkneses it advances by suffering. First strength is given to the soul by God. Second, virtues are practiced and acquired, and the soul is purified and made wiser and more cautious.

"We embrace what fills our eyes with the most light and satisfaction and run after what is the very worst thing for us, and we fall at every step. In how much danger and fear do humans live, since they must keep their

eyes shut and tread the path in darkness if they want to be sure of where they are going and be safeguarded against the enemies of their house, their senses and faculties.”

There are three properties of this night that are indicated in the three terms of this verse, “In darkness, and secure/ By the secret ladder, disguised.” The first thing that should be noted is that the soul calls dark contemplation a ‘secret ladder.’ Because it is secret and a ladder, it goes out to the union of love by dark contemplation. Contemplation is called secret, not only because it is ineffable, but because of the effects it produces in the soul. Because contemplation is so simple, general, and spirit, when it enters the intellect it is not clothed in a sensory species. Contemplation, also known as the language of God, transcending everything sensory, immediately silences the entire ability and harmonious composite of the exterior and interior senses. St. John uses Jeremiah as his example of the ineffability of divine language: Jeremiah manifested his incapacity to describe divine language when, after God had spoken to him, he knew of nothing more to say than ah, ah, ah [Jer 1:6]! Contemplation is also called a ladder; there are many reasons for this. One reason is that the soul ascends the ladder in order to plunder, know, and possess the treasures of heaven. Another reason is that we call this secret wisdom a ladder because just as the same steps of a ladder are used for both ascent and descent, the soul is simultaneously exalted and humbled through divine contemplation.

St. John then proceeds to give an explanation of the ten steps on the mystical ladder of divine love: the first step of love makes the soul sick in an advantageous way, the second step causes a person to search for God unceasingly, the third step prompts the soul to perform works and gives it fervor that it might not fail, on the fourth step a habitual yet unwearisome suffering is engendered on account of the Beloved, the fifth step imparts an impatient desire and longing for God, the sixth step makes the soul run swiftly toward God, the seventh step gives the soul an ardent boldness, the eighth step impels the soul to lay hold of the Beloved without letting Him go, the ninth step causes the soul to burn gently, the tenth and last step of this secret ladder of love assimilates the soul to God completely because of the clear vision of God that a person possesses at once on reaching it. By means of this mystical theology and secret love, the soul departs from itself and the things of this world and ascends to God.

So far St. John has explained why the soul calls this contemplation a secret ladder, but we still need to elaborate on the term disguised from the phrase, “secret ladder, disguised.” In order to understand this phrase, St.

John tells us that, “people disguise themselves by simply dissembling their identity under a garb and appearance different than their own. And they do this either to show exteriorly by means of that garment their will and aspiration toward gaining the favor and good pleasure of the Beloved, or also to hide from rivals and better execute their plan.” The soul departs in the disguise that more vividly represents the affections of her spirit. Its advance in disguise makes it more secure against adversaries: the devil, the world, and the flesh.

The livery that the soul wears in order to protect itself consists of three colors: white, green, and red. These three colors stand for the theological virtues of faith, hope, and charity. The first color that the soul wears is a white tunic, the color of faith. Over this white tunic of faith the soul puts on its second colored garment, a coat of green mail, signifying the virtue of hope. It is through hope that the soul is freed and defended from the world. Over the white tunic and the green mail the soul puts on a red toga. Red signifies charity. In addition to adding elegance to the soul, charity elevates the soul closer to God. With this livery of charity the soul receives protection and concealment from the flesh: where there is love of God, love of self, and love of the things of this world find no entry. Without walking sincerely in the garb and disguise of these three virtues it is impossible to reach perfect union with God. The soul then proclaims, “—ah, the sheer grace!”

It has been a great grace for the soul to liberate herself from the devil, the world, and her own sensuality. “In having reached the happy freedom of spirit desired by all, the soul went from the lowly to the sublime; being earthly, she became heavenly; and being human, she became divine, and arrived at having her conversation in heaven [Phil. 3:20], as is proper to this state of perfection.” This night was a sheer grace for the soul on account of what she says in the next verse, “in darkness and concealment.” Departing in darkness and concealment more truly indicates the security that the soul has just described. The soul received this security along the way toward union with God through love by means of this dark contemplation. The more spiritual and interior the communication and the more removed it is from the senses, the less the devil understands it.

Although the devil is ignorant of the nature of these interior spiritual communications, the devil frequently understands that a soul receives these communications because of the great quietude and silence that some of them cause in the sensory part of man. Also, God usually allows Satan to recognize favors granted through the good angels so this adversary may do what he can, in accord with the measure of justice, to hinder them.

## Chapter 25

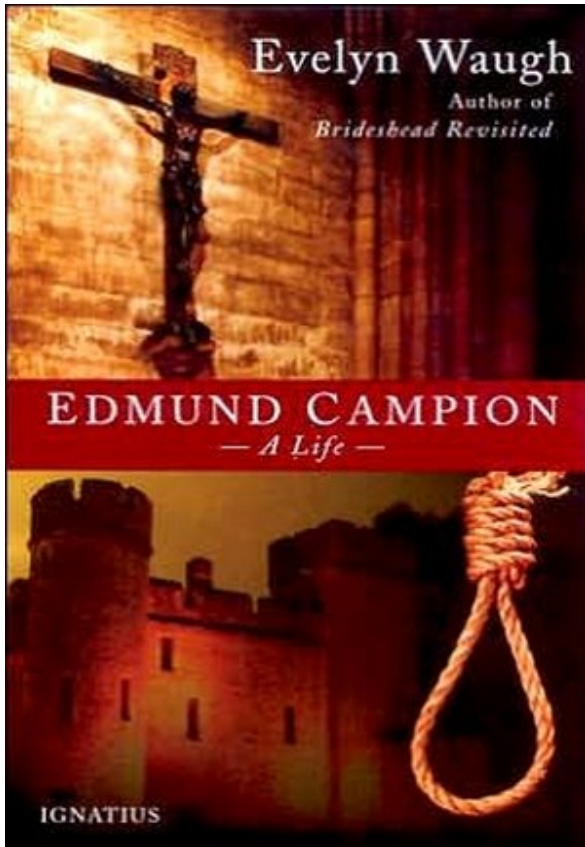
In this last chapter St. John elaborates briefly on the third stanza:

On that glad night, in secret, for no one saw me nor did I look at anything,  
with no other light or guide than the one that burned in my heart.

The soul uses the metaphor of a simile of a temporal night to describe this spiritual night; the soul enumerates and extols the three good properties of the night. The first property is that God conducts the soul so secretly, that nothing pertinent to the senses can detain the soul from the route leading to the union of God. The second property of the soul has all of the higher parts of the soul in obscurity. The soul is neither looking nor able to look at anything. The third and last property is that love alone guides the soul to God in an unknown way along the road of solitude. Thus, the soul is united to God, concluding the Dark Night of the Soul.

CHAPTER NINE

# Edmund Champion



## Summary of *Edmund Champion* by Evelyn Waugh

## About the Author

Evelyn Arthur St. John Waugh was born in England, October 28, 1903. Waugh was not Catholic by birth, but rather Anglican. His own father was an Anglican clergyman and Waugh had a firm love of the Anglican faith rooted in his heart.

Waugh was sent to Heath Mount preparatory school, then Lancing College. Here he lost the faith of his boyhood. Then Waugh attended Hertford College at Oxford University in 1922. In 1924 he achieved a third-class degree, but left the university without accepting it.

After leaving Oxford, Waugh began to establish himself as an author. The first work that he published was *Decline and Fall* in 1928. Then in 1930, after a long search, and traveling through Catholic Europe, Evelyn Waugh discovered the truth of the Catholic Church and converted. Five years later he would publish the biography *Edmund Campion* in 1935. Evelyn Waugh would continue to write until his death in 1966 on April 10<sup>th</sup> at Combe Florey.

## General Overview

Edmund Campion is a young and promising Oxfordian who lives during the reign of Elizabeth I. His alma mater, St. John's College, Oxford, is one of the last colleges at Oxford with Catholic sympathies. Though he was studying at a college sympathetic to Catholics, and Catholic himself, Edmund betrays his faith by his actions, even accepting the ordination of a protestant deacon in order to avoid detection. After a time, it becomes evident that he must leave England, as many are suspicious that Edmund's papist tendencies despite his position in the English Church. Edmund first travels to Ireland, but soon it is clear that he must go elsewhere in order to avoid danger. Edmund escapes England to the English College at Douai in the Spanish Netherlands, a college for English seminarians unable to continue their studies in England.

At Douai Edmund continues his studies with the intention of becoming a priest. The seminarians at Douai were trained particularly for the administering to those Catholics still in England, a fatal task. After a time, Edmund leaves Douai to become a member of the Society of Jesus in Rome – a Jesuit. Edmund spends his novitiate, and early priesthood in Prague. After a time it is decided by the superiors of the order that Edmund will go to minister to those still oppressed in England.



In England, Edmund ministers and delivers the sacraments to those who have been suffering under the reign of Elizabeth I. While he is traveling in disguise from house to house, Edmund also manages to write several pamphlets against the English Church, infuriating those who are trying to find and punish him. Finally, Edmund, along with several other priest friends, is arrested and taken to the Tower of London.

Edmund is tortured and questioned for months upon months. His accusers are trying to discover a non-existent plot against the queen. Finally after an unfair trial, Edmund is sentenced to death for treason. Edmund Campion gains the martyr's crown by being hanged, drawn, beheaded, and disemboweled.

## **Chapter One: The Scholar**

In a flashback to 1603 the Queen, Elizabeth I, is on her deathbed, in a state of acute despair. She is dressed in her finery, seated on the ground, defying death itself. Around her neck is a good luck charm that is supposed to ward off death. Her courtiers are worried for the dying queen has yet to name a successor. She is coaxed by all to move to her bed, but she refuses, she refuses food and nourishment as well. It is only after two weeks of horrible suffering that she is carried from the floor to her bed where she dies. Amid all the horrors of her death, did she ever remember the visit she paid to Oxford?

The queen visited Oxford in 1564, during the summer months. Although school was out for the season, all the students and professors returned to pay homage to the queen. As the queen and her retinue process through Oxford, addresses were given in Latin to welcome the queen to Oxford. The queen's visit to Oxford lasted six days, each day filled with plays and orations written by the students and professors of Oxford.

The visit Elizabeth pays to Oxford is twofold. In the days of her father, all the monastic schools of learning were destroyed. With their destruction, learning was also affected, for they had been the strong hold of knowledge for years and years. Elizabeth and Cecil, her secretary, wanted to re-establish the learning in England, and had visited Oxford to show royal favor on the scholarly. Moreover, in the past Oxford had been the central training ground for the priests of England. With the Mass declared illegal and the main Catholic colleges in Oxford suppressed, Oxford was merely a place for scholars with had no other end in view. Elizabeth looked on Oxford with a favorable eye to produce leaders for her new Church.

Edmund Campion was among those who greeted the Queen of England with a speech. Edmund was a popular figure at the College of St. John, his dress and habits were frequently imitated by his peers. He had an interest in natural sciences, but his true gift was his logic and his rhetoric. The speech that Edmund delivered to the queen was quite a success. He also joined a debate on Fire at which the queen was present. Members of the queen's retinue, namely Cecil and Leicester, saw the potential in Edmund and promised him their patronage. Edmund accepted the patronage of Leicester, a powerful alliance indeed, and Leicester gave the promised patronage.

Edmund Campion and Tobie Matthew, another scholar, had both pleased the queen and she sought to establish them as leaders in her Church. Like Edmund, Matthew was an excellent scholar, his speeches were very popular with the queen and he quickly found himself Canon of Christ Church, then Dean, and then Vice Chancellor. Matthew continued his upward climb ending as Archbishop of York. Seeing the life of Tobie Matthew, one has a small idea of what the queen had planned for Edmund Campion.

After the royal visitors depart, life returns to normal at the college of St. John. The founder, Thomas White, was a staunch Catholic, who heard daily Mass a strict part of his routine, until the Mass was suppressed. He might have had secret Mass said afterwards, as it was not an uncommon event. When he died, Edmund gave his funeral oration. But, Thomas White is an example of the mindset of many of the Catholic leaders at Oxford, who were deposed for their faith. Or, if they did not practice it, they were allowed to continue in their position. However, some men, left the country altogether, such as William Allen, who would go on to found the English Seminary at Douai.

Those that remained in the country remained steadfast, only they were no longer allowed the joy of Mass. Waugh points out that it was the Mass, and not Papal supremacy, which sent many Catholics to the block. Mass was said in private, but at the risk of death.

Edmund who continued to move upward in his academic career, must at some point, have taken the oath of supremacy. He also must have attended protestant services, for in 1568 Edmund Campion was ordained a protestant deacon by Cheney, the Bishop of Gloucester. Edmund merely wanted to be left to his studies without getting involved in the battle between the two religions that surrounded him. But there was a problem. If Edmund remained at Oxford he would eventually have to accept holy

orders for the English Church. More and more, through his studies and discussions with his professors, Edmund was beginning to see that he could not morally join the Anglican clergy.

Edmund had two choices before him: pretend that heresy does not really matter and live the posh life of Tobie Matthew, moving forward through the hierarchy of the English Church; or, stand up for what he believed was right, despite the consequences. Edmund's own friend Gregory Martin had left England in order to pursue the good. Moreover, anyone who knew Edmund knew that his alliance was leaning more and more with the Catholic faith despite his outward participation with the Church of England. Demands were made for Edmund to publicly renounce his Catholic tendencies, demands which Edmund deeply resented. Gregory Martin urged Edmund to leave England before it was too late. Soon after, Edmund left Oxford, but he did not continue on to Douai, where Gregory was waiting for him.

Edmund found himself in a very delicate position, since technically because of his participation with the Church of England and his ordination to their diaconate, he was in a state of excommunication. Moreover, there was no one in England to remove the penalty of excommunication despite his Catholic convictions. During this interesting time in Edmund's life he moved to Ireland to write *The History of Ireland*, the only work of Edmund's in the English language that survives today. All of Edmund's other works were written in Latin. Edmund dedicated the work to Leicester, who Edmund still regarded as his patron despite their growing religious differences.

Ireland was quickly becoming just as dangerous for Catholics as England. The Pope had publicly declared the queen anathema and also declared that those Catholics under Elizabeth I were no longer required to obey her. The excommunication of the queen only made those hostile to the Catholic faith become even more so. Heavy penalties were imposed for a priest to administer the sacrament of Penance. In Ireland, Catholics were to be turned over to authorities.

With help, Edmund was smuggled out of Ireland, dressed as a lackey. Edmund sailed to England and remained there for a short while undetected and then sailed for Douai. His boat was boarded and taken back to Dover, but after surrendering his purse, Edmund was allowed to continue his journey across the channel to safety.

## Chapter Two: The Priest

Edmund made his way to the English College at Douai in the Spanish Netherlands. This college was formed shortly after Elizabeth I came to the throne for all those English seminarians that suddenly found themselves in exile. The founder was William Allen of Oriel who had escaped from Oxford some years before. The purpose of the college was to educate and prepare young priests and seminarians to serve those still in England and eventually die for the faith. William foresaw that the priesthood, and hence the faith, would die out in England without seminaries to educate English priests. The college at Douai was to supply England with the priests she needed in order to keep the faith from dying.

At Douai, Edmund met many of his friends that had been sent into exile before him, Gregory Martin was among them. Another friend, Richard Bristow, in collaboration with Gregory Martin, would produce the most accurate translation of the Bible into English, the Douai Bible.

Edmund remained at Douai for two years, studying and preparing for the priesthood. It was during this time that Edmund reconciled to the Church and began receiving the sacraments for the first time in years. While Edmund was here in Douai, he began to see the evil of his ways in England, his collaborating with the enemy so to speak. He realized his potential to serve God and the Church through his talents. But he felt he could not fulfill his duty to God by remaining at the college of Douai. He felt that he was being called to join the Society of Jesus and become a Jesuit. So, in 1573, Edmund left Douai to join the Society of Jesus in Rome.

When Edmund Campion arrived in Rome he found the Society in the process of electing a new successor, their general, Francis Borgia, had recently died. This formality prevented Edmund from joining as soon as he would have liked. After Mercurianus was elected as the new Superior General, the order began to look at candidates for the priesthood. Shortly thereafter, Edmund was accepted to the order as a novice and was sent to study for the priesthood in Prague. After five years of studying, Edmund Campion was ordained a sacred priest of God and said his first Mass on September 8, 1578.

During his time in Prague, Edmund became known as an excellent scholar. He taught rhetoric in the town and as a priest he gave many lectures, and he even entertained the Emperor with his work. He kept in

touch with his English friends, some of whom had also joined the Jesuits. He also tried to get a copy of his *The History of Ireland*, which had been seized during his flight from Ireland, in order to revise the work. But things would not remain so peaceful for Edmund for long.

While Edmund was in Prague, Pope Gregory established an English seminary in Rome. Some disputes arose in the seminary between English and Italian seminarians, this dispute was settled by William Allen, now Cardinal Allen. Allen agreed that the seminary would be better in the hands of the Jesuits, but some objected. By giving the seminary to the Jesuits, men that were being trained to save England would instead be sent to country parishes throughout Europe. It was agreed that the English Jesuits would work with Cardinal Allen for the restoration of England. Two priests were immediately chosen from the English Jesuits for the next mission. One of them was Edmund Campion. Cardinal Allen wrote Edmund on December 5<sup>th</sup> to summon him to minister to England.

Edmund was not able to leave his assignment in Prague until March, and did not arrive in Rome for his commission until April. Once in Rome, Edmund met the fourteen other men that would accompany him to England. Robert Persons was elected superior of the group of men leaving for England.

It was understood by all that the danger of the mission would force the priests to travel in disguise. They were to leave behind their habits and their names. They would often be alone while they were in England and they were to live as laymen. The object of the mission was to preserve the faith that existed in England. They were to avoid trying to convert hardened heretics, as these men might endanger the mission. They were not to become involved with the state and they were on no account to speak ill of the queen. The queen remained the temporal ruler, they did not have to follow her in matter of faith or morals, but they would not challenge her authority to rule.

After assembling in Rome, the priests began their journey. As they neared the sea, one of their company began to lose his nerve, Bishop Goldwell. The joking of the younger priests about the horrible deaths they all would face was unbearable to the Bishop. The elderly Bishop would eventually ask permission to leave the company, and he was granted his request.

As they prepared to cross the channel, they found that there had been a spy in Rome who had provided the proper authorities in England with their descriptions. People would be waiting to take them into custody even

before they left the boats they sailed on. This knowledge did not seem to dampen the spirits of the zealous missionaries, and they continued forward as planned. The group left the continent in shifts, the first being Persons who established himself in London. Nine days later Persons urged Edmund and his companion Emerson to join him. The two men boarded a ship on June 24<sup>th</sup> and left for England.

## **Chapter Three: The Hero**

In England, Elizabeth continued to gain popularity and power. There was also talk of the queen marrying the Duke of Anjou, a deformed little man twenty years younger than the queen. His mother was none other than Catherine of Medici, but if the alliance could be sealed in marriage there was a little spark of hope for the Catholics, for the Duke was staunch, though often misguided, Catholic himself.

Meanwhile, English Catholics were persecuted heavily for following their beliefs. It was high treason for a priest to absolve a person. The only service allowed to be held were those contained in the Pray Book issued by the English Church. Those who wished to hear Mass were heavily fined and there were heavy fines for those who did not attend the services of the English Church. People began to have secret rooms and hide outs made to safe keep religious objects, and even at times, priests. In response to the actions of the Catholics, men were appointed to seek the Catholics out, one of the best being Richard Topcliffe.

Elizabeth I herself fell to personally persecuting Catholics. Once she told a man she was coming to visit his home and family. After showing the queen hospitality, he was arrested and sent to jail. In another home where she was staying as a guest, the queen had nine other guests sent to jail.

Edmund Campion and his men were being sent to those oppressed and downtrodden by the queen and her laws. They came to give hope and deliver the sacraments to give strength to souls who were quickly falling into despair.

Upon arriving in England, Edmund and his companion were immediately searched and brought into custody. For some miraculous reason, they were set free and the two men met Persons in London. In London they were introduced to a man by the name of George Gilbert, he was a very wealthy man who had dedicated his life to helping the Catholic movement in England. While in London, Edmund met all the chief Catholic leaders and

even preached for them in a large hall that had been hired for that purpose. But it was dangerous to have the priest stay for too long in London, as there were spies who knew the priests by sight.

Before they dispersed, the men met to discuss any last questions anyone might have regarding their mission. A main concern was the following of the rules of attending English Church services. It was made clear that no priest should attend such services. Another question that was raised was the rite they were to use to celebrate Mass. The priests were all trained in the Roman rite, but an older rite was more popular in England at the time. It was decided that they should use the older rite, since that is was the rite that was recognized throughout all of England.

After resolving any remaining questions, the priests left London, but first they were outfitted by George Gilbert. Each man had a horse, traveling money, and clothes fit for a gentleman of modest means. Their first stop was at the house of a protestant with a Catholic wife. Here they met a man by the name of Thomas Pounce, who was in the prison of Marshalsea for being a Catholic. How the man escaped prison for a short time to meet Edmund and his companions is still a mystery, but he asked the priests to write a statement of their mission. Edmund proceeded to write what is now known as Campion's Brag, a mission statement, not only for himself, but for every Catholic priest. Pounce brought the Brag back to prison with him and read it to all those who were held within the walls of Marshalsea. From there, copies were made and Edmund Campion's Brag quickly spread across England, giving hope to all who read it. But the Brag spread to the enemies of the Church as well, who took it to be some kind of conspiracy against the crown.

As the priests continued to minister to those across England they tried to keep not only their identity secret, but the identity of those that they ministered to. They left few clues and details behind them, and as a result not much is known of the time they spent in England. However, even with lack of knowledge it is undoubtable that they spent every moment laboring for the Church.

As they traveled from house to house, so did the priest chasers. Often in the middle of a meal Edmund would find himself smuggled into some secret hiding place, only to be let out once danger had passed. For any event, Mass or a sermon, guards were posted to keep watch for any hostile persons. London was especially dangerous, but there the priests would go to meet, give each other confession and then once again go their different ways.

Soon a pamphlet was issued by the Church of England against Campion's Brag, calling the Catholic Church and her priests, among other things, the Anti-Christ. It was also proclaimed that it was treason to harbor priests, or provide them with anything that they might need. To put emphasis on the evilness of priests, Sherwin, Johnson, Hart, Orton, Thomson and Roscarock, priests that had been caught, were tortured by the rack.

In addition to his daily duties of ministering to Catholics, Edmund began working on *The Ten Reasons* or in Latin *Decem Rationes*, an argument defending the Catholic Church against the accusations of the Church of England. The book was secretly printed and then distributed throughout England.

Not long after the publication of *Decem Rationes*, Edmund Campion was discovered and arrested for administering confession and saying the Mass. He had been staying at home where, unbeknown to all, a spy was present. When authorities arrived to escort Edmund to prison, the owners had hidden Edmund and two other visiting priests into a secret room. The three priests stayed there as the authorities ransacked the house, tearing open walls and cupboards, looking for the priests. The priests remained in their cramped hide-away for almost two days, until they were discovered early in the morning of the second day.

## **Chapter Four: The Martyr**

After Edmund and his fellow priests were discovered, the High Sheriff was sent for and an armed escort. They were treated with respect until they reached London, where they were tied to their horses and a sign was hung about Edmund's neck saying "CAMPION THE SEDITIOUS JESUIT." Upon arriving in the London the priests were imprisoned in the Tower of London, the most formidable prison in England.

After being in the Tower for a while, Campion was taken to an audience with the Queen, where he was questioned about his loyalty to her majesty, about Persons, and the purpose of his coming to England. Edmund affirmed his loyalty to the Queen, but refused to publicly renounce his faith and become a protestant. Shortly after his audience with the queen, permission was granted for his torture.

Edmund was captured in July, and he would remain in the Tower of London, under almost constant torture, until December. The purpose of the torture was to try and extract from him a papist plot to murder the



queen. Of course such a plot did not exist, but authorities could not think of any other reason for priests to infiltrate England. Moreover, through various trick questions and brutal torture, the questioners were able to identify more Catholics and confirm suspicions about others who had been suspected of being Catholic.

Edmund was also forced to undergo four “Conferences” where he was questioned about his faith. A more correct understanding of these conferences is that they were debates of some sort. Edmund was never allowed to prepare for these conferences, despite the vast amount of preparation they required. However, despite his lack of resources and extreme pain, Edmund was able to refute any question they put to him, though his correct answers were never acknowledged.

The two other priests who had been captured with Edmund were put under trial and were both falsely accused of treason. Edmund was also tried unfairly and deemed a traitor; the penalty for all three was death by hanging, quartering, beheading and disembowelment.

The execution was carried out eleven days after the trial. But like the death of any saint, the gruesome death of Edmund Campion was not without its rewards. One example is a man who was present converted to Catholicism, and later would return to England to die the same death as Edmund Campion.

CHAPTER TEN

**Faith, Hope, and Love**

Josef Pieper

faith

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hope

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love

infi  
Ignatius

A Summary of *Faith, Hope, and Love* by  
Josef Pieper

## About the Author

Josef Pieper first came to the attention of American readers when T.S. Eliot wrote the preface to the English translation of Pieper's *Leisure the Basis of Culture*. In addition to this work, Pieper has composed numerous short books while on the faculty of the University of Munster. By using St. Thomas as a basis, Pieper addresses philosophical topics dear to all readers by using language not as removed from modern language as St. Thomas. Pieper simplifies difficult philosophical thought into practical wisdom. This simplification of the complicated to the practical is seen in this work on *Faith, Hope, and Love*.

## General Overview

In his work entitled *Faith, Hope, & Love*, Josef Pieper established a philosophical foundation for the three theological virtues of *Faith, Hope, and Love*. This is a culmination of three different works written at separate times on the theological virtues. In regards to faith, he expounds on the necessary means of belief in order to make faith in the highest being possible. In regards to hope, he shows how man is a pilgrim on earth and by his nature seeks something beyond his nature. In love, man finds a reflection of the love shown by God to man in numerous different ways in the world but they should ultimately lead man back to God. The philosophical basis for supernatural virtues is shown, but so is their necessity, in God.

## Faith

*“He who wishes to learn must believe” – Aristotle*

Pieper lays his foundation for a natural concept of faith. He first speaks on belief in which his concept of belief is solidified. In his first definition of belief, Pieper says, “Belief means that we think a statement true and consider the stated matter real, objectively existent.” In order to believe something, however, man must first possess some knowledge of the subject matter of belief. The believer is distinguished from the knower in that the believer believes in the subject without complete knowledge of the subject. The believer regards the subject in a different manner, as true and real without the experience of the knower. Thomas Aquinas articulates this same idea as follows, “Belief cannot refer to something that one sees .

. . . ; and what can be proved likewise does not pertain to belief.” The subject for belief can never be proven but is the basis of belief.

In order to believe something, however, man must possess a type of imperfect knowledge of the subject. Pieper references St. Augustine who says that there is no belief without at least some preceding knowledge and that no one can believe in God if he understands nothing. St. Thomas rearticulates this thought of St. Augustine when he states, “Man could not believably assent to any proposition if he did not in some way understand it.” When the word belief is used in its proper sense it means an unrestricted, unreserved, unconditional assent. How is it possible then for a man to say unconditionally that I believe the subject is thus and not different when man does not know it either directly, by his own perceptions, or indirectly, on the basis of conclusive arguments? It is based on an imperfect knowledge in line with a desire to believe.

To believe something always means to believe both in someone and in something. According to Pieper, “The believer accepts a given matter as real and true on the testimony of someone else.” What usually happens when man believes a proposition is that one person accepts and believes the proposition of another but not solely on another’s word. At the human level, if men did not believe other men than man would be robbed of, “the uniquely human possibility of one man’s participation, by listening, in another’s possession of reality.” An element of the belief of one person in another is the inner probability of the validity of the statement. To believe in anything involves something inhuman that takes place. The ancients expressed this when they said, “The cognition of one man is not by nature so correlated with the cognition of another man that the former man may be governed by the later.” Pieper interprets this as meaning that no man, however wise or mature he may be, can serve as an absolutely valid authority for another man. One essential condition drawn from this is that Someone exists who stands higher than all men and He has spoken in a manner audible to the mature man. Man is assenting to a reality found in God’s creation.

Many things can be compelled of man but never an assent of the intellect or will. This premise applies to belief. Belief in anything can never be forced. No one believes unless by his free will. Belief rests upon volition. Volition involves the wanting or the affirming of something seen as good that already exists. Love is a participation in the basis of belief. John Henry Newman sums this thought up most cogently: “We believe because we love.” Theologically belief puts man into contact with knowledge of

God himself. This acceptance of the knowledge of God by the free will of man cannot be compelled.

Belief is received through the transmission of one who is already knowledgeable of the subject matter. How does certainty play a role in the belief of one who has faith? There are two definitions of certainty Pieper references. The first definition is a, “firm assent, that is, assent excluding all doubt and regarded as ultimate,” followed by the second definition which is, “a firm assent founded on the evidentness of the matter.” When St. Thomas takes up the issue of certainty and uncertainty pertaining to belief, he coined a phrase for the duality of the matter: in belief there is an element of perfection and an element of imperfection. The perfection is found in the firmness of the assent and the imperfection in the lingering mental unrest. The Latin term for this mental unrest is *cogitatio*. This term when further examined means “a searching investigation, probing consideration, conferring with oneself before deciding, being on the track of, a mental reaching out for something not yet finally found.” All this supports Pieper conclusion about the certainty of belief: it is part of the nature of belief to leave doubts possible. Man is not a perfect knower.

How is the transition between human belief and supernatural faith to be made? Pieper as a Thomist here quotes St. Thomas, “Faith refers to the reality of God insofar as it is inaccessible to human knowledge.” The distinction between religious belief and every other kind of belief is in whom the testimony rests. In faith, the testimony rests in God. As this is a philosophical treatise, the philosopher when dealing with the issue of faith fixes himself upon the reality that is empirically encountered by the knower. Pieper then also articulates the need for faith in accord with man’s end. Man possesses a supernatural end, an end beyond himself, and this end relates to the virtue of faith: “If anyone should therefore ask whether what is naturally knowable should not be sufficient for man, he can answer adequately only if he has first formulated what he considers a meaningful human life to be, that is to say, a life in keeping with man’s true nature and also with his real situation in the world.” Because man is capable of belief he is also capable of the highest type of belief: faith in the God.

What presents an obstacle in faith for the believer? The true of faith can never be proved by any rational argument. The only possible opposition that the believer can offer is his own defensive arguments; the believer cannot attack, he can only hold steadfast. The ultimate test of faith is found in the martyr. The martyr’s faith has held steadfast in spite of the opposing argument of imminent violence resulting in death. It is the faith

of the martyrs that has helped to make it possible for man to today possess a belief in God.

By examining the manner in which man is able to believe in earthly things, Pieper demonstrates the manner in which man is able to possess a belief in the higher things according to the virtue of faith. This belief or this faith stems from some type of imperfect knowledge to which one can give credence. This imperfect knowledge either comes from one's own experience and examination or through a trust in the experience of another. Faith is a supernatural elevation of this. God has given man a transmission of the faith that man cannot know solely through natural reason. Man believes in God and with the other theological virtue of hope and charity has a faith in his promises.

## Hope

*Although he should kill me, I will trust in him. – Job 13:15*

Man is a pilgrim on earth. He is in a state of the *status viatoris*, the condition or state of being on the way. In this world man is on his way. The proper antonym for the former Latin coinage is *status comprehensoris*. One who has comprehended, encompassed, arrived, is no longer a *viator* but a *comprehensor*. It is the virtue of hope for man that is the proper virtue for man as in the state of one who is in the state of being of a *status viatoris*. Hope is the virtue where man is seeking for something that is not yet present, the perfect happiness that is also known as the beatific vision. Virtue is an enhancement of the human person in a way befitting his nature, but the virtue of hope is a theological virtue. Hope enables man's nature to strive for what surpasses temporality in his pilgrimage through life.

According to Pieper, "Hope is a virtue only when it is a theological virtue, we means that hope is a steadfast turning toward the true fulfillment of man's nature, that is, toward good, only when it has its source in the reality of grace in man and is directed toward supernatural happiness in God." It is in hope that man's restless heart strives for something not yet possessed. The disposition of the sensuous-intellectual hope that aspires to the "not yet" of man's natural fulfillment is ordered to two virtues: magnanimity and humility. Magnanimity is the aspiration of the spirit to great things and humility is the knowledge and acceptance of the inexpressible distance between Creator and creature. The proper order of hope lies between magnanimity and humility. Hope as a theological virtue

differs from faith in charity insofar as it lies between magnanimity and humility.

The relationship amongst the theological virtues is most evident in the virtue of hope. In hope, man strives for what he loves, God, and man holds his love for God through faith. Hope possesses the power in its *status viatoris* to wait for a “not yet” that is more distant the more one approaches. Pieper posits that this is most evident in the words of Job, “Although he should slay me, I will trust in him.” Job remains hopeful in eternal things even amidst his imminent destruction. The integral relationship between faith, hope, and charity is most seen through the virtue of hope.

In opposition to hope is hopeless of which there are two kinds: despair and *praesumptio*. *Praesumptio* is a perverse anticipation of the fulfillment of hope while despair on the other hand is an anticipation of the non-fulfillment of hope. Both despair and *praesumptio* destroy the essential character of the *status viatoris*. Man no longer strives on a journey towards something, he is merely awaiting something. Despair, rooted in acedia, is one of the sins against the Holy Spirit. Acedia is defined by Pieper as sadness in view of the divine good in man.” This sadness results in the secondary effects of inactivity, depression, and discouragement. Pieper then continues to classify acedia as a result of today’s age which seeks fulfillment in itself. In seeking itself, modernity disregards the obligations but also the nobility of being that is conferred by Christianity. Both despair and *praesumptio* have lost essential character of the *status viatoris* and no longer hope.

*Praesumptio*, while still diametrically opposed to hope, is less opposed to hope than despair. Despair is the true antitype of hope while *praesumptio* is a false similitude or fraudulent imitation of hope that is closer to hope than despair. The person who participates in *praesumptio* possesses a reliance or a false security that has no existence in reality. A person’s will achieves an invalid certainty that has no extrinsic foundation. When speaking on presumption and despair, St. Thomas states the following, “Because of His infinite goodness, it is more proper to God to spare and to show mercy than to punish. For the former belongs to Him by reason of his nature, the latter only be reason of our sins.” It is only hope that can overcome the uncertainty of human existence.

An essential part of hope is a proper fear of the Lord. A proper fear of the Lord and the theological virtue of hope are naturally ordered to each other in their complementarity. The link between hope and fear is the

concupiscent love which first seeks God for man's own sake. There are two types of fear of the Lord: servile fear and filial fear. Servile fear is an imperfect fear of the Lord that finds its source in love. Servile fear first and foremost fears eternal damnation. However, as a gift of the Holy Spirit, servile fear is in itself good. It is servile fear that is the beginning of the wisdom that paves the way for true love (*caritas*) of God. Filial fear, on the other hand, possesses more of the concept of fear than servile fear. Filial fear sees the evil itself as evil and hates that more than the punishment from the choice of evil.

Hope is the second theological virtue described by Pieper. Fear of the Lord helps to provide the foundation for a proper theological concept of hope. Man is to have a proper reverence, or holy fear of the Lord in order for this to be possible. In hope man strives for God in his pilgrimage through earth in order to be able to see God in the afterlife. It is hope that unites the theological virtues the most in order for this to be possible.

## Love

*Love is the prime gift. Whatever else is freely given to us becomes a gift only through love. – Anonymous*

A proper depiction of love includes both the selfishness and selflessness involved in love. The modern problem with an improper notion of love is due, accord to Pieper, to the limitation of some languages: there is only one word in English or German to indicate what other languages express in many words. In other languages, a single word would underlie a variety of vocabulary which expresses the different particulars of love. It is this dilemma that causes the modern disparity of the linguistic use of the term *love*. The Christian learns much about love through the term *caritas*. In order to learn the nature of love in the English language, we must examine the contexts in which the term love is used. Pieper thus states, "Keeping in mind the incompleteness and the accidental character of our information, we may still say that we learn quite a good deal about the phenomenon of "love" by carefully considering the vocabulary associated with it." There are numerous classical terms for love that include *caritas*, *dilection*, *eros*, *philia*, *storge*, and *agape*. By examining the use of the English term *love*, man can discern which particular type of love that he is referencing.

Pieper then poses the question: What is the nature of love? The tentative answer that he provides is that love signifies approval. Loving someone or something fundamentally means affirming something that has already



been accomplished as good. This approval is found in an act of the will of man. St. Augustine expounds on this in his concept of love. Love as the primal act of the will is simultaneously the point of origin and the center for existence of man. What one loves will decide his mode of existence. "*Ex amore suo quisque vivit, vel bene vel male*" (Whether for good or evil, each man lives by his love). A person as a rational being must correctly order his loves. When one loves another person, the first thing that a lover "wills" is the existence of the beloved. In human love something more than a willing of the existence of the beloved takes place: it is, "a continuation and in a certain sense even a perfecting of what was begun in the course of creation." Affirmation in a perceived good is a part of the nature of love.

When one affirms the goodness of someone's existence, what is the affirmer affirming? Is the lover affirming the beloved's weaknesses or excusing guilt? No, one is loved in spite of his weaknesses, not on account of those weaknesses. The distinction then between excusing the beloved and forgiving the guilt is crucial. There is very little that the lover should ever excuse in the beloved. Forgiveness, however, is essential: "To love a person does not mean to wish him free of all burdens. It means, rather, to wish that everything associated with him may truly be good." When there is no longer a way for man to compensate for his wrong actions, the beloved will forgive them. This is the manner in which forgiveness is crucial in the affirmation of another person.

European theology has answered the question: ultimately what is it that we are willing for our beloved? It is an eternity with God in the beatific vision. St. Thomas expounds on the Latin translation of Aristotle on love, "*Amare est velle alicui bonum*," to love means to wish someone the good." Aristotle later adds that it is also to wish the beloved everything that we think is good for the other's sake, not for our own sake. St. Thomas makes a distinction in love between *caritas* and *benevolentia*. Benevolence is something quite different than love and one cannot equate the two terms. The missing element in benevolence that makes it distinct from love is *unio affectus*, volition directed toward the other person, the wish to be with them, and to identify with them. To say that "It is good that you exist" indicates the desire of the lover to be united as one with the beloved. Man also must have an experience in the mental and sensuous faculties of perception in order to begin to love. He must possess a prior knowledge of the one for whom he is willing the good.

What are the beginnings and the effects of love? When one loves another, the true lover does not look merely to the qualities of the person but to the

being from which those qualities emanate. To attempt to love a person merely for the external qualities in which they possess deteriorates the love into a type of prostitution in which the person is used and valued for what he does and has. An exceptional love offered toward a single partner makes both of the lovers into better people. It places the lovers at a vantage point from which they first realize the goodness and loveliness of all people. Love produces a positive effect in both lovers.

To say in love that it is good that you exist: for whom is it good? The lover or the beloved or both? The proper answer is it is good for both the lover and the beloved. The difficulty begins when we love another person solely for our own sake. When describing love between a man and a woman, Pieper delves into the distinction between *agape* and *eros*. *Eros* is a demanding need based love. It begins with a human need and it is essentially determined by the object of its desire. Man, however, as a rational creature should only desire what is good. Should then man only possess *agape*? *Agape* signifies an almost entirely unselfish love, a yielding rather than a self-assertive love. It is *agape* that is in opposition to eudemonistical action, action based on the desire for happiness. Both *eros* and *agape* are necessary forms of love for man. It is *eros*, however, whose goal is its own fulfillment, which is the beginning of all love for man. Man naturally desires what is good. St. Augustine says thus concerning man's desire, "*Pondus meum amor meus,*" (my love is my weight; where it goes I go). This first movement of love or desire toward a perceived good is in accord with man's nature and is necessary in order to stimulate man's sustentation of himself. It is in accordance with both lovers that the other exists.

Where does joy factor into a proper concept of love? Joy is something that is secondary and subsidiary; it is the effect of something. A man cannot solely rejoice in joy itself, he must have a reason to rejoice. Pieper asks the question, "How can joy being something secondary, be the response to receiving or possessing something beloved?" Man loves to love! Man receives something beloved by loving. Joy is another example of love as a gift. Pieper ties the topic of joy into the subject of paradise and hell when he says, "Even unhappy or unrequited love has broken through the principle of isolation on which 'the whole philosophy of hell rests' and so has gained a solid basis for joy, a part no matter how small of 'paradise.'" Joy is an effect of love.

Does all love stem from self-love? What Pieper here builds upon is that acts of man take place by man's nature and are not something at his command. They are not receptive to our free will but have been imposed

on us by our nature. Self-love is the original source of love by nature and self-love is the model and standard of love for others. Pieper states, “This desire for existential fulfillment, acting in us by virtue of creation, is really ‘self-love.’” Self-love is the foundational love that all other types of love are based. This is in accord with St. Augustine’s love as a weight. Man’s love, in this context, is describing man’s first initial inclination toward a perceived good. Since man’s love is first based on self-love, if man does not know how to properly love himself then he cannot properly love others. The question then arises, how does one move from self-love to unselfish love? It is a process in which one cannot exactly pinpoint but it does occur in order for one to truly love. The reward that comes from the basis of self-love but has progressed to selfless love is expounded upon by St. Bernard of Clairvaux: “All true love is without calculation and nevertheless is instantly given its reward, in fact it can receive its reward only when it is without calculation. . . . Whoever seeks as the reward of his love only the joy of love will receive the joy of love. But whoever seeks anything else in love except love will lose both love and the joy of love at the same time.” Natural acts of man are based upon a self-love but man is called to move beyond that.

How is the union, the desire to be one with the beloved, classified? It is best seen in a proper union of man and woman. *Eros* is a natural part of this but there is more than just a physical aspect. There should be *agape*. When this proper union is degraded to a mere physical pleasure as happens today, Goethe’s universal law is posited, “Every century. . . tries to make the sacred common, the difficult easy, and the serious amusing – to which there really could be no objection if it were not that in the process seriousness and amusement are destroyed together.” Man should seek the highest type of love when he seeks it with another person.

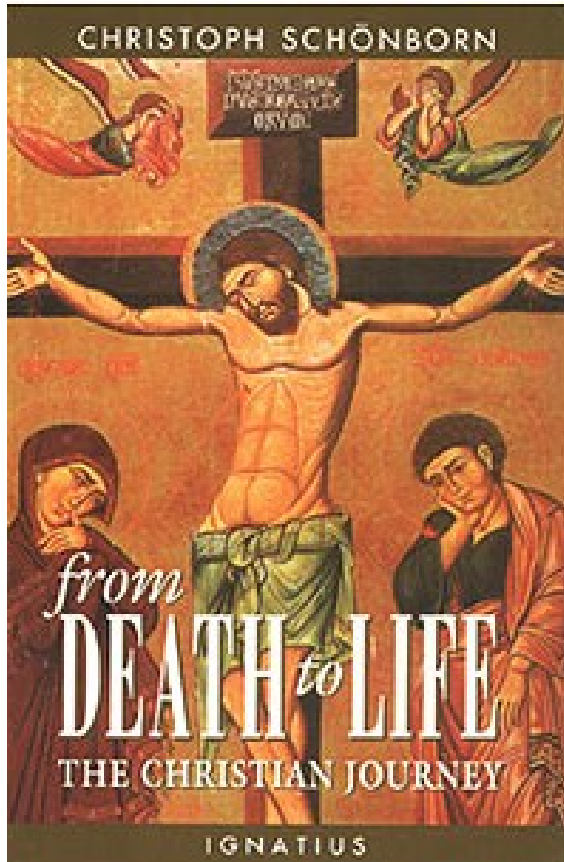
*Caritas* is not solely the form of Christian love, as it encompasses all other forms of love into itself. The whole conception of *caritas* is dominated by felicity, felicity for us and for others. We, however, can only love in the mode of *caritas* what is capable of sharing beatitude with us. What would happen if all men regarded all other men as people designed to partake in eternal beatitude with us? A new dimension of reality would be opened for man. *Caritas* can be regarded as an elevation in man’s nature in the similar manner as grace perfects nature. *Caritas* allows the natural forms of love to remain intact yet it elevates them.

*Caritas* can be thought of as a completion of all the loves. This is what the Christian is called to practice. Pieper in this section provides the etymology of the word. It comes from the Latin *carus*, which mean

something expensive or beloved. This indicates that the lover pays a high price for what he believes to be very dear to him. Caritas begins in a self-love, according to the nature of man, but finds a culmination in a self-less love. This self-less love is what man is called to show before himself and before God.

CHAPTER ELEVEN

# From Death to Life



A Summary of *From Death to Life* by  
Christoph von Cardinal Schönborn

## About the Author

Christoph Schönborn was born in the Czech Republic on January 22, 1945, though his Austrian family moved back to their native land shortly after the end of World War II. He joined the Dominican order at age 18 at Bonn, Germany, and was ordained to the priesthood at age 25. He continued his studies and received a licentiate in 1971 and a doctorate in theology in 1974. He taught theology from 1975 to 1991 at the University of Fribourg, Switzerland. During that time he took part in a large number of Vatican and local commissions, most notably being the secretary of the commission which drafted the new *Catechism of the Catholic Church*. He was appointed auxiliary bishop of Vienna by Pope John Paul II in 1991, and at the relatively youthful age of 50, became the archbishop of Vienna in 1995. He was elevated to the cardinalate at the remarkable age of 53, and thereupon became the President of the Austrian Bishop's Conference. Schönborn was the 6<sup>th</sup> youngest cardinal to participate in the election of Pope Benedict XVI.

## General Overview

A collection of texts and speeches written at various times by Cardinal Schönborn, *From Death to Life* attempts to give modern emphasis to the dichotomy of the Catholic Church's journey as an earthly pilgrim with a heavenly home. He recoils from the age-old accusation that the Church despises the earth in its longing for heaven, though acknowledging that the Church has always attempted to "strive to attain what is above, not what is on earth" (Col 3:1-2). But, if in fact we look to eternity as our goal, why then build cathedrals and encourage the arts?

Schönborn believes that in a misguided attempt to prove to Marxists and Nietzschean philosophers that our heads are not only in the clouds, modern preachers have forgotten the language of the eternal. By playing down the emphasis on heaven, people have responded to our "eschatological amnesia" by turning away from the Church for answers about eternity and death.

The book is arranged into six chapters, dealing with 1) Christ as bridge between heaven and earth as the God-Man, 2) the "deification" of man, 3) the Church as the Body of Christ, sharing in his mission to span time and eternity, 4) the tensions between the Church as Christ and earthly political kingdoms, 5) the false doctrine of reincarnation as a perversion of reality,

and 6) the ancient and true understanding of the Church concerning death as a “migration of the soul.”

## **Chapter One: “God Wants to Remain a Man Forever”**

### **On the Meaning of the Article of the Creed: “He Sits at the Right Hand of the Father”**

Schönborn begins with a quotation from John Damascene, a great Greek Father, who is attempting to explain this article of the Creed. Damascene’s two main points, which are seized upon by the author, are that 1) Christ does sit bodily at the Father’s right hand since Jesus’ body flesh was glorified at the Resurrection and 2) this phrase is used symbolically to mean that Jesus has always existed as God and is one in being with the Father. Schönborn emphasizes that these two points are the Christian faith in a microcosm.

#### **1.1 WITNESSES OF THE “RULE OF FAITH”**

Schönborn quotes a whole series of theologians from the earliest days of the Church who also expound upon this article of the Creed, proving constant teaching through history. Bishop Melito of Sardis (ca. 160-70) proclaimed Christ’s resurrection, victory, and kingship. Irenaeus of Lyons, of the same time period, also stressed that Jesus Christ was man and God, sufferer and Lord, crucified and Risen. Fulgentius of Ruspe (ca. 500) wrote that Jesus “lay in the grave, rose from the grave; and the same incarnate God ascended to heaven...and sits at the right hand of God.” Cyril of Jerusalem writes about this paradox explicitly: “It is not the case, as some have held, that [Jesus] was in some sense crowned by God after His suffering; nor did He gain the throne at His right hand because of His patient endurance; rather, He has possessed the royal dignity for as long as He has existed – but he is begotten eternally – and shares the Father’s throne, since He is, as we have said, God, wisdom and power.” Pope Leo the Great, too, writes that the humanity of Christ has brought to all men a share of the divinity of God.

Although this teaching is the rich deposit of faith, Schönborn wants to convince those with possible questions. He quotes St. Augustine’s forceful exhortation to belief in the possibility of a bodily Christ with God, in the Resurrection and Ascension. Thomas Aquinas builds upon Augustine and

together they interpret the “right hand” as authority and perfect happiness, without dismissing Christ’s human body at all.

## 1.2 THE ARTICLE OF FAITH IN CONTROVERSY

It is not possible to list the teaching of the Church while ignoring its detractors. Prominent among these were the second century Gnostics (who believed that only the soul could attain any kind of permanent salvation, while the body was doomed to evil). The Gnostics interpreted the Faith through their prism, believing that Christ’s Ascension was merely His soul returning to Heaven. They supported their view with surprisingly contorted logic, using selected Scripture verses as proof. The end result is the pessimistic idea that this world contains all that is evil, and our spiritual side struggles to get out of it to the “right hand of the Father”, (i.e. all that is good).

The Arians (ca. 325) saw the “right hand” statement as a sign of Christ’s inferiority. Eusebius of Caesarea thought that Christ was merely the highest creature of God, but certainly not God Himself. The Arians’ main ammunition was Acts 3:36 (“God has *made* him Lord and Messiah”), which they felt proved conclusively that Christ had to be artificially exalted. St. Athanasius of Alexandria responded with the idea of consubstantiality, that Christ is God and the Son of God. Athanasius said that when Christ was born, it was then that He was *made* what He was already, but this time in bodily form. This idea brought Christology full circle: “The one who created us has also become our Redeemer through the Incarnation, and His eternal Lordship is extended to all men through His glorified humanity.

But Marcellus of Ancyra had a new objection, as he felt that the “right hand” statement referred only to Christ as a man, and therefore had a beginning and an end. This meant that Christ’s humanity had no place in eternity. Taken further, it meant that Christ could have not reign eternally, since only God can exist after time ends. Origen, another great thinker, also had to step into metaphors. Evagrius of Pontus, one of Origen’s followers, wrote of the Spirit-Christ, denying bodily significance in heaven. These men exhibited “pneumatomonism”: only the spirit matters. The iconoclasm of the Eastern Church (that pictures of the human Jesus lessened His value) grew out of these ideas. Iconoclasm was well answered by Theodore Studites and St. Cyril of Jerusalem.



St. Teresa of Avila, too, taught against those who attempted only to transcend images, which inhibited contemplation. She wrote that “the visible presence of the Lord would not have been any hindrance to the apostles”. She received many remarkable visions of Jesus Christ, and interestingly, always in the form of a transfigured, glorified body. She relates these visions and experiences of Christ with the Eucharist.

On the other hand, the heretic John Calvin taught that if Jesus Christ is bodily in heaven, only His spirit can be on earth (thereby denying the Sacrament of the Eucharist). He also rejected images of Christ. Other early Protestants like Oecolampadius and Zwingli agreed with Calvin against the Eucharist, reducing the Mass to a memorial service. The heretic Luther went the other direction, and declared that Christ’s body is nearly omnipresent.

### **1.3 THE MYSTERY OF HIS PRESENT LORDSHIP**

All of the above history and exposition is necessary, “since what is at issue here is precisely the *present-day* relationship of Christ to His Church.” St. Augustine was clear in writing about Christ as the Head and the Church as His body. “The Head has already risen: thus, we bear our Head in heaven.” A quotation from John Chrysostom closes the chapter: “No one has yet been raised up, except in the sense *that we are risen because the Head has risen*. It was in this way that God gave us a share in His throne.”

## **Chapter 2: Is Man to Become God?**

# **On the Meaning of the Christian Doctrine of Deification**

St. Athanasius once famously wrote that “God made Himself a man in order that man might be able to become God”. This is the highest wish man can make, though one that has been forgotten. Moderns seem to attempt the “humanization of man”, instead. Some theologians find the whole idea ridiculous, others ambiguous. Should this idea be perpetuated? Is it important?

### **2.1 THE CHRISTIAN MEANING OF DEIFICATION**

Pico della Mirandola, a mind of the Renaissance, believed that man's free will gave him the ability to pervert himself or "to be reborn in higher divine forms". Hippolytus of Rome had long before introduced much the same idea: that if man becomes man fully, he becomes god.

a. *Christ as the "Humanized" God and "Deified" Man.* Christ is fully God and fully man in the Christian Creed, and thus deification is "possible only through a reference to the mystery of Christ." For man, salvation lies in adopting morals and attitudes as close to God's as possible, and can do so with the help of Jesus and the Holy Spirit. The Church Fathers made very clear that man is not capable of self-deification, but that deification comes only from God.

b. *In What Does Deification Consist?* Maximus the Confessor wrote: "The one deified through grace receives for himself *everything* that God possesses, apart from the identify of substance." [sic] The goal of man's existence, therefore, is divine life. Such deification occurs through what St. Paul refers to as adoption through grace.

c. *Redemption and Deification in Christ.* Deification is not strange, but rather what humans were created for, and therefore deification is actually the perfect realization of human nature, "reestablishing...fallen man in his innate dignity." Ergo, the work of the devil is broken, and the work of the Father shines clearly through the work of the Father.

d. *Deification of Man through the Sacraments of the Church.* To become deified is to follow Christ perfectly, since He was the perfect man. He left us doors to His grace in the Sacraments, through which we become like him. We are born anew in baptism, etc. Interestingly, Clement of Alexandria long ago stressed that those who are baptized are already deified. Rather than subject deification to an automatic ritual, Diadochus of Photice wrote well that even baptism is dependent upon God's grace working in us. Those who are priests share in the grace of God's deification, spreading His Sacraments among the Body of Christ, in *persona Christi*: "the priest becomes God and deifies others."

## **2.2 MAN'S SELF-DEIFICATION AND SELF-DESTRUCTION**

The love of God has thus not only allowed God to become man, but also man to allow God's incarnation of love in his own life (deification). Without love, this can become a destructive temptation for man. Outside

Christianity, there are two main forms of self-destruction, each of which interpret the Delphic phrase “Know thyself” differently: 1) the gnostic interpretation holds that we are already gods without knowing it, and therefore we gain this self-knowledge through life; 2) we are *only* man and cannot become god: but eventually the finitude itself becomes absolutized, creating an “arrogance that blasphemes against God” (Gabriel Marcel). Both of these forms emphasize a separation between God and man.

## **2.3 “HUMANIZATION” THROUGH “DEIFICATION”**

Man cannot be satisfied by anything other than God. When he tries to replace God with “things”, he is actually expressing in a deep way his longing to be with God. He deifies the world without God rather than deifying himself with God. It is grace which prevents self-destruction and exalts man.

## **Chapter 3: The Kingdom of God and the Heavenly-Earthly Church**

### **The Church in Transition According to *Lumen Gentium***

Since Christ is in Heaven, the Church is a Heavenly Church. Since the Church is earthly in terms of her Body, she is also a pilgrim Church. *Lumen Gentium* (LG), the Constitution on the Church from the Vatican Council II, sees the Church in terms of her goal, and considers the Church in terms of her transitional existence.

#### **3.1 ONE SINGLE CHURCH OF HEAVEN AND EARTH**

The unity of the heaven-earth Church is displayed in the artistry of the Church of Sant’Ignazio in Rome. St. Robert Bellarmine is also buried in this Church: he who wrote much about the Church militant, the Church in purification, and the Church triumphant. Since St. Robert’s life, *LG* has adopted the term “the pilgrim Church” to better emphasize our longing over the institution.

Cardinal Henri de Lubac has expressed concern over ecclesiology that abandons the fundamental concept of Church as being essentially

heavenly. Schönborn agrees and believes that some theological strains since Vatican II have illustrated de Lubac's concerns. Since the Church is where Christ is, the Church is heavenly. Schönborn quotes from some of his reading in support of this theological point.

Finally, does the earthly Church ascend to heaven, or does the heavenly Church descend to earth? Neither. It is the single, same Church with one true dwelling place in heaven.

### **3.2 DISPUTED QUESTIONS**

a. *The Church and the Kingdom of God.* St. Augustine, St. Thomas Aquinas, Jacques Bonsirven, and Cardinal Charles Journet confirm that the Church is the kingdom of God. This one-to-one association has recently been challenged, however, by the notion that the Church merely symbolizes the Kingdom of God.

b. *Is the "Eschatological Character of the Pilgrim Church" (LG 48) the Eschatological Character of the Kingdom of God?* Notwithstanding misconceptions to the contrary, the Council never called the Church "the sacrament of the Kingdom". Instead, the Church was called the "seed and beginning of the kingdom". She is not the "perfected" kingdom yet, but she still is the Kingdom. There is no distance between the Church and the kingdom, but there is a difference of status.

c. *"The Fata Morgana of Eschatology"*. It is important, then, to remember that the path of the Kingdom of God is therefore the path of the Church. What were the views of Jesus Himself (and therefore of the Church) on the Kingdom? After much theological exposition and historicity borrowed from Jean Carmignac, Schönborn concludes that Jesus' views on eschatology were surprisingly divergent from His contemporaries. The "fata morgana of eschatology", therefore, is to assign to Jesus eschatological motives that He may not have shared.

### **3.3 THEOLOGICAL AND PASTORAL TASKS IN VIEW OF A MORE COMPLETE RECEPTION OF *LUMEN GENTIUM***

a. *Christocentric Eschatology.* "The fundamental error of eschatologism is its subordination of Jesus' eschatology to the alleged apocalyptic horizon of his time." Even the New Testament, however, remains highly

Christocentric in its eschatology. All references to the end times still maintain Christ as their anchor.

b. *“Ecclesia de Angelis”*. In order to totally perceive the Church, one must remember the holy angels. They have a central position in the eschatology of the liturgy and the Apocalypse. The angels are also our model in their roles as contemplatives and intercessors.

c. *Maria-Ecclesia*. The Mother of God displays the identity of the Church and kingdom. She is the perfect human complement to Christ, the Head of the Church. We are able to contemplate the Church’s nature by considering her perfection. The Church, too, becomes a mother by receiving the Word of God.

## **Chapter 4: The Church between Hope in Life after Death and Responsibility for Life here on Earth**

There is a large and interesting question in the relationship between the Church and politics, and the degree to which one ought to influence the other. In nearly every country and history there exists some tension between the two. The question: is this tension healthy or not? And if the Church focuses on heaven, is she not accused of neglecting earthly concerns? If she involves herself in politics, is she not accused of leaving her realm?

### **4.1 JEAN-JACQUES ROUSSEAU’S THESIS OF THE SOCIALLY DAMAGING CHARACTER OF CHRISTIANITY**

Rousseau, in his “Social Contract”, wrote that Christianity removes citizens from the state and is hostile to the social spirit by being a purely heavenly-oriented religion. He blamed socio-religious tensions on Jesus who, He claimed, separated theology from politics. Now men must serve religion and the state, and are thereby confused. This accusation actually contains two contradictory accusations.

First, Rousseau charges that Christians become cowards who are wholly focused on heaven and not interested in committing themselves to the betterment of the state. Second, he says that Christians cannot be integrated into society because they are actually revolutionary at heart, hoping to throw off the state in order to devote themselves to religion. Rousseau’s problems lie in his devotion to Thomas Hobbes, who also

believed that Christianity ought to be subservient to the state, and thus assigned to Christian's thoughts not their own.

## **4.2 “NO ONE CAN SERVE TWO MASTERS” (Mt 6:24)**

In the pre-Christian world, there was no separation between God and the temporal rulers (emperors). Man was the citizen of a city, and the gods of each city were predetermined. The Roman Empire expanded this principle beyond the city walls. The pagan world was understandably shaken by the Christian attitude, which they interpreted as rebellion. Christ identified Himself as the Lord of a Kingdom with unconditionally devoted subjects. Early Christians did feel like pilgrims moving through the world due to their devotion to Christ as their King.

It is, however, false to believe that the Church was created only after an immediate Apocalypse did not materialize for early Christians. Christ did indeed say that “all authority on heaven and *on earth* has been given to Me.” (Mt 28:18) The early Church, therefore, did act quickly and decisively to leaven the world. This *now* is already the end time, but it belongs to Christ. Rousseau would like to end this God-state separation (which he believes is more politically acute than it actually is), but the dualism cannot be undone. It is man's duty to be a good “citizen” of both.

De Lubac recognizes that at times the State has persecuted and the Church has dominated. The delicate equilibrium is difficult, if not impossible, to set. Man is oriented to the common good, but he is not completely subsumed into the community. Christianity proclaims that no man is completely the State's, but he *is* completely God's. Immediate ancient Christian opposition to socially-accepted abortion, for example, clearly demonstrates this principle. Another example was the emancipation of women in early Christian life.

## **4.3 THE KINGDOM OF GOD, SOCIETY, AND THE PROBLEM OF EVIL**

But are the Church and the world truly irreconcilable foes? Is society always a negative entity that needs the Church present to criticize it? Is the Church so flighty that the state must weigh it down?

There are two basic temptations in this thought: 1) the Manichean temptation would see the state as perpetually evil and the Church as

perpetually good, with an irreversible conflict between them; 2) the naturalistic temptation denies the existence of evil, referring only to conquerors and the conquered. 1 is Marxist and 2 is Darwinistic, or, using Jacques Maritain's labels, 1 is "right" and 2 is "left". Cardinal Charles Journet pointed out the dangers of both temptations in their horrific ideological personifications in this past century.

Vatican Council II defined the relationship between the Church and society, renouncing any desire to direct temporal power in favor of being a ferment in society through a dialogue with the world. There is a certain power of true evil, however, that weighs down the positive relationship between the Church and the world.

Three conclusions: 1) there is no utopia on earth, and accepting this principle frees politics from attempting to create one through force; 2) still, joy, success, and justice can and does already exist in this life since heaven is already on earth (in the correct sense); 3) the true struggle is not of class but against evil, and can only be won through sacrifice since none can be spared from suffering and death.

## **Chapter 5: Reincarnation and Christian Faith**

The belief in reincarnation has attracted an astounding number of devotees (as many as twenty-five percent in modern Europe). Is it that this life seems too short for meaning? Or that our earthly freedom is limited? Or are human achievements too minimal to be left by single lives? Amazingly, reincarnation is seen as an image of hope and opportunity by its newest adherents. In the ancient East, it was the opposite of hope (the aim was to be eventually freed from reincarnation's monotony).

### **5.1 WHAT POSITION DID EARLY CHRISTIANITY TAKE ON REINCARNATION?**

The doctrine of the transmigration of souls was an extreme position at the time of Jesus, and invited ridicule. Aristotle posited a close relationship between soul and body that naturally rejected reincarnation. Early Christianity, too, rejected reincarnation without hesitation. Gregory of Nyssa wrote strongly against it, and even Origen (who is often falsely referenced as a supporter of reincarnation) called the doctrine of the transmigration of souls "meaningless". Origen said that reincarnation makes "punishment" an illusion and thus destroys morality.

a. *Gnosis and Reincarnation.* The only Christians who preached reincarnation were on the fringe: they were called Gnostics. The Gnostics took Christian materials but altered their meanings to support radical ideas. Schönborn uses several surprising Gnostic Scriptural exegeses as evidence of their distortions in order to propagate reincarnation. Even if certain out-of-context Scriptural quotations could be twisted to “support” reincarnation, St. Irenaeus rightly remarks that one cannot take quotations piecemeal to present a thoroughly different whole picture. Reincarnation is actually the keystone to a whole “system” completely incompatible with either the Bible or Christianity. In fact, the Gnostics believe that there is a difference between Christ and Jesus: Christ descended onto the body of Jesus, and it is Christ who rose Jesus up in a “psychic, pneumatic body”. Jesus then discovered the bizarre truth that His Father was actually a lesser god in war with the true God. The conclusions become only more fantastic. Finally, Christ’s salvation (for the Gnostics) is reduced to the knowledge of the many errors of the world.

b. *Christian Anthropology in Contrast to Reincarnation.* St. Irenaeus of Lyons argues against reincarnation, using the points that the supposedly transmigrated souls never recall past lives, and that the Christian Faith (based on revelation) ought to be used to interpret reincarnation and its “experiences”. Man is a God-made creature, willed with a significant identity. Each person is thereby unique, and mankind is thereby unique. Irenaeus also explains how a created being can have an immortal soul. Origen, notwithstanding propaganda to the contrary, also rejects reincarnation, though he did teach (erroneously) the preexistence of souls and their incarnation in bodies. Since there is a large amount of controversy concerning Origen’s teachings, Schönborn spends a great deal of time with his texts and reasoning. Tertullian contraposes the Resurrection to reincarnation. Lactantius, Gregory Nazianzen, Gregory of Nyssa, Nemesius of Emesa, Augustine, and others echo Christian teaching

## **5.2 REINCARNATION TODAY: THE ANSWER OF FAITH**

Modern psychotherapies and hypnoses seem to reveal personal experiences which had been repressed, or even events that had occurred in “previous lives”. Is this really “scientific”? Even the famous case of “Bridey Murphy” cannot prove reincarnation scientifically, no matter what its proponents say. Schönborn distinguishes between “experiences” and the interpretation of events. Reincarnation is not a system of thought in itself, but rather arises from a philosophical mindset.



a. *Every Fourth European Believes in Reincarnation*. Arguments about reincarnation must necessarily be philosophical or theological. Schönborn prefers the theological. The appeal of reincarnation arose in Europe with the Enlightenment era, and is championed by Goethe, and enhanced even by Darwin: it becomes a kind of ongoing progress (far removed from its Eastern roots). Since reincarnation has been so clearly opposed to Christianity, Christianity has never even considered a formal condemnation necessary.

b. *“But Christ Is the End” (Holderlin)*. For Christianity, life in Christ is already its goal, making reincarnation less than unnecessary. What more is needed?

## **Chapter 6: Living the Transition**

# **Death and Homecoming in the Light of the Ancient Ritual of Death**

The existence in transition that has been discussed is only possible in a frank discussion about death (a discussion which is anything but morbid). Death, in the Christian tradition, is a “homecoming”, the ultimate living of the transition.

## **6.1 THE LITURGY OF THE TRANSITION (*TRANSITUS*)**

Even in Luke’s Gospel, Jesus’ death was considered an “exodus”. The Christian death rites are similar to those of other cultures, but it is surprising that modern cultures have such a difficult time with even discussing death. The Dominicans’ death rites carried out the phases of death liturgically (though now very few people die at home), and all the brothers would gather around the deathbed for the rites (called the *transitus*). Schönborn elaborates and leads the reader through the entire *transitus* as an illustration of the Christian perspective on death.

## **6.2 *ARS MORIENDI* AS AN AID TO LIVING**

To rediscover death’s place in life, we must learn from ancient rites and practices.

a. *Dying as a Human Celebration.* Death is a human event, especially when seen through the prism of materialism. A “peaceful” death was longed for, not a “sudden” death, that the rites of the transition would be well celebrated.

b. *Dangers of the Transition.* Even ancient Egypt tried to “ease” the transition, which indicates an awareness of “danger”. For Christians, the angels lead the soul into paradise (beyond the reach of the devil and his terrors).

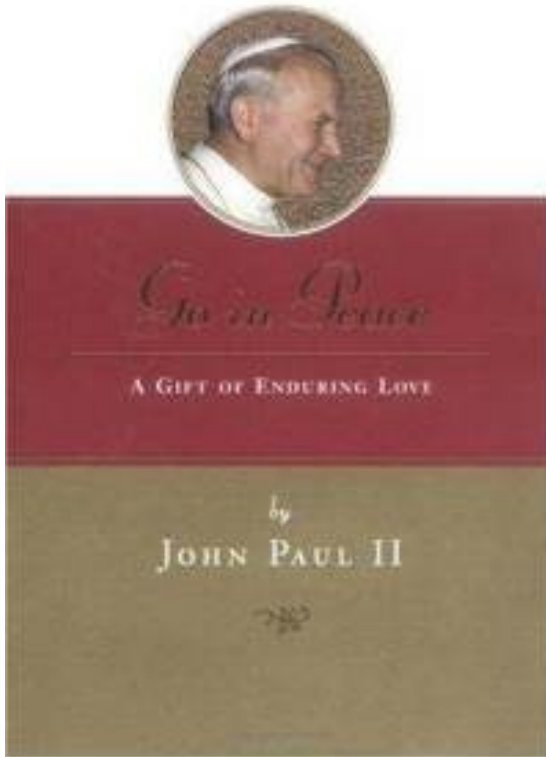
c. *Transition as Judgment.* Dangers in the transition lay not only without, but also from within, from the reality of the bared soul. Life is stripped naked by death, and the soul’s wounds are revealed for the Judge.

d. *Life in Transition.* The dangers of the transition are identical to the dangers of life, for life is revealed by death. If death is transformation, this is only because the transformation began in life. Thus, to live in transition is to have already passed from death to life before bodily death occurs. Love, and love alone, can create this transition.

CHAPTER TWELVE

**Go in Peace**

George Weiser



A Summary of *Go in Peace* by John Paul II

## About the Author

Karol Józef Wojtyła, pope, poet, playwright, philosopher, was born in 1920 in a small town outside Krakow called Wadowice. Before the Nazis closed his university, he studied drama. During the Nazi occupation of Poland, Karol worked at a quarry, continued his involvement in drama, and studied secretly for the priesthood. He was ordained at the age of 26, consecrated cardinal at the age of 47, and elected pope when he was only 58. Before his ascension to the chair of Peter, he earned a doctorate in theology “with a thesis on the topic of faith in the works of St. John of the Cross” (226). He served as vicar, as university chaplain, and as professor. He attended the Second Vatican Council and contributed to the Constitution *Gaudium et Spes*. As pope, he produced numerous exhortations and encyclicals. His Wednesday audiences gave us the Theology of the Body. His energy, his optimism, his commitment to Christian unity and to dialogue, his love for the youth, and his witness to the dignity of life: these are some of the outstanding marks of his papacy. Pope John Paul II died on April 2, 2005.

## General Overview

*Go in Peace* is a well-crafted selection of John Paul II’s thought. The editor “drew on a disparate body of material: written documents, accounts of speeches, and English translations of addresses originally delivered in many different languages” (xi). Though the theme of each chapter differs, we can trace certain lines of thought through the whole book. For example, the dignity of man and Christian witness in the world arise again and again. In fact, the book seeks to answer two questions: “*What does it mean to be a Catholic and a Christian today?*” and “*Why do we believe as we do?*” (x) *Go in Peace* reads almost like a meditation. Each chapter opens with a quotation from Scripture and a related quotation from John Paul II. Likewise, each chapter closes with Scripture and with a prayer written by the Holy Father. These highlight the theme of the chapter and help make this book an easy and enjoyable read.

## Chapter One: On Prayer

“When, on the slopes of the Mount of Olives, the apostles addressed Jesus with the words, ‘Lord, teach us to pray,’ they were not asking an ordinary question; they were expressing one of the deepest needs of the human heart” (5). Our busy and technological world does not make prayer, which

is a necessity, easy. But prayer is the place where we can meet God who alone can fill our hearts. “We need to foster...a contemplative outlook” (6). A contemplative outlook opens our eyes to the meaning and beauty of the world and of each other. It fills one with joy.

“[T]he Holy Spirit not only enables us to pray, but guides us from within prayer.” He guides our prayer so that it “participates in the divine life” (10). In prayer, we come to know the Father.

Though we need “times of explicit prayer,” (12) of which the Sabbath is one, contemplation and action “support each other and yield abundant fruit” (14). Through prayer, may we become as enflamed as the apostles were on Pentecost.

## **Chapter Two: On Forgiveness and Reconciliation**

One’s conscience “needs to be nurtured and educated” (26). One of the prerequisites of forgiveness is truth: we must be honest about what happened. This is why, for the sake of reconciliation among peoples, an unbiased reading of history is so important. Sin is many things. It is an offense against God’s love. It wounds both the sinner and society. It is an act of negative freedom. It is spiritual suicide. God pardons us freely, but He expects us to reform. He also “makes us pray: ‘Forgive us our trespasses as we forgive those who trespass against us.’ With that *as*, He places in our hands the measure with which we shall be judged by God” (26). Besides truth, another prerequisite for forgiveness is justice. Justice “looks, above all, to reestablishing authentic relationships with God, with oneself and with the world” (29). Forgiveness is not easy. “[B]ut forgiveness is inspired by the logic of love” (31).

## **Chapter Three: On Jesus**

In the Incarnation of God, “men and women are offered the ultimate truth about their own lives and about the goal of history” (41). The Incarnation gives us a vision of the human person that “has proved to be the cornerstone of a genuinely human civilization” (39). People yearn for God, and in Jesus Christ, “God not only speaks to us, but also seeks us out” (42). He does so because He loves us, because we ran from Him, and because He wants us to overcome evil and share in His own life. “Jesus is the Way, the Truth, and the Life” (46). Christians, who are convinced of this, lead compelling lives. The pope says, therefore, “Know Jesus” (46). “Try to discover where He is, and you will be able to gather from

everyone some detail that will indicate it to you, that will tell you where He lives” (49). The search is hard and Christ is demanding, but the world today needs the gospel.

## **Chapter Four: On Faith and Belief**

“[T]he human being—the one who seeks truth—is also the one who lives by belief” (56). Belief means entrusting “ourselves to the knowledge acquired by other people” (56). It means accepting what God has revealed and what the Church bears witness to. Our faith can be “[m]ixed with suspicions and doubts,” tried by unfriendly attitudes, governments, et cetera. (58). Therefore we pray, “Increase our faith!” (59). “[F]aith is the lived knowledge of Christ, a living remembrance of His commandments, and a truth to be lived out” (61). We must be God’s witnesses, knowledgeable witnesses who study and pray and grow in faith; joyful witnesses; strong and active witnesses. After all, the gospel is nothing less than “the power than can transform the world”! (60)

## **Chapter Five: On Living in the World**

Our late Holy Father acknowledges the world’s progress while deploring its failings, for example, in its disregard for human life as evidenced by abortion and by exaggerated nationalism. Science needs to promote human dignity. “Every culture,” says John Paul II, “is an effort to ponder the mystery of the world...At the heart of every culture is its approach to the greatest of all mysteries: the mystery of God” (80). We must move beyond the fear of difference and must to cultivate “[a] ‘culture of peace’” rather than of war (77). “Tolerance is simply not enough” (77). We must journey in solidarity towards the fullness of truth. The “moral logic that is built into human life...makes dialogue between individuals and people possible” (71). “The new millennium is posing numerous questions to humanity, but it also offers new and unsuspected opportunities. What will the world of the twenty-first century be like?” (81). God speaks to us through His world and faith opens our eyes to His movements.

## **Chapter Six: On Morality and the Christian Conscience**

Some problems in this realm include a misunderstanding of freedom as the right to do as one pleases, as well as a misunderstanding of conscience as the right to decide what is good and what is evil. “Freedom is ordered to the truth, and is fulfilled in humanity’s living the truth” (90). “Moral truth

is objective, and a properly formed conscience can perceive it” (93). The laws described in Scripture and the moral norms of the Church are offered to man out of care for man. The Church, it is true, is made of sinners and John Paul II exhorts her members to be truthful in acknowledging their guilt and to make their own the attitude of the tax collector in the Gospel: “God, be merciful to me, a sinner!” (99) God does speak to us in our conscience. “An examination of conscience,” John Paul II asserts, “is one of the most decisive moments in a person’s life.” Through it, “we discover the distance that separates our deeds from the ideal” (94). While upholding the necessity of forming one’s conscience and following moral norms, the pope also declares that “the personal following of Christ is the essential foundation of Christian morality” (91). That is what morality consists of: “Following Jesus Christ” (92)

## **Chapter Seven: On the Church**

Jesus’s promise that He would be with us always is fulfilled in the Church. “The Church *is* the sacrament – the sign and means” (110) of the world’s reconciliation with God through Jesus Christ. “She is the people of God making its pilgrim way to the Father’s house” (119). The Church seeks this reconciliation through prayer, preaching, and pastoral action. The fact that there are many people who do not yet know Christianity calls us all to necessary missionary action. “[I]t is not important where, but how. We can be authentic apostles, in a most fruitful way, at home, at work, in a hospital, in a convent cloister. What counts is the heart that burns with divine charity” (116). The parish offers a fitting venue for missionary activity. The parish is a “Eucharistic community,” (113) “it is the Church living in the midst of the homes of her sons and daughters,” (113) it is “the ‘village fountain’ to which all...have recourse in their thirst” (115). The parish welcomes and serves all. We should pray for unity among Christians. “The Church needs us to enlighten the world and to show it the path to life...Place your intelligence, your talents, your enthusiasm, your compassion, and your fortitude in the service of life” (120).

## **Chapter Eight: On the Eucharist and The Mass**

The Eucharist is the source and summit of the Christian’s “whole sacramental life” (127). It is the summit because it imparts new, divine life to us. It is the summit because all our “prayers and good works...joys and sufferings” are united to Christ’s and offered to the Father (129). The Eucharist, “which is commonly called the sacrament of love,” is the source of Christian life because it teaches us to love (136). The Eucharist

is “a Sacrifice-sacrament, a Communion-sacrament, and a Presence-sacrament” (134). It is a sacrifice that reconciles us to the Father. Through it, we become one body, the Church, and we grow in the image of God and come to respect that image in our brothers and sisters. Finally, the Eucharist is the presence of Jesus Christ Himself. Also, the “Kingdom of God becomes present in the celebration...of the Eucharist” (135). The greatness of the Eucharist is a mystery that we will never fully grasp but which must be fully respected.

Sunday, the Lord’s Day, is our weekly Easter. Since we “are not saved as individuals alone” (133) but as a community, we celebrate the presence of the Risen Lord among us as a community, as the People of God, as “the *Ecclesia*, the assembly called together by the Risen Lord who offered His life to reunite “the dispersed children of God” (134). Sunday points towards and anticipates the meaning of time and history: Christ’s coming again. “In fact,” John Paul II says, “Everything that will happen at the end of the world will be no more than an extension and unfolding of what happened” on Easter Day (130). “[T]he Eucharistic celebration does not stop at the church door...Christ’s disciples return to their everyday surroundings with the commitment to make their whole life a gift, a spiritual sacrifice pleasing to God” (131).

## **Chapter Nine: On the Family**

In this chapter, the Holy Father deplors that “sins against life and love are often presented as examples of “progress” and emancipation” (146). But more than that he calls society to support the family, and he calls the family to be true to itself. “Christian families exist to form a communion of persons in love” (149). The family is the domestic Church in which the Gospel is transmitted to the children and to society. In the sacrament of marriage, the love of the spouses mirrors the love that Christ has for the Church. The Church upholds the indissolubility of marriage which is a symbol and a sign which the world needs, of God’s undying love for His people. John Paul II praises those who have remained faithful, sometimes through much difficulty, to their marriage commitment.

Now we look more closely at the individuals within a family. John Paul II recognizes the contribution of women in history and comments on the burden of marginalization and abuse that women often suffer. With regard to women as mothers in society, we read, “A mother’s presence in the family, so critical to the stability and growth of this basic unit of society [i.e., the family], should instead be recognized, applauded, and supported



in every way” (159). “Fathers of families [also] must accept their full share of the responsibility for the lives and upbringing of their children” (146). Children have a special place in the Gospel; Jesus treasures children. Children get their values from their family. Therefore, “the family must be for children the first school of peace” (148). Older people are reminded that their wisdom, time, and sufferings are valued by the Church, and indeed, expected of them by her. Everyone is born into a family. Every healthy culture demands healthy families.

## **Chapter Ten: On Suffering**

“The reality of suffering is ever before our eyes and often in the body, soul, and heart of each of us” (170). Jesus Crucified gives new meaning to suffering by allowing us to share in His redemptive mission. Now, suffering is oriented towards the Resurrection. Suffering becomes a fruitful offering. “Whoever follows Christ...knows that a precious grace, a divine favor, is connected with suffering” (173).

Christians are to have the compassionate heart of the Good Samaritan. God will hold us accountable for our brother. John Paul calls attention to the millions who live in poverty of various kinds. “If each one of us contributes, we can all do something for them. “Of course, this will require sacrifice, which calls for deep interior conversion” (175). Thus, alongside the Holy Father’s exhortation to do good runs a warning against being attached to our goods. The Church’s social doctrine states that the “goods of this world are originally meant for all” (178). Even if we have little, we remember of the widow’s offering and give what we have.

## **Chapter Eleven: On Christian Vocation and Working in the World**

God gives each person the gift of a vocation. We come to discover our vocation gradually through prayer, discernment, and spiritual guidance. Our vocation is given for the edification of the Church and is “never bestowed outside of or independent of the Church” (189). We do not live two lives: a Christian life and secular life. Rather, “every area of our lives, as different as they are, enters into the plan of God” (190). We must “relate human affairs and activities with religious values in a single living synthesis” (199). Christian presence purifies and elevates a culture.

Human work shares in the creative work of God, who declared creation good and who Himself, in the person of Jesus, worked as carpenter. Because of sin, work necessarily involves toil. “The work of salvation came about through suffering and death on a Cross...The Christian finds in human work a small part of the Cross of Christ and accepts it in the same spirit of redemption in which Christ accepted His Cross for us” (193). The right to work, which involves the right to choose one’s occupation, arises from the duty to work, a duty which “expresses humanity’s vocation to service and solidarity” (193). Profit alone cannot mark how well a company is doing. The company must respect its employees’ dignity and needs.

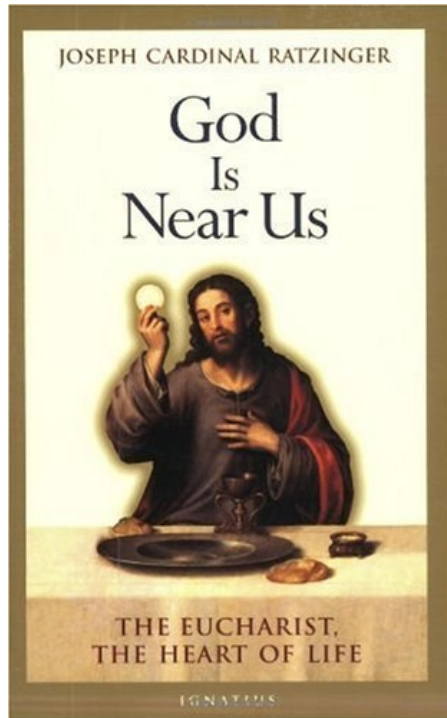
Christians “have a right and duty to participate in public life” (194). Politics can be horribly corrupted, but that does not excuse anyone from participation in public life. “[L]iberty and justice, solidarity, faithful and unselfish dedication for the good of all, a simple lifestyle, and a preferential love for the poor and the least,” (195) in a word, a “spirit of service” (194) must shine in our public actions.

## **Chapter Twelve: On God the Father**

Christian life is like the story of the Prodigal Son. God is the loving and merciful father who rushes to meet us despite the fact that we spurned Him. God speaks to us through His creation and, especially, through Jesus. God, who is love, calls us “to follow Him and to imitate Him along the path of love, a love that gives itself completely to others out of love for God” (212). Jesus is our standard. Imitation of Him, impossible on our own, is possible with the Holy Spirit’s help, with grace. Life belongs to God. He created us, and the sharing in His life to which we are called satisfies the desire of every heart. “Precisely because of their faith, believers are called – as individuals and as a body – to be messengers and artisans of peace” (215). Peace is difficult, but not impossible. It is “a fundamental good that involves respecting and promoting essential human values” (216). Peace is our duty and our prayer.

CHAPTER THIRTEEN

**“God is Near Us: The Eucharist,  
the Heart of Life”**



A Summary “*God is Near Us: The Eucharist, the Heart of Life*” by Joseph Cardinal Ratzinger (Pope Benedict XVI)

## **About the Author**

Joseph Cardinal Ratzinger, Pope Benedict XVI, was born on Holy Saturday (16 April) in 1927 at Marktl am Inn, Germany. His youth was spent in Traunstein, near Austria, and his father worked as a policeman in the Bavarian town. As he was growing up, he witnessed the rise of Nazis in Germany, and in the face of such events, he became rooted in the faith of his family, in the Catholic Church. He studied philosophy and theology in Freising and Munich, and on 29 June 1951, he was ordained into the priesthood. After a year, he began teaching in Freising, and earned a doctorate and began to teach in universities in Bonn, Münster, Tübingen, and Regensburg. He contributed to the Second Vatican Council, as an expert advising Cardinal Frings, Archbishop of Cologne. In 1977, Pope Paul VI named him bishop of Munich and Freising, and later that year, he was made a cardinal. He participated in three Conclaves, was named to many significant positions in the Church, most notably Prefect of the Congregation for the Doctrine of the Faith (by John Paul II in 1981) and Dean of the College of Cardinals (elected with John Paul II's consent in 2002.) April 19, 2005, Joseph Cardinal Ratzinger was elected as Supreme Pontiff, taking the name Benedict XVI.

## **General Overview**

This work is a collection of homilies, addresses, and meditations of the Holy Father (then Cardinal Ratzinger) on the Eucharist. He looks to the Eucharist as not only the heart of the Church, but also the heart of life. The Eucharist is recognized as an essential part of the Creed that we profess, the wellspring of the Sacraments, and the transforming power in the life of every person and of the living Church. The Holy Father demonstrates that it is the Eucharist that gives meaning to the death of Christ. It is the Eucharist that challenges and unites hearts. It is the Eucharist that elucidates the redemption of Creation by the Creator. And it is the Eucharist that leads us to faith in eternal life and shows us the way.

## **Chapter 1: God With Us and God Among Us**

This chapter begins with a look at the Nicene Creed, as a profession of faith in a living, self-revealed, self-defined God. This self-revelation has come about through establishing a relationship with us, and it is in this relationship that the world has been granted direct contact with our God. Rightly so, the Incarnation stands at the center of the Creed; this is where

then-Cardinal Ratzinger focuses this meditation. “By the power of the Holy Spirit he was born of the Virgin Mary.”

The first part of this reflection upon the Incarnation enters into the semantics of the Incarnation clause, itself. Within this one sentence, we find great truths about God. The triune nature of God may not appear clearly at first, as it seems that only the Holy Spirit and the Son are mentioned, but the Father is inseparable from the Son, as is stated earlier in the Creed (“One in being with the Father”). What is more important, says Cardinal Ratzinger, is what the action of the sentence reveals of our God. In taking the passive voice (“born of the Virgin Mary”), it is clear that the Incarnation required the “yes” of the Virgin. The salvation of mankind is not merely *ex machina Dei*; it comes from God but is not thrust upon an unwilling mankind. It is made possible by the full gift of Mary. This is a God living for and with us.

The author then turns to examine the sentence in light of Scriptural background to help draw out the profundity of the central passage of the Creed. The Gospel of Matthew, written to a Jewish community, places Joseph in the foreground in order to demonstrate the continuity of the Covenant with Israel and the Davidic line. The Incarnation has not caused a rift for Jews, but rather fulfilled the promise made to them. But, the author is quick to note, this does not give rise to the exclusion of the Gentiles. Through the Virgin Mary, the prophesy of Isaiah is fulfilled, but in adapting that prophesy to “*They shall call him Emmanuel*,” Matthew opens the door for all nations to be saved. Luke’s account of the Annunciation shows the role of Mary as the new Ark of the Covenant between God and man, and we see once more that Mary’s “yes” was necessary for this salvation (albeit only through grace could such a “yes” have been uttered.) Finally, the prologue of John’s Gospel offers notions of God that may seem otherwise unthinkable: “The Word was made flesh and pitched His tent among us.” Here is a God humbled to take the form of man and even further humbled to take on the outward appearance of bread. He has given Himself to new birth, and that new birth to the service of God is at the heart of Christianity. Christ is the wellspring of our new life as Christians, and it is in and through Mary, and now the Church, that Christ has found a place among us to bring us to new life.

## **Chapter 2: God’s Yes and His Love Are Maintained Even in Death**

If we attempt to fit Christ into a common mold, that of God or man, His death becomes senseless; either He went through unnecessary suffering to save man, or He was simply a man whose death signified nothing. We must look to the witnesses of faith to get to know the real Jesus who died on the Cross for the salvation of man. In these witnesses, we see not only the death of Christ; we see His path to the Cross. In anticipation of His death, Christ instituted the Eucharist at the Last Supper, and the author emphasizes the interdependence of the Eucharist and the death of Christ. Without His death, the words of the Eucharist would be an unfulfilled promise, and without the life-giving power of the Eucharist, the death of Jesus would be without a point.

Then-Cardinal Ratzinger examines this notion in light of the Gospel of John. The message and meaning of Christ's life can be found in the Last Supper, in the washing of His disciples' feet. He came as a slave to cleanse us, to prepare us for the love of the Father and for loving one another. Here we find two figures that put barriers between themselves and that cleansing. Judas exemplifies the vainglory that we often find obstructing our relationship with God; while Peter demonstrates a false piety that refuses to open oneself up to the mercy of God. It is humility that is required of us, the humility to accept the help and healing of Christ.

We go on to read about the specific words of the Last Supper, looking for the root and meaning of the words that would become the Eucharistic prayer. In uttering, "This is my Body, this is my Blood," Christ uses the language of Temple sacrifice and makes clear that He is the ultimate sacrifice; it is in Christ that all of the sacrifices and efforts of the Old Testament are brought to their fullness. In adding, "(my Body) which is given up for you... (my Blood) which is shed for many," Christ offers His suffering as a sacrifice for all to God. (Here, there is discussion of whether "for many" or "for all" is an appropriate translation. Both are found in Scripture, and neither can be understood correctly without the other; Christ's death brought about the salvation of all men, but in our freedom, we are still free to refuse to accept it.) A final point of interest in the words of the Last Supper is "This is the *new covenant* in my blood," which directs us to the words of Jeremiah, extending the covenant beyond the descendants of Abraham to the rest of humanity.

All of this is very interesting, if not meaningless, if the death and Resurrection of Christ never occurred. Without the Resurrection, these are promises unfulfilled. But the death and Resurrection did occur, and the suffering of Christ offers hope for the suffering of the Church.

## Chapter 3: The Wellspring of Life From the Side of the Lord, Opened in Loving Sacrifice

Looking to John's Passion narrative, we can see the message of Christ demonstrated in the beginning and end of His Passion; in the washing of the feet and in the opening of His side. St. John makes it clear that Christ is the new Paschal Lamb, and from His self-sacrifice come the blood and water. As Eve came forth from the side of Adam (John uses the same word here), the Eucharist and baptism come forth from the side of Jesus. From the side of the Crucified Jesus come the Church and the Sacraments. Again, the author directs us to see the inseparable nature of the death and the Resurrection of Christ. The Eucharist, as the presentation of the sacrifice on the Cross, answers the ultimate question of death.

This raises the question of what this sacrificial notion says of our God and us. Does this not bring about an image of an angry God that we must appease? And how can we as human beings offer anything of value to our God? The first question is answered in recognizing that God has given Himself to us. It cannot be a question of appeasing an angry God, as this self-giving is clearly an act of love for mankind. It is God who has extended His hand to us. He has given that we may give.

The second concern may seem more complex in light of this. If God has given that we may give, and we offer a sacrifice to Him, are we not just pawns used unwittingly by God? Here, the author looks back to the psalmists to find the beginning of a notion that the sacrifice pleasing to God is the prayer and praise of one who is pleasing to God. Probing further into the Jewish context of Christ's life, we find that the institution of the Eucharist is woven into the central prayer and offering of Judaism, the Passover *Haggadah*. Within the central prayer, Christ has verbalized His self-sacrifice. The Eucharistic prayer is the continuation, even the completion, of the Passover *Haggadah*, and in verbalizing His sacrifice for the Church to repeat, Christ has allowed us to join in His sacrifice. It is in the Mass as a sacrifice that we are can see the glory of Christ.

Here, attention is shifted to focus more specifically on the Eucharist. In each celebration of the Eucharist the one Christ is wholly and fully present. So, in offering the sacrifice of the Eucharist, we offer the same sacrifice as others do around the world. We are in communion not only with the one Christ, but also with the *one* Church (as signified by the inclusion of the Pope and bishops in the Eucharistic prayer.) We are brought together with the Church of the present and the Church of the

past. We are brought together with our fellow man, which we must remember in approaching the Sacrament. This last note, however, may lead us to the issue of intercommunion, against which the author strongly warns. The Eucharist is demonstrative of our unity, and we must patiently and humbly pray for the day when we are once more united in and by God, rather than use the Eucharist as a means of creating a false sense of unity.

## **Chapter 4: Banquet of the Reconciled – Feast of the Resurrection**

The Mass and liturgical reform have come under two pressures or opposing criticisms within the Church. Some suggest that the Mass has become too ritualized, and a more simple form is required. Others find that such a sentiment in reform has de-sacralized the Mass and created a puritanical, iconoclastic mass, only outside of which can the Eucharist be validly celebrated. In response to this, the author takes the reader through the development of the Mass.

The first issue addressed is the true nature of the Eucharist, citing two opinions that can be found among biblical scholars. These are a) that the Eucharist developed out of Jesus meals with sinners or b) that the Eucharist developed out of His daily meals with His disciples. Both of these possibilities do not truly hold water. In adopting the first suggestion, that the Eucharist came from Christ dining with sinners, some attempt to justify the notion that the Eucharist is for sinners, as a means of reconciliation. Therefore, receiving the Eucharist is independent of one's state or even of baptism. This first fails to account for the Institution of the Eucharist at the Last Supper, and then misplaces reconciliation. The author says that the Eucharist is not the Sacrament of Reconciliation, but of the *reconciled*, we who are still weak, but are yet one with Christ. The second assertion that the Eucharist came out of Christ's daily fellowship meals with His disciples is erroneous, as well. We know that the Eucharist was celebrated only on Sundays in the early Christian community; it was something set apart from the daily fellowship meals of the community. It was the celebration of the Resurrection on the first day of the week. Without the element of the Resurrection, this is no more than a meal shared by the community; it negates the Resurrection as the turning point for human history.

As the early community was comprised of practicing Jews, they went to the synagogue to worship with their fellow Jews. They listened to Holy



Scripture and sang the psalms. But they could not participate in the sacrifice of the Temple, as Christ was the final sacrifice. The curtain of the Temple was torn, and thus, the Eucharist was separated from the liturgy of the word. The community did, however, read the Scriptures as the word of Christ for Christ, and this reading was not accepted by Israel. So, the liturgy of the word was forced out of the Temple, and the two liturgies came together. The Canon developed out of Jewish prayer, but in moving from Judaism, it did not move away from its origins; rather, it developed to its fruition. And its sublimity should be exempt from arbitrary change by any particular priest or congregation.

The focus moves to three areas of confusion within the reform of the Mass: the offertory, the reception of Communion, and the use of the vernacular. It has been said that the offertory has lost its sacrificial nature in the hymns now sung, but it is pointed out that the nature of the offertory is not sacrificial. The offertory is the preparation for the sacrifice of Christ in the Eucharist. In this sense, the Mass mirrors the life of Christ; we begin by hearing of His life in Nazareth, etc., we prepare for His sacrifice, and we celebrate His death and Resurrection in the Eucharist. The second controversy is that over reception of communion: should it be done standing or kneeling? By hand or directly by mouth? The point is made that the above are acceptable practices, citing the early Church up to the 9<sup>th</sup> Century receiving the Eucharist in the hand while standing. Not only that, but receiving the Eucharist in the hand demonstrates the extent of God's love, to lower himself to reside on our hand. Additionally, it is not so much the issue of our external cleanliness (as can be an argument for reception on the tongue), but an issue of our internal approach to the Sacrament. (How much more do we sin with our tongue than our hands?) Finally, the issue of the language used in the Mass must be addressed. While it is true that the Latin language is one of beauty, expressing the catholicity of the Church, at the heart of the matter is the necessity to have a comprehensible Mass to which people can listen and respond. With all of this in mind, we should seek above all else the understanding of the heart, the transforming nature of the Mass.

## **Chapter 5: The Presence of the Lord in the Sacrament**

St. Thomas Aquinas reflected on the incredible fact that God is near us on earth in the Eucharist. But we often find it difficult to accept this nearness of God, and barriers are put up to obstruct the True Presence of Christ in the Eucharist. Three major concerns in this regard are a) is the True Presence supported Biblically, b) is the universality of the Eucharist

possible for “a body” and c) does the change of Transubstantiation really occur?

Specifically, in the Gospel of John, Christ loses many followers by insisting that one “must eat of the Son of Man...” Had this been a figurative matter, He could easily have said so and retained His following, but not such effort was made. In eating this bread, we are drawn further into the Body of Christ, in Him with Him and through Him.

Looking to the question of the possibility of one body being shared time and time again, we must first recognize the limitations of our intellect imposed by death. Bearing this in mind, an attempt has been made to elucidate the question. The fundamental issue is that of the word “body” as used within Scripture. It is not purely that of one’s physical nature, but it also includes the inseparable spirit, which is what is shared between people and between Christ and His people. We receive the resurrected Christ personally and share in His self-sacrifice for humanity. We should only receive Christ with preparation to make us aware of this fact, and we should recognize that never does love entail possessing someone only for ourselves.

Finally, the question of Transubstantiation appears to be quickly disproved by science. It is true that the appearance remains the same, but there is a profound change, a change of the substance. The essence of this bread and wine is raised to a new level. We are receiving Christ, in something new that Christ is doing each time, and we must recognize that this is not a gift that lasts but half an hour; rather, it is an on-going action of the salvation of man. In the reception of Christ’s body, we are called to give God ourselves bodily, in song, speech, silence, standing, and kneeling in homage. The Bodily Presence demands our adoration.

## **Chapter 6: The Immediacy of the Presence of the Lord Carried into Everyday Life**

This homily on Maundy Thursday addresses the priesthood on the topic of Eucharistic Adoration. In Adoration, we find the heart of the Sacrament of the Eucharist – we find a sacrifice of self-giving that unites mankind. It is not a separate act, but rather the extension of the same act beyond the Mass. It is a personal Communion, the unity of the universal and special priesthoods. In Adoration, our consciences are sensitized to recognize our role in the suffering of Christ and the condescension of God in becoming man. Adoration of the Blessed Sacrament is the environment of the

Church and root of her authority. The homilist then focuses on the sacred nature of the Eucharist. Through Christ's death was the Temple curtain torn, but through the Eucharist are ordinary things made holy. Therefore, as humans elevated by Christ, our social nature demands that we show our reverence to this Sacrament that confers holiness on the profane.

## **Chapter 7: The Lord is Near Us in Our Conscience, in His Word, in His Personal Presence in the Eucharist**

This chapter begins by expressing to us that God is near us, especially in the Eucharistic Presence. He is fully present, and our churches remain alive outside of the celebration of the Mass by the fact that we know that He is fully present throughout the day in the Eucharistic presence. Bearing the closeness of God in mind, it is clear that the "Sunday obligation" of Mass is not a burden, but a blessing. We are called to hear the Word of God and receive Him in the Eucharist in the context of the Mass; it is a matter of royal invitation. The Word and the Law are not a burden. The Jews found that receiving the Law unraveled many of life's mysteries, and therefore, their God was very close to them. We should then rejoice in the God who has called us to hear His Word and receive Him physically. Finally, the point is made that in these things, we are not called to something entirely new. Instead, the nearness of God has taken us back to our origin; our conscience is more articulated. Less and less is it obscured by the world, as the Lord brings us back to obedience to our conscience – that is, praise and thankfulness to God.

## **Chapter 8: Standing before the Lord, Walking with the Lord, Kneeling before the Lord**

In an address given on the feast of Corpus Christi, the author inspects the three statures traditionally found in worship on the feast (standing, walking, and kneeling) to tease-out what these signify in our relationship with the Risen Lord. In the tradition of *statio*, one can find that we stand before God as people united by the one Bread, in the one Body of Christ. In standing before God, one becomes more understanding toward our fellow men. In the *processio*, one walks with others following the Lord. He, the Bread and the Word, is our right goal, and without such a goal, forward movement is far from progress. Finally, in Adoration we kneel down before the Lord. The author makes a point to show that this is not the subjugation of our freedom, but rather the fullness of our freedom to

bow down before the Lord, who bowed down Himself to serve and save us.

## **Chapter 9: We Who Are Many Are One Body, One Bread**

This brief meditation on the words of 1 Corinthians 10:17 puts particular focus on the unifying aspect of the Eucharist. It is in the Eucharist that Christians are united in Christ's own Body, and the Church is this Eucharistic fellowship, ever renewing itself in Christ.

## **Chapter 10: Peace from the Lord**

This meditation offers a look at the priestly ministry as one of peace. It is on one level a worldly peace, as should be expected of all Christians. On another level, the priestly ministry offers the Eucharist, referred to as "peace" by the early Christians. It is not only the promise of future peace; it is the inner peace of Christ and the outward peace of table fellowship that disregarded class and race.

## **Chapter 11: A Church of All Times and Places**

In this chapter, we see then-Cardinal Ratzinger look to the essence of Catholicism in the Eucharist. The Eucharist is a sacrifice of Christ who is indivisible. Therefore, the Eucharist is only rightly celebrated with the whole Church, which is done through the inclusion of the Pope in the Eucharistic prayer. Communion with Him is Communion with the whole Church of all times, and it is this is where we believe and pray rightly.

## **Chapter 12: The Church Subsists as Liturgy and in the Liturgy**

This homily looks to the Acts of the Apostles for guidance on the role of the priest within the Church. The Church offers meaning for man and a goal for Creation. Just as the early Christians devoted themselves to the "apostles' teaching and fellowship, to the breaking of the bread and the prayers," so too must the priestly ministry be directed.

The priest brings forth news of the gospel, the *evangelium*, which is an imperial message. It is not a mere message of joy that affirms our comfortable lives. It may be that it is a message that shakes us from our comfort, but ultimately yields salvation. The homilist also notes that this is placed in the context of the teaching of the apostles, not solely in reading of the gospels. The Word is not a matter of private ownership, but belongs in the context of the Church. Only in the context of a living Church is the text kept from decline or twisting by clever minds.

Looking to Sacrament, it is clear that the Church draws her life from the Eucharist. In the breaking of the bread, man cannot help but be challenged and transformed. In seeking Him humbly and patiently, one will find the Lord leading him in the way of salvation. It is in this sense that we find meaning in the Eucharist for our daily lives; we must give fully of ourselves, as Christ gives Himself to us in the Eucharist. That is true communion with others.

Finally, the homilist turns to the prayer of the early Church that was shared with the other Jews in the Temple, the recitation of the Psalms. In this prayer, they were a living Church, being ever renewed. From these origins of the breviary one finds the necessity to pray the breviary and let it breathe in one's life, to be ever renewed and led by prayer.

## **Chapter 13: My Joy Is to Be in Thy Presence**

In this final meditation the question of eternal life is addressed. First, it is noted that many people doubt that eternal life is a reality, as a result of the loss of the sense that God is an active agent in the world. Eternal life is the personal conclusion of the reality of an active, eternal God. As one moves further from this active God, one loses more and more this notion of an eternal life, but it is hardly true that one can accept a notion of a life with definitive end. (After all, virtually every world religion has dealt with different forms of theistic or non-theistic eternal life, and now we see some of these non-theistic notions return but without the moral element they once entailed.) The issue may be that the world has stripped itself so much of beauty, truth, and joy that we do not have the aids to properly imagine eternal life, yielding an eternal life of boredom.

This, however, is a troublesome view of eternal life. Then-Cardinal Ratzinger offers the notion that eternal life is not a mere continuation of this life in a series of endless moments to be filled for fear of boredom. Eternal life is an elevated state of life in which moments flow into the

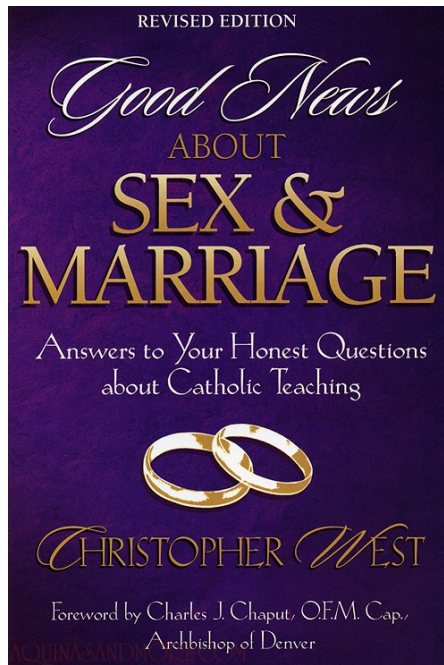
“now” of life. This takes eternal life out of the reality of chronology and allows for some sense of eternal life within one’s earthly existence, albeit incomplete. This eternal life is a state of supplication to God, recognizing the fullness of life lived for God alone, despite the confusion and mockery presented by the world. Eternal life is belonging to Christ, in living and dying.

If this eternal life is a way of living, it is clear that it cannot be presumed to be an isolated relationship with God; rather, we live in fellowship with all those who have accepted the love of God in this way. Eternal life is a matter of society. Modernism has taught us to hope futilely in a utopia that we can build without God, but it is one that is always close but never can be attained. The Kingdom of God, however, is the eternal life that we live when we do the will of God. This has been made possible by the Incarnation, which bridged the gap between mankind and God; God was brought from a distance to surrounding us with His love.

Finally, time is devoted to Christian eschatology. At the end of our temporal lives, it must come to pass that we are judged by the standard of Christ, the Incarnate and Risen Lord. We not only are judged, but we come to understand the wounds of Christ, His suffering, death and love. It is necessary, according to the author, that all which cannot be tolerated within heaven will be burned from us in purifying flames, to make us acceptable for heaven. It is then noted that the soul, the interweaving of body and spirit in mankind, finds itself not disembodied at the end of temporal life, as the notion of a soul without a body is unthinkable. The soul finds its body within the Body of Christ, until the end of time, when all of Creation is redeemed to God. We seek this eternal life, that we may not lose sight of our loving and redeeming God.

CHAPTER FOURTEEN

**Good News about Sex and  
Marriage: Answers to Your  
Honest Questions about  
Catholic Teaching**



*Good News about Sex and Marriage:  
Answers to Your Honest Questions about  
Catholic Teaching, Christopher West*

## About the Author

Raised Catholic, Christopher West almost left the Church over the issue of contraception. But he discovered John Paul II's Theology of the Body and has since become a well-known promoter, educator, and speaker on this life-changing subject. He is a graduate of the John Paul II Institute for Marriage and Family in Washington, D.C. He has worked in the Archdiocese of Denver as the Director of the Office of Marriage and Family and is currently a member of several theological institutes. He has given talks all over the world and keeps up a busy speaking schedule. He, his wife, and three children live in Lancaster County, Pennsylvania.

## General Overview

In *Good News about Sex and Marriage*, Christopher West has “gathered together questions and objections from single adults, engaged couples, newly married couples, couples who have been married ten, twenty, even forty or more years; from Catholics, Protestants, and unbelievers; from those who are happily and unhappily married, and from those who have suffered the pain of divorce” (15). Theological questions such as the Sacramentality of marriage and pastoral questions, such as how to cope with a lesbian in the family, are all answered in the light of John Paul II's work of the Theology of the Body.

## Chapter One: The Great Mystery: *Laying the Foundation*

This book begins with the Book of Genesis, where we read that “God created humanity in his image and likeness specifically as male and female (Gn 1:27)” This means that men and women are to love each other as God, the Trinity, loves Himself, that is, in mutual self-giving love. “Thus sexual intercourse itself is meant to participate in the very life and love of God. Sexual intercourse reveals (i.e. makes visible) the invisible mystery of God.” (19)

A husband and wife “also image the love between God and all humanity... [Christian marriage is] a living sign that truly communicates and participates in the union of Christ and the Church” (20). West shows how Ephesians 5 applies to Christ and the Church and points out that we become “one flesh” (Eph 5:31) with Christ in the Eucharist. Marital love



is thus a symbol of three realities: (1) the love of the Trinity, (2) the love between God and humanity and, (3) the love of Christ and the Church.

In the second creation account in Genesis, Adam realizes he is created for love. His call to love cannot be lived out with animals. This is what Adam discovers in naming the animals and this is why God then creates Eve. “How does Adam know that she’s the one he can love? Remember that they were naked. It was their *bodies* that revealed the spiritual truth of their persons.” This ability of the physical person to express love as gift is what John Paul II calls the “nuptial meaning of the body” (22).

But enter Satan. He caused Adam and Eve to doubt the love of God, who, in His care, gave man limitations. After original sin, “Adam and Eve no longer saw in each other’s bodies the revelation of God’s plan of love. They each now saw the other’s body as a thing to be used for their own selfish desires.” (24) The experience of lust and of shame entered the world. Now the relationship between men and women, as our experience can attest, is distorted.

“Christ came to restore God’s original intention of love in the world. This is the good news of the Gospel,” (26) If we really believe in the power of Jesus’ suffering, death, and resurrection, “we can experience the redemption of our sexuality,” (26) we can live the Church’s good but challenging teaching on human sexuality.

## **Chapter Two: Who Says? *Church Authority and Other Preliminary Questions***

The infallibility of the Church is a blessing. Since the Church cannot proclaim lies, we know we are following God’s way if we follow her. “We *are* all free to make our own choices. The Church never *imposes* her teaching. But the Church does boldly and fiercely *propose* her teaching to the world as the truth.” (37) We cannot do whatever we please, but must rather let the Church help form our consciences.

Other questions in this chapter deal more directly with the Church in regards to sex: What do celibate old men know about sex? And, *the Church should stay out of my bedroom*, are two further objections that West addresses. The question, “**Why is there such a widespread notion that the Church is down on sex?**” receives the lengthiest answer. In sum, “It seems that the misinterpretation of the esteem accorded the celibate

vocation, as well as misinterpretation of the Church's strict moral code," are the two primary reasons (38).

### **Chapter Three: What are you Saying "I Do" to? *The Basics of Marriage in the Church***

This is an important chapter since "much confusion and resistance to the Church's teaching about sex stem from a misunderstanding of the meaning of marriage" (45).

"Marriage is the intimate, exclusive, indissoluble communion of life and love entered by man and woman at the design of the Creator for purposes of their own good and the procreation and education of children; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament" (46).

Christopher West dissects this definition.

To understand marriage, we have to understand Sacraments. Sacraments embody the invisible. They are a sensual encounter with the divine. Sexual intercourse "symbolizes and reveals" (49) our call to share in the Trinitarian life of God. Moreover, "the love of a husband and wife is not merely a symbol of the love of Christ and the Church. For the baptized, it's a *real* participation in it!" (49)

Divorce, annulments, and questions regarding marriage validity are regarded.

In order for the marriage of Catholics to be validly established, spouses must:

(1) not have any impediments to marriage; (2) follow the proper form of the sacrament; (3) have the proper capacity to exchange consent and do so freely and unconditionally; and (4) consent to what the Church intends by marriage, that is: *fidelity, indissolubility, and openness to children.* (51)

The following question is an interesting one. "**Marriage is just as much a spiritual union as a physical one. So what if you can't have sex?**" (56) The answer lies in a refutation of the heresy of dualism. Catholicism teaches that the person is body and soul. This unity of body and soul is what allows Sacraments to exist.

## **Chapter Four: What to do Before “I Do”: *Chastity Outside of Marriage***

Addressing the do’s and don’ts as it does, West begins this chapter by asserting that chastity, rather than repressing us, leads us to appreciate the goodness of sexuality. We should seek to live love, not seek to push the line, though lines can be helpful. West gives some physical guidelines and, rephrasing John Paul II, also draws a line in the heart: love people and do not use them.

So, why not have sex before marriage? Sex is the expression of the irrevocable marriage bond. Unless sexual intercourse is a renewal of the marriage vows, it’s a lie. Living together before marriage does not increase one’s chances for a happy marriage; rather it roots in one a behavior and a mentality that is anti-marriage. After addressing masturbation and pornography, West brings one Beatitude into a different light: “We must pray for the virtue of purity, which John Paul II describes as the glory of God revealed through the body. ‘Blessed are the pure in heart, for they shall see God’—in the body (see Mt. 5:8)” (85).

## **Chapter Five: “I Do”-ing It: *Chastity Within Marriage***

“One of the main points of this book so far has been to demonstrate that sex is only sex to the extent that it participates in the “I do” of wedding vows” (88). “For the married person... [a]ny type of behavior that would contradict the free, total, faithful, and potentially fruitful self-giving to which the spouses commit at the altar would be... a violation of chastity” (89). After explaining this, West goes on to answer technical questions about sexual intercourse, a question regarding a wife’s submission, and the question, “Why does sex feel dirty?” Sex feels dirty, West responds, often because of our impure, real-life encounters with sex. The good news is that God can restore us if we let him.

## **Chapter Six: “I Do...Not”: *Contraception***

In the introduction to this chapter, Christopher West tells about his straying from and his return to the Church and his struggle to come to grips with contraception. Contraception, he states, is also *the* point of departure between Catholicism and popular culture. While our culture teaches that using contraception is the *responsible* thing to do, the

Catholic Church stands as the lone voice saying it's *always* wrong and terribly damaging to marriage and society. (106)

Either you accept the Catholic Church's teaching regarding contraception or you destroy the meaning of marriage and sex.

In an eye-opening paragraph, West points out that "*contraception was not invented to prevent pregnancy.*" (108) Pregnancy prevention is called abstinence. Contraception was invented so that people could have sex whenever they felt like it, and it "creates a culture of people unable to say no to their hormones" (108). To contracept is to withhold one's fertility, contradicting the totality of the wedding vows. Moreover, since marital intercourse is meant to image God's love, contracepted intercourse becomes an anti-symbol. The contracepting couple excludes the Holy Spirit who is "[*t*]he Lord and Giver of Life" (109).

Natural Family Planning (NFP), when used to avoid pregnancy for just reasons (and West does address what constitutes just reasons), is not the same as contraception. The former works with the *God-given* cycle of a woman's fertility and practices true love. The latter takes matters into its own hands in order to stifle fertility.

West addresses the issue of contraception and women's liberation. He talks about the link between contraception, abortion and other social ills. "Oriented *against* love and life, [contraception] builds a culture of utility and death" (121). On the other hand, "[F]ar from damaging marriage, practicing NFP is marriage insurance" (128).

## **Chapter Seven: "I Do," But Not As God Intends: Reproductive Technologies**

The Church's basic moral principle concerning reproductive technologies is this: If a given medical intervention *assists* the marital embrace to achieve its natural end, it can be morally acceptable, even praiseworthy. But if it *replaces* the marital embrace as the means by which the child is conceived, it's not in keeping with God's intention for human life (132).

This definition helps us understand the difference between medicine and reproductive technology; one assists, the other replaces. The line between assistance and replacement is not always clear.

Reproductive technologies, the separating of babies and sex, leads to the destruction of unwanted lives; promotes a utilitarian mentality wherein children are viewed as products; offends the dignity of the child and of the spouses; denies humans their place as procreators and denies God the role of creator that is His. But regardless of how a child is conceived, every child is loved by God and must be loved by us.

Couples who believe they are infertile should learn NFP. “Many [couples]...realized after learning that it was simply a matter of timing” (140). Truly infertile couples may consider the wonderful choice of adoption. Their suffering is real, but “suffering is *spiritually* fertile” (141).

## **Chapter Eight: When Saying “I Do” Is Impossible: Same-Sex Attraction**

Contraception and homosexuality are linked. After all, “[t]here’s little moral difference between a genital act that a married couple *renders* infertile...and homosexual behavior.” (149)

Millions of people are affected by the issue of homosexuality. While these people need to be treated with love and compassion, loving the sinner cannot justify the sin.

God created men as men and women as women. This means that “no one *is* gay. That is, no one is *ontologically* (in his or her very being) oriented towards the same sex.” (147) Because of the way our bodies were created to mirror the love and life of God, and because homosexuals *cannot* unite sexually, “we can conclude that every human person is ontologically oriented towards the *opposite* sex.” (147) Same-sex attraction is a disorder and generally involuntary, yet we must try to conquer even the attraction to things that are wrong. For those struggling to overcome homosexuality, becoming who they were created to be “*ain’t easy*... [Transformation] comes only if a person is willing to pick up his or her cross *every day*” (151). West offers some tips for those who struggle, such as taking Christ as the model of manhood and getting the help of a good spiritual director.

## **Chapter Nine: Saying “I Do” to God Alone: Sex and the Celibate Vocation**

“Marriage, sex, and the celibate vocation are much more interrelated than we might first think. They’re also interdependent. When each is given

proper esteem and respect, the delicate balance among them is maintained.” (159) Yes, the celibate vocation is higher than marriage, “in the sense that heaven is better or higher than earth” (161). Marriage is only a Sacrament, a sign of the life we are called to with God. Celibates skip the sign in favor of the destination. “Both vocations, then, in their own particular way, are a fulfillment of the call to ‘nuptial love’ revealed through our bodies” (161). All of us are called to be spouse and parent. Priests, for example, *are* fathers.

Men and women are equal, but with equality that does not mean sameness. The priestly vocation is not for women. The priest acts *in persona Christi*, especially, as John Paul II says, in the celebration of the Eucharist. “Priests efficaciously symbolize Christ’s giving up His body for His Bride so that she can conceive life ‘in the Holy Spirit.’ Only men can do this.” (164) “[A] woman is not an accurate symbol of the Bridegroom.” (165)

Christopher West closes his book with a look at the marriage of Mary and Joseph as “the union of earthly and heavenly marriage” (166) and with a prayer that “this book has been of service to you in your journey toward this eternal embrace” (167).

CHAPTER FIFTEEN

# Hail Holy Queen



*Hail Holy Queen* By Scott Hahn

## About the Author

Scott Hahn is a Catholic Theologian and Apologist, with a substantial amount of experience as a Protestant minister before his conversion. He acquired his M.Div. from Gordon-Conwell Theological Seminary, after originally graduating from Grove City College, Pennsylvania. After becoming Catholic, Hahn went back to school to get his PhD in systematic theology from Marquette University.

Currently, Hahn is a theology professor at Franciscan University of Steubenville and Saint Vincent College. He has been a host of his own show on EWTN, and is a notable author of many books including, *The Lord's Supper*, *Rome Sweet Home*, *Catholic for a Reason*, *Lord, Have Mercy*, and many more.

## General Overview

As a convert to the Catholic faith, Hahn recognizes the importance of spreading the knowledge of Mary throughout the world. Her message is a powerful example as how to follow God's will, and she is also a powerful mediatrix and counselor.

Since God has given us an infinite amount of grace and love to be part of His family, we try our best to honor that family – and what family is complete without its honorable mother? Hahn emphasizes the correlation that earthly mothers share with Mary, and furthermore, why we should give her honor and respect.

However, the main idea of the book is that Mary continually points to her son and takes nothing for herself. Mary is also an insider as to what we know about Christ Himself because what we know about Christ's mother also tells us a lot about Christ. She is important to study and revere, but Hahn makes certain that it is always God that is being worshipped, not Mary.

Hahn takes the reader through a journey getting to know their mother in Heaven. He uses philosophy, history, Theology, Tradition, and Scripture to identify who she is and her role as the New Eve, woman in Revelation, Mother of God, and Queen of Heaven.

## Introduction



Hahn begins his book with an introduction to himself as well as an introduction as to why everyone should have a closer relationship with their mother in Heaven, Mary. For a personal introduction, Hahn recounts his conversion from juvenile delinquency to accepting Jesus as his Savior when he was fifteen years old. His parents were not devout Protestants, but were happy to see him out of trouble. He then describes a time in high school when he was in the nurse's office sick with a stomach bug waiting for his mother to come and take him home. Upon her arrival, so he would not later be called a "mama's boy," he asked her to walk out ahead of him. She followed his request and then mothered him from that point on. Everything seemed to be going well until Hahn's father suggested that Scott better live his new found faith and be more considerate of people's feelings, including his mother's, who had been very hurt by his request.

After the flashback, Hahn switches gears to explain that since we are brothers and sisters of Christ (cf. Heb 2:12), we too, as Jesus did on the cross, need to embrace our mother, Mary. Many Catholic priests today take a stance away from Mary or even discussing Mary as a mediator in our salvation in their homilies. The anti-Catholic notion of praying for her intercession as idolatry has leaked its way into the Catholic Church. Hahn openly remembers feelings such as these before he converted to Catholicism later in his life. He remembers ripping apart his Grandmother's rosary beads that were given to him after her death because he felt that that Marian devotion was an obstacle blocking his Grandmother from knowing Jesus Christ as her Savior. A few years later, Hahn tells us that he picked up the beads that he once destroyed and began to pray them fervently for a personal petition. After months of praying the Rosary, Hahn realized that his petition had been granted – and that Mary was his mother.

Ending the introduction, Hahn invites the reader to prayerfully and open-mindedly join him in a journey to rediscovering Mary, our mother. Since Mary has been in Scripture from the beginning of the Gospels to the end book of Revelation, it is evident that Mary was in God's plan all along. However, there are far less research materials on maternity than paternity, and why? Hahn claims that because we are so close to our mothers we do not ever seem distance ourselves from them.

Finally, Hahn remarks that the book will be a journey through the pages of the Bible to discover the many roles of Mary, as a powerful intercessor to Queen Mother in Heaven

## My Type of Mother

Hahn opens in chapter one by trying to define the term “mother.” However, considering both nature and definition, one is only a mother in relationship to her children. Nature begins life by keeping a child close to its mother, both inside the womb and at the breast after birth. Women are more physically and emotionally designed to focus all of their attention on their children, and because of this maternal focus, a woman will devote her body and soul to the child, therefore, pointing to something beyond herself, the child. So Mary, as a perfect mother, will naturally be more elusive to her children and be able to give more of herself. Mary recognizes her material giving as a gift from God since she is only doing what He asks of her. Therefore, Mary points to Jesus, her son, her child, because she takes none of her glories as her own.

So then, how are we to study a woman who redirects all attention from herself to her son? Well, since Mary’s roles are relational to God, it is important to begin all Mariology with a firm understanding of God. However, understanding God is far beyond our human capability because “the ultimate truth about God cannot be dependent on anything other than God” (18). God is not dependent on creation; therefore, He must be something that can be defined outside of where creation lies. The titles that we give him do not define him, but rather describe what God does in terms humans can understand.

God did, however, reveal to us His name – which in ancient Israel is equivalent to an identity. His name was given to us at the end of the Gospel of Matthew as the Blessed Trinity: the Father, the Son, and the Holy Spirit. These are not three titles given, it is one name. Although it may seem that these titles are relational to human familial relationships, it is in fact the opposite. Our terms of father and son are metaphors that express something divine because God is, in essence, a perfect family.

Yet observing God’s creation gives us hints about the creator, and vice versa. Humans have the ability to learn more about creation and redemption by studying the deepest mystery God has shared with us – the Holy Trinity. In this mystery, all other mysteries may come to light. Both the mysteries of creation and the mysteries of God can only be understood in relation to the other. We come to know God through His works, and we come to understand His works through knowing God.

Scripture gives us many glimpses to understanding the Trinity, beginning with traces in the Old Testament to a fuller understanding and completion in the New Testament. The entire Bible tells “the story of God’s preparation for, and completion of, His greatest work: His definitive self-revelation in Jesus Christ” (21). The Bible then, with both human and divine authors, was given to us for the sake of our salvation, just like Jesus Christ. So we then read the Bible on two levels: the literal level by the human author and the spiritual level authored by the Divine.

By reading the Bible this way, many Old Testament figures appear as “types” of New Testament figures. Hahn describes “type” as “a real person, place, thing, or event in the Old Testament that foreshadows something greater in the New Testament” (23). Such “types” are accurate historical details that affirm God’s plan and may be implicit or explicit. Marian types are also found in the Old Testament in Eve, Sarah, the queen mother of Israel, Hannah, Ester, et al.

The new covenant born through Mary in the New Testament marks just as every covenant does, a decisive encounter between God and man. Covenants in the ancient near East were established to bring “someone into a family relationship with a person or tribe” (26). Therefore, when we enter into a covenant with God, we are entering into a relationship with God. Yet since man has fallen to sin, our covenants fail, although God remains consistently faithful to them. So for man to be able to enter into a successful covenant with God, God became man in Jesus Christ so that we could become part of the family, that which is God. In the covenant, man then takes on the name of God, because if man becomes part of the family of God, man becomes part of the name of God since God’s name is a family.

The only thing missing in this heavenly family is the mother – whom Christ chose for Himself and therefore, for the whole covenant body. Protestant churches tend to overlook the importance of Mary as mother in the heavenly family. “Yet all the scriptures, all the types, all creation, and our deepest human needs to tell us that no family should be” without a loving mother (28). The early church recognized the importance of Mary’s role as Mother of God and portrayed her as a typical mother who continually points to her child and brings us closer to Him.

## **Christmas’ Eve**

The early Fathers of the Church had a strong devotion to Mary and kept her theology primarily Scriptural, “for Mary’s role makes no sense apart from its context in salvation history; yet it is not incidental to God’s plan. God chose to make His redemptive act inconceivable without her” (31). Mary was chosen to help redeem the world beginning with the fall of Adam and Eve.

Saint John’s Gospel best emphasizes the notion of Christ and Mary as the new Adam and Eve. The first hint towards the parallel is at the beginning of the books; both Genesis and the Gospel of John commence with the phrase “in the beginning.” The next parallel deals with God creating light in Genesis, and the description of the Word’s “life was the light of men” in John’s Gospel.

Both Genesis and the Gospel of John also parallel in the structure that they both list the days after creation until the seventh day. In Genesis, God forms all of creation in six days and rests on the seventh. In the Gospel of John, The Word was made flesh on the first day, the second day Jesus meets with John the Baptist, the day after that Jesus calls His disciples, and on the fourth day Jesus calls two more disciples. Then John leaves us three days after the fourth day, or the seventh day, at the feast in Cana. Since God rested on the seventh day of creation and thus the Sabbath was created, it is no doubt that the event on John’s day would too mark a point of great importance.

When the wine for the wedding feast ran out early, Mary asked her Son to help, and He replied, “What have you to do with Me?” Many may consider this a reproach to Mary a disrespect by Jesus; however, had that been the case, Jesus would not have complied with her request in the end. Also, the phrase “what have you to do with me?” is a reoccurring sign of respect and deference in the Bible, not a comment of disrespect.

Another commonly thought insult is in Jesus’ address to His mother as “woman.” But because Jesus was obedient to the law, he would never dishonor His mother. Christ also addresses His mother as “woman” when He is dying on the cross, surely not a time of disrespect to His mother. Yet above all, Christ calls Mary “woman” because “woman” was the name Adam gave to Eve – not as an insult, but as a name or title. Therefore, Christ is symbolizing the new Adam and Mary as the new Eve.

Mary will again parallel Eve when Jesus gives Mary to His disciple, John, as His mother and mother for disciples throughout time. Eve was the “mother of all the living,” and Mary correspondingly became mother to all

the baptized in Christ. Henceforth, the institution of Mary as the New Eve at Cana marks the reversal of the fatal decision by Eve in the Garden of Eden. This is why in the Book Revelation, a serpent attacks the New Eve – the serpent knows Mary will reverse the work he had done.

Hahn now offers insight to skeptics who feel these parallels between John's Gospel and Genesis are read too much into. Hahn suggests a look back at the early Church Fathers who studied scripture. Saint Justin Martyr, for instance, lived about one generation after the death of Saint John, and Tradition claims that both men lived in the same city – Ephesus. Both Saints share the same doctrine of the New Eve, which suggests that the teaching originated by the Bishop of Ephesus.

Saint Irenaeus of Lyons, whose discipleship also traces back to Saint John, also discusses Mary as the New Eve. He considers the New Eve very important to his idea of creation's recapitulation Christ. In other words, because of Christ's recapitulation into the history of man, man may, through Christ, gain what was lost by Adam. But for this action to occur, Mary had to undo the disobedience of Eve by obeying God's request to bear His son. Since death came about by means of a virgin, so too was life restored through a virgin.

After looking at the Mariology of the early Church Fathers, one can conclude that the idea of Mary as a New Eve is not a medieval or modern approach. It is rather a sacred tradition that has been handed down from Saint John himself, someone very close to Mary. And all teachers down the lineage say that the message of the New Eve is to "Obey God, Who is her Son, her Spouse, [and] her Father. Do whatever He tells you" (45).

## **Venerators of the Lost Ark**

John's Book of Revelation depicts Mary as the bride at the wedding feast of the Lamb, Jesus. However, John does not come out and say Mary is the bride. The angel first takes John and shows him a New Jerusalem coming from sky. Yet the New Jerusalem appears nothing like the old Jerusalem or any city for that matter, but it does contain the Ark of the Covenant, which has been missing for nearly six centuries. Seeing the Ark of the Covenant would be monumental, a miracle, for John's readers. Then, as John prepares his readers for the description of the ark, tension mounts to the vision of a "woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars." This means that the ark of the New Covenant is a woman.

Who is this woman that represents the covenant then? Since Scripture tends not to use allegories, and John's style does not use personification, the woman must be a real historical person. We know that the male child symbolizes Jesus, the beast symbolizes Satan, and the beast with seven heads represents the Herod dynasty. Therefore, the covenant must be a person; it must be a "woman," the title which Jesus gives to his mother, Mary. John also claims that this woman is not only mother to the "male child" but also "mother of all the living" – and so it is that Mary is the mother of Jesus and all of us in God's family. John then further depicts this "woman" as referencing the prophecies after the fall in Genesis and the promises of Mary bearing the New Covenant.

John also depicts the Ark of the New Covenant as being more glorious than the last, so it must contain something much greater – and Mary does. Where the old ark contained the word of God on stones, the new ark, Mary contains the Word enfleshed; where the old ark contained manna from the desert, Mary bore the bread from Heaven; and where the old ark contained the rod of an ancestral priest, Mary bore the eternal priest.

Hahn once again addresses the skeptics' questions by referring to the Church Fathers. For instance, skeptics believe that the birth pangs of the woman contradict the teaching that Mary experienced no birthing pains since she did not bear the stain of original sin. Yet Saint Paul acknowledges the fact that the pains may not be physical, but rather spiritual pains, or emotional pains. Another argument is the "other offspring" the woman bears. Yet once again, these offspring may not be physical children, but members of the Church or those "who bear testimony to Jesus."

John is not the only gospel author who claims Mary to be the Ark of the New Covenant. Luke, too, is a source of Marian doctrine. When Mary visits her cousin Elizabeth, Elizabeth exclaims, "Why is this granted me, that the mother of my Lord should come to me?" (Lk 1:56). This parallels with 2 Samuel 6:9, "How can the ark of the Lord come to me?" Only one word was changed, ark was changed to mother, which again shows Mary as the new ark.

As a result, Mary must represent the woman in Revelation 12 – an ark of a new covenant that also bears many more from the same womb. So the Church's mystery follows that of Mary's because the Church births believers, just as Mary birthed Christ.

## **Power Behind the Throne**

In chapter four, Hahn discusses Jesus' lineage back to King David, as the Old Testament prophesized, and God fulfilled in the New Testament. This lineage then would also make Mary queen mother reigning with Jesus.

Matthew traces the lineage back in an unusual way – he lists four promiscuous pagan women: Tamar, Rahab, Ruth, and Bathsheba. By showing Jesus' lineage in this way, skeptics cannot contend that Jesus was in fact of the Davidic lineage without denouncing King Solomon as part of the Davidic line as well (as he shares the same four women in his ancestry).

Throughout the Davidic line, the mother of the king was regarded as a country's queen because she was the one who claimed the throne for her son. As the Old Testament exemplifies time and time again, the king always shows a special respect for his queen mother through gestures, granting her wishes, turning to her for counsel. So it is Mary who fulfills her role in the Davidic line as Jesus Christ's queen mother. Her role is shown at the wedding feast at Cana, in the Book of Revelation, and completes her connection as the New Eve.

## **From Typing to Teaching**

Since a dogma is the implicit or explicit interpretation of Scripture, all Marian dogmas come from Scripture. Furthermore, these dogmas help us to understand the person of Mary as a real historical figure and as our heavenly mother.

The Immaculate Conception, the dogma that Mary was conceived without original sin and continued to remain stainless throughout her life, is important to Mary's role as New Eve and mother of Christ. Christ's physical body came from the blood of His mother, so it was only proper and respectful that Christ would have been enfleshed from a sinless woman. The Immaculate Conception was not made a dogma until 1854; however, many Church fathers such as Saint Ephrem of Syria and Saint Augustine proclaimed it to be true in earlier centuries. The Immaculate Conception is also considered a unique preservation act of God, not Mary, as to not discount Mary's humanity, and was granted to Mary through the merits of Her son, Jesus.

Another teaching of the Church is that Mary is the Mother of God, or *Theotokos*. One can deduce Mary's title because Jesus is God, and Mary is the mother of Jesus, therefore, Mary is the Mother of God. In the fifth century, skepticism of the title "Mother of God" became hot under debate, but the end result was that Mary was indeed the Mother of God because mothers do not birth a nature (therefore, she could not have created God), rather, they birth a person. Mary birthed and mothered Jesus Christ, she did not originate Him.

The third Marian teaching Hahn discusses is Mary's perpetual virginity. Hahn uses St. Thomas Aquinas' words to first explain why Mary was a virgin when Jesus was conceived, "In order that Christ's body might be shown to be a real body, He was born of a woman. In order that His Godhead might be made clear, He was born of a virgin." Also, Mary asked how it could be that she would have a child since she did not know man – so Mary herself claimed to be a virgin before the conception. Yet, after Jesus' birth, Mary still remained a virgin although the Scripture mentions Jesus' brothers and Jesus being Mary's first-born. These two Scriptural allusions do have historical Hebrew context though. The word for 'brother' and 'cousin' in Hebrew are the same word because Hebrew has no word for the word 'cousin.' Jesus' cousins would have been next of kin for Him, and therefore, considered more familial like brothers. The next term of question is 'first-born.' However, this term was merely a legal term for any child who "opened the womb," regardless if the woman had more children or not.

The Assumption of the Blessed Mary also comes from Scripture and Church Tradition. Scripture implies Mary's assumption in the Book of Revelation when John tells us of a woman, Mary, coming down from Heaven. And traditionally, no relics were ever claimed of Mary's body – only two cities claimed to house her emptied tomb. By the end of the sixth century, a feast day of her Assumption had even been declared. The ritual readings and psalms of the feast day also point to Mary's assumption scripturally. Psalm 45 declares a grand queen at the hand of her son – so it is implied that Mary should, too, be at the hand of her Son in Heaven.

Finally, Hahn briefly touches upon the incorrect supposition that Catholics "worship" Mary. Hahn quickly denounces such a notion, even though he, too, at one time believed it was so. Yet, he now knows that Catholics venerate Mary as a Saint but hold worship for God alone. Plus, one cannot compare pagan religions to Christianity to deny facts, such as Mary as the Queen of Heaven because the Gospel is our source for the Truth.



## What About the Children?

We are the children of God – and this is what the gospel shows through Mary being our Mother and God being our Father. This familial relationship may often scare or intimidate us because as sons and daughters of the Son, we, too, have a share in His divinity. God forgave our sins and adopted us into His heavenly family – the Trinity.

Baptism is the first way we become one in Christ, and therefore, share in His mission as priest, prophet, and king. And if we share in Christ's kingship, we share Mary, our queen mother. This means that by our noble birth, we have the right to go to her for counsel. Because we are all her children.

The next step in our lives is working and suffering with Christ to build up His kingdom, and in this way, we are co-workers with Christ. In the same way, Mary helps her son as Mediatrix. She mediates on our behalf as queen mother and advocate, and sets the best example about how to follow God's will in the gospel.

As Christians, we can have this strong relationship with God because it is a child-parent relationship that is based on love – not a servant-master relationship as in Judaism and Islam. We love God because we choose to; our servitude is not demanded by Him. And a primary reason Catholics rejoice in God's love is through God's covenant. A contract simply exchanges material goods, but a covenant exchanges persons – so we are God's and He is ours.

So it is then, in this covenant, that God has distributed His glory to each of us equally beginning with Mary, His mother. Christ's crucifixion did not gain Him or detract from any of His glory; rather, He decided to share His infinite glory with us, His heirs.

However, we often think of God's grace as we do human economics: something we have to earn in order to receive. God gives us all our reward as His children, and by our acceptance of His grace, we are glorifying God's creation. Moreover, since Jesus did not have to merit anything for Himself, He “merited our capacity to merit” (134). Mary has the unlimited capacity to merit because there is no gap between her wants and God's wants. Therefore, Mary is an example of the ideal becoming what is real in her “yes” to God. “Divine motherhood is the place where God wants Christians to meet Christ, their brother” since we are all from the same

womb (135). And since God gave us His mother, it is evident that there is nothing He will withhold from us.

## **The Ultimate Church**

Mary has a mystical relationship with the Church as they together mother God's children. However, the Church is only our mother by imitating and honoring Mary in an intimate union with her. The Church is also an instrument of God's will that maintains and honors the faith, just like Mary.

Yet, it is Mary as a heavenly archetype who fulfills the ultimate type, which is why the Book of Revelation is so prominent in the Bible. By assuming into Heaven, "Mary is now the fulfillment of the reality of which the Church itself is merely a type" (143-144).

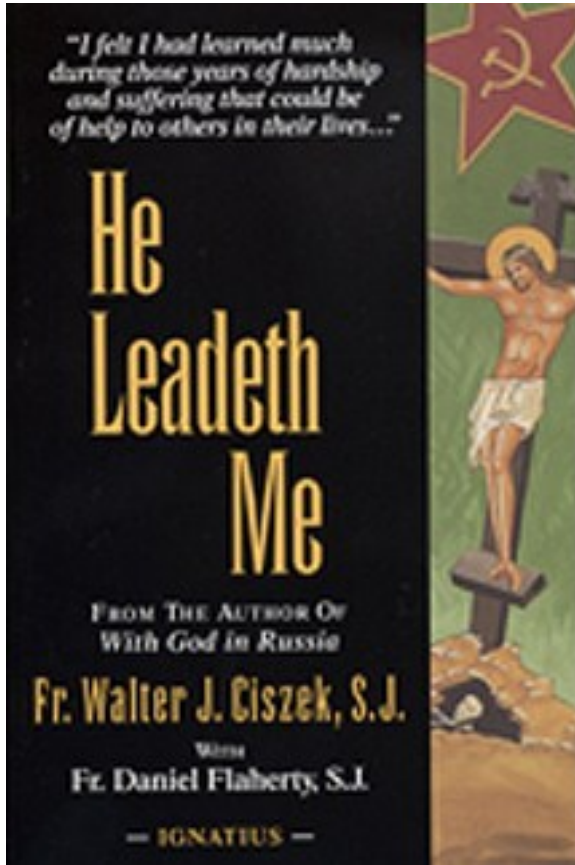
But should we downplay our Marian devotions for the sake of uniting close to Protestants? Hahn believes this would be counterproductive because we would be discounting the centuries of Tradition and divine revelation through Christ. Theology is just like a science in that it, too, evolves over time. We should not deny Mary her role as Mother of God because then we would not be giving her the honor she deserves.

## **A Concluding Unapologetic Postscript**

Hahn concludes his book the same way he begins it – with a personal story. He describes debating theological doctrine with a Protestant friend he was visiting, and was ill prepared to answer his questions about Mary's assumption. The next day, Hahn realized it was a holy day of obligation and found a chapel that had Mass at noon. After the Mass, he approached the priest, and discovered that his book about Mary's assumption had just been marked out of print; however, the priest has two copies left in which he was able to give to Hahn for his friend. Hahn wanted to point out that we should not be overzealous when it comes to defending our mother – she is there for us and will give us more than we need. "Know from the start that you don't have all the answers – but your Savior does, and He loves His mother" (162).

## CHAPTER SIXTEEN

# He Leadeth Me



A Summary of *He Leadeth Me* by Fr.  
Walter J Cizek, S.J.

## About the Author

Fr. Walter J. Ciszek is an American Jesuit who spent 23 years in Soviet prisons and Siberian labor camps, having been persecuted for his faith and imprisoned falsely. After being freed and returned to the United States he authored *With God in Russia* and *He Leadeth Me*.

## General Summary

*He Leadeth Me* is the story of the American Jesuit Fr. Walter J. Ciszek who was imprisoned in Russia for 23 years. During his persecution Fr. Walter learned how to live through an utter reliance on God and unquenchable love and hope. Fr. Ciszek traveled to Russia as a missionary, and was subsequently falsely imprisoned as a “Vatican Spy” during World War II. He endured solitary confinement for many years, and then spent many more years in a gulag slave labor camp in Siberia, toiling under the worst of conditions. After his release from the gulags, he remained persecuted and subject to government punishment and interference as he lived in various places in Russia and tried to exercise his priestly ministry.

## Prologue

In the prologue Fr. Ciszek gives a brief summary of the story that he is about to embark upon, and thanks Fr. Daniel Flaherty, S.J, for helping him to write his feelings. The purpose of this book was not so much (as it was in *With God in Russia*) to tell the story of what happened to Fr. Ciszek, but to explain what he learned from it and to help others grow in their faith through his experiences. In addition, Fr. Ciszek extends thanks and gratitude to all those who helped him write and provided him the time and arrangements necessary to produce the book.

## Albertyn

Fr. Ciszek begins his story by relating the feelings that he encountered when the Red Army finally captured the town of Albertyn. Fr. Ciszek worked as a priest at the Jesuit mission in Albertyn, a small Polish town. Upon the news that the Russians had captured the town, the mission went through a violent upheaval. Within a short span of time the Communists had banned the Oriental Mission, and the ministry of the priests was restricted solely to saying Mass on Sundays to the few older parishioners

who dared to still attend. Those workers that insisted on expressing their faith frequently lost their jobs, priests were forbidden from actively engaging in ministry, and even the most faithful feared to practice their Catholicism openly.

As the priest that the faithful in Albertyn had come to rely upon, Fr. Ciszek was faced with many disturbing questions. He himself was confused as to how to deal with the sudden upheaval in his life, and the sense of loss that overwhelmed them all when the world they were familiar with was torn from them. Fr. Ciszek stresses repeatedly that it is precisely in these upheavals that we must realize that our ultimate hope is God, and nothing else. However, this word of consolation does not come as some sort of panacea for the situation, but finds its weight only in the lived reality of the tragic situation that all the people in Albertyn found themselves in. Unanswerable questions were asked of all the priests, such as whether or not the faithful were still obliged to attend Mass under persecution, and whether children should be allowed to attend Atheistic schools, et cetera.

Faced with the challenge of trying to minister to a body of persecuted Catholics, while himself being actively slandered and persecuted by the Red Army, Fr. Ciszek repeatedly turned to the reality of Christ's words in the Sermon on the Mount: "Do not be anxious about what you shall eat, or what you shall wear, or where you shall sleep, but seek first the kingdom of God and His justice."

## **The Decision to Enter Russia**

In the midst of the wartime persecutions that were raging through his mission, Fr. Ciszek was approached by Father Makar to discuss two new developments. Father Makar was a former classmate of Fr. Ciszek's in the Russicum (the school in Rome for missionaries to Russia, which has ultimately brought Fr. Ciszek from America to Poland, after educating and ordaining him), and he had come to tell Fr. Ciszek that the Bishop had decided to close the mission in Albertyn. In addition, Father Makar and another priest, Fr. Victor Nestrov, were going to travel with the Labor Unions and Labor Groups into Russia to minister secretly to their needs. Father Makar had come to ask Fr. Ciszek to join them in this mission.

Fr. Ciszek relates vividly the inner turmoil he went through in attempting to discern God's will for his life with this new opportunity. He personally desired, above all else, to go into Russia. However, his concerns for the

faithful at Albertyn and his already manifested duties to minister to them pressured him into deciding not to go into Russia. Almost immediately, however, his prayer became difficult and his interior sense of joy and peace dissipated, and Fr. Ciszek goes on to relate how he discovered that you could ‘test’ God’s will by the fruits of your spirit. He knew that, although his flawed human reason had perfectly good arguments for staying behind, that God ultimately wished him to go to Russia, even against what seemed like perfect reasons to help those in Albertyn. To leave Albertyn was in some sense to abandon his parish, to leave behind Catholics who were being persecuted with only one priest to minister to them (as opposed to two), and to head off into an unknown and somewhat idealistic mission field.

Fr. Ciszek relates his inner turmoil to the turmoil any person experiences at attempting to make a life-altering decision, especially in response to a vocation (a call from God). He had every reason to remain behind, and yet deep down he knew that once he had made a firm commitment to obey God he found peace only in the idea of traveling to Russia. With that acknowledgement, he agreed to go.

## **Russia**

In this chapter, Fr. Ciszek relates his experiences laboring in Teplaya-Gora, a lumber labor camp where he and Father Nestrov worked. Having entered Russia with ideas of a fantastic apostolate, they were quickly crushed by the realization that the oppression of religion was almost entirely total. The refugees refused to speak to them of religion in any sense, and they were unable to reveal themselves as Catholics, let alone as priests. They were even unable to catechize the children for fear that in their innocence they would repeat something and have the men arrested.

The constant pressure to begin an apostolate, and the seemingly total failure of the apostolate, wore on the two priests to the point that they began to question their calling to Russia at all. Life was not as they expected it to be, and they felt as though they were failing to fulfill God’s will. Gradually, however, they began to realize their mistake.

The mistake was not that they should have remained in Poland instead of going into Russia, but in believing that they could find God’s will for them in deep thought or abstract reasoning rather than the daily circumstances of their life. Fr. Ciszek had been looking for a massive apostolate, when in fact God has called him to serve in the lumber camp at

Teplaya-Gora, and if no one there wished to speak to him of religion it did not mean the failure of his vocation. God's will for anyone is, as Fr. Cizek puts it, the twenty-four hours He gives them each day. The truth is that God's will can be discovered precisely in the situations. Even in its simplicity it is easy to be distracted from our mission, but Fr. Cizek stresses repeatedly that God's will for us is not tied to what we *think* His will should be, or what we want His will to be, or what we thought it was, but what is actually happening in our lives at any given moment. To respond to God's call, then, is merely to respond in love to every situation that arises in life, no matter whether or not it fit into our perception of where God's will was taking us.

## **Arrest and Imprisonment**

The Nazis attacked Russia on June 22<sup>nd</sup>, 1941, and that same day the Secret Police arrested Fr. Cizek, Father Nestrov, and all of their roommates. Fr. Cizek was arrested as a political prisoner, mainly for being a priest, and was put into a small cell completely crowded with other political prisoners. The situation was entirely inhuman, and the Secret Police showed not even the slightest interest in listening to any stories of innocence or appeals to 'the system.' Instead, each man was tempted, almost driven, by the inhuman conditions of the prison to become inhuman.

Fr. Cizek himself, seeking consolation from the total helplessness and humiliation of the situation, revealed to the other prisoners that he was arrested for being a priest. Instead of receiving the sympathy he desired, the other prisoners despised him and looked down upon him because of his priesthood. The Soviet propaganda had apparently taken much affect, and as a result both the Secret Police and the prisoners treated Fr. Cizek inhumanely. In this state of depression, Fr. Cizek turned to God in prayer, and was given great insight into his situation.

Instead of sinking into depression because of this lack of love, Fr. Cizek recognized that he had injected too much of his own selfish desires into the situation. Instead of attempting to console others, he sought consolation only for himself. Instead of working with the day-to-day grace and environment that God had put him in, he was attempting to 'fight the system' or give into it and become inhuman. The answer was neither to deny that the situation was one of much suffering and caused him pain, nor to totally give in to that pain, but to offer it up on behalf of the prisoners and to attempt to be a figure of Christ to them.

Fr. Cizek realized in his imprisonment at Perm that God does not ask of him the impossible, and that it was not his responsibility to fix the entire situation. He merely had to work with what he was given, and respond to each human encounter precisely as Christ would. In that way he would be more than fulfilling his responsibilities, and in that way he would be perfectly imaging Jesus.

## **Lubianka**

Fr. Cizek's time in Lubianka began immediately after the imprisonment at Perm. As a 'Vatican Spy' he was placed in solitary confinement for 5 years, most of which he spent alone and in silence. Lubianka was the prison where political prisoners went and never came out of, and as Fr. Cizek puts it, "Men were broken there in body and spirit." Fr. Cizek, however, called Lubianka his 'school of prayer,' and began by structuring his day and giving some order to his life. Each day he would rise and say the Morning Offering, meditate for an hour, say Mass by heart (all the prayers), the Angelus at morning, noon, and night, make an examination of conscience at noon and at bedtime, and say three rosaries (one in Polish, one in Latin, and one in Russian) as a substitute for his breviary.

Fr. Cizek speaks of his development of prayer, and how he went from praying for his own needs to those of the prisoners around him, and how he struggled with concentration even in the silence of Lubianka. His prayer was interrupted only by sessions of interrogations with the NKVD (what the KGB used to be called), and by his own distractions. He found that real prayer occurred when he had fully placed himself in the presence of God, and at that point words almost became superfluous. That type of prayer, however, did not come easily, and he learned that even in the solitary confinement of Lubianka the external forms of prayer were almost absolutely necessary. For example, Fr. Cizek explains that while kneeling is not totally necessary to prayer, it is almost essential in order to maintain attention.

## **The Interrogations**

In this chapter, Fr. Cizek explains the horror of the interrogations that he went through at Lubianka. It seemed that the NKVD truly believed, as ridiculous as it sounded, that Fr. Cizek was a 'Vatican spy' and interrogated at random intervals for very lengthy periods of time. The interrogators would always ask direct questions, then twist the answer he had given them and return it to him in a new form. Over time, his



confidence and energy in correcting their purposeful misinterpretations grew weaker, and eventually he reached a state of almost complete brokenness.

Finally, he agreed to explain his story, without lying, and without trying to correct all their misinterpretations. When he finished he realized the mistake he had made. The one time he had given in would be used against him as a lever, over and over. The next day the ‘confession’ he had given was presented to him, and he had to sign all several hundred pages of it. Tormented by the realization that he could not sign these lies, and that not signing them would mean his death, Fr. Ciszek became completely overcome. When the interrogator noticed this, he questioned Fr. Ciszek, who weakly explained that he could not sign the lies. The interrogator exploded and threatened him with death, and in the shocking and overwhelmed state he was in the explosion of anger from the interrogator caused him to sign the papers.

When he had returned to his cell, Fr. Ciszek felt an immense guilt and shame at his failure. His prayer became a matter of reproaching himself, until finally he opened to God and realized that even in all of his prayer and interrogations he had been relying upon his own strength. He had sought God’s help, but had ultimately believed that he would be able to stand up to the interrogator on his own. Totally broken now, due to his failure, he realized that even the failure was a grace from God to get him to see that he required a complete and total dependence on God merely to survive and not sin. Bolstered by this new grace, and the realization (once again) that he must simply live every moment looking for God’s will for that present moment and not some plan that he had concocted himself, Fr. Ciszek felt totally at peace.

## **Four Years of Purgatory**

After signing the false confession, Fr. Ciszek was informed that his punishment would be fifteen years at hard labor in Siberia. Before this, however, he had to undergo a period of ‘clarification.’ During this time he remained at Lubianka, and continued to go through interrogations. The interrogators pressured him to convert to Orthodoxy, to become married, to become a communist, to become a covert agent against the Vatican, any number of things. Fr. Ciszek at first despaired at the prospect of another four years in solitary confinement, and after passing through that period of despair once again turned to prayer “in fear and trembling.” He truly learned, in his prayer from the brink of despair, that he must abandon

himself totally and completely to God. Every aspect of his life, not as some mental construct or pious thought, but in every moment and every lived second of his life he must totally abandon himself to God.

Understanding this, his interrogations became almost peaceful. He simply agreed to whatever the Russian interrogator said, and calmly went about his days in prayer and silence. Finally, when the Russian interrogator presented him with documents to sign asking him to become a spy against the Vatican, Fr. Ciszek merely refused, and was immediately rushed away for what seemed like execution. As Fr. Ciszek puts it: “He became violently angry and threatened me with immediate execution. I felt no fear at all. I think I smiled. I knew then I had won. When he called for the guards to lead me away – and I had no assurance but that they were leading me before a firing squad – I went with them as if they were so many ministers of grace. I felt his presence in the moment and knew it drew me toward a future of his design and purpose. I wished for nothing more.”

## **In Transit**

He left Lubianka not to face death, but instead to begin his long trek into Siberia. The sudden shock of going from complete seclusion and silence in Lubianka into a world of gangster and convicts (many of whom were not political prisoners, as was he), was completely jarring. The meditative prayer he had developed in Lubianka was immensely disturbed, and he had to relearn to live each moment as a grace from God. The palpable presence of evil in the criminals who would steal his clothing and food, kill or violently beat those who stood in their way, and do so with no remorse, was almost completely overwhelming. Fr. Ciszek describes how he was tempted to descend to their level in the mean fight for survival, recalling the verse that “the children of this world are wiser than the children of light.”

Finally, however, Fr. Ciszek began to see the humanity of the criminals, even as they were committing their heinous crimes, and saw that they too were merely seeking love and life. If they could do so with such violence and effort, then surely Fr. Ciszek could make at least that much effort to remain holy and seek God, trusting that God would provide for his needs. Seeing that, Fr. Ciszek came to see his temptations as just that – merely temptations, and he was able to acknowledge their presence and not give in to them. It was with this realization that his peace returned to some

degree, and his ability to pray deeply and feel a total abandonment to God came with it.

## **The Body**

Once in Siberia Fr. Cizek set about immediately at hard and gruesome labor. He was placed in the hold of a ship, and coal was poured down upon him. His job was to shovel the coal so that it would spread out evenly. If he failed to do so quickly enough, he would be covered and die. He must also meet a quota, and failure to meet the quota meant less food (which was already barely enough to survive). As part of the cruel game, if you overfilled your quota, you received ‘plus one’ or ‘plus two’ food rations. However, this new amount that you had overfilled your quota by became your new quota for the next day, and so the cycle never ended and you were ultimately worn out completely.

The first day he arrived he set about shoveling this coal for 15 straight hours, after 5 years of inactivity and rest in Lubianka. He felt as though he was close to death by the end of the day, and the next morning when he awoke the pain was so intense that it was an agony even to rise from his wooden bed. He was totally incapable of even marching down to the ship, nevertheless shoveling coal for 15 hours. As Fr. Cizek puts it: “It couldn’t be done. It was physically impossible. But I did it.”

This 15 year abuse of his body made Fr. Cizek come to appreciate the immense gift God has given humanity in their bodies. The verse “The spirit is willing but the flesh is weak,” became an ironic verse for Fr. Cizek, who began to love his body and recognize the immense gift it was. He comments that those who blame the body for sin and indulge in excessive physical mortifications have a complete misunderstanding, for sin is always rooted in the will, not the body. The ‘poor old body,’ as Fr. Cizek calls it, is the medium by which we live our lives and reach God. In one passage Fr. Cizek comments “that God, too, knows exactly how it feels to be cold, or tired, or hungry, or sore with pain, because He, too, has had a body. He has spent long hours, for years at a time, doing the routine and unspectacular work of a carpenter, has walked long days over dusty roads with tired feet, has curled his shoulders against the night air or a chill rain, has been without sleep while others slept, has been thirsty and hot and weary and ready to drop from exhaustion...” and yet continued to call the body good.

## **Work**

Along with his realizations about the body during his trial in the Far North, Fr. Ciszek began to realize the value of work. While the other prisoners would do their best to just barely make their quota and then conserve their energy, and even sabotage their work, Fr. Ciszek always did his best to do the most work he could and in the best manner possible. He was too weak to do much other than fill his quota, but his consistent witness to the value of work was of immense value. Other prisoners would question him, and other Christians would even wonder whether his ‘cooperation’ with the Communists amounted to support.

Fr. Ciszek explains, however, as he explained to them, that he realized that God’s will for him in this moment was the work He had set before him, and as a result he needed to do his best at it. Even if it was the Communists ordering him to build a town somewhere in Siberia, it was ultimately another person that was going to live in that town and he was helping them by doing the best job he could.

Moreover, the work was valuable in and of itself, because it led him closer to God, and because God Himself had come to earth not merely as a man, but as a working man. Christ worked as carpenter for close to twenty years of His life, and as far as we know He set no ‘carpentry fashion trends’ or became rich and famous from His work. Work is not just a ‘curse’ inflicted on men as a punishment for sin; it is a share in God’s creative act. As Fr. Ciszek says: “ By the way I went about my work, every day, every hour, to the best of my ability and the last ounce of my strength, I had to try to demonstrate again in the wind and snow and wilderness of Siberia what Christ had demonstrated through twenty years of carpentry at Nazareth: that work is not a curse but a gift of God, that the very same gift He gave to the first man, Adam, when He created him in His own image and put him in the Garden of Eden to till it and keep it as the steward of the Lord.”

## **The Priesthood**

Once in Siberia, Fr. Ciszek was able for the first time since his imprisonment to function as a priest. In the prison camp, he was able to say Mass (ex-prisoners and other priests smuggled in the necessary bread and wine), baptize, hear confessions, comfort the sick, and minister to the dying. This was not permitted by the guards, of course, but given the sheer volume of men in the prison, Fr. Ciszek was able to do these things secretly. In addition, he was not the only priest in the labor camp, and so as a result, he was even able to receive the Sacraments himself.

The prison camp was full of informers, however, and Fr. Ciszek was known to be a priest, and so he consistently received the worst assignments and most grueling of tasks. Despite all of this, however, the other prisoners truly appreciated Fr. Ciszek's consistent witness to the faith and his willingness to be there for anyone. Simply because they recognized Christ in him, as a priest, prisoners would flock to him in their little off time to have their confessions heard, hear Mass (when possible), or receive Holy Communion.

Being able to function as a priest once again was a true joy to Fr. Ciszek, and he grew to appreciate his ordination as more than simply being able to say Mass or hear confessions, but instead as being a living witness of Christ even in the pain and suffering of the Far North.

## **The Apostolate**

Fr. Ciszek also discovered that it was in Siberia that he was finally able to do the mission he had first entered Russia to do: have an apostolate. He realized that his 'yes' to God in coming to Russia had been idealistic and filled with images of St. Xavier-style missionary activity, but now that he was in Siberia he realized his 'yes' had to be more like Christ's "Father, into your hands I commend my spirit," which occurred *after* his suffering and agony.

All through his suffering and trials in Lubianka and in Siberia, Fr. Ciszek realized that one simple truth kept him afloat. That truth was that sole purpose of man's life on earth is to do the will of God, which is present in every moment. If a man marries, it should be for the will of God. If he becomes a missionary, it should be for the will of God. If he endures suffering, imprisonment, labor camps and mistreatment, it should be for the will of God.

The only way to keep that simple truth constantly before his eyes was by recourse to prayer, and a childlike humility and faith before the Lord. This way of living in the presence of God's will, and doing even the most menial or degrading of tasks in the realization that it could be a participation in the great work of salvation, made Fr. Ciszek's apostolate flourish and gave meaning to his existence in Siberia.

## **The Meaning of the Mass**

In this chapter, Fr. Cizek reflects on the immense importance and meaning of the Mass. Despite the danger involved, even of death, Fr. Cizek made it a point to say the Traditional Latin Mass every single day in the prison camp. The faithful prisoners and priests even respected the Mass enough to maintain the Eucharistic fast, which at that point was to not eat any meal from the night before Mass until you went to Mass. As it was often impossible to say Mass during the mornings, the starving and over-worked prisoners and priests would often fast until noon, *skipping a meal* that they desperately needed in order to receive the Eucharist. Frequently, because of the danger of too large of a crowd gathering, the prisoners who wished to receive the Eucharist could not attend Mass but would have to wait until the evening. They would fast then through breakfast, and lunch, in order to receive the Lord.

The effects of the grace received from these Masses was so palpable the Fr. Cizek exclaims that he could have suffered all of the persecutions he went through only in order for one Mass to be said in the frozen tundra of the Far North. Masses were said in any way possible in order not to be discovered, often lying down on beds, reclining, standing next to work equipment, said with a board for an altar, a tree stump, boxes, or a stone. The bread and wine was smuggled in by nuns, former prisoner priests, and local Siberian Catholics.

Sometimes the Masses were discovered, and at these points the Body and Blood of the Lord would often be desecrated by the guards. This constant fear of discovery and sacrilege led to the greatest of secretcies and efforts to hide the Mass, and yet the priests in the camp still continued to make it the goal of every day to find a way to say Mass.

## **Retreats**

Life in the prison camps was endless and routine, and so Fr. Cizek developed an idea to lead retreats for the prisoner priests, and even some of the Catholic prisoners. These retreats were largely centered on the Spiritual Exercises of St. Ignatius, which Fr. Cizek remembered from his Jesuit training, and would place the priest and retreatant priest in great danger of discovery. They would spend an hour in the morning and a few hours in the evening for several days on the retreat, and these periods of spiritual reflection served as a way to destroy the monotony of slave labor and to bring the retreatant closer to God.

Fr. Ciszek explained that many of the points of meditation were almost unnecessary, such as the ‘presence of evil in the world.’ Instead, Fr. Ciszek emphasized to the priests that they had chosen to be Christ in the world, and that God had called them to imitate Christ’s suffering in a special way by giving them this persecution. As a result, Christ would be there with his grace for them in each moment, and they had merely to open up and receive it. He emphasized to them the simple truth that had sustained him, that Christ was not present in some ideal world of the parish life, or of the ‘persecutions in Rome’ or of any other saint’s story or normal priest’s life. Christ was present here in this moment, precisely in the Far North, precisely in the swing of each pick-axe and in the saying of each forbidden Mass. He had placed them here not accidentally, or not as a punishment, but to serve His hidden purpose. They had merely to recognize that His purpose was here, even if they did not know what it was, and to live it out as best they could. In this way Fr. Ciszek got the priests, and lay faithful, to see that their lives were not wasted or lost, but still precious in God’s sight. God had not abandoned them, but instead was with them even in Siberia.

## **The Fear of Death**

At one point there was a minor revolt in Fr. Ciszek’s labor camp. As a result, he and the other prisoners of his barracks were dragged out of the camp to a local salt flat and lined up. They faced a firing squad, and in the seconds before they fired, Fr. Ciszek learned what it was like to face death. He recalls that his first thought was “Is this the end, Lord?” and then he began the Act of Contrition. He recalls, however, that the words were meaningless to him and he was simply repeating the Act of Contrition and an Act of Faith over and over without being able to focus on what he was saying.

Fr. Ciszek realized that the mix of the sudden animal instinct that takes over while you are afraid, and the suddenness with which he was faced with death contributed to his inability to pray at that moment, because the thought of death itself did not terrify him to the level that he experienced at that moment. Fr. Ciszek, during his many interrogations and under many threats of death, had already accepted the very real possibility that he would not leave the camp alive.

The faith that he led his life gave him all the hope he needed to overcome this ever-present fear, and the way in which he conducted himself was in stark contrast to the atheistic country in which he was a prisoner. Even in

Soviet Russia, however, Fr. Ciszek noticed that the townsfolk would pause at the passing of a funeral, and several of them would even kneel and make the sign of the cross in reverence. Death forces itself upon people; it is the moment of contact with the eternal that no one can escape. Even with all of the atheistic propaganda, death still makes the eternal very present to those who survive, and to the man who is about to die.

## Freedom

Suddenly, Fr. Ciszek was called into the NKVD offices and told that he would be released. His release was shocking not only in that it arrived three months early (after 14 years and 9 months of slave labor, and 5 years of solitary confinement), but that it arrived at all. It was a commonly accepted fact in the camps, even made known to Fr. Ciszek by the authorities, that priests were not released, even after their term ceased.

Within a few hours, however, Fr. Ciszek found himself marching out of the camp, and with mechanical precision he stopped and waited for the guards to lead him to his new work site. The guards laughed at him, and Fr. Ciszek learned that 9 out of 10 freed prisoners made the same mistake. His liberation was only partial, because he was given a *polenzie pasporta*, which limited him to movement in small towns in Siberia and ensured him constant trouble from the NKVD. Nevertheless, his new freedom was absolutely shocking and overwhelming. The gift of freedom that he had been given caused him to reflect on the nature of freedom, and to realize that in the deepest place all men are truly free. Each man is truly free to respond to God however he pleases in the situation in which God has placed him, and no one can take that from him. Beyond that freedom is not absolute, even in democracies, and it is impinged in many ways.

## The Kingdom of God

Fr. Ciszek had now, not only that absolute freedom of faith, but the limited freedom to live in Siberia as he pleased, and using that freedom he found himself in a poverty stricken suburb of Norilsk. He lived for a brief time with two other priests, and then found work and lived on his own. Rapidly, Catholics flocked to his daily Masses and Confessions, and within the confines of Russian law, he began to preach and operate the ministry for which he originally came to Russia. He knew that even in doing that there was a risk he would be arrested and sent back to Lubianka, but he endured that risk anyway in order to serve the Christians who ran the same risk to get to Mass.



This contrast between the Kingdom of the Soviet Union and the Kingdom of God made manifest to Fr. Ciszek once again that he lived to serve the Lord, and that service was in each moment of the day and not in some ideal plan that he concocted. There was the possibility of imprisonment and death (he had already endured one and the threat of the other), and yet God had called him to serve in this moment. With that abandonment of faith, he continued to serve the Kingdom of God, first in his own life, and then in the lives of those around him.

## **Humility**

For the Easter Vigil, Fr. Ciszek drew such an enormous crowd to his small hut that it literally took him into the morning of Easter to distribute communion. The Vigil Mass ended at 3 AM (it had begun at 11:30), and he was still distributing communion at 9 AM on Easter Sunday to the shouts of “*Khristos voskres! Voistinu voskres!*” (Christ is risen! Indeed, He is risen!). Within a week he was summoned by the KGB and told to purchase a ticket to Krasnoyarsk (southern Siberia). With great effort he resisted the anger and hurt that came with being ejected from his ministry, and reminded himself that he was here only to serve God’s will.

The lesson he learned in humility from God’s plan for him was more than worth it. Fr. Ciszek learned that humility is nothing other than recognition of the truth. It is merely recognizing your place before God, and having recognized his place before God, Fr. Ciszek was able to face the humiliation of being forced from Norilsk and from his flock there. He learned to deal with the shocking transition from his semi-comfortable existence in Norilsk to this new limitation on his supposed freedom, and to do in a spirit of quiet submission to God. As Fr. Ciszek says, “And now Christ, through the KGB, was calling me from Norilsk. Why should I doubt that He would provide somehow for those I was leaving behind – even as He had provided for them before I came? My first concern, instead, should be to follow wherever He led, to see His will always in the events of my life and follow it faithfully, without question or hesitation.”

## **Faith**

Shockingly, upon his arrival in Krasnoyarsk, he was greeted by a persistent Catholic asking if he knew any priests. Their parish priest had recently died, and the Soviets were threatening to confiscate the Church structure itself since it served no purpose in their eyes without a priest. Fr. Ciszek gradually revealed that he was a priest, and the parish insisted he

become their pastor. They provided for his home, and even began to petition the City Council that the Church not be confiscated.

The faith demonstrated by the parishioners of his new little parish was so astonishing, especially in light of their normal human failings and problems, that Fr. Ciszek was again humbled by his new experience. The people of his parish could not explain with any level of theological precision their faith, and many of them led less than saintly lives, but their faith was real and they truly followed after Christ. Fr. Ciszek saw their faith, and all real faith, as a gift from God and the common bond that unites all of those people in the Mystical Body of Christ.

Fr. Ciszek also learned that the key to Faith is prayer, because in prayer you must call to mind that you believe in this God you are speaking to. Even Jesus, Fr. Ciszek points out, withdrew from His disciples to pray regularly, and prayer is equally essential to us. “For there is no difference between a man of faith and a man without faith (or of little faith) with respect to the routine experiences all of us undergo every moment of our lives, day in and day out, for weeks and months and years at a time.” It is only in the reception of those experiences that we find faith. We may see them either as a series of coincidences that are inflicted upon us, or as God’s will for our life and His way of showing us our purpose.

## Humanity

The commotion that the parishioners raised in trying to retain their church inevitably attracted the KGB’s attention to Fr. Ciszek, and his stay in Krasnoyarsk was cut short very rapidly. The KGB warned him that to continue to function as a priest would result in death or imprisonment, surely, and that he had to choose between returning to Northern Siberia (Yeniseisk) or Southern Siberia (Abakan). Having experienced Northern Siberia quite enough, Fr. Ciszek chose Abakan and moved there, immediately beginning to work in a garage and living with a former party member, and later an older woman whom he called his *Babushka* (grandmother).

The life he led in Abakan provided him enough privacy to say daily Mass and pray, and in his own quiet way to talk to the people of Abakan about God and to provide them an encounter with Christ. The ‘man-focused’ Soviet Union failed in so many respects (most particularly abortion), that there was always room for Fr. Ciszek to talk to even the atheist generation about their experiences. In particular, he explained that even women who

had been raised as atheists and trained to reject all religion would experience the guilt and shame and problems of an abortion they had had in the past, and would come to him for counseling.

This communist spirit, though riddled with intrinsic problems, was not without its spirit of comradeship and pride in the building up of the society, and even in these areas, Fr. Ciszek could turn the conversations, little by little, from mere humanity to humanity before God. He never attempted to defend his faith or proselytize, but merely lived it out in his own life before those around him unstintingly.

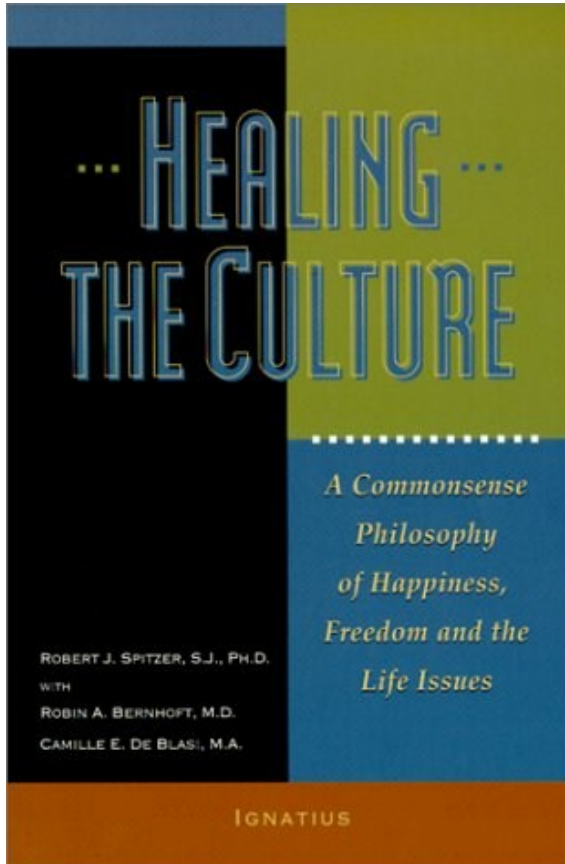
## **Epilogue**

Fr. Ciszek closes his story by reiterating the one principle that helped him to get through all that he suffered: that to do God's will is his sole purpose on earth, and that will is encountered in the daily life we lead and not in what we had wished we would have, or what we think we should have. His faith, he recognizes, is simple and almost naïve, but it is the faith that pulled him through those 26 years in Russia and eventually returned him to the Shenandoah Valley in Pennsylvania, after the American government exchanged some Russian spies for Fr. Ciszek.

This truth of God's will in our lives is shockingly simple, as all divine truths are, and so Fr. Ciszek apologizes to those who were seeking some complex answer or magical formula for how he survived. "It means, for example, that every moment of our life has a purpose, that every action of ours, no matter how dull or routine or trivial it may seem in itself, has a dignity and a worth beyond human understanding. .... Nothing can touch us that does not come from His hand; nothing can trouble us because all things come from His hand. Is this too simple, or are we just afraid really to believe it, to accept it fully and in every detail of our lives, to yield ourselves up to it in total commitment? This is the ultimate question of faith..."

CHAPTER SEVENTEEN

# Healing the Culture



A Summary of Healing the Culture: A Commonsense Philosophy of Happiness, Freedom and the Life Issues by Robert J. Spitzer, S. J., Ph. D.

## About the Author

Robert Spitzer was born in Honolulu, Hawaii in 1952. He holds Master degrees in Philosophy, Divinity, and Theology, as well as a Ph. D. in Philosophy. He is the President of Gonzaga University, and has written two books and numerous articles. Spitzer has also founded or co-founded five institutes of higher learning, including the Center for Life Principles, which is mentioned in *Healing the Culture*. He has worked as an advisor to over 300 companies and averages 130 presentations per year.

## General Overview

In *Healing the Culture*, Fr. Robert Spitzer offers a philosophy of the pro-life movement as an antidote to the metaphysical materialism plaguing our culture. To this end, Spitzer offers a vision of the human person that accounts for man's intangible, as well as his material qualities. He also develops four Levels of Happiness that correspond to four general outlooks on life. These Levels in turn affect the ten categories of cultural discourse; suffering; ethics; freedom; person; rights; and the common good. After laying this groundwork, Spitzer applies these principles to abortion and euthanasia. By formulating a pro-life philosophy, Spitzer analyzes abortion and euthanasia at the philosophical level and then demonstrates how these ideas have disastrous consequences for our culture.

## Introduction

Spitzer argues that the invisible virus that is attacking our culture is an incomplete attitude about what it means to be a human person. At the root of this attitude is metaphysical materialism. This philosophy reduces reality to matter and leads to a loss of intangibles (for example, "love") in the culture. Spitzer argues that abortion and euthanasia are part of the culture's advocacy of metaphysical materialism. He presents a diagram showing that metaphysical materialism -> the questioning of the personhood of the embryo and the quality of life of the sick and elderly (which are intangible, not material questions) -> legalization of abortion and euthanasia -> ethical and legal justification of abortion and euthanasia (such as the redefinition of "person" and "rights") -> further undermining of intangibles -> further ethical and political problems, et cetera. Spitzer has established the Life Principles project to disseminate the ideas contained in this work. Through this book, Spitzer hopes to demonstrate

that intangibles are not only real, but the most pervasive, enduring, and deep of all realities. If this is true, we must rethink our assumptions underlying cultural support of abortion and euthanasia.

## **PART ONE: DEFINING “PERSON” AND “HAPPINESS”**

### ***Chapter One: Defining the Human Person***

Spitzer begins by defining his terms. He proposes to offer complete and objective definitions for his terms, “complete” according to Aristotle’s causal explanations (material, efficient, formal, and final causes).

#### **I. Four Kinds of Definition**

There are two types of definitions. A *nominal* definition does not try to get at the nature (the *what*) of a thing; rather, it just assigns a subjective name to it. A *real* definition attempts to discern the objective nature of a thing. We can get at the nature of a thing by observing how its powers are similar or different to other powers (the formal cause), the conditions upon which its powers are contingent (efficient cause), and what the perfection of its powers might be (final cause). For example, an acorn needs an oak tree to exist (formal cause). To be active, the acorn must receive light, water, good soil, etc. (efficient cause). The perfection of an acorn would be an oak tree (final cause).

#### **II. Definition of “Person”**

To form an objective definition of a human person, we must look at a person’s powers. Some powers we hold in common with animals, such as biological desires, metabolic activity, reaction to pain, etc. We also have powers that are beyond those of any animals, such as love, contemplating beauty, and seeking Truth. The perfection of a person is to contemplate Truth, Love, Goodness, Beauty, and Being Itself. We are guided toward these perfections, whether by a material, genetic cause (such as the cerebral cortex) or by the soul. Taking all this into account, Spitzer defines the human person as “a being possessing an intrinsic guiding force toward fulfillment through unconditional, perfect, and even infinite Truth, Love, Goodness/Justice, Beauty, and Being.”

### **III. Some Ambiguities**

What if there is a flaw in the human's development that prevents him from reaching the fullness of his powers? Even if such a flaw (such as anencephaly) would prevent the formation of the cerebral cortex, and thereby shut off the possibility of sophisticated brain function, we should err on the side of assuming personhood.

### **IV. Summary and Principles**

A being should be treated with dignity commensurate to its nature. Because human persons are oriented to unconditional truth and love and, as such, they must be treated with unconditional dignity. This unconditional dignity is the ground of inalienable rights. Any violation of this dignity, which is intrinsic to the human person, would be unconditional in its proportion. Therefore, we must make this critical assumption: every being of human origin should be considered a person.

## ***Chapter Two: Defining "Happiness"***

While an objective definition gives certitude, it does not give freedom. We must engage our hearts as well.

### **I. The "Heart"**

The heart seeks meaning and purpose in life. It is not limited to the tangible, but is open to meaning beyond the reach of the intellect. The heart also gives a different vision of the human person.

### **II. The Effect of the "Heart" on Culture**

The heart moves us to care about the person, not just contemplate it as an abstraction. And the "person" affects "rights," which affects the "common good."

### **III. Four Levels of Happiness, Desire, and Purpose in Life**

Happiness is linked to desire, and desire is linked to purpose; therefore, happiness is also linked to purpose. Everyone seeks happiness, but not everyone finds it. Philosophers throughout the ages have tried to

categorize the types of happiness. “Lower” kinds of happiness are immediate, intense, and apparent, but are not long-lasting and are narrow in focus. “Higher” forms of happiness are pervasive, enduring, and satisfying, but are more abstract, take more effort, and are often delayed. Spitzer categorizes four levels of happiness. Level 1 happiness involves the senses and comes from an external stimulus. It is immediately gratifying, but not long lasting, like eating a candy bar. Level 2 happiness involves ego gratification, shifting control from the outer world to myself (such as gaining popularity). Level 3 happiness shifts the focus from ourselves to the outer world, when we try to make a difference in others’ lives. Level 4 happiness comes from the desire for the unconditional, perfect, love, truth, beauty, and being (God).

### ***Chapter Three: Moving Through the Levels of Happiness***

In this chapter, Spitzer shows how all four levels of happiness are at work to some degree in our lives; we must understand them and act accordingly.

#### **I. The First Level of Happiness and Its Crisis**

Happiness 1 is enjoyable, but superficial. If one were to live completely in Happiness 1, he would arrive at a state Spitzer calls Crisis 1- boredom, loneliness, and lack of direction. Crisis 1 suggests that human persons are more than matter, and that our spiritual needs are broader than the experiences offered in Happiness 1. Hopefully, the pain of Crisis 1 will push the person toward the next level, Happiness 2.

#### **II. The Second Level of Happiness and Its Crisis**

Happiness 2 creates a healthy self-esteem and stems from pride in one’s achievements. However, it can devolve into self-advancement that sees relationships as threats. Thus, one falls into the “comparison game,” always trying to be better than others. This has three disadvantages. Firstly, one becomes so consumed with besting one’s “opponents” that the deeper contributions that one might make to society fall by the wayside. Secondly, one’s relationships suffer when one is consumed with himself and overly critical of others. Thirdly, one’s vision of life is narrowed when all one cares about is whether he is better, worse, or equal to a given rival. If one is better, he might experience contempt for his rival, a drive to achieve more, and emptiness, as his achievement does not fulfill him. If



one is worse, he may become depressed, jealous, or feel inferior. If one is equal to the rival, he may become overly suspicious or fearful of losing to the rival in the future. There is no positive emotional outcome.

### **III. The Third Level of Happiness: A Way out of the Comparison Game**

Clearly, one cannot “win” the comparison game. The way out of it is to look for a good beyond self.

#### **A. Five Fundamental Attitudes**

We cannot “turn off” our Level 2 desires as they are part of us. But we can move beyond the comparison game by adding Levels 3 and 4 objectives to our Level 2 desires. Cultivating these five attitudes will help achieve this goal. The first attitude is concerned with meaning and purpose in life. Rather than trying to be better than others, we should make positive contributions to others around us. By making lists and concrete goals, we can stay focused on contributing, not comparing. The second attitude is our view of others. A Level 2 attitude looks for the bad news in others, but instead we should look for the good news in others. We should focus on the other’s goodness, potential, and mystery, rather than on his faults. The third attitude concerns our view of relationships. To an exclusively Level 2 person, relationships are a threat to the ego. This leads the Level 2 person to treat others with suspicion and control, which causes the other person to become defensive, leading to the breakdown of communication and the rise of aggression. Instead, we should seek a common cause with others, leading to mutual enjoyment and teamwork. This causes a different scenario to play out: because I treat another with trust and work toward a common goal, the other person responds with concern, enhancing communication and increasing commitment. The fourth attitude deals with one’s view of self. A Level 2 attitude sees the self and all persons as objects that can be compared. Instead, we should look for the “subject” self in all its likeable uniqueness. The fifth attitude is our view of the world. Level 2 views life as a series of problems, but if one strives to add Levels 3 and 4 goals, life becomes an opportunity and adventure.

#### **B. The Essence of the Third Level: Love**

Love is looking for the good news in the other, which leads to acceptance, a desire to be with and serve the other, leading to interpersonal unity. This interpersonal personhood must also have a goal beyond itself, lest it

become superficial and narcissistic. The third level of happiness lies in experiencing the good beyond self.

#### **IV. The Third Crisis and the Fourth Level of Happiness**

Because of the human person's transcendent nature, the third level of happiness does not fulfill him.

##### **A. The Power of Human Self-Transcendence**

Self-transcendence is manifest in the desires for knowledge, unconditional love, perfect justice, perfect beauty, to be at home in the world, and for a relationship with God.

##### **B. The Third Crisis (the Category Error) and Its Resolution**

The third crisis is a category error, wherein a person seeks the ultimate in things that are by nature imperfect. An example is the experience of falling in love: if one expects his spouse to be perfect, he will be continuously disappointed. A finite human being cannot satisfy our desire for the infinite.

##### **C. Faith**

Our desire for the infinite and perfect form the basis of our relationship with God, but do not in themselves constitute the relationship. We must realize that we cannot, by our own power, bring ourselves to the transcendent reality that we seek. Spitzer describes faith as a dialogue between God and man with these four parts: God's invitation, our response of freedom (deciding that Perfection, that is, God, exists), our response of accepting God into our lives, and God's response (a feeling of being at home, peace, and joy).

#### **V. Some Supplemental Prayers to Enhance the Life of Faith**

Spitzer gives examples of prayers to enhance faith. His particular favorite is "Thy will be done."

## **VI. Ramifications of the Four Levels on the Notion of “Person”**

The way one views happiness and meaning in life affects the way one sees the person. The reasons of the heart add meaning and passion to our discussion of the human person.

## **PART TWO: THE TEN CATEGORIES OF CULTURAL DISCOURSE**

The ten categories of cultural discourse are happiness, success, quality of life, love, suffering, ethics, freedom, person, rights, and the common good. All are interrelated.

### ***Chapter Four: Happiness, Success, Quality of Life, and Love***

#### **I. Success**

An explicit or implicit definition of success shows us what we think our goals ought to be. There are four levels of success, corresponding to the four levels of happiness. Success 1 reflects the values of Happiness 1, and consists of a variety of material comforts. Success 2 takes its cue from the comparison game and focuses on having more (popularity, accomplishments, status) than others. Success 3 sees a life spent in service to others as a life well lived. Success 4 counteracts the tendency to the “hero complex” found in Success 3, and submits itself to the will of God in one’s life

#### **II. The Relationship Between Self-Worth and Quality of Life**

One’s view of quality of life affects one’s self-esteem and the way one views love. Level 1’s materialistic outlook reduces man to a soulless, mechanistic being. This reinforces the attraction to material pleasures, and makes one assume that others, and their worth, are restricted to material treasures as well. This outlook presents several problems: one reduces his purpose to having, rather than being, thereby missing out on the deepest parts of himself. The Level 1 person will also value others as poorly as he

does himself, weakening his ability to love. Furthermore, he will have little toleration for suffering and pain, since they decrease his capacity for enjoying material pleasures. Level 2 restricts one's value to that which can win esteem, also narrowing one's vision of him and others. Likewise, a Level 2 person would have little value for suffering and aging, which would diminish his capacity to achieve and compete. Level 3 values the loveable self, focusing on giving to others and seeing the dignity in each person. One begins with the desire to contribute to others, and gradually expands one's horizon to include both individual people and the whole. The Level 3 person begins to value those powers that enable him to be of service to others, and then he comes to prize those virtues that foster authentic love. From this perspective, suffering and aging can actually increase those powers that enhance love and service. Level 4 values the transcendent self, which sees that a personal God overcomes the boundaries that divide people. Therefore, God is the source of one's ability to serve. One finds the source of man's dignity in the soul, and will see that dignity in every person. Without a universal application of this transcendent dignity, one might fall into a nonpersonal religion, seeing God as unjust or uncaring, and using "God's will" to justify capricious acts. A Level 4 perspective views suffering and aging as helping one to more fully participate in one's transcendent dignity.

### **III. Love**

Love of self and neighbor are necessarily related. Also, one's view of happiness affects his view of love. Since Level 1 is preoccupied with the immediately gratifying; love is often reduced to feelings and the appreciation of exterior beauty. Because Level 2 is preoccupied with the self, it appreciates being loved while not giving of the self. When the self is constantly looking for affirmation, one moves from person to person, looking for another person to affirm his self-worth. To guard against this painful situation, one must seek out friendships with Level 3 and 4 people, try to encourage Level 3 and 4 thinking in oneself, and teach these principles to youth. With respect to Level 3, one rejoices in loving the loveable. One sees the intrinsic goodness of the beloved and longs to commit oneself. Level 3 also provides the right context for the gift of sexuality, the gift of self to the beloved. Level 4 perceives the transcendent dignity and goodness of all human beings, while realizing that God alone can completely fulfill one's desire for the perfect. Spitzer then gives four questions to help move toward a Level 4 love: what is the most positive and creative power within oneself? (love), if persons are made to find our most positive purpose in life through love, could it be that the Creator is devoid of love? (no), if man's desire for love in

unconditional, then could it be that the Creator of this desire is not Himself unconditional love? (no), and if the Creator is unconditional love, would He want to enter into a relationship of intense intimacy and generativity with man – would He want to be *Emmanuel*, God with us? (yes).

## **Chapter Five: Suffering Well**

If one does not find something positive in suffering, it will bring on malaise, depression, and despair. Positive results from suffering come from a Level 3 or 4 view, while negative results come from Levels 1 and 2. Our interpretation of suffering involves a personal choice and education – we need to have our eyes opened to the possibility of suffering well.

### **I. Transforming Suffering from a Negative to a Positive (Moving from Level 2 to Level 3)**

A Level 2 view of suffering is not completely negative, since the Level 2 promotion of achievement can foster courage and personal strength in suffering. However, the initial positive reaction cannot be sustained, and suffering in the long-term will certainly inhibit the achievement of Level 2 goals. Level 3 provides a better basis for suffering well. Level 3 helps us to grow in humility, awareness of the dignity of the other (resulting in compassion), forgiveness, the ability to contribute to others, wisdom, Love 3, and leadership toward the common good, which all help us to suffer well. There are four choices we can make to help us suffer well: move toward Level 3 by embracing the five fundamental attitudes (chapter three), choose to interpret suffering positively by looking at the seven outcomes of Level 3 suffering mentioned previously, use your vulnerability to empathize with the vulnerability of others, and choose to use Level 3 love to serve the common good. Through these choices, suffering will become a gift.

### **II. Moving from a Level 3 to a Level 4 Interpretation of Suffering**

Vulnerability helps one to accept aid from others and also from God. Faith enables one to overcome fear, because in surrender to God, suffering is transformed into love. Suffering becomes a conduit for the unconditionally loving God to become manifest in the world and in one's own heart. Inviting God into one's life opens one's eyes to the

transcendent dignity of each person, eliciting compassion and forgiveness. Faith sees this truth: the unconditionally loving God would never permit suffering or evil to happen that would not, in the end, lead to greater good or love for me, others, and the world. Spitzer offers brief prayers to be used in the midst of suffering, including “Help,” “I give up, Lord, You take care of it,” and “Lord, make good come out of whatever harm I might have caused.” We must remember that unconditional love requires that four objectives be fulfilled in suffering: that the suffering eventually be alleviated, human freedom respected, and that love and goodness optimized for both the individual and the world.

## ***Chapter Six: Ethics and Freedom***

### **I. Ethics**

Ethics seeks to establish criteria that direct behavior toward the good. This good is viewed either as that which brings about good consequences (utilitarian), or that which is objectively good in itself (deontologist). Since the good lies outside the self, ethics is a Level 3 or 4 enterprise.

#### **A. Ethics on the 1<sup>st</sup> and 2<sup>nd</sup> Levels of Happiness**

The Silver Rule is “Do not do unto others what you would not have them do to you” (principle of nonmaleficence). The drives of Levels 1 and 2 often restrict people to obeying only the Silver Rule, not advancing to the Golden Rule (i.e. “Do unto others as you would have them do to you”). However, if one lacks the contributory desire of Level 3, ethics will become less principled, devolving into ethical relativism. In such a case, ethics may be replaced by law, which coerces from the outside, demanding only a lowest-common-denominator standard of behavior. This is why we need to move beyond law to a philosophy of the pro-life movement, which gives principles to ethics.

#### **B. Ethics on the 3<sup>rd</sup> Level of Happiness**

Since Level 3 behavior does not come naturally, one must make a choice for Level 3 and form habits accordingly.

##### **1. Virtues and Vices**

Spitzer lists seven virtues and their corresponding vices: self-control/sensuality, courage/fear, generosity/greed, hard work/sloth, patience/anger, magnanimity/envy, and humility/pride. One must not only know virtue, but must come to love it. Then, the heart will give the impetus to form virtuous habits and pursue one's chosen end.

## **2. Norms Pertaining to Right and Wrong Conduct**

Virtues provide internal means to promote love, while norms are exterior means to promote good actions. Spitzer lists five norms of good conduct and their corresponding rules of wrong conduct: respect for life/harming life, respect for the person of others/ domination, respect for property/harming another's property, honesty/lying, and fairness/cheating. These norms are common to all people. People at Levels 1 and 2 are bound to these norms by the expectations of society, while people at Levels 3 and 4 are interiorly motivated to hold to these norms.

## **C. Ethics on the Fourth Level of Happiness**

God assists us in becoming loving by granting us the "outer word" (revelation through Scripture and other means) and the "inner word" (the peace He gives to our hearts). Love of God helps us to love virtue, which makes virtue easier to attain.

## **II. Freedom**

### **A. "Freedom From" versus "Freedom For"**

Levels 1 and 2 see freedom as freedom from constraints.

Levels 3 and 4 see freedom as freedom for others, the ability to become a good person who is committed to love. In order to seriously pursue this type of freedom, one must also embrace love, the virtues, and the norms of right conduct. Spitzer also notes that personal freedom differs from political freedom, which is limited to "freedom from." As a view of personal freedom, "freedom from" has negative consequences for the culture: it shifts the goals of youth from worthy goals to "what I don't want to do," it stifles virtue, makes people easily offended, and fosters the need for immediate gratification.

### **B. Defining "Want" and "Choice"**

One should not confuse “want” with intensity of desire. If one does this, he will rarely choose what is enduring, and if one does choose what is enduring, he will be dissatisfied because he thinks that he is really denying his “wants.” Therefore, Spitzer makes this distinction: there are two kinds of wants, those that are tangible and those that are enduring. We must recognize these two wants, and then choose accordingly. Anything short of this will devolve into hedonism.

### **C. Freedom on the Third Level of Happiness**

One must form habits to embrace “freedom for.” Spitzer gives five techniques to help form a habit: love the objective sought, be aware of the “threshold period” (i.e. the time of maximum resistance to the new habit, which usually lasts about ten minutes), change one’s self-image to correspond to the new habit, reinforce that new self-image, and pray.

### **D. Freedom on the Fourth Level of Happiness**

Surrender to God eases the path to change and also gives guidance; one does not need to be completely reliant upon oneself.

### **E. Freedom and Abortion**

A woman considering abortion should be aware of the ideals of Level 3 and “freedom for,” lest she confuse her wants with her most intense emotional desires.

### **F. Freedom and Euthanasia**

Freedom is not an end in itself; rather, it is the vehicle by which commitment to one’s goals is actualized. Euthanasia advocates view freedom differently: euthanasia views death as better than life and is not committed to what is enduring; euthanasia ceases contact with the human community, and is not committed to what is pervasive; it is the antithesis of commitment. When the elderly are in most need of support, even the option of assisted suicide sends the message that their lives are worthless. This message has the effects of encouraging them to terminate the most significant part of their lives, as well as biasing them toward a Level 2 view of life. Since freedom involves an informed, emotionally detached choice in favor of the enduring, euthanasia is antithetical to freedom. Further, even the possibility of euthanasia imposes a duty to die, since the



elderly may feel pressured to relieve their families of the burden of their care. Finally, if one says that he “wants” to die, one should examine if he is confusing his “wants” with his most intense momentary emotion.

## ***Chapter Seven: Person, Rights, and the Common Good***

Our view of person, rights, and common good are intertwined.

### **I. Inalienable Rights**

Human persons possess inalienable rights because they have an unconditional dignity founded on their fulfillment in unconditional Truth, Love, and Being. By virtue of this unconditional dignity – not because of the power of the state – we are obligated to unconditionally respect each human being.

#### **A. The General Notion of a Right**

A right is the obligation of the state or individual toward the individual person, which is ordered toward the fulfillment of human personhood. These rights may be inalienable (belonging to the individual and cannot be taken away) or extrinsic (given by law and can be removed by law). Protecting the rights of individuals contributes to the common good. It is the intrinsic duty of the state to protect the inalienable rights of its citizens. Inalienable rights may be violated when an individual has violated the rights of others, but they are not taken away. If a state takes away inalienable rights, it undermines its very purpose and loses its legitimacy. The state’s priorities are ranked as follows: inalienable rights of all citizens, common good, objective of the state, legitimacy of the state, and power to enact a constitution.

#### **B. Three Inalienable Rights**

Three inalienable rights are life, liberty (what is necessary for the possibility of self-possession, ruling out slavery), and property (insofar as it makes liberty possible – Spitzer is talking about the right to not be a serf, not the right to own a Corvette).

#### **C. The Objective Prioritization of Inalienable Rights and the Resolution of Rights Conflicts**

The hierarchy of inalienable rights is as follows: life, liberty, and property. The higher ranked rights make the lower ranked rights possible. The higher rights must take precedence in a rights conflict.

#### **D. The Universality of the State's Protection of Inalienable Rights**

Spitzer reviews three logical principles: noncontradiction (square circle), objective necessity (it is impossible to have a square circle), and objective universality (there are no square circles anywhere). Applied to the duties of a state to its citizens, we can conclude that every human being must be acknowledged to be a person, the state must protect the inalienable rights of all persons, and rights conflicts should be resolved according to the hierarchy of alienable rights.

#### **E. The So-Called Principle of Clarity and an Example of Its Misuse**

Some argue for abortion by using the so-called principle of clarity (the mother's rights are clearer than that of the preborn baby). This is an erroneous principle, because clarity is subjective and can be used by the elite to oppress the marginalized.

#### **F. Abortion, Euthanasia, and Inalienable Rights**

Even the suggestion that the state has the authority to grant or take away inalienable rights is an offense against the person. It opens the possibility of the "slippery slope," where the Court could make further subjective proclamations on persons and their rights. The option of euthanasia as an extrinsic right would violate the inalienable rights of some persons, who would feel a duty to die.

#### **G. The Legitimate State and the Objectively Necessary Proscriptions of Its Powers**

There are certain actions the state cannot take without undermining its legitimacy: it cannot violate an inalienable right, declare limits to the self-possession of inalienable rights, subjectivize inalienable rights, sacrifice the inalienable rights of one person for the good of the many, legitimize an action that could undermine inalienable rights, allow a social climate that

would allow citizens to violate inalienable rights, or promote a hierarchy of inalienable rights other than that which is objective.

## **H. The Principles of Nonmaleficence and Beneficence**

Undermining the three political principles (critical assumption of personhood, inalienability of rights, and objective prioritization of rights) also undermines the principles of nonmaleficence and beneficence. The principle of nonmaleficence must be satisfied before beneficence can be applied. To begin cultural healing, we must recognize that advocacy of abortion and euthanasia has undermined the three political principles, that this undermines the principle of nonmaleficence, and that this undermines the ethics of the culture.

## **II. The Pursuit of the Common Good**

The common good is the motivating idea of society's activity, and it should be based on the principle of beneficence, presuming the four fundamental principles of critical assumption of personhood, inalienability of rights, objectively necessary hierarchy of rights, and nonmaleficence. The principle of optimal stakeholder benefit applies: whatever is good for one stakeholder that does not harm the other stakeholders or the survival of the group, is good for all stakeholders. Again, one's view of happiness will affect one's interpretation of the common good and who one views as a worthy stakeholder. Level 1 will be focused on material goods, Level 2 on prestige, while Levels 3 and 4 will be more concerned with the goods that endure. To promote a Level 3 and 4 view of the common good, we should utilize education, the media, law, legislation, and commercial establishments.

### ***Chapter Eight: Summary of the Ten Categories of Cultural Discourse***

Before proceeding to a discussion of abortion and euthanasia, Spitzer reviews the ten categories of cultural discourse.

## **PART THREE: THE LIFE ISSUES: ABORTION AND EUTHANASIA**

## **Chapter Nine: Abortion**

Metaphysical materialism paved the way for abortion and euthanasia, leading to the assumptions that the personhood of the embryo is a non-question, and that the quality of life of the sick and elderly is questionable. “Person” was redefined as applying to only a specific kind of human being, and this redefinition narrowed the definition of inalienable rights, which in turn undermined the ten categories of cultural discourse.

### **I. The Redefinition of “Person” in the Attempt to Justify Abortion**

Arising from *Roe v. Wade* is the opinion that personhood is distinct from human life. This subjectivizes both personhood and inalienable rights and seeps into our culture, for the legal becomes normative, and the normative becomes moral.

### **II. Neglect of Inalienable Rights Arising Out of the Redefinition of “Person”**

The subjectivization of personhood leads to the subjectivization of inalienable rights, and the loss of the distinction between an extrinsic and an inalienable right. Now there are an abundance of “rights,” and they all seem to be on an equal footing. The loss of the notion of inalienable rights can lead to the tyranny of the majority and a vision of the state as an end in itself.

### **III. Neglect of the Objective Ordering of Rights Arising out of I and II**

The court neglected the objective hierarchy of inalienable rights in favor of the bogus principle of clarity.

### **IV. Neglect of the Principle of Nonmaleficence Arising out of I-III**

When the Court separated personhood from human life, it undermined the critical assumption of personhood and the principle of nonmaleficence.

### **V. Superficiality of “Freedom” Arising out of I-IV**

*Roe v. Wade* advocates the idea of “freedom from” over “freedom for,” and implies that freedom involves complying with one’s strongest momentary emotion. This definition of freedom has seeped into our culture.

## **VI. Superficiality of “Virtue/Ethics” Arising out of I-V**

The so-called principle of clarity absolves one of responsibility and in ambiguity undermines the development of good judgment. Also, the promotion of “freedom from” offers little incentive to form good habits and acquire virtue, since it is focused on Levels 1 and 2 happiness.

## **VII. Superficiality of “Love” Arising out of I-VI**

A Level 1 or 2 view of love focused on the self, rather than the beloved, possibly contributed to the rising divorce rate and the sexual revolution of the 1960s. This attitude is linked to “freedom from,” and abortion became the symbol of this new radical autonomy.

## **VIII. Superficiality of “Self-Worth” Arising out of I-VII**

Our implicit views of freedom, ethics, and love affect the way we look at ourselves. If one loses sight of his intangible worth, he comes to view himself as a thing and to see the world through a materialist lens. The culture’s justification has enhanced this problem, since it reinforces materialism.

## **IX. Superficiality of “Happiness/Success” Arising out of I-VIII**

The justification of abortion reinforces a Level 1 or 2 view of happiness, through its views of the person, freedom, ethics, love, sexuality, and self-worth.

## **X. The Inability to Suffer Well Resulting in a Culture of Self-Pity and Despair Arising out of I-IX**

A Level 1 or 2 view of life tends to find no positive meaning in suffering. This leads to a loss of the ability to suffer well and fosters cynicism and self-pity.

## ***Chapter Ten: Euthanasia***

There are two forms of euthanasia: physical assisted suicide (death is induced by a lethal dose of “medication” provided by the doctor and self-administered by the patient) and direct euthanasia (death is administered actively by the physician). These differ from so-called passive euthanasia, in which treatments delaying inevitable death are stopped and the patient dies from the disease. This is not truly euthanasia, since the patient dies of natural causes.

### **I. Negative Effects of Euthanasia on Individuals**

The argument for euthanasia has four parts: uncontrollable pain accompanies terminal illness, terminal illness prevents an acceptable quality of life, euthanasia is a right, and euthanasia will provide social benefits.

#### **A. First Argument of Euthanasia Advocates: Without Active Euthanasia, Uncontrollable Pain is Likely to Accompany the Dying Process of the Terminally Ill**

Recent advances in pain control have rendered the first argument largely obsolete. Pain control is relatively inexpensive and need not diminish consciousness.

#### **B. Second Argument of Euthanasia Advocates: Even if Pain Can be Adequately Controlled, the Debility of Terminal Illness will likely Preclude an Acceptable Quality of Life**

This argument is based on a Level 1 or 2 view of happiness. When a patient is educated about Levels 3 and 4 happiness, he sees the value of this new view and is happier. Not only can the quality of life of a terminal patient be valuable, but those who care for him can also be positively affected. The vulnerability found in suffering also can lead to an increase in faith.

#### **C. Third Argument of Euthanasia Advocates: Active Euthanasia is a Choice, and Option, a Fundamental Right; Therefore, People who do not want this option should**

**not be permitted to prevent those who do want it from obtaining it.**

One person's option can become another person's duty. If euthanasia is legalized, many people, especially the most vulnerable, will feel pressure to end their lives. There are many potential victims: those with low self-esteem, those with reversible depression, the stoic hero, the victims of inadvertent cruelty, and the elderly, who do not wish to burden their families.

**D. Fourth Argument of Euthanasia Advocates: Active Euthanasia will provide a Variety of Social Benefits, such as helping to curb the costs of treating the terminally ill**

Others might be pressured into euthanasia by economic factors. Treatment for terminal illness would be more expensive than euthanasia, leading to pressure to end one's life.

## **II. Negative Effects of Euthanasia on the Culture**

Euthanasia affects the culture's view of quality of life. To legitimize euthanasia, there would foreseeably be a cultural effort to make it attractive, reinforcing a Level 1 and 2 view of life. Euthanasia is a self-fulfilling prophecy: it leads the elderly to a Level 1 and 2 view of life; the culture incites the whole population to a Level 1 and 2 view to legitimize euthanasia; Levels 1 and 2 erode the positive value of suffering; the meaninglessness of a Level 1 and 2 view causes depression; depression makes euthanasia attractive. Further, euthanasia promotes the idea of freedom as succumbing to the strongest momentary emotion. It undermines the value of compassion, which literally means to "suffer with." Euthanasia advocates have redefined compassion to mean "putting someone out of his misery."

## **Conclusion**

Ironically, the "freedom" of euthanasia creates a new pressure and duty to die. It fosters a Level 1 and 2 view of the world, undermines the ability to suffer well, and creates a false view of compassion.

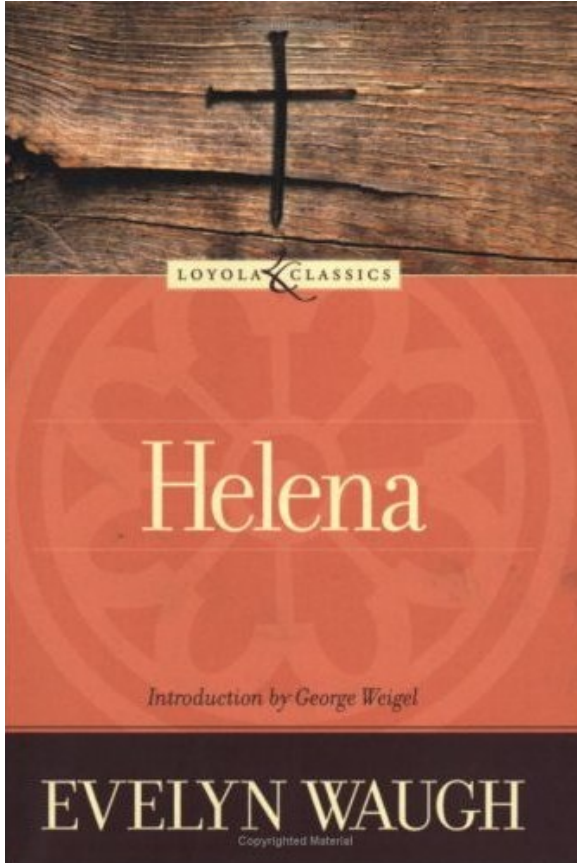
## **Epilogue**

We can promote the pro-life philosophy by talking about the experience of a Level 3 or 4 lifestyle. Education is critical if the ten categories of cultural discourse are to be reoriented to the things that endure. Each person is responsible for doing his part to reverse our cultural decline.



CHAPTER EIGHTEEN

**Helena by Evelyn Waugh**



*A Summary of Helena by Evelyn Waugh*

## About the Author

Evelyn Waugh was born in 1903 in London, England. Waugh attended Lancing Public School and then gained a scholarship to Oxford. Despite his academic brilliance, Waugh left Oxford before he obtained his degree and began to establish himself as a writer.

In 1930, Waugh became a Roman Catholic. In his work there is a marked difference between his pre and post conversion work. Probably his most famous post conversion work is *Brideshead Revisited*. *Helena*, published in 1950, was also one of the many books that Waugh wrote after his conversion

## General Overview

Young Helena is a princess in the court of her British father when conquering Romans come for a visit. The leader of the group, the young Constantius, finds himself falling in love with the beautiful Helena. After securing permission from her father, Constantius marries Helena and takes her far away from her homeland.

Once she has left Britain, Helena realizes the importance of her new husband. It is believed that Constantius will succeed the Emperor when it is time. Helena is perplexed by her new position and the way people treat her. Soon she is expecting and gives birth to Constantine.

Eventually, though it takes a much longer time than Constantius imagined, the throne is given to Constantius. But for Constantius, the path to glory includes divorcing Helena and taking a new, more politically appealing, wife.

As the years pass, Constantine grows up and eventually leaves Helena. Constantius dies and Constantine is named Emperor. Helena is given the title Empress Dowager. Later she converts to Christianity.

Sadly, Helena watches her son take the same road as his father, sacrificing everything for power and glory. Like his father, Constantine divorces his first wife in order to have a politically correct wife while he is on the throne. Helena takes Constantine's cast off wife into her home and cares for her grandson, Crispus.

Constantine continues in his downward spiral until he even orders to have his own son killed at the persuasion of his new wife, Fausta. The court of Constantine is corrupt beyond imagining and soon Constantine has Fausta killed too.

After the death of Crispus, Helena leaves Rome to journey to Jerusalem in order to find the true cross. Her search is long and often disheartening. One night she has a dream that tells her exactly where the cross is buried. After excavating the spot where the dream told her to dig, Helena finds the three crosses that stood on Calvary on Good Friday, including the Cross on which our Lord died. With her search complete, Helena begins the triumphant journey homeward and slowly fades from history.

## **Chapter One: Court Memoir**

In 273 AD., the young, redheaded, princess Helena sits daydreaming as her tutor, Marcias, reads her history lesson. Helena is the daughter of Coel, the Lord of Britain. Marcias is reading the *Iliad*, and Helena comments that Priam was a distant relative of her family. Marcias continues to read for a while and then Helena questions him. Were the walls of Troy higher than the walls of her family's castle? Had anyone ever dug up Troy? Helena says that someday she is going to go to Troy and dig it up.

Helena's questioning continues for some time. It is revealed that Marcias is not only Helena's tutor, but a slave of the household. When Helena has finished her education, he will be released. Helena continues chattering and asking questions. She eventually mentions the arrival of a new officer from Gaul, who she speculates is on a secret mission.

A General is in the bath with Constantius. They speak of the recent disgraceful treatment of the Emperor Valerian by the Persians. Constantius questions the General about the state of the army in Persia and the state of the army there. As the General and Constantius move through the bath, the General speculates to himself that Constantius is up to something.

Both Constantius and the General are going to a party at Coel's house that night. Constantius asks the General what Coel is like and if he is into politics. Here the General begins to ask Constantius questions. The General does not believe that Constantius is a part of Tetricus staff, he

points out that what he has said does not match up with his position as a staff member.

Marcus is still reading Helena the story of Troy, and Aphrodite has just arranged the meeting between Paris and Helen. Helena finds the situation hilarious, especially since Menelaus is ignorant of everything that is going on. Marcus mentions Longinus, the historian, who is a personal favorite with the tutor Marcus, for Helena Longinus is both an object of fun and awe.

That evening is the banquet that Helena's father Coel is hosting. The ladies do not eat with the men, but dine by themselves in a separate room. After they have eaten, they prepare themselves for the entertainment that is to follow dinner. Helena dresses herself in fine clothes from the orient and numerous jewels.

Helena processes in with the women to where the men are reclining, stiff chairs have been set up for them. The concert begins. Coel explains to Constantius that the song that is playing is a lament for the ancestors of Coel's family. The lament is long and tedious, but Coel takes pride in the story of his ancestors.

Helena, sitting on her stiff chair, distracts herself by day dreaming about horseback riding. It is a habit she has had since she was a girl. As she sits with the women, Constantius sees her, and falls in love with her.

## **Chapter Two: Fair Helen Forfeit**

The next morning Constantius finds Helena in the stalls looking at the horses. She immediately points out that the horses are not Gallic as the stable master would like her to believe, but that they were fathered by a certain horse from the south. Constantius covers by saying that they changed horses during their trip. Constantius asks Helena what she is doing in the stables, and Helena explains that she likes to see the new horses that come in. Then Constantius introduces himself.

Later, Constantius asks Coel for Helena's hand in marriage. Coel does not like Constantius, he finds him sly. But Constantius says he has reasons for remaining inconspicuous. He will not tell Coel about his family, but assures him that Coel would not be making an unworthy alliance. Finally, Constantius tells Coel that he is of the Imperial Family, and that he is related to two Emperors. Coel is still not satisfied. He asks where

Constantius lives. Constantius replies that he is a soldier and does not have any property. Coel says that he will talk to Helena about the marriage and that the decision will be entirely up to her.

Coel sends for Helena and tells her that Constantius has asked for her hand in marriage. Helena says that she wants to marry Constantius. Coel is shocked; he has never thought that Helena might want to marry Constantius. Coel tells Helena that she will have to leave Britain, but Helena is excited to see new places.

Constantius is anxious to leave, and the wedding is celebrated as soon as possible. There is a great feast and when evening comes, Constantius carries Helena over the threshold of his lodgings.

The next morning Helena goes hunting for the last time in her native country. That night she asks her father to release Marcias, since now it can be assumed that her education is finished. Coel is reluctant to free the slave, so Helena asks to have Marcias as a present, a request that Coel grants.

### **Chapter Three: None But My Foe to Be My Guide**

Helena and Constantius sail to Boulogne. When they arrive in the harbor, Constantius tells Helena that she must not gossip with people about where she is from, or where Constantius has been. For some reason that is not revealed to Helena, Constantius does not want anyone to know that he has been to Britain. Constantius also tells Helena that she is going to Nish, as he has other business to attend to but he will meet her there later.

The party that is going to Nish travels in haste. Constantius tells Helena that he will go with them as far as Ratisbon. As Helena is riding with Constantius, they come to the wall of the city. Constantius tells Helena that although the wall is wood now, it will be made of stone someday. Helena asks if there will always be a wall. She asks if someday the city, such as Rome, will break out of the wall and cover the world. Constantius tells Helena that she has been reading too much Virgil. Helena agrees that it seems silly that a city could possibly incorporate everyone, even barbarians.

When they reach Ratisbon, Helena discovers that it is the biggest city she has ever seen. There the Governor's wife takes Helena under her wing and

dresses her in the fashions of the day. All are curious as to where Constantius' wife is from.

Constantius leaves Helena in Ratisbon as he goes on business. While she is in Ratisbon, Helena finds that the ladies, unlike the women of Britain, do not go outdoors much. When they do go outside, it is in a covered litter. Helena also finds that there are two main groups of women in Ratisbon, those obsessed with passion and those obsessed with religion. Helena asks if there is any truth in the religion and the Governor's wife replies that she never questions it.

Helena confides to the Governor's wife that she is with child. The Governor's wife hopes that it is a boy, for no doubt he will be someone of importance someday. The Governor's wife also tells Helena not to tie herself up in friendships she might have to drop. Helena is confused and the Governor's wife explains that Constantius is on the way to becoming Emperor, and he is already a favorite of Divine Aurelian. For Helena, this explains the reaction she received from ladies every time she entered into a room.

As Helena's pregnancy progresses, she only wishes for the return of Constantius. Constantius returned in the summer and the couple enjoyed their time together. Helena questions Constantius about becoming Emperor. Constantius responds that the country is becoming too big to be ruled by just one man, and that he might soon have a position of power. Helena says that she does not want to be Empress.

Helena and Constantius begin to travel by barge to Nish, Constantius' homeland. When they arrive he shows her all around. But Helena is not happy in Nish, she does not understand Latin very well, and she is homesick for her country.

## **Chapter Four: The Career Open to Talent**

That winter, news comes from the east about a victory. Helena learns that the philosopher Longinus has been killed. Constantius is invited by Divine Aurelian to attend the triumph in Rome. Helena wishes that she can go to, but considering her condition, it is impossible.

The baby was born in the beginning of the year; Constantius had left orders to name the child Constantine if it was a boy. Helena discovers that

in Nish women nursed their babies themselves, instead of hiring a wet-nurse. Helena enjoyed loving and caring for her baby.

When Constantius returns in the spring, Helena realizes that he did not love her anymore. However, she hides her emotions. Constantius tells Helena of all the pomp and circumstance of the triumph and Rome. He describes the parties and the people he met there.

Three years later, Constantius and Helena move with Constantine to Dalmatia. Helena is excited about the move. She also enjoyed the move, riding on a horse with little Constantine in front of her. The family settled in the Government House and there Constantius began to govern his province. Constantine is old enough now for a tutor, so Constantius acquires a mistress, and Helena gains a friend. The woman who Helena befriends is a widow from Rome and patron of the arts, her name is Clapurnia.

The empire is at peace for a while and then Aurelian dies. It was expected that Constantius will ascend the throne, but two other men are put before him. Constantius retreats to his villa by the sea and will see no one. When he emerges, both contenders for the empire are dead and Diocletian is on the throne.

Constantine continues to grow up, asking questions all the time. He tells his mother that he wants to be emperor someday. One day, Constantine found the body of his father's mistress floating in the sea, and he told his mother.

Diocletian decides to divide the government in two and gave half to the rule of Constantius. Constantius goes to Rome for the ceremonies and returns dressed in purple. Helena asks when they will be moving to Rome and Constantius tells her that she is not going to Rome. While he was there he had obtained a divorce and married another woman. Helena asks to be sent back to Britain, but Constantius says it was out of the question. In the meantime, Constantine will be sent for further schooling in Nicomedia, but Helena may not go with him. Helena and Constantius sit and watch the fires that are being lit in celebration of Constantius' elevation.

## **Chapter Five: The Post of Honor is a Private Station**

After Constantius divorced her, Helena lives alone for thirteen years. Constantius ruled in Gaul and along with the governing of Maximian and Diocletian, the empire grew. Diocletian came to build a house not far from Helena's home. She and Calpurnia comment on the house and consider it to be an eyesore. Calpurnia suggests that they travel to Italy, but Helena is content to stay. When she was young, she wanted to go to Rome and to Troy, but now she is content to stay in one spot.

Calpurnia mentions that Diocletian and Maximian are retiring; Constantius will become emperor. Helena hopes that this change will not affect her or Constantine. Constantine has married a woman named Minervina and had a son named Crispus.

One night, Constantine arrives at the home of his mother after a very long absence. With him are his wife and his son, two people Helena has never seen. Constantine explains that they were in a terrible hurry, and that they couldn't stay long. Helena sees to the comfort of Minervina, who is nearly unconscious with exhaustion. Helena also talks to her young grandson, Crispus, who explains that they are fleeing a bad emperor and are trying to get to the good emperor, Constantius.

Constantine tells his mother that she must leave and come with him to Constantius' territory. He explains that things are falling apart and that for her safety she must leave. Constantine also complains of the Christians in Rome, as he thinks that they are the biggest problem of the whole empire.

## **Chapter Six: Ancient Regime**

Helena and her daughter-in-law are living in Treves. Constantius has died and Constantine is on the throne. Helena is now called the Empress Dowager and Constantine has divorced his wife for a new wife named Fausta. The area in which Helena had been settled in by Constantine was pleasant to her; it reminded her of her homeland. Minervina does not enjoy the area as much as Helena did; she is used to the Far East.

Crispus is being tutored by a man named Lactantius. Lactantius is a Christian from Nicomedia that has just barely missed the persecutions there. Treves seemed to be a place of refuge for Christians. Helena has generously provided the refugee Christians with homes, even though she is not Christian herself.



Helena does not really like Minervina, but put up with her for the sake of young Crispus. Minervina belongs to a Gnostic cult in Treves. Minervina wants to have a Gnostic speaker come and stay with her and Helena, but Helena put her foot down refuses to host the man. However, Helena agrees to go to the talk. At the talk, Helena is surprised to find that the speaker is none other than Marcias, her old tutor from Britain.

Marcias is pleased to see Helena, and also pleased that a person of such high distinction has come to hear him speak. After the talk, Helena asks him to give particulars about what he spoke about. But Marcias is unable to answer even the most simple of Helena's questions.

Helena left the talk, but Minervina stays behind to talk with the others gathered there. At home, Helena questions Lactantius about his Christian religion. Helena is pleased that Lactantius is able to give her basic, concrete answers to her questions, such as who founded the Christian religion, when it was founded, and where. Lactantius explains that many of the holy places in Jerusalem are kept secret, to prevent them from being desecrated by people who hated the Christians.

## **Chapter Seven: The Second Spring**

Four more years have passed. Minervina has married again and Crispus has been summoned to his father's headquarters. Constantine plans to march on Rome. The edit of Milan is passed and Christians finally could freely practice their religion.

Helena is curious as to why Constantine passed the edit. Lactantius explains that Constantine has put himself under the protection of Christ. However, Lactantius also says that Constantine is not Christian yet.

Helena wants to know if there really was a cross in the sky. She wants to know if her son really did see a cross in the sky and she wonders how it got there. Lactantius says that he cannot properly answer her questions, but now that the edict has been passed there will be people coming who can.

Constantine grew in power, and grew farther away from his mother. Crispus now corresponds with his grandmother the way his father used to do when he was young. Helena has become Christian, and she prepares to settle down for the rest of her life. When she is seventy years old,

Constantine invites her to Rome for his jubilee. Then, and only then, is Helena finally convinced to go to Rome.

## **Chapter Eight: Constantine's Great Treat**

No one, not even Constantine, expected Helena to come to Rome. There was some trouble finding a place for her to stay, for all the other palaces were filled to the brim. But finally she settles in the Sessorian Palace.

No one came to visit Helena for a while. Finally the Empress Fausta came to call upon Helena. Fausta wants to see her husband's mother for herself. Constantine's marriage to Fausta was strictly a political one; Constantine had wanted to establish connections with Fausta's father and brother. As a person, Fausta is known for her dissolute character. Immediately Helena dislikes the Empress Fausta.

Fausta's conversation with Helena only proved how shallow Fausta's views are. Fausta is a Christian only because it is a novelty. From Fausta, Helena discovers that Constantine has taken the name Gracchus and that they are calling her grandson by the name of Tarquin instead of Crispus. Both these developments displease the Dowager Empress. Fausta invites Helena to the palace, but she tells her that she does not know who will be there to receive her. Apparently Constantine has not been seeing anyone for some time. After Fausta leaves, Helena finds a piece of paper in her room accusing Fausta of adultery; the paper is anonymous.

Fausta returns the next day bringing the Bishop of Nicomedia with her. Helena does not like the Bishop, she finds him very liberal in his views. Moreover, throughout the whole conversation they only touch on theology once. The Bishop plainly states his disapproval of the Council of Nicaea. Later that night Helena finds another note accusing the bishop of Arianism.

The next day Constantia comes to visit Helena with her son Licinianus. Helena is disturbed by the boy Licinianus. He seems to be perpetually nervous. Constantia also seem to be always on her guard. Even when she finds that Helena's servants are trustworthy she still speaks with reserve. Helena tells Constantia to tell Crispus to come and visit her. Constantia agrees to give the message to 'Tarquin.' Another anonymous note is found that night accusing Licinianus of conspiracy.

Crispus finally comes to visit Helena, but he too seems very nervous. Helena comments on his nervousness and Crispus explains that for some reason he has found disfavor at court. Fausta seems to be against him for some reason. He has been trying to rejoin the army but he has never had any replies. Helena sympathizes with her grandson and says she will demand an audience with her son.

Helena finally sees her son for the first time in twenty years. However, she is displeased with Constantine's appearance. He is dressed in costly finery with a green wig on his head. There are also guards everywhere. Helena had wants to talk to her son in private, but it did not look like that was an option. Constantine also seems to be unaware that Helena had been in Rome already for three weeks. Before Helena can even talk to her son, he begins to do business with the sculptors that are working on his triumphal arch. Helena is pushed to the side as he debates with the men. When the men leave, Helen thinks that she will finally be able to talk to Constantine about Crispus, but Constantine says it is time for prayer. Constantine leads the court in some kind of office of prayer and then gives a short sermon. Then he leaves with Fausta, leaving his mother behind.

Constantine goes with Fausta to test a new witch that they have found. They are looking for someone who has the gift of prophecy. A girl is brought in and put into a trance. She says that the emperor is in danger and then utters something that sounds like the name Crispus.

Later Fausta tries to get Constantine to do away with a list of people. Constantine refuses to sign the list. Fausta says that Crispus and Licinianus must be eliminated, and finally Constantine agrees to send them to Pola. Constantine goes into seclusion again and the only way to reach him is through Fausta. Licinianus and Crispus are sent away and "die" of the plague. When Constantine heard the death of his son, he immediately regrets what he had done. Fausta tries to convince him that it was not murder, but that Crispus was sent away for treason. Constantine asks if his mother has been to visit and Fausta says she has not, even though Helena has been at the door of the palace every day demanding to see the Emperor.

While Constantine is talking with Fausta, Fausta suggests that Helena might have been a part of the same "plot" that Crispus was. For the first time, Constantine realizes what Fausta is doing and decides that Fausta has gone too far. Constantine discovers that Fausta lied to him about his mother never coming to the palace. He has the witches that Fausta hired destroyed. Then he has Fausta killed in her bath.

## Chapter Nine: Recessional

Helena is talking to Constantine about the state of Rome and himself. Helena compares him to Nero throwing Constantine into a deluge of reasons why he is not like Nero, which only seem to make him more like the odious character. Helena says that Constantine needs grace, and Constantine objects to the conversation returning again to the subject of baptism. Constantine says that he does not want to be baptized while there is still the chance he will sin again. He wants to be baptized just before he dies in order to avoid all the work that comes with being a Christian.

Constantine shows Helena the sign that he conquered Rome under. It is a big beautiful *chi ro*, so elaborate in fact that it is impossible that this is the sign that Constantine had with him when he conquered the city. Helena is not impressed. In frustration, Constantine tells Pope Sylvester that he is going to build his own Christian city, and that Pope Sylvester can have Rome. The new city he plans to build will be in the east, centered around two great churches named Wisdom and Peace.

Helena did not like Constantine's idea for a city, and she stayed behind in Rome after Constantine left. Helena and Pope Sylvester sit and talk in the Lateran palace. While they are talking about the state of Rome and the Church, Helena suddenly asks where the Cross of Jesus Christ is kept. Pope Sylvester says that he has no idea. Helena immediately decides to go and find the cross of Jesus Christ.

## Chapter Ten: The Innocence of Bishop Marcarius

Helena began her search for the Holy Cross in 326. Along the way she used her wealth lavishly to help those less fortunate and to build churches to house other relics she finds during her search.

In the Holy Land, there is a Bishop by the name of Marcarius that has discovered the Holy Sepulcher. The Roman Prefect of the place blames the poor bishop for the coming of the Empress Helena. The Prefect wonders out loud how they are going to prepare for her coming and keep her safe.

Marcarius had always felt that he was unworthy of the location of his bishopric. He lived in the very land where Jesus and Mary were born lived and died. When Marcarius told Constantine of the treasures that lay in the

Holy Land, especially the Holy Sepulcher, Constantine was eager to fund the excavation of the Holy Sepulcher.

The excavations began and the Holy Sepulcher turned out to be just where Marcarius thought it would be. After the excavations were complete, the location had become a peaceful place on a hill. But when Constantine found out that the Sepulcher had been discovered, he gave orders to have it totally enclosed in a grand church. No expense was to be spared. Marcarius was saddened that this place of retreat would be turned into a huge church.

The construction began and soon the hill where the Sepulcher was located became a huge church. The final product was deemed to be even grander than the Lateran.

## **Chapter Eleven: Epiphany**

The Prefect need not have ever feared the coming of Helena. When she arrived, it was not fine delicacies or treatment that she wanted, but the true Cross. What was originally Pilate's Praetorium was redecorated to be the Empresses' living quarters. However, when Helena discovers that the steps that lead inside had been walked upon by Jesus Christ, she kneels down and goes the rest of the way on her knees. Once she had reached the top, she ordered that the steps be taken apart, boxed up and sent to Pope Sylvester in Rome.

After moving the steps, Helena goes to stay with the nuns of Mount Zion, participating in their daily life. Other relics continued to make their way to Helena as gifts, but the one relic that she sought still eluded her. She began talking to anyone who would know anything about the Cross.

On the feast of the Epiphany, Helena goes to Bethlehem, since she had been too ill to go there for Christmas. There at the birthplace of Jesus Christ, Helena prays for herself, for the conversion of her son, and for all those that she had known, especially for those who were not Christian.

## **Chapter Twelve: Ellen's Invention**

Lent has come and Helena still had not found the true Cross. Since all else had failed, she begins fasting in order to find the Cross more quickly. Good Friday comes and the cross still had not been found. Due to the

strain of the fasting, Helena did not look very well, and that night the nuns gave her some opium to help her sleep.

While Helena sleeps she has an astounding dream. She dreams with perfect clarity that she has met a man who had lived while Jesus Christ was alive. Jesus had stumbled in front of the man's shop while He was carrying His cross. The man had shooed Jesus along, but in so many words Jesus told the man he would not see death until His second coming.

Helena asked the man if he knew where the cross was, he replied that he did. Helena offered him money to tell her where the cross was, but the man said he would show her the spot for free. He took her where an old well had once been. He said the crosses were at the bottom of the well and that the well had been filled up. He told her to dig until she came to the steps.

When Helena woke up on Holy Saturday, she went straight to the spot that the man had shown her in her dream. Helena ordered for excavations to begin immediately.

The men dug and found the stairs that the man from Helena's dream had talked about. Helena established herself at the excavations and would not move until the Cross had been found.

The well is found, but it is empty. However, there appears to be a sort of cellar door, Helena orders that it be opened and that the Cross or even crosses be taken out. Just as she said, there is not one cross, but three. There is also the sign that hung above Jesus' head, four nails, and a foot rest. The crosses are disassembled, but well preserved. The sign is attached to one of the crosses, designating it as a part of the true Cross, but it was uncertain as to which crossbeam goes with it.

Helena orders that the crossbeams be taken to the room of a dying woman. The beam that cures the woman will be the true Cross. When touched to the dying woman, the first two do nothing, but when the third beam touched the woman, she totally recovered.

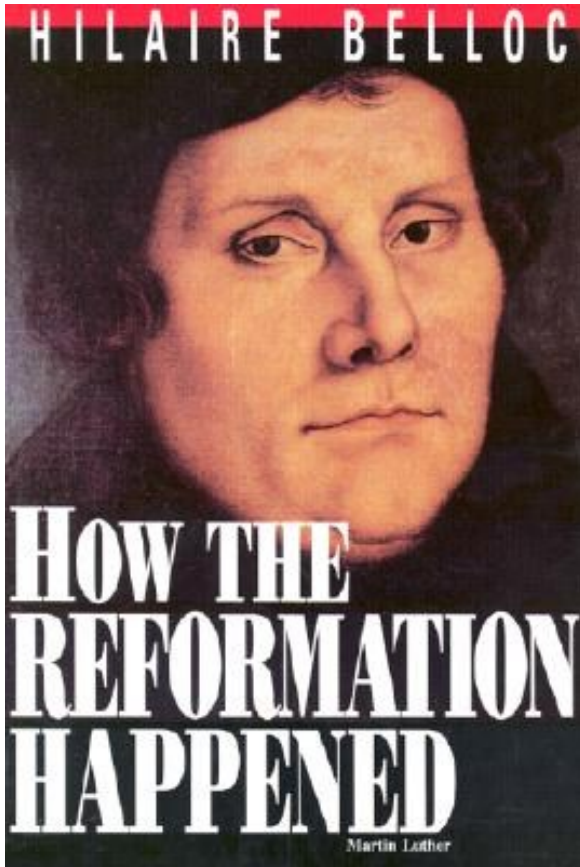
Although now it was clear as to which cross was the true Cross, there did not appear to be a way to distinguish between the cross of the good thief and the cross of the bad thief. Helena solved the problem by having the two crosses divided equally and making two crosses of the combined wood.

Now that her task is complete, Helena begins her homeward journey, dispensing her relics as she saw fit. She visits her son and his new city on her way back to Italy. Constantine is preoccupied with a huge statue of himself. She gave the nails to Constantine, who in an attempt to show them honor, has them adorn his statue, himself and his horse.

Helena made out her will, telling where all the things she had collected in her travels should go when she died. She dies in 328 and her body is sent back to Rome. There it is buried in the mausoleum that had been built for Constantine. Later her body is moved to the church of Ara Coeli by Urban VIII, where her bones are finally left in peace.

CHAPTER NINETEEN

# How the Reformation Happened



A Summary of *How the Reformation  
Happened* by Hilaire Belloc



Note to the Reader: Odd punctuation and tense change within quotations are part of the original text.

## About the Author

Hilaire Belloc (1870-1953) was born Joseph Hilaire Pierre René Belloc in a village not far from Paris called La Celle-Saint-Cloud. His father was French, his mother English, and his wife American. He was educated at the Oratory School in England, served in the French military, then returned to England and attended Balliol College, Oxford. He was a Member of Parliament from 1906-1910 but left politics disillusioned. From 1914 to 1920, he edited a journal called *Land and Water* which was concerned with news of the then-current war.

Belloc graduated from Oxford in 1895, and his first book, a book of verse, was published in 1896. Then, for about fifty years, works on a myriad of subjects poured from his pen. He wrote for children and adults. He wrote poetry and essays, fiction and history, drama and biographies. One of his most well-known books, *The Path to Rome*, grew out of a pilgrimage he made on foot to Rome. He was known (and unpopular) for his vituperative criticism of many aspects of modern society. He believed that culture and Catholicism go hand in hand. He was a proponent of the economic theory of distributism. G.K. Chesterton and he were good friends. After his stroke in the 1940s, his pen, for the most part, ran dry. He died in 1953, after falling into a fire.

## General Overview

The issue is between two forces. On the one hand, is the instinct that we all have within us, namely that Europe is Catholic, and must live as Catholic or must die. On the other hand is arisen an intense, fierce, increasing hatred against the Mass, the Blessed Sacrament, the whole transcendental scheme (90).

In this book, Hilaire Belloc traces the historical path of the Reformation from its social and ecclesiastical antecedents to the Peace of Westphalia in the Germanies in 1648. As we travel through this time period and from country to country tracing the conflict of the Reformation, Belloc constantly reminds us how much the world changes within a lifetime. He says, "What is beyond living memory ceases to have any very active effect." Then, "Now, when the Great Schism began, only very old men...could remember the undivided and unchallenged unity of the Papal

See” (18). Later, he notes, “The young man just entering public life in 1572 could barely recall the Mass...Within ten years more there was a whole generation to whom the general practice of Catholicism was unknown” (155-156). Finally, after suppression, battle, and politicking, the Reformation succeeds in splitting and culturally weakening Europe.

## Chapter One: Introductory

Hilaire Belloc equates Catholicism and culture with two questions; to ask, “What threatens to destroy [our culture]” is the same as asking “‘How came Christendom to suffer shipwreck?’” (1). The histories which have been written before this are inadequate because “they proceeded from authors who had no intimacy with the Catholic Church: who did not know ‘what it was all about’” (2). In addition, they did not “follow the true historical order of events” (5). The enigma of the Reformation only truly appears to those who understand what greatness was lost. In the days before the Reformation, European, Catholic, and civilization all meant the same thing. So the problem of the Reformation is the question: how did it happen that Europe “should have its own *being* utterly rooted out of it in certain regions” (7)? In attempting to answer this difficult question, Belloc will at least present events in their proper, historical sequence.

That the Catholic Church was *ever* at peace is an illusion. Rather, Belloc says, she lived in “perpetual peril, humanly speaking, of dissolution” (9). After its persecution in the first centuries, the Catholic Church was plagued by Arianism, Mohammedanism, pirates and Mongol hordes, the Albigensian heresy, the Black Death, and the Great Schism.

“The outstanding character of the process that went on for full two hundred years before the Reformation was not the positive growth of new doctrine, but *the weakening of moral authority in the temporal and spiritual organization of the Church*” (15). The Great Schism and the pope’s previous residence in Avignon had two effects: 1) the papacy came to be viewed as a local, rather than a universal, authority. 2) “The old unflinching direct authority, exercisable against kings...was gone” (17). “One may say that the primary condition of Christian unity, a single and powerful headship, had disappeared” (19).

After this, Belloc conducts, “[T]wo general surveys of Europe in the fifteenth century,” (19) first of the age and second of the Papacy. With regards to the first, this time period has been called “The Clearing-up,” that is, a “loss of the sense of reality upon eternal things” (20). It has also

been called “The Failure of Christendom;” the Church cannot keep Europe from disunity. Most rightly, it has been called “The Spring of the Renaissance.” An expansion of knowledge and numerous changes shook the established fabric of Europe. Humanism, skepticism, “national feeling,” (26) and immorality were on the rise. The Black Death, which Belloc calls “a main origin of this breakdown called the Reformation,” besides killing at least a third of western Europe, dealt hard blows to monasticism, “ruined the old hearty structure of feudalism,” ( 25) and increased provinciality. A clamor for the cleansing of the Church arose, due in large part to her fiscal abuses.

“In the midst of such confusion, that which should have served to moderate by authority and to reform by example, the Papacy, failed to play its part” (23). The age was used to corrupt popes, but Alexander VI (reigned 1492-1503) outdid them all; “his life and character shook and cracked the edifice of Papal Prestige” (31). Again, by this time, the pope had been reduced to a local authority; he was Prince of Rome. He could no longer command the princes of Europe. In addition to the above situation in society and in the Church, there lay waiting to erupt the eternal hatred for the Faith. The pressure in society, at the end of the fifteenth century, was tremendous. The dike was about to break.

## **Chapter 2: The Flood**

While it is true that in Martin Luther’s times, indulgences were abused and misunderstood, it is not true that Luther himself intended, when he tacked his thesis to the church door, any revolution. Luther was “a man of some local prominence,” (39) but the strength of the Reformation did not come from him. “[T]he point was this: Luther’s action came at a moment of perilous instability...All manner of converging forces, as we have seen, had united to produce that seismic tide – Humanism, German racial feeling, [and] the eternal hatred of the Faith” (41, 42). Luther did not become rebellious until 1519, after a Conference in Leipzig from which he returned “at once embittered against his official enemies and inspired by a feeling of popular triumph” (44). After his forthcoming excommunication, “a new, inevitable element appears in the confusion: the element of progressive denial – the loss of faith” (45). However, it was not Luther, but the priest Zwingli, in the 1520s, who formulated new doctrines. In Zurich, where Zwingli lived, the notion of sola scriptura was propagated. Marriage of the clergy and iconoclasm, as well the stamping out of the Mass, occurred there as well.

There are three main points to remember about this early stage of the Reformation. Firstly, it was anti-clerical. Those customs and doctrines which were attacked had in common that they were powers of the clergy. Secondly, it did not originate in a doctrinal attack on the Church. The Reformation had merely a destructive and negative quality until Calvin raised a “new counter-church” (47). Thirdly, the Reformation would have blown over had not the Muslims won a victory on Mohács Field. After Mohács, the Holy Roman Emperor, already a weak power, lost all sway over the German princes.

### **Chapter Three: The English Accident**

“Accident:” the word choice was deliberate.

There was no national movement against the Catholic Church in England – the little that happened at first was a government movement, and not even a doctrinal movement. It was a mere political and even a personal act. What followed it was not a normal process generally desired by the people. It was an artificial process managed by a very few men and these acting...for money. (55)

Henry VIII “was profoundly Catholic” (60). Belloc excuses him and lays initial blame for the break with Rome primarily on Anne Boleyn and on her “determination to be Queen” (63). However, the government ministers Wolsey and Thomas Cromwell, as well as Archbishop Cranmer, receive their share of blame, too. The break with Rome did not alarm or shock the Catholic populace. Even after Henry was declared Head of the Church in England and the clergy swore the Oath of Supremacy, still it was not perceived as final.

“Unity could have been restored had it not been for the second act which was of permanent effect: the seizure of the Abbey Lands” (68). The practice of ecclesiastical endowments, though not bad in England, was “warped” (70). The suppression first of smaller monasteries and finally of all monasteries, was seen by the people as an economic revolution. It was that and more. “A religious revolution because communal religious life suddenly ceased: an economic revolution because the Crown became suddenly possessed of a vast capital sum” (73). The seizure of the monasteries had two important effects. “It made reconciliation with Rome in any permanent fashion far more difficult” (74). It also increased the power of the upper class at the expense of the Crown, for Henry dispersed the new-gained wealth.

If England had remained in the Church, Catholicism in Europe would have been saved. “[T]he English Movement was the first great *official*, or Government, Movement away from unity” (57).

## Chapter Four: Calvin

“Calvinism is the core of Protestantism” (77). Jean Cauvin (Calvin) created a situation in which, “it was who put up a new positive force against the positive force of the Catholic Church” (79). John Calvin’s book, the *Institute*, changed the course of history. Belloc attributes the book’s success to its timely appearance and to the fact that it rendered the priest superfluous, that it resurrected the pagan idea of inescapable fate, “an implacable God,” (80) and that it appealed to men’s greed.

The *Institute* came out in 1536. “The ten years that followed were the gradual permeation of Europe with the effects of a new philosophy” (82). 1540 to 1549 “was still a time of argument” (82), not settlement. Belloc calls this decade the “Period of Debate.” He sketches the situation in three countries: France, England, and the Germanies. France had unsuccessfully attempted reform from within. This decade saw the establishment of the Calvinist Church at Rouen and the death of the Catholic monarch Francis I. France is shortly to become a bloody battlefield. In England, one could distinguish two groups: the king and the populace who were Catholic versus the anti-Catholic minority which included those who had gained wealth in the loot of Church property. Then Henry died in 1547 and the government of England began its attack on the Mass. Germany was not united, and the Emperor had no power to unite her. Between the Emperor and the rebellious princes occurred truces known as *Interims*. So stood the affairs in 1549.

The average man of this decade has been introduced to opposition. Most would have been in favor of retaining Catholicism, but would have denied the necessity of the pope as the center of unity. The necessity of reform would have been almost universally recognized. “Meanwhile, the essential thing – reform from within...was gathering strength – but it was not yet strong enough to save unity” (90).

## Chapter Five: The Lining up for Battle: 1549-1559

We begin with England. Englishmen, for various reasons, had become “passive subjects” (92) of a strong central government. The real power behind the young crowned head of Edward VI was his uncles, the

Seymours. Looking to line their pockets, they suppressed the Mass and any uprisings. The gentry, who should have led the people in the defense of the faith, stood to gain financially from the Church's destruction. And so the small minority of anti-Catholics was able to wipe out the Mass in England. "With Mary [Tudor] the Church was restored, and that restoration had the people behind it" (95). Her efforts were unsuccessful, partly because of the gentry and because she died untimely in 1558. Elizabeth was put on the throne by William Cecil, a clever and dangerous man. "He was a clerk to the Governing Council and knew all its secrets" (94).

France was key. Had she fallen, so would have the Catholic Church in Europe. But she stood and this greatly aided the Catholic cause. In France, there was active combat between the Catholics and their enemies. "There are three things we must appreciate about the French situation in these years" (98). First, the monarchy was with the people and a defender of the Faith. Second, she was also at odds with Austria and Spain, both Catholic countries. The result of these conflicting interests is that "the French monarchy was perpetually playing with the Reformation as a political factor: opposing it at home; defending it abroad" (99). Thirdly, the Reformation tempts the gentry with the taking of Church wealth. In addition, it offered "greater independence from the Crown" (100). In France, as in England, 1559 does not look promising for the Catholic Church.

## **Chapter 6: The Universal Battle: 1559-1572**

The "old unquestioned Unity of Christendom" (103) was forgotten. At the end of these 13 years of battle, we will see no settlement but only a divided Europe.

*The French Sector* "What saved Catholicism in France was, in the first place, the strong attachment of the people to the unbroken national monarchy" (106). The queen mother, at this time, was the politically skillful Catherine de Medici. Opposing the Catholic monarchy and populace stood the Huguenot nobles. They were encouraged in their opposition by the lure of Church loot, the weakness of the monarchy, and their jealousy of the Duke of Guise. In addition, "Calvinism was a French thing" (106). "The whole situation is exceedingly confused, because nobles and princes changed sides continually" (107).

The important and decisive defeat of the Huguenots came on the eve of St. Bartholomew's Day in 1572. Paris was full of Huguenots, for the king of Navarre, the heir to the French throne, was marrying the princess. The young lord of Guise, a Catholic, took vengeance on one of the Colignys, a Protestant. After that, fighting between the two factions broke out. The people of Paris joined in and the massacre of St. Bartholomew occurred. Though some portion of responsibility for the massacre belonged to Guise and some to Catherine de Medici, yet "[i]t was the populace who were the main agents of the affair" (109). The French civil war continued, but after 1572 "the destruction of the French monarchy and national religion [was] impossible" (109).

*The English Sector* In England, suppression of the Faith was a long and slow process. Contrary to the popular myth which states that England was Protestant,

The mass of England was Catholic in tradition and feeling during all the last half of the sixteenth century. Even into the beginning of the seventeenth, the tradition survived...But during the whole time the steady official persecuting pressure continued; the practice of a Catholic life was rendered impossible. (111)

Queen Elizabeth, who had "no real sympathy with the growing Protestant cause upon the Continent," (113) also had no real power. This was "the period of the Cecils" (111). William Cecil, who betrayed Seymour and put Elizabeth on the throne, headed what Belloc calls the "New Millionaires," (112) the men who had benefited from the dissolution of the monasteries under Henry VIII. Cecil carefully and subtly discouraged Catholicism. There did occur, in 1570, an uprising, but it occurred around the same time as the pope's denunciation of the English government. This denunciation gave Cecil the opportunity of violently suppressing the uprising and of increasing his persecution of Catholicism. Cecil "became Lord Burghley, and we may take here, as in France, the year 1572, after his new title and with the last embers of the rebellion grown cold, as the turning point" (114). But what truly determined the English situation in Cecil's favor was the Scottish situation.

*The Scottish Factor* Scotland was, from of old, the enemy of England and, therefore, the ally of France. The Reformation "put an end – slowly – to this ancient habit of mind" (116) and gave the two countries one monarch and one moral system. Due to Scotland's bad luck in the way of monarchs, the Scottish nobles were inordinately powerful. Also, the Church in Scotland suffered more corruption than in most other countries. In this

poor country, “clerical wealth was extravagantly large” (118). Church revenue was given to the sons of great families. The corruption was so great that no popular Scottish movement arose in defense of Catholicism. As elsewhere, Church wealth and opposition to the monarchy made the Reformation appealing to the nobles.

The Queen Mother, who ruled Scotland in Mary’s absence, was French and unpopular with the nobles, as were the French troops in Scotland. “The Scottish Movement began as the assault on the official and decayed clerical organism” (121). When John Knox led a Calvinist rebellion in 1559, “Cecil threw all the weight of the English Government onto the rebel side in Scotland” (121). In 1560, “there was a violent outbreak of burning and destruction of churches” (121). In 1561, the nineteen year old Catholic widow, Mary Queen of Scots, returned to Scotland. Her morals, her religion, her new marriages all worked against her. Her nobles rose against her, and she fled to England.

Mary Stuart, not Elizabeth, should have ascended the English throne after Mary Tudor. Naturally, Elizabeth did not aid her rival. But Mary Stuart became “the national rallying point of the large Catholic majority in England” (123). An attempt to get rid of Cecil was made and failed. Consequently, the English people in the North rose up in defense of their religion, but the revolt was brutally crushed (as mentioned in the previous chapter). Then came the Pope’s Bull “which released Elizabeth’s subjects from their oath of allegiance” (124) and which gave Cecil full rein for action against Catholicism.

*The Netherlands Sector* The Netherlands played a model role in the Reformation. Belloc says, “It was on the model of the Dutch that the English pitted Parliament against the Crown: made commerce a new foundation for national wealth: learned how shipping could control Continental military supply” (125-126). Moreover, the Netherlands were responsible for the decline of Spanish power, and Spain was the traditional power of the time. Belloc even asserts that if the Netherlands had remained one country, World War I would not have happened.

As usual, we are given points to consider with regard to the Netherlands. First, that the “origin of the trouble was economic” (126). The religious factor, at first secondary, grew as time went on. Second, we are admonished not to read history backwards. “There was no Dutch nation,” for example (126). The Dutch did not view the Spaniards as wicked oppressors either. Third, that without the support of England, i.e. of Cecil, the revolt could not have succeeded. It was a matter, not popular, but



oligarchic. The wealthy, such as William of Orange, saw it through. Lastly, there is the Burgundian influence.

The Dukes of Burgundy...had given a common form to the Low Countries; it was they who had increased the power and freedom of the little local town governments, who had deferred to and even deliberately fostered the free expression of opinion by the commercial and aristocratic bodies called the "Estates"... (129)

Yet Philip II of Spain brought to the Netherlands Spanish taxes, Spanish government, "Spanish judicial methods" (129), Spanish churchmen, and even the Spanish Inquisition. Rich and poor alike were not happy. The problem was not religion; the problem was politics and economics. "The first protests, then, were universal" (131).

The nobles, including the house of Orange, motivated by pecuniary interests, led the revolt. Philip II gave battle, defeated the Netherlands, and imposed a new, intolerable tax. The commercial Netherlands were to pay "*a ten percent tax on all trade transactions*"! (135) Years later, in 1572, pirates seized "the mouths of the rivers" and "were never dislodged" (135). Orange returned and led the Calvinist resistance in the North. Spain failed. The Netherlands split and has remained split since.

## Chapter Seven: The Defense

Why, when Europe was in such turmoil, did the Catholic Church not act and act quickly? Consider, first, that she herself was disorganized and burdened with corruption. Penance would have cured all, but corruption is a habit. Secondly, it always takes a routinely traditional organization to rouse itself, rediscover, and defend itself. Thirdly, the Church had to recover her health. She was weak inside and out. "But in spite of all these elements of delay, the *attempt* to call the necessary council came early" (140). The anti-Catholic myth claims the popes were afraid to call a council because of the power of such councils. The truth is that the secular rulers of Europe prevented it time and again. Only twenty four members of the hierarchy attended the first session of the Council of Trent! Yet this council (1545-1563) "saved the Catholic Church" (143).

"[T]he main factor in the resistance and recovery of Catholicism, in what may be called 'the counter offensive,' was the rise of that body known today as the Jesuits" (144). Why, Belloc asks, were the Jesuits so long in appearing on the scene? They "developed incidentally, from step to step"

(145). They were a society, not an Order, and military in character. Fighting Islam was their original goal, but they battled for the Faith in Europe with great success. Their “personal rectitude and learning” were key (147). “If today, a man may hear Mass in Warsaw or hope that the classics shall survive our modern decay, he owes it to the Society of Jesus” (148).

## **Chapter 8: The Draw: 1572 - 1600 - 1648**

*France* Civil war continued. In 1574, Henry III came to the throne, and in 1576 the Edict of Loches was promulgated. This edict gave the Protestants various rights and, as a reaction, led the Catholics to create the League, an alliance “for the maintenance of religious and national unity” (151). It was after the League brought forth their own nominee for the Crown that Henry of Navarre, the legitimate but Protestant heir, invaded France. When the dust settled and the murders ceased, Henry of Navarre was left standing. He renounced Protestantism and became Henry IV of France. In 1598, the Edict of Nantes was issued. “It set up a State within a State” (154). It gave the Protestants their own towns, law courts, government. “On this account, France was, from that time onwards, divided...and that is why, as a further consequence, Catholic culture has everywhere been permanently weakened” (150).

*England* As Cecil continued his campaign against the Faith, the practice of Catholicism faded from the memory of the English. Cecil did not aim to establish Calvinism; he aimed to “*prevent* a return to the old traditional society” (156). This was why Mary Queen of Scots had to be removed. She was Catholic, but her son James was Cecil’s man. Cecil attempted to get Mary implicated in plot against the life of Elizabeth. Mary was condemned to death based on the copy of an implicating letter the original of which was never produced. After this, Philip of Spain sent his Armada against England. Belloc comments, “Had the army in the succor of the English Catholics landed, there would have followed a great national rising in defense of the Faith” (159). But, in 1588, the Spanish Armada was defeated. Cecil died and his son Robert Cecil succeeded him. Elizabeth died and James Stuart succeeded her. “What clinched the business for good was the Gunpowder Plot. It was ostensibly a Catholic plot to destroy King and Parliament” (160). When the plot was exposed by the younger Cecil, it turned English sentiment against Catholicism and only in Ireland was the old Faith maintained.

*The Netherlands* For a short while, the Catholic South and the Protestant North united under what is called the Pacification of Ghent for the purpose of dealing with the underpaid and troublesome Spanish soldiery. The new Governor of the Netherlands was named Parma, a man “capable of grasping the complexity of a situation” and of “us[ing] the Catholic feeling in favor of his king” (163). “He recovered control of the troops; he reduced city after city; he brought security, and the Netherlands began to recover” (163). But, in 1581, the Northern Provinces declared Philip II of Spain deposed; Spain dispersed her power, lost her Armada, and ordered Parma southward; England and France, in 1596, recognized the North as an independent country. What today we call Holland was formed and began suppressing the Faith. The South, which encompasses what today we call Belgium, remained Catholic. “The strategic model of the Reformation, the struggle in the Netherlands, was accomplished” (165).

*The German Valley and Its Failure* While the opening of the seventeenth century saw the crisis settling down elsewhere, in Germany it reopened. The individual German princes had power enough to defy the emperor. In 1618, Emperor Ferdinand II decided to reestablish his authority over the Empire. The Thirty Years’ War (1618-1648) began. At this time, there was in France a rising nationalism and a shrewd statesman-cardinal. This man would not see a strong Germany on France’s border. “Richelieu, therefore, supported the Protestant cause against the Emperor, and when that cause was in danger of defeat, he called in the best general of the day, Gustavus Adolphus, King of Sweden” who “checked Imperial power” (169). The war ended in 1648 with the Peace of Westphalia. The peace “left the Germans divided very much as they are now, into Catholic and Protestant” (169).

## **Chapter Nine: The Result**

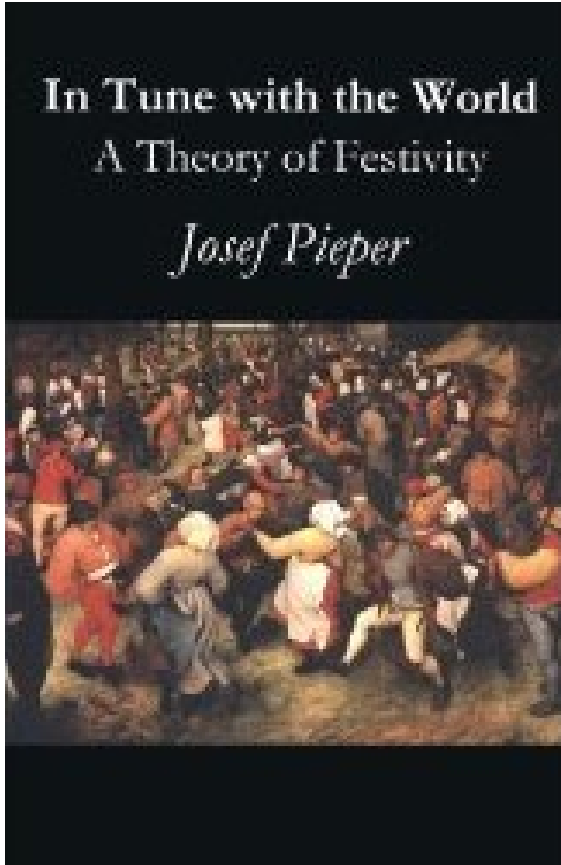
Belloc restates the “known factors” (170) of the Reformation: hatred of the Faith, corruption of the Church, the power of the Princes, the attraction of loot. Then Belloc gives us a quick rundown of the time line from the Period of Debate in which Henry VIII breaks with the Church all the way until the Peace of Westphalia.

The results of the Reformation “were twofold: its effect upon the character, and the consequent effect upon external life” (175). The isolation of the soul, caused by the Reformation, lead to competition, usury, Industrial Capitalism, and the “economic leadership” (176) of the Protestant countries. At this point, we note that the Renaissance was not

advanced, but rather delayed and restricted, by the Reformation. Another “consequence of the isolation of the soul was subjectivism in philosophy” (177). This led to “philosophic anarchy,” (178) nationalism, and a confusion between Faith and emotion. The Catholic culture, which was salvaged but wounded, is now, Belloc says, “growing in strength” (179). Catholicism has taken the offensive.

CHAPTER TWENTY

**In Tune with the World by  
Josef Pieper**



*A Summary of In Tune with the World by  
Josef Pieper*

## About the Author

Josef Pieper was born on May 4, 1905, in Westphalia, Germany. He grew up learning Thomistic thought and continued as a Thomist philosopher his entire life. He was involved in the liturgical renewal of the 1920's and upheld Catholic belief during the turmoil of the Second World War.

After the war, he taught at the University of Munster in Westphalia, from 1946 until his retirement. He died in 1997. His mind remained sharp throughout his entire life, and he wrote around fifty-books all in line with Thomistic principles.

## General Overview

In his book *In tune with the World*, Pieper demonstrates the goodness of the Created world celebrated in festivity, despite the despairing antifestival that appears to be gradually consuming the modern world. He reminds us that festival is ultimately an affirmation of the goodness of the world, expressed in a form of public worship. The Christian then can always find a meaning to celebrate even in the paradoxical situation of his martyrdom. This is because in spite of everything, the Christian can recognize and affirm Creation.

The problem with the modern world is that few individuals possess the capacity for festival. The modern work-orientated world has attempted to replace the festival with the affirmation of humanity. Pieper traces the degradation of the day of rest, through the working era, culminating in the totalitarian regimes that made festival a day of gratuitous work, and prepared the way for the thesis that the modern festival is war. Despite this outlook, Pieper maintains that there is always hope that the festival will reclaim its patent form, and that even in the midst of the greatest destruction, the Christian can look upon the world and, with the Creator, affirm that it is 'very good.'

## Chapter One

Josef Pieper introduces festivity as one of those things which cannot be discussed without looking at the entirety of life. Utilizing our concept of work, Pieper is able to introduce some notion of what festivity is not, and some of its essential components. A festival is certainly a break from the normal routine, without the routine the festival would not be the unusual

event that it is. Thus, it is more than the dead time that was experienced by the rich and the nobles in kings' courts. The parties arise more from the *horror vacui* which is to say that they are an attempt to escape from boredom.

Pieper suggests that both work and festival spring from the same root. Work is neither to be glorified as the be all and end all as it is in a totalitarian regime, but neither is it to be reduced to mere drudgery. The world should be accepted for what it is. Here he introduces the idea of work as a just punishment; one can benefit from the justice of the punishment, by recognizing it as that, a means to make recompense. Thus, good can come from the malum.

Festival, then, is an interruption of the routine, a break from the performance of servile work. By servile is meant the work which is done for some other purpose. And if it is the nature of work to be servile, then it is the nature of the festival to be liberal. But what is a liberal activity, one done for its own sake?

Pieper then proposes a common concept used to introduce the idea of an activity that is liberal: play. The characteristic of work seems to be seriousness, a need to acquire the basic objects necessary for life, thus, play would seem to be an essential component of man's life of festival. But Pieper proposes the possibility that play is more a mode of action, which is truly meaningless in itself. Equating festival would then be tantamount to saying that religious activities are meaningless.

## Chapter Two

It is not necessarily that one does not know what festivity is, but that one is hard put to try to *explain* what it is with words. Quoting Nietzsche, Pieper wonders if the problem is not so much that festivity is disappearing from the world, so much as that the type of person capable of the correct spirit needed to enter into festivity is becoming difficult to find. But what is the necessary spirit for one to celebrate festively? It is not the 'empty and wearisome pomp' which could be found in Greek 'festivals'. There is no study of historical celebrations that can enable the individual to see what that spirit is. It is necessary to understand man and the fulfillment of human life in order to grasp the necessary disposition with which to approach festival.

When asking the more profound questions of existence, it is crucial that one depends not on the thoughts of any individual, but that he turns to the tradition of thought into which the wisdom of generations has been poured. From tradition, one learns that the highest perfection of man is that “seeing which confers bliss.” Another name for this seeing is contemplation. It is the recognition of the divine foundations of the universe. This view is not one that has merely been advanced with the rise of Christian thinking, but extends back to the traditional beliefs of the Greek philosophers as well. Even they speak of a type of seeing which can be explained as a kind of earthly contemplation.

It is from this concept of an earthly contemplation that one can come to an understanding that contemplation is not an *exertion* of the argumentative intellect as much as it is a relaxation of the mind in order to acquire a receptive disposition of the reality that is before one in the world. This disposition of alertness and openness is essential to the festival, though as experience confirms, it does not fully constitute the festival in and of itself. However, it is this awareness which must penetrate beyond all the externals of the festival in order for those externals to be truly festive.

One of the essential aspects of a festal day is that the time which would otherwise have been dedicated to useful labor is offered up as a sacrifice to the Divine Being. That is, the servile arts which may have achieved material benefits for man are laid aside in order to make room for some other activity. This offering up of the arts which are aimed at achieving something more only makes sense if there is something replacing them which can be done for its own sake. This is why a society marked by a total work ethic, can never achieve festivity.

It is true that man does not perform this renunciation without reason. This renunciation is an act of giving, a free giving that springs from a comprehensive affirmation, and there is no other term which more precisely embodies this reason than love. Pieper says that there is no other comprehensible reason for renunciation than love.

### **Chapter Three**

Despite a hesitancy to refer to festival as a day of rejoicing, festival is clearly a time of enjoyment. Joy plays an essential role in the festival day. But this does not mean that festival consists merely in joy. Joy by its very nature is a secondary reality. It follows upon some other truth. That is, there is always some cause of the joy that is expressed. It is true that joy is



desired for its own sake. There is no denying that, despite the fact that joy only follows upon the acquisition of some cause.

The reason for joy is the obtaining of something loved. The receiving of the loved object constitutes the cause of rejoicing in either the present, past, or future. Without love, there is no joy. But more than there being a reason for joy, man must recognize that reason for what it is. There are those who have posited that there is festivity even when nobody is aware of them. This is absurd if we are speaking of festivity as a human reality. The human person must see, recognize and rejoice in the loved reality.

What causes could there truly be for festivity in reality? Ideas and past experiences do not constitute a sufficient cause for the joy that becomes festivity. Pieper tells the reader that there are no ideas about freedom, paternity, humanity, nor the memorials of past events that can ever touch the lives of the person directly. In order for a person to celebrate anything festively, the cause must affect his very existence.

It is not sufficient, however, that the event merely touches the person directly in the present. Birthdays and the like are clearly events with contemporaneous significance. Yet in the face of all of reality, how can a birth be celebrated if, with Sartre, one holds that existence is futile? Along with any celebration there must be an accompanying purpose for one's very existence. This is why Pieper points to Nietzsche's insight that in order to have joy in anything one must affirm everything.

Ultimately, to partake in festivity is to say that life is good. There is a meaning for my existence. To truly rejoice, when one looks around, he must affirm that fundamentally everything is good. So to rejoice for even a moment is to affirm the totality of being. This takes place in spite of the disasters that do occur in this world.

When the martyr goes to his death, it is difficult to see how he could view the entire world as good. Yet it is a striking fact that in the face of torture, the martyr never utters a word against the goodness of creation. Pieper tells us that in spite of all, the martyr still looks at everything as "very good." In contrast the man, who has everything, until he affirms the goodness of totality, is incapable of true joy. If one fails to approve of his own existence, the ephemeral pleasures he experiences can never claim a festive aspect, as they are mere diversions from the futility of his existence.

Pieper defines celebration of festival to be that living out “for some special occasion and in an uncommon manner, the universal assent to the world as a whole.” His discussion up to this point leads to a conclusion with three parts. First, Pieper states that the most intense heart of festivity lies in the affirmation of God as the Creator of the world; secondly, festival’s richest form is the ritual festival; and thirdly, the refusal to participate in the ritual affirmation is the surest road to the destruction of festival.

## Chapter Four

To state that ritual festival is the richest form of festival is not to say that ‘secular’ festivals do not, or cannot exist. A secular festival is not a profane festival. It is impossible to separate festival from its ‘religious’ roots. Festival only finds meaning in its religious roots. Thus, it is often almost impossible to distinguish between a ritual festival and a secular one upon observing the mere external trappings. Any festival given free reign leaves no dimension of the human existence untouched.

From whence does the festival then arise? If, in any festival there is a dimension that cannot be established by the mere dictum of government or society, from whence springs the heart that makes festivity, festivity? Pieper, drawing on the ancients, points to tradition as the source of all festivity. Tradition contains a special seed of the divine. It is received from the divine and only in connection to the divine does it contain meaning. Thus, even if the external trappings remain the same, if the receiver of the tradition forgets the reason for them, festival becomes meaningless. It becomes an even more strenuous type of ‘work.’

Festival is intrinsically linked to the ‘holy’ or ‘divine.’ The affirmation that is at the heart of all festival is the same as is found in ritual worship – the affirmation of life. Pieper maintains that, virtually, the only cultural worship coming from Europe that may claim the dimension of festival is the Christian culture. At the heart of Christian ritual and festival is that very affirmation of the meaning of life found in the praise of the Creator, and the recognition of the goodness that He has formed in creation.

Pieper then goes on to discuss the fruit of all festivity, the idea of rebirth, renewal, or reincarnation. This fruit is not something attained by the participants of festivity as if by their own labor. It is a gift. The reception of this gift is a fundamental component of festivity. It can be experienced in recreation or some other way, but is essentially a profound resting,

being at peace with the world because of the fullness of meaning found in the affirmation. This fruit can never be wrested from festivity by any effort. In spite of all, we remain more capable of work in order to obtain an end rather than that serene disposition in which we can receive from another, that to which we have no claim. Yet the renewal that is the essence and fruit of festivity can only be obtained in such a state. It is just this fruit, however, that we wish upon our neighbors, whenever we wish them the best in holiday seasons, even in its latent form that contemporary society has used to express those wishes.

Ultimately, the festival is not in the here and now. It is a passing beyond the present reality and resting before the Deity. Thus the inability to enter into festivity is to be restricted, almost imprisoned, in daily existence, whereas the ability to enter into festivity imbues this daily existence with deeper meaning.

## **Chapter Five**

Despite all the research done on ancient cultures and methods of life, the festivals they celebrated remain inaccessible to us. That is, though we can learn a lot from the study of the celebration which accompanied festivals in the past, the nature of the festival remains hidden. This is because the true source of festival is something not seen, some affirmation that can only be affirmed by the initiates of the festival.

This is why the Christian festival is the one most ‘accessible’ to us. In order to understand the Christian festival, it is necessary to look to Easter and Sunday. All Christian holidays may be reduced to these two. And what is Sunday? Despite the opinion of some that Sunday does not in any way originate in the Jewish Sabbath, Pieper asserts that it is. He points then to the idea of Sunday as something not entirely founded by man, but pointing to a divine origin.

The Seventh Day is a celebration of the accomplishment of creation. It is on the seventh day that the Lord rested. But Sunday needs to be more than just a day off from work in order to become truly festive. The Seventh day is also the day on which the Creator looked on His creation and affirmed that it was very good. It is this gift of being created that becomes a primary source of joy and festivity. Sunday also becomes the day on which man looks forward to the eternal bliss for which he was created. But these sources of festivity are not sufficient to explain the Christian aspect of Sundays.

The Christian Sunday is marked specifically by its celebration of the Incarnation and Resurrection of the Son of God. The culmination of this celebration takes place at Easter, and every Sunday is an emanation of that Easter. Yet Easter is more than a memorial of a past event. It contemporizes the event through the gifts of grace and new life that Christ gives to each man in every age.

The celebration of the goodness of Creation, the expectation of eternal bliss, and the continual source of Grace found in Christ, with these reasons of celebration it is impossible to single out a particular day for the celebration of such reality, unless there is a sense of the eternal festival. It is impossible to celebrate them in any single moment because they are the very truths upon which the entirety of the Christian life is based. Thus, the idea of an ongoing festival which is manifest only on particular days belongs to the present modern life, just as much as it belonged to the festivals of the past.

## **Chapter Six**

In this chapter, Pieper connects art with its festal source. A festival cannot be divorced from its visible manifestations of rejoicing, and these manifestations take the form of art. Art is that which is out of the ordinary. The praise of the world, which lies at the heart of festivity, is only accessible to man through the senses; so it is clear that art plays a key role in the celebration of festivals.

Though the affirmation of Creation is only manifest in the arts, the arts depend on festivity for their meaning; they are derivative upon festival. It is when the arts are bent to serve some utilitarian purpose that they begin to lose their significance. It becomes a perfection without meaning, a dilemma presented to many of the more contemporary artists. Despite the attempt to deny it, any art participates in the very affirmation of the created world. A negation would be formless, but all art no matter how twisted, carries in its core a form. So dependent is art on form that as an attempt at negating the world of order; art is an inherent contradiction.

Worse than the negation of art is what Pieper calls the mendacious affirmation of the world. Here art and festival are presented in a sham affirmation of man. They become mere entertainment and distraction from man's daily existence. Since man desires to enter into that otherworldly aspect of his nature, there is a deep need for true festival. But when pseudo-festival and pseudo-art imprison man in an empty existence, he no

longer even realizes the need that he has in him, and the loss is sealed. This is the “period of dearth”. It is the ‘existential poverty’ of a humanity that can no longer celebrate festivals festively.

## Chapter Seven

As long as man is concerned with the loss of festivity in the world, there is still hope for its recovery. Yet throughout the recent history, the festival has been under heavy attack. Some of the festivals are so deeply entrenched that society as of yet is incapable of ignoring them, Christmas for example. Despite the commercialization of Christmas, it continues to be celebrated as the festival of the Incarnation. The falsification of the festival is only one of the ways though in which men have attempted to replace festival.

The creation of false festival demonstrates the emptiness of a festival without meaning. Though in one sense festivals are made by man, insofar as man establishes the when and how a festival is to be celebrated, they are truly independent of man insofar as man can never establish the ‘what’ that is being celebrated in true festivity.

Pieper then goes on to give an account of the false festivals established by the government during the times of the French Revolution. Here, these festivals were particularly aimed at replacing the public worship of the religious holiday, and the celebration dictated by the government is a hollow exercise which compels men and women to comply with the dictates of government. They truly ‘reek of boredom’.

Oddly enough though, the false festival often emphasizes that which is overlooked in the true festival: the public character of the celebration, the lowering of social barriers, and the true ‘fraternization’ of man. The sham festival is most revealed as such not by looking at its exterior manifestation however, but more in the ‘what’ that is being celebrated. What is being celebrated is human happiness, but happiness achieved on the basis of ameliorating the social condition through the government of man. There is nothing wrong with an attempt to better man’s social condition. What is lacking is the affirmation of the Goodness of Creation. It is a Goodness which man cannot make, but which is there in Creation and can be received by man only as ‘gift’. The true eradication of festival is not to be negated in the extravagance of the French false festival, but in the reduction of man at a later date to the pure form of ‘rationally calculated utility’.

## Chapter Eight

Pieper goes on to describe the progression of May first, from a date of memorial to a festival of labor. Originally a day for demonstrating workers to demand shorter working days, it was declared a day of festival by the Labor Congress in Brussels. It was to be a day of rest, commemorating the *economic* struggle of workers. Thinkers began to proclaim the idea it embodied to be one which triumphed over any religious, pagan or Christian, holiday. It was the beginning of a glorification of work over any other form of existence.

In the totalitarian regimes, the ideas proclaimed by the original May holiday, had to be adopted into something new, because the existing order was the Bolshevik regime. It can no longer be a day that stands out for its resistance to the existing order. Thus, it became a day set apart from others by its spirit of holiday work. On May first, the workers would dedicate their day to working for the commune without pay. It was voluntary work.

Of course the ‘voluntariness’ of such work is to be doubted. The newspapers always carried instructions with the rubrics that were to be observed, and latent in all such instructions was the overtone of threat. On these days, in both the Bolshevik regimes and Nazi Germany, May first, became more and more a day to demonstrate military might. This artificial holiday, bordering on a preparation for war, touches so close to counter-festivity, that it can almost be called an ‘antifestival’.

## Chapter Nine

Pieper then considers the thesis that the modern equivalent of festival is war. In no other time does it seem that the characteristics of festival are seen so much as in war. There is a general squandering of resources that are normally hoarded, an extravagance of expenditure, a wild *éclat* of pent up energy, and a merging of the individual into the whole. Pioneered by Nietzsche, the ‘will to nothingness’ seems to be embedded in modern life. So much so that war becomes a desirable annihilation, the great ‘affirmation of negation’, and the desirable outcome.

In spite of this, Pieper rejects the hypothesis that war is the modern equivalent of festival. Granting that such an extreme of negation would make festival impossible, Pieper maintains that such a hypothesis is not only a simplification, but plainly wrong. In today’s world, festival continues to take place, though often in a latent form. Viewing the world,

there would seem to be a temptation to despair were it not for the reality that at the core of everything and in spite of everything there is a fundamental goodness of the world to be affirmed.

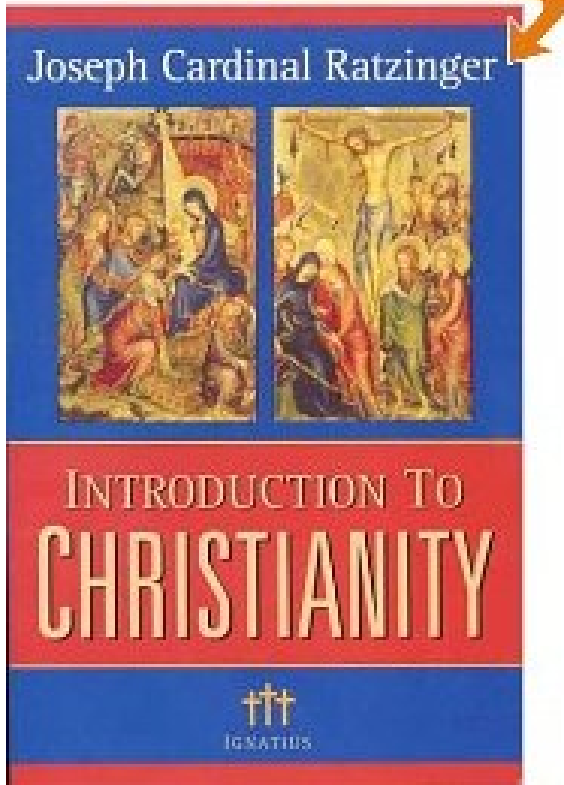
At the heart of man's nature there lies the necessity to penetrate beyond his daily existence. Man seeks an escape not in forgetfulness, but in a recollection of the reality beyond work. Whether it is in an experience of artistic beauty, the shattering reality of love or death, the mind of man touches that very reality. This is itself not festival, but it can once again become the preludes to festival, as the source of true festival remains unalterably present in the world.

The core of festivity, taking place in ritual worship, continues today as much as ever. Though it is no longer as public as in former time, this latent form of festivity is still real. Thus, the blatant unfestivity of the world is not altogether without hope. Though the possibility of the ultimate antifestival remains a possibility, the Christian will always retain the conviction, that no destruction, no matter how grand in magnitude or power, can ever eliminate true festival. No antifestival can ever eliminate the goodness of Creation, and this goodness of Creation remains the undying source of celebration.

CHAPTER TWENTY ONE

# Introduction to Christianity

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A Summary of *Introduction to Christianity*  
by Joseph Cardinal Ratzinger (Benedict  
XVI)



## About the Author

Born and baptized on Holy Saturday, April 16, 1927, Joseph Ratzinger moved frequently about Austria as a child due both to his father's job as a policeman and his outspoken opposition to Nazism. He entered minor seminary in 1939 in Traunstein, but was drafted into the German anti-aircraft corps in 1943. After being released from service in September 1944, he was again shortly drafted into the notorious Austrian Legion. He deserted the German army towards the end of the war, but was captured by the Allies and interned at a POW camp, shortly to be released again. He immediately reentered the seminary, and was ordained on June 29, 1951. His early years as a priest were spent in study and teaching. Ratzinger was present during the entire Second Vatican Council from 1962 to 1965, attached to the cardinal of Cologne, Germany. After much work, he was named Archbishop of Munich and Freising in 1972, and elevated to Cardinal of Munich in the same year. In 1981, Pope John Paul II named Ratzinger as the Prefect for the Congregation for the Doctrine of the Faith, and he was subsequently the head of a 12-member commission which composed *The Catechism of the Catholic Church*. After being elected dean of the College of Cardinals, he oversaw the Papal election of 2005 following the death of Pope John Paul II. Ratzinger himself was elected Pope, and took the name of Benedict XVI.

## General Overview

Arising from a series of lectures given at the University of Tubingen in 1967, this book was intended to be a fresh way to look at age-old theology. Ratzinger, seeing a definite trend of filtering truth from Theology, wished to counter this trend with understandable, solid material. He uses the Apostle's Creed as his starting place and broad outline.

## INTRODUCTION

### Chapter 1: Belief in the World Today

1.1 "Doubt and belief—Man's situation before the question of God." No matter how strong a believer's faith may be, one's link to God always seems fragile. Even St. Therese of Lisieux admitted her temptations to atheism. Just as the believer is assailed with unbelief, the unbeliever is equally "tempted" with belief, but the two have difficulty communicating

effectively. The avenue of communication therefore ought to be: doubt, which both share.

1.2 “The origin of belief—Provisional attempt at a definition of belief.” The Apostle’s Creed begins with the words, “I believe.” Belief and religion are not always equal, the Old Testament treated itself as law, and the Romans treated religion as ritual customs. The Christian *credo* is intensely personal: it begins with the “I.” There is a larger reality that “I” find in belief through conversion and an effort of the will.

1.3 “The dilemma of belief in the world today.” Belief seems old-fashioned, and “tradition” has been replaced by “progress,” since tradition seems to appear as only that which has already been discarded. This clouds the reality of belief. Jesus has made God known to us, and He is so near that we feel He ceases to be God due to His closeness.

1.4 “The boundary of the modern understanding of reality and the place of belief.” Modern man has reduced reality to that which can be measured and grasped. This has happened through two stages in the intellectual revolution: 1) the Descartes/Kant idea that all we can know is what we ourselves have made or done and 2) the Marxian idea that the only truth that concerns us is what is feasible towards changing the world. Thus history has been dethroned, and Theology has had a difficult time catching up to “progress” in order to adequately explain faith to a modern world. If man is locked in either idea, his “I believe” loses its full meaning

1.5 “Faith as standing firm and understanding.” Faith is biblically defined as taking a firm position on the ground of the word of God. Belief and understanding are deeply intertwined. Belief is the entrusting of oneself to that which has not been made by oneself, and thus makes our making possible. But by thinking only of what can be made, man is in danger of forgetting to reflect on himself and what is beyond himself (cf. Bonaventure and Heidegger). The Christian attitude of belief means to understand our being as a response to the *logos*.

1.6 “The intelligence of faith.” The beginning and end of the Creed are closely coupled: both “Credo” and “Amen” are words that are linked to “faith” in their native languages. Belief moves toward truth. Oddly, practical knowledge (e.g., scientific measurements) eventually no longer enquires after truth, but announces success by renouncing the quest for truth and turning to “rightness.” The Christian attitude of belief is expressed by the word “Amen.” Understanding is closer to belief than mere knowledge is.

1.7 “I believe in thee.” The most fundamental feature of Christian belief is its personal aspect. The Creed does not say, “I believe in something,” but “I believe in Thee.” Faith is founded in the person of Jesus Christ, who bridges the gap to God.

## **Chapter 2: The Ecclesiastical Form of Faith**

1.1 “Introductory remarks on the history and structure of the Apostle’s Creed.” The text comes from the city of Rome, from rites involving baptism. The person being baptized used to reply “Credo” to three questions, each preceding an immersion in water: an early tripartite dialogue. Expansion over the centuries culminated in the final adoption of the Creed by Charlemagne, who used the text all over Christendom as a tool of unification. The Creed is heavily Christological and deals with salvation history. The Eastern creeds, on the other hand, tend to be more mystical and metaphysical.

1.2 “Limits and meaning of the text.” The Creed is essentially Christian, and crosses denominational boundaries with simple expressions, though it also expresses the beginning of the schism between East and West as well as the political future of the West. The Creed echoes the faith of the ancient Church, and thus is a true echo of the New Testament Church.

1.3 “Creed and dogma.” Creed and belief are intensely personal, carrying with them the ideas of conversion and personal growth that accompanies Christianity. Dogma is a later development of these ideas, though in rules with stricter boundaries and guidelines.

1.4 “The Creed as expression of the structure of faith.” Faith comes to man from outside, in word (not thought), and can then be pondered. It is not philosophy: it is not thought up by oneself. Faith is then a call to community, and man comes to deal with God by dealing with man (e.g., prophets). Every man holds faith in partial form that shows completeness only in the light of the faith of others. Faith thus demands unity, which shows the Church to be necessary.

# **PART ONE: GOD**

## **Chapter 1: Prolegomena to the Subject of God**

1.1 “The scope of the question.” What is “God”? What reality does the word express? How is it that this theme of “God” has indelibly marked every age and people? Man’s thankfulness, poverty, loneliness, security, beauty, and existence have pointed to a “quite other.” And too, the sinister forces in the world lead one to find a “quite other.” Monotheism, polytheism, and atheism are the three oft-varied forms of the idea of “God.” All are convinced of the unity and oneness of the absolute. They only differ on how one ought to respond to it.

1.2 “The confession of faith in the One God.” The first words of the Creed take up the Jewish faith and continue it. This expression is also a renunciation of the deification of possessions, the worship of power, et cetera. This concept is one of love, with no political aims. It is also an assent. But what is the content of the assent of Christian faith?

## **Chapter 2: The Biblical Belief in God**

2.1 “The problem of the story of the burning bush.” This story establishes the use of the name “Yahweh” (“I Am”) for God in Israel. This image of God oddly coincided with the Greek understanding. The Biblical name for God was identified with the philosophical concept of God, probably by those who originally translated the Old Testament into Greek. The name, however, was first created and molded by Israel. God, in the story, deals with man, as man, personally. Hence the description of God as the “God of our fathers.”

2.2 “The intrinsic assumption of the belief in Yahweh: the God of (Israel’s) fathers.” Israel finds God to be the God not of a place, but of people, of men: Abraham, Isaac, and Jacob. The earlier (extra-Israel) Eil-personality for God was simply a great power, but then the plural Elohim-personality lay even farther outside the bounds of human reach. Israel accepted this idea, rejecting other personalities like Baal, Moloch, et cetera.

2.3 “Yahweh, the ‘God of our Fathers’ and the God of Jesus Christ.” But is “Yahweh” really a name at all? By saying “I am what I am,” God really seems to be rebuffing Moses. God cannot give a name like all the other gods, meaning He is quite other than those gods. But yet Moses is given a pseudo-name, almost like a riddle, to convey to his people. Ratzinger leads us through a quick but thorough exegesis of this name. Finally, the name is no longer merely a riddle, but a person: Jesus identifies Himself repeatedly as “I Am,” the “invocability” of God.

2.4 “The idea of the name.” There is a difference between the purpose of a concept and a name. The concept tries to perceive the nature of a thing; the name merely attempts to establish a relationship with it. But when the Lord Jesus Christ is revealed as the name of the Living God, the name is given even a larger dimension of fulfillment.

2.5 “The two sides of the biblical concept of God.” One side is the personal, self-bestowing character of the Father, and the other is that this accessibility comes as the free gift of what stands above space and time, bound to nothing and binding everything to itself. The paradox of biblical faith is in the unity of these two sides.

## **Chapter 3: The God of Faith and the God of the Philosophers**

3.1 “The decision of the early Church in favor of philosophy.” The early Church had to make a choice on how to view God, and, in a polytheistic world, took the same route as Israel. The Church decided for the God of the philosophers and against the gods of the various religions. The early Christians rejected the entire world-view of the ancient religions, and meant “Being” itself for God. Christianity brought religion back into a search for the *logos*, as opposed to wallowing in myth. The ancient world had instead (through a tripartite theology of physical, practical, and mythical theologies) weighed truth against custom.

3.2 “The transformation of the God of the philosophers.” The Christian faith gave a new significance to the God of the philosophers, by elevating Him above mere academics to the realm of love. By thinking of God, we tend to think of Him in a petty and human way, with a limited consciousness like ours. In fact, the original God of the philosophers was essentially self-centered and pure thought. The God of faith includes relationships and love.

3.3 “The reflection of the question in the text of the Creed.” The paradoxical unity of the God of the philosophers and the God of Faith is found already in the Creed in the two titles “Almighty” and “Father.”

## **Chapter 4: Faith in God Today**

4.1 “The primacy of the *logos*.” All man’s thinking is only a re-thinking of what has truly already been thought before. With God, then, there is a

transparency of being, but yet it is impossible to bring this logos-thought into man's thinking. The world is "objective mind," which meets our mind as something that can be understood. To say "I believe in God" expresses the conviction that objective mind is the product of subjective mind, since thinking is necessary for understanding. Christian belief in God means that things are the being-thought of a creative consciousness (creative freedom). Creation is to be understood through the prism of the creative mind, then, and not the mind of craft.

4.2 "The personal God." The *logos* is not an anonymous consciousness but freedom, a creative love, a person. It is, too, a choice for the primacy of the particular over the universal (basis for the individual person's worth and freedom). Man is more than an individual, man is a person. But then a plurality of persons is worth more, as well. Thus, the Triune God.

## **Chapter 5: Belief in the Triune God**

5.1 "A start at understanding." We must be aware of our limits in attempting to plumb the depths of the mystery of God. The doctrine of the Trinity does not come from speculation, but is Biblically founded. Early Church strife over definitions was not hair-splitting, but profound struggles over the meaning of truth. The Church believes that God *is* as He *shows* Himself. If Christ is true God and true man, then fine conclusions must be made to maintain monotheism. False conclusions were forwarded by the Monarchians and the Modalists, which were trumped by the doctrine of the Trinity. This doctrine can be defined negatively, as the only way to explain what no other explanation has accomplished. There is no way to reduce God to the scope of our limited comprehension. Saint Cyran once wrote that faith consists of a series of contradictions held together by grace. Physics provides analogies to understand God. Pascal's wager gives insight to mortal curiosity.

5.2 "Positive significance." Three theses attempt to make the chapter meaningful. Thesis one: "The paradox of one Being in three persons is subordinate to the question of the original meaning of unity and plurality." In ancient thought, unity was divine and plurality was secondary. But the Trinity is the only way to explain the fullness of plurality. The authentic unity is the unity created by love. Thesis two: "The paradox is a function of the person and is to be understood as an intrinsic implication of the concept of person." The paradox declares that the personality of God infinitely exceeds human personality, so that even the concept of a person seems to be inadequate. Thesis three: "The paradox is subordinate to the

problem of absolute and relative and emphasizes the absoluteness of the relative, of relativity.” This confusing paradox is the result of the necessity of expressing oneness, three-ness, and the conjunction of both under the dominating influence of oneness. On the other hand, the paradox is more than just a desperate attempt to string words together, but to express personhood. The Trinitarian God expresses the reciprocal exchange of word and love, taking names in relation to each other: Father to Son. These concepts are not the result of speculation, but have been arrived at by Biblical means! St. John’s Gospel: “The Son can do nothing of His own accord.” But the Son is not powerless, but rather there is a term of relation being used here. Unity is present in Biblical prayer, for “they may be one, even as we are one.” To St. John, being a Christian means being like the Son, becoming a son, in relation with brothers and sisters and Father. This is highly ecumenical. Jesus, the ambassador of God, gives the concept “*logos*” a new dimension. These ideas do not make the Trinity unmysteriously comprehensible, but they attempt to open up a new understanding of reality, of what man is and what God is.

## **PART TWO: JESUS CHRIST**

### **Chapter 1: “I Believe in Jesus Christ, His Only-Begotten Son, Our Lord”**

#### ***I THE PROBLEM OF FAITH IN JESUS TODAY.***

It seems foolish to assert that a solitary man who was executed thousands of years ago in forgotten time is the authoritative center of all history. Did all Being become flesh and enter history? A second paradox emerges: flesh and word. Historical methods only take us so far, and faith only takes us so far. The full truth of history always eludes documentation.

#### ***II JESUS THE CHRIST: THE BASIC FORM OF THE CHRISTOLOGICAL CONFESSION OF FAITH***

1.2.1 “The dilemma of modern theology: Jesus or Christ?” Historical science tends to separate faith and history. Some modern Christology is focused only on the historical aspect, or to what can be merely demonstrated (and no longer purely historicity). A third attempt is to leave the historical behind altogether. Altogether, modern theology swerves between the two. Harnack wrote that the preaching Jesus (who made men brothers) was transformed after death into the preached Jesus (who

demanded faith and dogma). Bultmann wrote that faith only rests on the verbal truth of Gospel; Jesus did exist, but that all other historicity is meaningless (but this makes its authenticity dubious). Today's "Death of God" theology tells us that although God no longer exists, Jesus the man remains a symbol of trust (but how uncritical must one be!). All this theological schizophrenia points to this: Jesus cannot exist without Christ. One is always bound to be pushed to the other because Jesus only subsists as the Christ and the Christ only subsists in the shape of Jesus.

1.2.2 "The Creed's image of Christ." "Christ" is not just a title, but a definition of Jesus. With Jesus, it is not possible to separate the person from the office. Jesus can never be "off duty" from His messianic mission. Similarly, He *is* the word He utters: He is His own teaching.

1.2.3 "The point of departure of faith in Jesus: the Cross." Who gave Jesus the title "Christ"? Why, Pontius Pilate, of course, on the execution tablet. His coronation and kingship began at the Cross. The Gospel of John well weaves all this together: Jesus is seen from the perspective of His words; His words are seen from the perspective of person, all through the Cross.

1.2.4 "Jesus the Christ." One who recognizes Christ as Jesus and Jesus as Christ has totally combined faith with love. Then faith which is not love is not really Christian faith: like Luther's posit of justification through faith.

### ***III JESUS CHRIST—TRUE GOD AND TRUE MAN***

1.3.1 "The formulation of the question." The early Church was shaken with controversies on exactly how identical Jesus was with God, and eventually came up with theses on Jesus as true God and true Man, as expounded in the Creed. The question is whether these ideas are Biblically based. Modern theologies say "no," Ratzinger says one can and must answer "yes."

1.3.2 "A modern stock idea of the 'historical Jesus'." A vapid modern idea is that Jesus was a preacher who taught in an overly eschatological time, but was unfortunately condemned to death and died a failure. Afterwards, the belief in a resurrection arose to an extent that Jesus was expected to return. Then history was revised to make it seem as though Jesus Himself predicted a return. He was portrayed as a miracle worker, and a myth of a virginal birth gave him veracity.



1.3.3 “The claim of Christological dogma.” The Hellenic idea of the “divine man” is found nowhere in the New Testament, nor is the title “Son of God” ever identified with this notion. There is a difference between “the Son of God” and “the Son” as titles of Jesus. “Son of God” originated in the “king” theology of the Old Testament, which meant in the Davidic kingdom that God had chosen (not begotten) his king as his heir and son. Jesus thus exhibits the new kingship, and the true meaning of what it is to be a king. The title identifies Jesus as heir of the universe. “The Son,” however, has a completely different etymology and refers exclusively to His near relationship to the Father (whom Jesus calls “Abba” in prayer). John’s Gospel in particular explores the richness and meaning in this term: more than a title, it is an ontological description.

#### ***IV THE DIFFERENT PATHS TAKEN BY CHRISTOLOGY***

1.4.1 “Theology of the incarnation and Theology of the Cross.” Two divergent lines of contemplation: the Theology of the incarnation came from Greek thought, and the Theology of the Cross came from St. Paul (and led to certain conclusions of the Reformers). The first speaks of “being” and ontology, but the latter speaks of the event and activity. The former tends to be optimistic and looks beyond sin; the latter tends to be anti-world and topical

1.4.2 “Christology and the doctrine of redemption.” Christology became the doctrine of the being of Jesus, and soteriology became the Theology of the redemption (i.e. what Jesus had really done and how it affects man). Problems arose when the two parted company. St. Anselm of Canterbury’s solution: the redemption takes place entirely through grace and at the same time entirely as restoration of the right.

1.4.3 “Christ, ‘the last man.’” Jesus is the exemplary man, but only because He oversteps the bounds of humanity. Since this is so, God could not have intended Him to be an “anomaly,” but rather the example for the rest of humanity. Jesus is the man in whom humanity comes into contact with its future, in that through Him it makes contact with God Himself. Faith in Christ is a movement in which dismembered humanity is gathered together into one body. In John’s Gospel, the incident of Christ’s piercing by the lance reechoes the story of Adam’s rib: the open side symbolizes the beginning of a new community (baptized in blood and water).

## ***EXCURSUS: CHRISTIAN STRUCTURES.***

Broad questions such as “What is it to be a Christian?” are apt to get watered down in the translation. This section attempts to wrench Theology away from concentrating upon it. First, it irritates us that God has to be passed on through outward signs like the Church or the Gospels. God speaks to us from within but also from institutions. There is much exposition on the points of the individual and the whole, and the interaction and proper role of each. Second, the basic law of Christian existence is expressed in the preposition “For.” This is why Christ’s mission was to die on the Cross. There is much exposition on this idea. Third, since God is “quite other,” He has to disguise or conceal Himself to be understood. There is much exposition on this idea within Christian Theology. Fourth, there is a New Testament tension between grace and ethos, total forgiveness and total demand. The holiest persons still recognize that they are constantly in a state of starting over again in grace. Fifth, hope is the result of the entwining of the future in Christ with the perfect present in the Incarnational graces. Humanity cannot go beyond Jesus (in this He is the end), but it must enter into Him (in this He is the real beginning). Sixth, man comes to himself not in what he does but in what he accepts: love can only be received as a gift, and must be waited for. If man declines this gift, he destroys himself. To conclude, these six principles are the blueprint of the Christian existence and at the same time its spirit. Behind them lies the single principle of love (which, of course, includes faith).

## **Chapter 2: The Development of Faith in Christ in the Christological Articles of the Creed**

2.1 “Conceived by the Holy Ghost, born of the Virgin Mary.” The origin of Jesus is shrouded in mystery. He descended from the Father: somehow the Word became flesh. The mystery only becomes more mysterious with the Gospel expositions. The virgin birth defies rationalization, though it is found in religious commentary all over the world. But Mary’s virgin birth differs dramatically from these other pagan resources, and shows no homage to them. Jesus’ Sonship is not a biological but an ontological fact. The Old Testament is full of miraculous births: Isaac, Samuel, and Samson (even John the Baptist in the New Testament). A true Mariology, on the other hand, must not become a mini-Christology, but she is the image of the Church (who can only come to salvation through grace).

2.2 “Suffered under Pontius Pilate, was crucified, dead and buried.” The Cross holds a central place in Christianity. Many think of the cross as atonement, many of restored right. Actually, it is expiation. Accordingly, in the New Testament, the Cross appears primarily as a movement from above to below: it is God’s approach to us. We glorify God by allowing him to give to us, and thus recognize Him as the only Lord. The Cross is a sacrifice, but not of a material gift of blood and flesh, but a sacrifice of love. Christian worship imitates this sacrifice of love. There is a modern tendency to reduce Christianity to “brotherly love,” but this can be a temptation to extreme egoism of self-sufficiency. The pointlessness of simple adoration is humanity’s highest possibility. We also learn the nature of man from the Cross: men cannot abide the “just man.”

2.3 “Descended into hell.” Modern theology often evades or obscures the reality of hell. This article can be compared with the modern “descent of God into muteness,” or even more so with the Emmaus story. God’s speech, but also His silence, is part of the Christian revelation. Christ’s cry on the Cross, which quotes Psalm 22 (“My God, my God, why hast thou forsaken me?”), is like a prayer from hell, not for survival, but for the Father. Hell is not so much unbearable pain as unbearable loneliness, or eternity without the Father. It is easy to see why the Old Testament had only one word for both death and hell: *sheol*, which means that death is absolute loneliness. By Jesus’ descent into hell, He destroyed that loneliness, which means that death no longer is hell. Now only deliberate self-enclosure is hell, or “the second death.”

2.4 “Rose again from the dead.” “Love is strong as death,” claims the Song of Songs. If man refuses to recognize his own limits and tries to be completely self-sufficient (i.e. lives without love), he delivers himself up to death. Two ways have been devised to defeat death: to live on through one’s children, or to live on through fame, both of which are completely inadequate. Thus, only the *One* could give lasting stability. Love is stronger than death when it is valued higher. God is absolute permanence, as opposed to everything transitory. Immortality thus proceeds from love alone. The life of him who has risen from the dead is a new type of life, definitive, beyond history. Christ did not return to His former life (as did Lazarus and the young man of Naim). Returning to the Emmaus story, Jesus can only be grasped through faith, and not through the eye. He is thus able to be met through the liturgy.

2.5 “Ascended into heaven, sitteth at the right hand of God the Father almighty.” This article brings to mind a three-story idea of reality: above, here, and below. These are not cosmological destinations, but dimensions

of human nature. Heaven is the opposite spectrum end from hell, though heaven can only be received, whereas hell can only be made oneself. Heaven is always more than a private, individual destiny.

2.6 “From thence He shall come to judge the living and the dead.” Should men not think that Jesus will come again, or shall the world go on interminably as in the past two thousand years? The New Testament is clear that the resurrection of Jesus was *the* eschatological happening. The belief in the Second Coming could be explained as the conviction that our history is advancing to a point at which it will become finally clear that the element of stability which seems to us the supporting ground of reality is not unconscious matter, but the mind, which receives subsistence from above. Over the judgment, glows the dawn of hope.

## **PART THREE: THE SPIRIT AND THE CHURCH**

### **Chapter 1: The Intrinsic Unity of the Last Statements in the Creed.**

In the original Greek, the article was “I believe in Holy Spirit,” without the “the,” thus referring (specifically) not to the Trinity but to the history of salvation. The Holy Spirit is the power through which the risen Lord remains present in the history of the world. Teaching about the Church must take its departure from teaching about the Holy Spirit and His gifts. The remaining statements in the third section of the Creed are more than just developments of the first article. Communion of saints and forgiveness of sins are concrete, sacramental ways in which the Holy Spirit works. Resurrection of the flesh and life everlasting are the unfolding faith in the Holy Ghost’s transforming power.

### **Chapter 2: Two Major Questions Posed by the Articles on the Spirit and the Church**

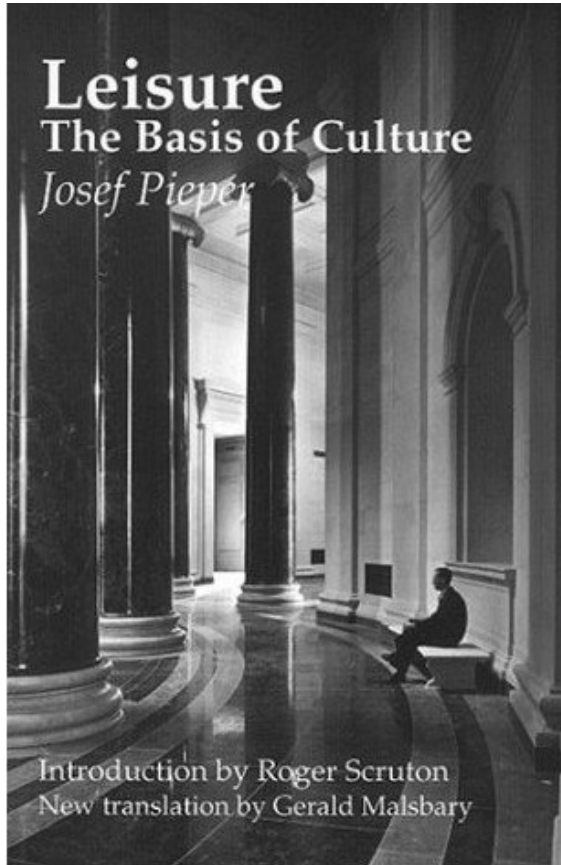
2.1 “The holy, Catholic Church.” We are tempted to think of the Church as neither holy nor catholic, but sinful. But the holiness is not of persons, but of the divine gift which bestows holiness amid unholiness. The Church is the continuation of God’s deliberate plunge into human wretchedness. For would not one be bound to despair if the Church were so spotlessly

holy that it set a mark too high to reach? “Catholic” refers to local unity, and the unity of the combination formed by many local churches. It expresses the episcopal structure of the Church and the necessity of the unity of bishops. But unity is more than mere organization.

2.2 “The Resurrection of the body.” This idea appears in the New Testament as the basic form of the biblical hope of immortality, but in a very personal way. It is also communal, in that on the “Last Day” all will rise together. Man’s immortality is based on his dialogic relationship with God, whose love alone bestows eternity. Is there really such a thing as the resurrected body, or is this simply a state of mind? Paul teaches not the resurrection of physical bodies but the resurrection of persons, and this not in the return of the biological structure but in the different form of the life of the resurrection. A salvation of the world does exist—that is the confidence which supports the Christian and which still makes it rewarding even today to be a Christian.

CHAPTER TWENTY TWO

# Leisure the Basis of Culture



## A Summary of *Leisure the Basis of Culture* by Josef Pieper

## About the Author

Josef Pieper was born on May 4, 1905, in Westphalia, Germany. He grew up learning Thomistic thought and continued as a Thomist philosopher his entire life. He was involved in the liturgical renewal of the 1920's and upheld Catholic belief during the turmoil of the Second World War.

After the war, he taught at the University of Munster in Westphalia, from 1946 until his retirement. He died in 1997. His mind remained sharp throughout his entire life, and he wrote around fifty-books all in line with Thomistic principles.

## General Overview

In his book, *Leisure, the Basis of Culture*, Pieper makes the claim that the reconstruction of Western Culture demands a rebirth of the notion of leisure. Leisure is distinctive from the state of inactivity or acedia, because it is based in festival and an affirmation of the world for what the world truly is (i.e. a creation). This takes place most distinctively in the festival which is founded on the concept of worship, which is recognition that man is dependent on God. What then does it mean to be at leisure, and what is the “act” that is most appropriate to leisure? Contemplation.

The second article in the book, *The Philosophical Act*, attempts to go more deeply into the notion of just what the concept of contemplation entails. After leaving behind the work-a-day world, man has to ask the philosophical question in relation to the totality of existence, God and the world. This isn't simply to leave behind the world as if there was a world different from the one we perceive, it is to look at this world in a state of wonder that becomes ever deeper against the backdrop of the Christian theological tradition.

## Essay One: Leisure the Basis of Culture

### Chapter One

In the period of reconstruction after the end of the Second World War, the acclaimed goal was a restoration of Western Civilization. Pieper makes the startling assertion that to truly rebuild the western culture one must rebuild it on the foundation of leisure. This seems almost absurd in a

world where the very concept of leisure has been destroyed by our utilitarian oriented society. It would almost seem that we live to work rather than working to live. In part, our very notion of leisure has been replaced by the notion of a break from the working world.

The Greek writer Aristotle clearly understood that the entire focus of man's existence was leisure. It is he who states that man is *not-at-leisure* in order to be *at-leisure*. That is, the purpose for which man works is that he might be *at-leisure*. This appears so contrary to our very notion of daily living and the *rest-from-work* that we are tempted to wonder whether or not this is not merely something that an ancient writer stated, but which has no relevance in modern times. Pieper says that this idea points to misunderstanding of the very notion of leisure.

If one is tempted to dismiss the saying of Aristotle that we are *not-at-leisure* in order to be *at-leisure*, they might be shocked to find that the notion of the *vita contemplativa* in Christian doctrine is based on the Aristotelian notion of leisure. Indeed our understanding of the human person as such has been altered to such a degree that to get a glimpse of what it meant by leisure and the values that antiquity and the middle ages placed on such a state, we must attempt to penetrate the notions of "work" and "worker" that have become so prevalent in the modern world.

## Chapter Two

The original thought held by those who worked with their hands was that the intellectual enterprise was one which required no work. The idea that work was a part of the intellectual process arose with a greater understanding of man's act of knowing. In sense perception, as in gazing at a rose, the question is asked as to what man *does* in seeing the rose. There certainly seems to be a kind of passivity in such a state where man merely gazes upon the beauty inherent in the object. But when the bar is raised to the activity of knowing, man seems to take on an active role which requires effort and work on the part of the knower.

The question boils down to, is it possible when man knows that a mere looking is going on, that it is an intellectual vision? For Kant the answer is clearly no. Knowing for Kant is a discursive act. Man gathers data, creates distinctions and comes up with solutions. Such knowing requires mental exertion, and when knowing is reduced to activity, it easily becomes just another form of work.



For ancient and medieval philosophy a distinction must be made between the *ratio* and the *intellectus*. The discursive intellect is *ratio*, whereas intellectual vision is the *intellectus*. Man's single power of knowing encompasses both the *ratio* and the *intellectus*. For them, the ratio is a form of work, one that demands effort, but this does not eliminate the possibility that the *intellectus* is not work at all. There is a non-active component of it which comprises the *vita contemplativa* as man's highest achievement.

Understanding knowing as work is to say that there is a claim on man to exercise the ratio anytime he desire to know. But to assert that knowing is work is also for man to make a claim. That is, anything that man knows is brought about by his own efforts. This presupposes a stance wherein man refuses to acknowledge receptivity in the intellect, for if all knowledge is a fruit of his own work, then there is nothing he knows which he has not achieved by his own effort.

The idea of simple seeing and discursive thinking is not as opposed as the moderns would have us believe. The underlying current of thought states that nothing good is achieved without effort. Thus, the very idea of receiving something in a passive receptivity is foreign to the concept of good that the modern world imposes upon man. Nothing good, they say, is achieved without effort.

Yet St. Thomas Aquinas objects, stating that virtue consists more in the good than in effort. It is not effort which determines the moral value of an action, but the intrinsic goodness of that action. Kant would have man believe that the path to goodness is difficult and virtue is the tool which enables us to put forth the effort to work through the difficulty and conquer our natural inclinations. Thomas describes virtue as that which *enables* us to pursue our natural inclinations. It is not in the difficulty that the virtue consists, but virtue is only truly called such when the very action becomes effortless. The true foundation of Kantian ethics then, rests in man's refusal to accept a gift, trusting that goodness can only be achieved by his own efforts.

In summary, the thoughts underlying the notion of intellectual activity as work are: first, that all man's knowing is discursive, and secondly, that for anything to be true, effort must have been behind its coming to be known. Work, then, is understood to be a "contribution to society" whether through manual or intellectual labor. That is, it is all for the sake of advancing society.

Pieper claims, however that there is a need for a type of intellectual activity that is not at all about serving the community. Without this, the very humanness of humanity disappears. Is the life of man, he demands, reduced to a constant effort to provide society with more progress? Pieper compares the problem with the distinction between the liberal and the servile arts. Servile arts are about training man to serve a function within society. Liberal arts are about bettering man as man. Can man be satisfied with being merely a functionary within the whole? Can his existence have sufficient meaning in a world of total work? To answer yes is to deny the genuine existence of arts of a non-utilitarian essence. Pieper's claim is that it must be absolutely necessary for the perfection of the entire community that such arts not only exist, but that there be those who are completely devoted to the "use-less" life of contemplation.

The modern world has lost much of what is contained in the notion of leisure. It is strictly opposed to what the ancients called *acedia*. The worker type, who finds his very meaning in the usefulness he serves to society, can only identify leisure with a sense of idleness and inactivity. *Acedia* is precisely this lack of doing, but the notion goes deeper still. *Acedia* is fundamentally a despair of ever accomplishing that which one is meant to be. It is a giving up in the effort to be who one is. This can lurk behind even in the most physically satisfying of exertions.

In order to understand leisure then, Pieper asks what is diametrically opposed to *acedia*. The modern man would have us believe that it is the industriousness of the worker contributing to the good of the society. But if *acedia* is fundamentally a denial of man's existence as man, then its opposite must be a fundamental affirmation of who man is. Pieper turns to Thomas for the startling statement that *acedia*, so often understood as the man who fails to do any work, is not a resting *per se*, but is a very sin against the command of rest. *Acedia* then is a restlessness that is opposed to the very spirit of leisure.

After this contrast, Pieper attempts to provide a concept of leisure to the reader. Leisure then, in the first place is a stillness of spirit, an opening of the mind to receive. It is secondly, opposed to the idea of work as effort, for it takes place in a sense of celebration, of approval of the world. The highest expression of this celebration is the festival. Thirdly, leisure must be understood as opposed to the concept of break-from-work. A break is meant to afford man the ability to continue working. The break is fundamentally for the sake of work. Leisure, though truly refreshing, derives this freshness from the very fact that it is for its own sake. It is only accidental that man is better able to work after being *at-leisure*.

Leisure is not about making the worker a better functionary, but about making him more human. In participating in leisure, something of the human is left behind and a spark of the divine is achieved.

## Chapter Four

After discussing what leisure is, Pieper then asks whether or not there is a possibility of maintaining leisure in a world where the advancement of total work is progressing more and more each day. In order to understand the efforts in this area, he enters into a discussion of the proletariat and deproletarianization. In the Greek world the *banausos*, the hand-worker, was opposed to the student who was brought up as a master in comparison to slaves. Is the solution then to equalize their status by making the student share the role of the *banausos*? No. Being proletarian is not equivalent to being poor, but to being engulfed by the world of total work. Thus, the negation that belongs to the proletariat cannot be overcome by making everyone a part of this world of total work. Something else is necessary.

To belong to the proletariat means that one is bound to the world of useful work. Useful work is that which has a social purpose; it is for the sake of society. As such the one performing work acts as a functionary. Such work is the realm of the servile arts. To expand man's horizons beyond the world of total work and effect a deproletarianization of man, Pieper suggests that a renewal of the liberal arts is necessary. One needs to acknowledge then, a clear distinction between the useful arts and the free arts.

The distinction between the servile and liberal arts is related to the distinction between the wage and the honorarium. The wage is that given in compensation for labor. Honorarium on the other hand presupposes that the action cannot be truly compensated. There is not an equivalent measure which can be used to balance the scales between what was done and what was owed. For the worker, there only exists the concept of wage which is to say that there is only intellectual labor for man; he can only be an intellectual "worker". For the Christian thinker however, the servile arts themselves only have their place insofar as they participate in the idea of honorarium, for included in the notion of honorarium is the notion of an action as truly human. Thus, deproletarianization would mean making available to the working man, something that is clearly *not-work* (i.e. leisure).

For Pieper, the heart of leisure lies in an affirmation of the world. There is no more solid affirmation of the meaning of the world to be found than that present in festival and this affirmation is the praise of God, the Creator. The festival derives its entire meaning from the aspect of worship present in it. Thus, leisure too is based primarily in worship. There has undoubtedly been attempts to divorce celebration from its divine origins, but they are, as of the present, all empty of real meaning, except insofar as they steal from some previous religious cult.

It is in the spirit of festivity that the great gulf between work and leisure is seen. Work is always about production and the advancement of society marked by compensation. Festivity on the other hand is marked by sacrifice, where one gives not from surplus, but even a lack. This is fundamentally opposed to the notion of useful endeavors.

The question of what one is to do is then posed, and Pieper replies more along the lines of what not to do than what to do. Leisure certainly then, with its greatest expression in worshipful celebration, arises in a Catholic culture, but Pieper warns that trying to reestablish leisure as a method for restoring culture, is to defeat the very purpose of leisure. Leisure must truly be for its own sake. It can never be a means to an end, and thus it can never be done for the sake of restoring culture.

So, again, what exactly is leisure? The sketch presented in the previous pages is developed further in Pieper's second article, *The Philosophical Act*.

## **Essay 2: The Philosophical Act**

### **Chapter One**

In asking what philosophy is, we are beginning to do philosophy. This is because philosophy is not about a doing of something practical. It is a transcending of the work-a-day existence of man. The work-a-day world is one where anything which is done is for the sake of the common utility. That is, it is done to satisfy man's basic needs or to achieve some greater good for the community. Common utility is not the same as common good. There are those whose actions which, while not useful, are part of the common good. To philosophize belongs to the common good, while it is not at all about serving some useful end. How is this possible?

In the everyday world of work, we are constantly searching to achieve a further goal, whether it is the daily needs of life, as food, clothing and shelter or some form of social advancement. There is a general bustle to *do*. But every now and then the question arises which seeks an explanation for all of man's activities and needs. What is all this about? The answer belongs in the domain of philosophy. There is a clear incommensurability between philosophy and the work-a-day world.

There are more ways than just that of philosophy which question the meaning of the daily toil of existence. Poetry too is clearly not in its essence about achieving some useful purpose. Love and death intrude upon the daily life of man. Prayer is another of those events that means more than work. There is something disturbing about these events. They remind man that there is something beyond the life of utility that he lives. In their ability to disturb man's life of work, they share the aspect of the wonderful which is essential to philosophy. When these are silenced, philosophy too is silenced.

Even worse than the elimination of wonder from these arts is a distortion of that very wonder. Such arts can be bent to serve the life of utility. Prayer can be replaced with a deception. When the divine becomes that which serves man's goal-orientation, love becomes about serving oneself, and poetry serves the agenda of the state, then philosophy is in danger. There is a way in which philosophy itself is replaced with a training of man to work well. In Plato's character, Apollodorus, the incommensurability of the philosophical act and the work world is expressed by the way in which the former friends of Apollodorus, now focused on advancement in life, can no longer listen to his love poems with any real interest.

From here, Pieper enters into a discussion of the freedom of philosophy. Philosophy cannot be used for the sake of anything else; it, in and of itself, is a goal. It is knowledge which is for its own sake, which is to say that it is a *liberal* art. In so far as the academy has become a place to train for a career, just so far has academic freedom been lost, and thus far has philosophy too disappeared from the university. It is the attribute of the other sciences that they are meant to be subordinated to purposes. It is the distinctive mark of philosophy that this cannot be so. It seems to be the tendency of the work world to say that we need a physician or lawyer for some goal that needs to be achieved, but when this is asked about the philosopher, the philosopher has been destroyed.

This is not to say that the philosopher is worthless in the community. There is a relationship between the philosopher and the common good, but it is not for the administrators of the common good to determine this relationship. This freedom is related to the theoretical character of philosophy. Philosophy has an aspect of seeing that is connected to its freedom from service. This theorein is about seeing, a gazing into the meaning of things. It is not about a leaving the world behind as it leaves the practical world of work behind. Rather, it affirms the world for what it truly is – a creation.

When the world is no longer seen as a creation, but a mere raw material, then true theorein, can no longer occur. With the destruction of theorein, philosophy itself ceases. For without a seeing, there is no freedom for philosophy, since all things become merely functionary in the whole. Philosophy is not about a practical functioning in the whole, it is about a seeing into what is.

## Chapter Two

It is clear then, that to philosophize, one steps out of the work-a-day world, but this is the mere starting point of philosophy. If one speaks of a leaving behind, then there must be something towards which one is going. So where does philosophy lead to? Are there then two worlds, the one that is left behind and another which is achieved in philosophy? They are both dimensions of man's world, which is a complex reality that needs explanation.

To explain this, Pieper starts at the very beginning. To live, he says, is to be in a world. To be in a world means to have a relation between the internal and the external reality. Internal here does not mean merely the inside of a thing, but the ability to have a relation with the exterior. Pieper uses the example of a plant and a rock to illustrate the difference. A plant has an interior that enters into a relationship with the external. That is, it absorbs nutrients which become a part of its internality. A rock, by contrast, is incapable of such relations.

The world then is the set of relations, and to have a world is to have this set of relations. Even more, the greater degree of inwardness, or capacity for relationship that one possesses, the greater the world is in which he lives. The lowest world is that of the plant, which is restricted to the immediate vicinity in which the plants come into contact with things other than themselves. An animal lives in the world of its sense perception. Here

Pieper distinguishes between environment and world. An animal is limited by biological conditions to a specific set of relations with the “world”. This limited range is more properly called its environment, beyond which it cannot escape and which is only a rather narrow glimpse at the entirety of nature.

What does this have to do with the question of philosophy? Pieper explains that man, by contrast to all other creatures, is not limited by a biological scope, to an environment. Man transcends the environment, becoming capable of living in the whole field of reality. Spirit or intellect is marked by a capacity to be in relation to the whole, and to transcend the whole. It is not possible to speak of the world and a relation to the entirety of being without also speaking of spirit, for spirit in some sense is the whole of being. In being, truth includes the idea of able to be understood, or grasped by a spirit. So much so that “to be” is “to be in relation to spirit”.

Man is not just spirit. An absolutely essential component of being man is to have a body. Man lives in a body, and as such, his world contains an environment as well as the entirety of reality. He must have a roof over his head, while still possessing the capacity to transcend that environment. It is precisely this aspect of transcendence that points back to the philosophical act. Man lives in this environment, while realizing that there must be something more.

The philosophical question then, is only philosophical when it considers the world in relation to the totality of being. That is, when the philosophical question is asked it demands to know in relation to the totality of existence, God and the World.

## **Chapter Three**

In philosophizing then, it is not that there exist two different worlds, but that there is a deeper dimension to the world we experience around us. The philosopher looks at this world and wonders what it truly is. He recognizes that there is something deeply mysterious and unfathomable about the very existence that goes on around him. It is not that this “mirandum,” this wonderful depth, is not there in the work world, but it is precisely the stance of wonder in face of this overpowering reality that truly characterizes the beginning of philosophy.

There is a distinctive non-bourgeois character to philosophy. By bourgeois, Pieper means a numbness that is not the numbness of wonder, but a numbness that locks the person in the daily world, so that he cannot, *cannot*, see the world of wonder.

Though philosophy begins in wonder, wonder is never really left behind. It is a mark of philosophy that it can never attain that for which it reaches. "To see" in the ultimate sense is to lose the wonderful, the incomprehensibility springing from an ever richer horizon of reality in that which one gazes upon. This is not to say that there is hopelessness to philosophy's search. While recognizing that philosophy ceases to be such when wonder disappears, philosophy is marked by a search in hope for the vision of reality. It is the true profundity of reality that enables this ever-deepening wonder to abide in philosophy.

It is the wonder of philosophy that makes it so distinctly human. In the divine, there is no need for wonder, because understanding is present, and in bestiality, animals are never seized by the hunger to "know". Philosophy, then, paves the way into Theology, for it is a loving search of truth, a truth that can never be had in philosophy, but which truly exists.

## Chapter Four

Before philosophy, man lives within a tradition that has relatedness to the whole already. There is always this sense of some prior interpretation of reality from which springs the philosophical wonder. Tradition, as Aristotle and Plato would have us believe, is handed down from the ancients since the very beginning of time. It is ultimately of divine origin. This is where Pieper talks of the essential relation of philosophy to Theology.

Despite the relatedness that theology has with the world, this is not to say that the end of philosophy is found in Theology. For the end that theology has is essentially prior to any experience of the world. Philosophy, by contrast, starts in the experience and rises to wonder. Theology profoundly influences the way we think about reality, but this is because Theology, when truly so and since the birth of Christ, this means Christian theology, forms who we are and how we look at reality.

Theology does not provide the answers to philosophy. It provokes the mind to see the ever deeper mystery and incomprehensibility of being. It does not restrict philosophy but provides a deep insight into being which

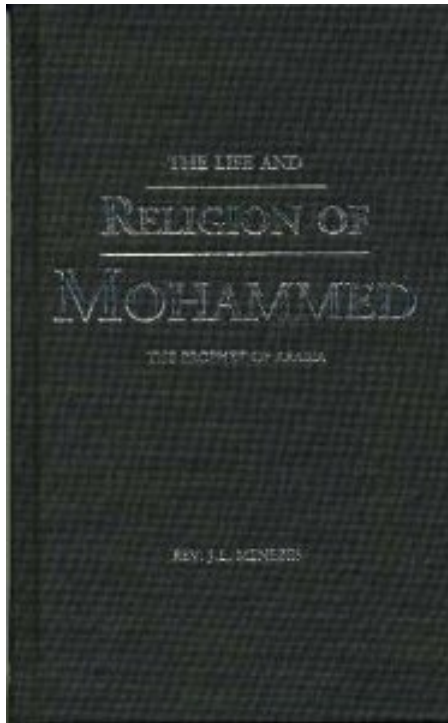


challenges philosophy to a deeper level of understanding. It is a rock of truth which prevents philosophy from shaking off the burden of being face to face with reality.

The last point Pieper makes is to distinguish between two ways of knowing. One way we know is in a detached mode, as one who knows a doctrine, or the ethicist knows ethics. The other mode of knowing is one of relatedness, as the good man knows ethics by the desire he feels to do the right thing. In philosophy, then to know the truth about the totality of being, one needs not only to know it as a doctrine, but to know it with a kind of connaturality. To see the Christian truth as true, the philosopher must *live* it.

CHAPTER TWENTY THREE

**Life and Religion of  
Mohammed the Prophet of  
Arabia**



A Summary of *The Life and Religion of  
Mohammed the Prophet of Arabia*

## **About the Author**

Fr. J.L. Menezes was a Roman Catholic priest who devoted his life to missionary work in India where he undertook to convert the Indian Moslems to Christianity.

## **General Overview**

The life and actions of Mohammed, prophet of Allah, are minutely described and assessed with an objective voice attempting to bring the truth of Christ to the Moslem world. The history of Islam and Arabia is examined and explained along with the effect that Islam has had on that region of the world. The inner workings, doctrines, and behaviors of the Moslems are presented and critiqued with great compassion. Good and bad aspects and effects of the Moslem religion are presented and compelling arguments are made for the abandonment of that religion by its adherents.

## **Part First: The Life of Mohammed**

### **Arabia and its Inhabitants/The Political State of Arabia Before the Advent of Mohammed**

An historical and geographical account of the layout and division of Arabia is given with topographical details including major bodies of water. The ancestry and internal categories of the Arabian tribes are described as well as economic and cultural details including trade customs. There are two major groups of Arabs one of which is directly descended from Abraham via Ishmael.

At the time of Mohammed's birth the Persian and Roman Empires are on the decline and many false prophets are appearing in Arabia along with the refugees fleeing the collapse of these two institutions. Most of the governmental forces surrounding Arabia are fragmenting and falling apart.

### **Birth of Mohammed and his Early Life**

Mohammed's genealogy is traced back to Abraham and the circumstances surrounding his birth are described. The infant Mohammed is given to a

Bedouin nurse according to the customs of his people and he is raised by this woman until he is five years old. As a very young child, he suffers seizures and is returned to his parents who give him unto the care of an uncle. His uncle raises Mohammed to become a powerful merchant.

## **Mohammed and Khadija/ Mohammed and Kaaba**

At the age of twenty five, Mohammed marries a rich and powerful widow in Mecca named Khadija with whom he has four daughters. A brief overview of the role of women in Arab society is given.

Soon after his marriage, Mohammed begins to settle disputes between the tribesmen in Mecca and to make a name for himself among them. At this time, he adopts two sons because he and his wife have only daughters.

## **Mohammed and Anchorite**

Mohammed weighs Christianity and Judaism against the various pagan religions of his own people and finds that his people lack true religion. He becomes solitary and takes to living in a cave near Mecca and contemplating a return to the pure religious roots that are his people's birthright through Ishmael. Mohammed becomes convinced that his people need a true prophet.

## **Mohammed and his Revelations/ The First Converts of Mohammed**

Mohammed takes his family to his cave for the holy month of Ramadan and convinces his wife that he is a prophet of God who receives visits from the angel Gabriel. His epileptic fits become more frequent and severe and he lets on that during these seizures he is communing with God. Mohammed goes on to gain a very small following from his extended family.

## **Mohammed the Prophet**

Mohammed prepares a feast at which he announces himself to be the one true prophet of God and the spiritual guide of Arabia. The only guest who does not mock this declaration is his adopted son.

## **Mohammed and the Koreish Tribes/The Koreish League – Mohammed and his Followers Boycotted**

Mohammed begins to preach in Mecca and gains a modest following. The tribe of Koreish conceives a hatred for him and makes a formal request to his uncle that he silence Mohammed. The uncle refuses and the tribesmen begin attacking Mohammed's followers some of whom are forced to flee Mecca.

Mohammed gains ground with the Arab tribes and the Koreish tribe swears an oath to have no dealings with him or his associates. This oath is put in writing but a worm eats through the document and the Koreish take it as a sign from God and repent of their boycott.

## **The Death of Khadija and Abu Talib Mohammed a Polygamist**

Mohammed loses his wife and his beloved uncle within weeks of one another and marries a widow. He then betroths himself to a seven year old girl and so institutes polygamy within Islam.

## **Mohammed Meets the People of Medina/The Pledge of Acaba**

Mohammed preaches in the public places of Mecca and is heard by some pilgrims from Medina who admire him greatly.

Jews from Medina, thinking Mohammed might be their long awaited prophet, come to hear Mohammed speak and many become his faithful followers. Islam quickly spreads through Medina.

## **Mohammed's Fiction; The Greatest Pretended Miracle**

Mohammed tells a story of how he was taken by Allah, on the back of a winged horse, from Mecca to Medina, to Jerusalem, to heaven, and there in heaven he spoke with Allah. His followers find this hard to swallow, but a friend of Mohammed's swears it is true and the grumbling ceases.

## **The Converts of Medina and the Second Pledge of Acaba/Koreish Fresh Persecution – Mohammed Flies to Medina – 'Hejira'**

Mohammed's enemies rise to power in Mecca and he promises paradise to all who die defending the prophet.

The Koreish tribe begins to persecute Mohammed in earnest and he smuggles his followers out of Mecca to Medina. Mohammed follows to Medina where he is joined by the remainder of his followers.

### **Mohammed and the Sword**

Mohammed lets it be known that Islam will spread by the sword and with violence he will overthrow the idols of the Arabian tribes.

### **Part Second: Mohammed at Medina**

#### **Mohammed at Medina/The First Mosque of Islam**

Mohammed arrives triumphantly in Medina and erects the first Moslem mosque in that city. The mosque includes housing for Mohammed and for the poor among his followers. This first mosque later became the final resting place of the prophet.

#### **Mohammed and the Jews/Mohammed the Law – Giver**

Fighting breaks out between the Moslems in Medina and the Jews in Medina and Mohammed begins to harbor a great dislike for the Jews.

Mohammed begins to establish the customs of Islam and formalizes the call to prayer and the tradition of praying five times a day. He establishes Friday as the Moslem holy day and lays down dietary laws for Islam.

#### **Mohammed a Belligerent/The Incentives of War**

Mohammed sends his followers to harass the Koreish and make retribution for their treatment of him. He begins to rob caravans citing a vision from Allah blessing all retribution made against unbelievers.

Mohammed declares that a revelation from Allah requires him to make war on all unbelievers and promises a higher place in paradise to those who join in or fund holy wars. He also declares that one fifth of all booty taken in war is to be given to the prophet.

## **The Battle of Badr**

A man killed during one of Mohammed's raids was an important member of the Koreish tribe which resulted in a bloody feud between Islam and that tribe. Mohammed attacked a rich caravan of Koreish tribesmen and slaughtered many men. He later declared that this was done with the aid of the archangels and referred to the attack as 'The Day of Deliverance.' All prisoners of this battle were executed if they refused to convert to Islam.

## **Mohammed and the Jews Again**

Mohammed then turns his attention to the Jews in Medina and begins killing and exiling them tribe by tribe. Mohammed finally gains control of all of the land between Mecca, Medina, and the coast.

## **Mohammed a Debauchee**

Mohammed begins to marry at a frantic pace and encourages his followers to do the same. He sets the limit of wives at four per man, but claims an exception to this rule for the prophet. He also does away with the custom of adoption in order to marry the divorced wife of his adopted son and claims that Allah sanctions the taking of concubines for all Moslem men.

## **The Battle of Ohod/The Battle of the Ditch/The Destruction of the Jews**

The Meccans desire revenge on Mohammed and attack Medina. The battle goes well for Islam and the prophet is mistakenly proclaimed dead by the Meccans who then leave the field thereby saving Mohammed's life.

The exiled Jews raise an army and lay siege to Medina, but after a month of siege the attackers retire from the field. Mohammed vows vengeance and besieges the city of the Jews. When their city falls, Mohammed beheads the men and enslaves the women and children. This victory is much touted within the Koran.

## **Mohammed and Ayesah**

Mohammed's young wife Ayesah is accused of adultery and Mohammed states that he has had a vision from the angel Gabriel declaring her innocence. He then institutes a law requiring four witnesses to accuse a woman of adultery with grave reprisals for false accusation.

## **Mohammed Visits Mecca**

Mohammed wishes to make a pilgrimage to Mecca, but the Meccans bar him from the holy city. Mohammed sues for peace and a ten year treaty is signed lifting the Meccan ban on joining Islam.

## **Mohammed and the Khaibar Jews/Mohammed Poisoned**

Mohammed continues his persecution of the Jews and takes another of their cities, but instead of slaughtering these people, he lays a tax on them of one half of their yearly produce. He also takes one of their women and adds her to his harem.

The Jewish woman whom Mohammed took poisons a dish at his table and one man dies from eating it, but Mohammed spits out his portion and survives the attempt on his life.

## **Mohammed and Neighboring Chiefs/Mohammed and the Great Powers**

The neighboring people hear of Mohammed's dealings with the Jews and begin to send him one half of their yearly produce and young women from their tribes, unsolicited in the hope that he will then leave them alone.



Mohammed invites the neighboring powers to join Islam sending envoys to Egypt, Byzantium, and Persia. Egypt and Persia respond favorably to his overture and he gains many converts, but Byzantium declines to set aside Jesus Christ in favor of Mohammed, the camel driver.

## **Mohammed Visits Mecca/Mohammed Takes Mecca/Mohammed and the Greeks**

Mohammed makes another pilgrimage to Mecca, takes a twelfth wife, and gains a few more converts to Islam. After his return from the pilgrimage, Mohammed decides to march on Mecca and he succeeds in taking the holy city. The Meccans convert en masse and Mohammed leaves them to return to Medina after setting both a civil and a religious government in place.

Inspired by this easy victory, Mohammed decides to march on a province of the Byzantine Empire and suffers a major defeat in which he loses several of his generals and also his adopted son.

## **Battle of Honain/Hawazins and Shakifites Submit**

The Arab tribes observe the fate of Mecca and begin to flock to the banners of Islam, but two of the larger tribes unite against the prophet. Mohammed rallies the armies of Allah and attacks. At first, Islam seems to be losing the battle, but they triumph and the tribal leaders take up the yoke of Islam.

Medina is now the capitol of an empire and some of the tribes that had hitherto resisted Mohammed convert to Islam and join him by donating all of the property of their gods to the prophet.

## **Mohammed and Christians/The ban Against Unbelievers**

A community of Arabian Christians sends a deputation to Mohammed expecting that they will be well-received due to religious similarities, but the envoys hear of Mohammed's treatment of other sects and begin to fear oppression. Their fears are justified when Mohammed forbids the baptizing of Christian infants and eventually forces the Arab Christians to submit to Islam.

Mohammed sends word throughout his territories that all Jewish synagogues and Christian churches are to be burned and mosques built on their ruins. He formally bans the practicing of either religion within his lands.

## **Mohammed and his Domestic Troubles/Mohammed Changes his Policy**

Mohammed's many wives begin to fight in earnest when Mohammed shows a marked preference for a Christian-born wife. The other wives rally behind a wife called Hafsa and rebel against the prophet. Mohammed threatens to divorce them all except for his Coptic girl who was the only wife to have born him a son. The son of the prophet mysteriously dies some little while later and his burial site is a holy place in Islam.

Mohammed begins to formalize his policies, both political and religious, throughout the whole of his empire. He consolidates his rule and institutes a single way of governing for the whole of his vast territory.

## **Mohammed's Last Pilgrimage/Mohammed's Last Year**

Mohammed sets out for Mecca on what is to be his last pilgrimage to that place. While in Mecca, the prophet formally sets the rules for Meccan pilgrimage through all time. In order to solidify the month of pilgrimage forever, Mohammed changes the Arab calendar.

Mohammed's daughter gives birth to two sons whom the prophet greatly loves and sees as the continuation of his line. Mohammed splits his time between his grandchildren, receiving deputations from vassal states, and prayer. At this time, the last of the Arab tribes join Islam and Mohammed now holds all of Arabia, Persia, and Egypt.

## **Mohammed's Last Illness and Death/Mohammed's Burial**

Mohammed's mind becomes tangled with fever and he retires from public life to the rooms of his beloved wife Ayesha and is soon unable to leave his bed. His faithful gather around him and he dies with a prayer on his lips.

News of the death of the prophet spreads throughout the Moslem empire and the people flock to the burial of Mohammed. The prophet is buried next to the first mosque in Medina and that place remains a Moslem pilgrimage destination to rival Mecca.

## **Mohammed's Person and Character**

A description of Mohammed's personal appearance and manner is given in detail as well as an assessment of his character and tastes and a sketch of his mental workings, personal foibles, and beliefs.

## **The Successors of Mohammed**

After the death of Mohammed, the people of Mecca and Medina fight over who will be his successor. Some favor his daughter's husband who would then be followed by the prophet's own grandsons while others favor Mohammed's close friend, Abu Bekr. Abu rises to power and is followed by Omar. Both of these men make great conquests of Christian and Jewish territory and gather together the scattered chapters of the Koran.

Eventually the husband of Mohammed's daughter, Ali, gains power and a deep divide among the Moslems occurs. Those in favor of the rule of Ali are known as Shiahs, and those against as Sunnis. This divide remains very much a part of Islam to this day. Bloody civil war between these two factions commenced and has yet to be concluded.

## **Part Third: The Koran**

### **The History of the Koran/Traditions/Iman of the Creed of Islam**

The Koran is a short book which reached its present form about twenty years after Mohammed's death. It is believed to be of purely divine origin, and was systematized by Mohammed's first successor, Abu Bekr. There are almost no variances of text in the Koran throughout the Islamic world; however, the book is fragmented, chaotic, and anachronistic. It is written in the Koreish dialect in rhythmic prose and divided into one hundred and fourteen chapters and thirty parts.

A text called the *Sunnah* was made to supplement the Koran as a book of laws and traditions. The Moslems are again divided on the Sunnah with the Sunnis adhering faithfully to that text, and the Shiahs following their own separate traditions.

The word *Islam* means submission and signifies complete submission to the will of Allah. Moslem is a Persian form of this word. *Iman* is a word describing the doctrines of Islam, and *Din* refers to the religious practice of Moslems.

## **The Explanation of the Articles of Faith/The Duties of Islam (Din)**

*Iman* is divided into six articles which are here stated and elaborated upon. These articles are: 1) Belief in Allah 2) Belief in angels 3) Belief in books and their divine origin 4) Belief in prophets (among whom Moslems number Jesus Christ) 5) Belief in the resurrection and the Day of Judgment 6) Belief in the predestination of good and evil.

The four *Din* are prayer, almsgiving, fasting, and pilgrimage to Mecca. Prayer includes spoken words, ritual washing, and precise gestures and posture. Moslems pray five times each day and their prayers must be offered in a mosque or any completely pure place. Friday is the Moslem holy day and is observed with public services and prayers.

Almsgiving is divided into the categories of legal and voluntary alms. Legal alms are a required portion of one's income given as alms, and voluntary alms are anything beyond that requirement that one chooses to give. Fasting is observed during the month of Ramadan in daylight hours and is very strict, but between sunset and sunrise there are no fasting rules. Pilgrimage to Mecca is required of every Moslem at least once in their lifetime and is a highly ritualized practice.

## **Negative Precepts of the Koran/Islam's Influence on Society**

The Koran forbids the consumption of alcohol and narcotics, all gambling, divination, and the eating of any meat dead of itself. It also prohibits infanticide, which was widely practiced in that region of the world, and requires women to remain secluded and veiled at all times. It also forbids all forms of usury.

Islam falls short of Mohammed's intention of eradicating idolatry and raising the social prospects of the Arab world and instead seems to breed chaos, corruption, unsanitary habits, and illiteracy. Reform and civilizational progress are summarily opposed by the nature of Islam.

## **The Testament of the Koran on the Old and New Testaments/Summary**

Islam asserts that while being of divine origins, the Old and New Testaments are corrupted documents and patently ignores the fact that these texts existed centuries before the advent of Mohammed. The Koran itself references both testaments freely and reverently and admonishes all Moslems to follow these texts. This is but one example of the fragmented nature of the Islamic religion.

The author asserts that he undertook this writing out of a desire to be of help to Moslems and to speak the truth. He also states that Mohammed was indeed a wonderful and charismatic man, but was also riddled with vice, corruption, and mental illness.

## **The Divine Inspiration of the Koran/The Author of the Koran/Causes of the Early Success of Islam**

The divinely inspired nature of the Koran is proven, within Islam, by the fact that Mohammed was an uneducated man and therefore incapable of producing such a work. This claim is examined in light of the fact that the Koran is not a great – or even a coherent – work and constantly contradicts itself. These self-contradictions are given as further proof of its entirely human origin.

The Meccans asserted, before their mass conversion to Islam, that the Koran was written by a follower of Mohammed and not by the prophet or by the will of Allah. Scholarly research seems to bear out his interpretation of the facts and even points to specific individuals who are likely responsible for the authorship of the Koran.

Moslems believe that the rapid spread of their religion is proof of its divine nature, but the more likely explanation is that the religion suited the people of that time and place and it is widely known that once the Arabs took up Islam they spread it by bloody war and politics.

## **Part Fourth: Sects in Islam**

### **Sects in Islam**

There are currently about one hundred and fifty sects within Islam all of which claim direct and total authority from the Koran. Upon the death of Mohammed, internal argument broke out among the Moslems and the religion fragmented into groups with each group counting all others as infidels and claiming supremacy. All of the Moslem sects differ on interpreting the Koran. From time to time, a self-styled prophet will arise and create yet another tear in the fabric of Islam. The author entreats the Indian Moslems, for whom he is specifically writing, to examine the evidence presented and honestly assess their religion's validity.

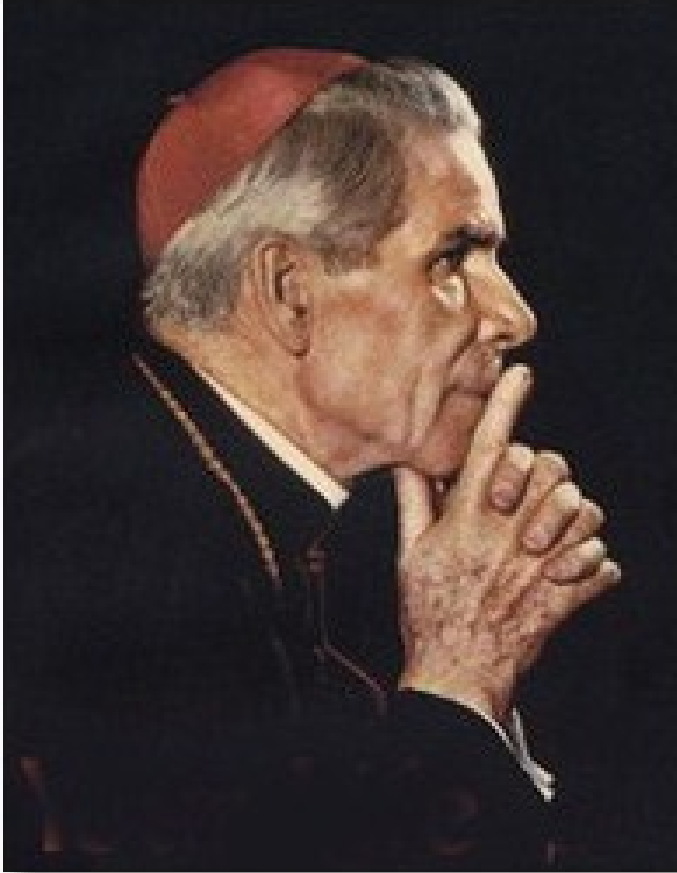
## **Part Fifth: Conclusion**

### **A Familiar and Friendly Talk**

The author makes a heartfelt and compassionate entreaty to all Moslems to examine themselves, their prophet, and the fruits of their religion with open hearts and minds. He calls upon Islam to worship Jesus Christ and come home to the arms of the Holy Catholic Church.

CHAPTER TWENTY FOUR

# Life is Worth Living



A Summary of *Life is Worth Living* by  
Archbishop Fulton J. Sheen

## General Overview

*Life is Worth Living* is a collection of transcribed telecasts, originally given by Bishop Fulton Sheen in the 1950's. Sheen saw in television a great opportunity to provide the American public with something lacking in current programming: "a reasoned presentation of a serious idea, to fill up the void of hearts and the yearning of minds for a pattern and a way of life." The resulting lectures addressed issues raised by recent scientific, psychological, and political developments, as well as problems common to men of every generation.

Sheen begins by trying to give his listeners a better understanding of their souls. By discussing the distinction between nature and person, the central faculties of intellect, will, and conscience, and the cause and cure of suffering, he creates a picture of the whole human person in all its strengths and weaknesses. He then discusses the need for an overall goal in life, and the way to find one and achieve it. With the resulting inward harmony, men can turn to their neighbors and treat them in accordance with this new-found understanding of human nature. Finally, Sheen addresses the greatest political threat of the day: Communism. As a philosophy directly contrary to the Christian belief in the worth of the individual, Communism has to be understood and conclusively refuted. It is the duty of the American people to uphold its own rights and those of the whole world, but it must first make itself worthy of this high calling.

## The Human Soul

Like animals, men have passions and sensations, but they also have something animals do not: knowledge and love. Knowledge is the operation of the intellect, and its object is truth. Love is the operation of the will, and its object is goodness. These two human faculties operate differently, and they have different effects depending on what is to be known or loved. The intellect works by drawing its object to itself. To do this, however, is to bring the object to the level of the intellect. If the object is lower than man—such as the natural world—it is dignified and, in a way, "spiritualized," by being drawn into the nobility of the mind. But if the object is higher than man—such as the Trinity—it is necessarily degraded by being oversimplified to fit the human intellect. This is why we have to resort to imperfect analogies, when the truth is much more sublime and mysterious. The will, on the other hand, goes out to the object it loves. Instead of elevating or degrading its object, it itself is elevated or degraded, depending on the worth of the object it decides to love. If a man



loves something below his level—sensual pleasures, for instance—he will descend to its level. If he loves something higher than himself, he will rise to its level, and he must meet that level’s demands in order to do so. This is why it is so important to have good heroes and ideals, and it is the meaning of Christ’s warning: “where your treasure is, there is your heart also.”

The will, then, can elevate or degrade the soul, but the intellect cannot. This is why knowledge of God does not necessarily bring sanctity. All theologians know how to be saints, but only those who *will* it actually achieve sainthood. The two faculties are related, however. Although knowledge does not guarantee love, one cannot love a person without knowing him first. But once this elementary knowledge has made love possible, that love creates a deeper knowledge. Thus, both powers of the soul cooperate to produce the kind of deep understanding that the long-married couple has of each other, and that the saint has of God.

Intellect and will belong to—and, in fact, constitute—human *nature*, because they are what separates humans from animals. The exercise of the powers, however, belongs to the *person*; it is the person who knows and loves. The nature is “the principle of activity,” while the person is the agent, and therefore the source of responsibility. Sheen deals mainly with the properties of human nature, because they are relevant to all men.

There are three basic tensions in man: anxiety, contradiction, and temptation. *Anxiety* results from the disproportion between the infinite happiness man desires and the finite happiness he is actually able to attain. This stems from the tension between the spiritual and the material in man, the divide between the eternal and the temporal which will never be resolved in this world. *Contradiction* is the pull between good and evil in every man, the war between pleasures of the spirit and pleasures of the flesh. A *temptation* is a suppressed evil. It knocks at the door of the will, asking to be admitted to the soul and allowed to provoke it to sin. Temptations are not sins, because they are inherent in human nature. It is not wrong to have temptations; it is only wrong to give in to them.

In addition to these three tensions, humanity is subject to a whole range of fears. Fear is the emotion that we feel in the face of a real or imaginary evil; as love is the attraction to good, so fear is the flight from evil. There are two kinds of fear: normal and abnormal. Normal fear is a fear of some external object, but abnormal fear comes internally – from the mind. In some cases, it is caused by suppressed guilt, which makes a man live in fear of punishment, but keeps him from acknowledging his sins and

finding peace. Others live in subjective terror because they themselves have been the instruments of terror. This is why murderers cannot trust their partners in crime, and why they often have such cowardly deaths when they are finally brought to justice. A third kind of subjective fear is dread – the fear of nothingness. All men yearn for the infinite, but many do not know how to find it, and doubt that it is even there. They are left to find their own way in the world, terrified of being thrown back into the nothingness they came from, but despairing of any eternal goal to be reached. Dread also has a positive side, however: it can become longing. All fear can turn into fear of God, which brings peace instead of anxiety. Instead of being motivated by fear of punishment – servile fear – we can avoid or repent for sin through fear of offending a loving God – filial fear. By throwing ourselves on God’s mercy, we can free ourselves from all anxiety; as the Bible assures, “Perfect love casteth out fear.”

Fear, then, can be overcome by the love of God; but men can never completely rid themselves of it, because the tensions that cause it are universal. The only way to explain this basic failing of humanity is to posit some historical problem that changed human nature itself. Man is not intrinsically evil, but he is not perfect; his weakened will and darkened intellect show that he is still good, but damaged. An analogy of an orchestra helps explain the nature of this Fall. Man is like a musician playing a symphony written by God. He has free will, so he can play a discordant note that is not part of the score. The orchestra can continue to play, and play perfectly; but the discordant note has been released into the world, and time cannot be turned back. The note will always affect everyone in the universe; but if someone were to reach out from eternity and make it into the first note of a new melody, it would no longer be discordant. This is what happened in the Incarnation. In order to correct the injury done in time, God had to enter time; in order to begin a new melody, He had to become a “musician” Himself; and in order to escape the fallen elements of human nature, He had to be a man without sin. But “Almighty God, having given freedom to man, will not take it away again;” so He asked humanity for permission to begin a new melody, and through Mary it began.

We can deduce the fact that the Fall happened from our perception of evil; but we can discern the good – and combat the corruption in our nature – through another of the soul’s faculties, namely conscience. Conscience is a “judgment of our reason telling us that we ought to do good and avoid evil.” An object is good when it fulfills its highest purpose, so each thing’s good is different. Man’s good is eternal Life, Truth, and Love. He cannot be satisfied with any earthly thing (i.e. life that ends, truth that is

incomplete, love that fades away) because he was made for the infinite. But unlike other creatures, which fulfill their purposes by blind instinct, man is given a choice. Conscience identifies the good, urges him to choose it, and convicts him if he does not.

Conscience works by three processes, analogous to American government: legislative, executive, and judicial. The legislative give us the moral law. The executive witnesses our intentions and the consequences of our actions. The judicial confers on us either praise and joy or blame and guilt, depending on the evidence presented by the executive. The source of the moral law by which conscience judges is not man himself, because the dictates of conscience often clash with his desires; nor is it society, for the law often contradicts society's customs. Since it is universal and absolute, the law must have as its source some omniscient intelligence, which must belong to a person; and since that Person is supreme and absolutely just, he must be God.

Conscience is given to everyone; it is the light which enlightens every man who comes into the world. We all unconsciously appeal to this standard when we say that someone "ought" to act a certain way, or that the way he has acted is wrong. "There is no sense in saying anything is wrong, unless we know what is right." Thus we are all given the steadying influence of conscience to combat the corruption of the Fall. But because we have free will, we must actively choose to obey conscience and react correctly to the tensions, fears, and temptations that are part of our fallen nature. The first step is humility; the second step is understanding suffering, and meeting it properly; and the third step is character-building.

Humility is the natural state for a fallen human, for "being humble implies that our eye recognizes the need of light, our reason admits the need of faith, and our whole being the guidance of the Eternal Law of God." Humility is not servility or underestimation; it is an acknowledgement of our true standing before God. In order to appreciate the beauty and bigness of the world, we must realize our own "littleness." If we inflate our egos in defiance of the infinite, we will never be able to see that there are great truths outside of ourselves; and if we think we know everything, we can never be taught the things we need to learn.

By not recognizing our true status, we fall into either outright pride or false humility. We become very critical of others, in order to make ourselves feel great by comparison. We refuse to acknowledge responsibility for our sins and our need for a savior, when the Savior Himself gave us the ultimate example of humility. In the Incarnation,

Jesus became man and confined Himself to human boundaries. He made Himself a creature whose very nature demands humility. God could be human, but the proud man demands something higher; God could lower Himself, but the proud man cannot even be content at his own level.

Suffering seems as much a part of human nature as the need for humility, but it is harder to understand. Humility is the proper state for humanity, but suffering often seems undeserved. Once we understand the reason for it, however, we can learn how to transcend it. The mystery of suffering can never be fully explained in this world, but the Passion shows that it is somehow necessary: “Without Good Friday there would be no Easter Sunday.” We know that this is the way the world works, but we do not know *why*. Job asks the same question in the Old Testament, and God answers him, “tell me, since thou art so wise, was it thou or I designed earth’s plan, measuring it out with the line?” God’s reasons are incomprehensible to man; we know only that suffering is necessary, and that we must therefore learn how to meet it.

Suffering makes a man concentrate on himself, and this can lead to selfishness; but it can also be an opportunity for good. To begin with, physical suffering reduces a man’s opportunity to sin, and gives him a chance for a deep examination of conscience. On a more profound level, any kind of suffering may be turned into sacrifice. It can be offered in reparation for our sins, and even for the good of others. All suffering borne patiently earns merit, and through the communion of saints that merit can be transferred to those who need it most. Suffering is only tragic when it is wasted by people who do not understand how to transcend it.

With our nature thus beset by sin, temptation, and suffering, we must actively work to build character. There is a “law of degeneration” in nature which drags down to death everything that does not constantly struggle, not only to survive, but to better itself. Unexercised muscles atrophy; unweeded gardens grow wild; and undisciplined men succumb to concupiscence. To perfect ourselves, we must exercise self-restraint in order to rein in the destructive pull of the flesh.

Not all of our desires are evil, however. Certain pleasures are harmless in moderation – alcohol, for instance – but they must not be abused. Others can be either good or evil, and must be limited to the good. Reading, for example, can be good; but it can also be an occasion of sin if one reads the wrong things. A third set of desires, however, is intrinsically evil; and these must be neither indulged nor moderated, but strictly abstained from. “If your right hand offends you, cut it off.” But there is no sense in all this

self-discipline if there is no goal to be attained; men must know that there is a purpose to life.

Many people suffer from mental fatigue or boredom because they cannot settle on one goal to work for, or because they have no goal at all. We need a “permanent, over-all purpose in life.” The first step towards realizing this goal is to have a “master idea,” because ideas lead to actions. The master idea is that we are made for happiness, which - as discussed above - consists in satisfying our natural hunger for perfect Life, Truth, and Love. We must not only *want* this happiness, but actively *will* it. In the end, however, there is only so much we can do on our own; we must ask God for help. This principle is seen in nature, where the elevation of a lower thing requires a “descent from above.” In order for a plant to be incorporated into a higher life-form, for example, it must be eaten by an animal. But it must also “surrender its lower existence” to the thing above it; and so must we. But unlike plants and animals, we have free will; so in order for God to descend and take us up into His life, we must freely choose to die to ourselves. But to sacrifice for this goal, we must first realize that there *is* a goal. Many men never strive for eternal happiness, because they do not believe it exists; but man “would not be craving for such happiness, if it did not exist. He would not have eyes if there were no light or things to see.” Once we realize there is “something higher,” we can devote our lives to it and once we are right with ourselves, we can turn to others.

## **Man’s Relationship with Man**

All association with men must be built on one principle: a belief in the intrinsic worth of the human soul. All people are made in the image of God, and all are potential children of God; the universe was made for them, and God died for them. No one can take away this value, and it alone renders them worthy of love. Many speak of “tolerating” people we do not like, but we can never tolerate men, because tolerance is reserved for evil. The good is never to be tolerated, but only loved; and thus we are commanded to love our neighbors for the sake of the intrinsic goodness of their souls. In regard to people’s mistakes and opinions, however, we should exercise tolerance; there must be free speech, for instance. On the other hand, tolerance has its limits; we cannot tolerate anything that harms another person. We cannot tolerate intolerance.

This belief in the worth of the individual should help us understand the unique situation of teenagers. The reason they are so awkward and

rebellious is that they are discovering their own personalities and struggling to develop character. This also explains their restlessness in exploring all new possibilities, while their shyness and desire for privacy in love is a manifestation of their respect for persons of the opposite sex. Mothers, too, demonstrate this Christian respect for the human soul. It is because they realize the incredible worth and potential of children that they not only sacrifice for them and nurture them – body and soul – but educate them to help them realize that potential.

Belief in individual worth is also the basis of American democracy. But this principle can only exist where there is belief in God, because our worth is drawn directly from our contingency on Him. The founding fathers understood this, and consequently made it clear in the Declaration of Independence that the rights they were defending were God-given. But Communism does not have this foundation. According to Karl Marx, the belief in individual worth is “an illusion of Christianity... [because] persons of and by themselves have no value.” This fundamental difference between America and the Communists affects every aspect of their respective governments and demonstrates why all good Christians and Americans should oppose Communism.

## **Communism and America**

Communism must be treated carefully and rationally; it must be hated or loved for its philosophy, and not out of emotion or because of its current foreign policy. One of the most important principles of this philosophy is that, in Marx’s words, “an individual has no value whatever unless he is a member of the revolutionary class.” In a democracy, the state exists for the citizen; in a Communist nation, the citizen exists for the state. This principle’s consequences are clearly seen in a comparison of the American and Soviet constitutions. According to the Declaration of Independence, which is the foundation for the American Constitution, our rights are God-given, and thus inalienable. According to the Soviet Constitution, our rights come from the state, and therefore the state can take them away. Consequently, Soviet rights are very limited. Soviet citizens have the right to worship, but their priests and churches may be taken away at any time; they have the right to spread anti-religious propaganda, but not to evangelize; and they have freedom of speech, but only if they use it to support the government. All of these injustices are the logical results of a radical Communist philosophy.

Russia's susceptibility to Communist ideology is partly due to its unique history. Beginning in the thirteenth century, when some of the greatest minds of the West were active, Russia shut itself off from Europe. When it finally began to accept Western ideas again, they were tainted by atheism and rationalism. The philosophy of Communism originated with Marx, a German, who in turn borrowed ideas from France and England. Soviet Russia is, in fact, a product of all that is corrupt in Western civilization; therefore it is America's duty to transform the monster it has created by fighting for the remnant of goodness in the West. We must not settle for the Communist idea of peace, which is a peace without justice; we should fight for our beliefs, and peace will come on its own as a "by-product" of justice.

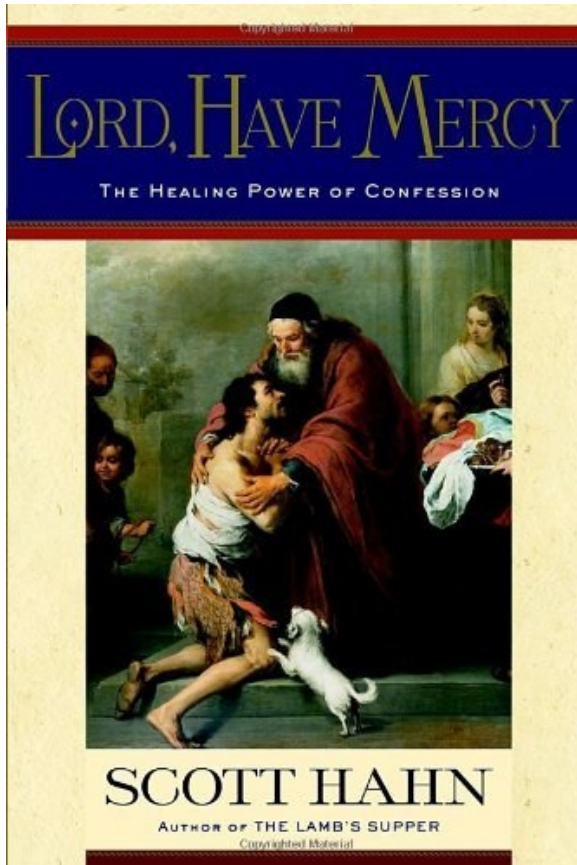
Finally, America needs to make national reparation for the sins which have contributed to the rise of Communism. "The great shame of our world is that we have the truth, but we have no zeal. Communists have zeal, but they have no truth." If only we would act on our love of God and country as fervently as the Soviets do on their convictions, we could give the Russian people something worthwhile to fight for. Communism has failed them. Instead of giving them more promises of materialistic happiness, we should give them what their leaders do not: a chance for spiritual happiness. America was a powerful agent of God in rescuing the world from Nazism, and is currently providing aid to many poor and starving nations. Now it must challenge Communism, and prove to the world once again that it is an "arsenal for democracy."

## Conclusion

*Life is Worth Living* strives to unify the American people with "that *Pietas*, which embraces love of God, love of neighbor, and love of country." A good Catholic lives his Faith at home, at work, in science, art, politics – everything he does. The "master idea" of Catholicism gives him unflinching purpose and hope, and makes life "full of romance and thrill." Once he realizes the truth about God, about creation, and about himself, life is transcended. Fear, war, political struggles, and suffering in general become opportunities to turn his life to God and unite his will with the Divine. By following God's commands, a man may become a Christian of "inner peace and outer service." His service to God and country will in turn lead others to God, where they will find the fulfillment and the purpose they have been looking for.

CHAPTER TWENTY FIVE

**Lord, Have Mercy**



A Summary of *Lord, Have Mercy* by Scott Hahn



## About the Author

Scott Hahn, a popular speaker, teacher, and personality, was born in 1957. He married Kimberly in 1979, and has six homeschooled children. After triple-majoring at Grove City College, PA, in 1979, Hahn went on to receive his Masters of Divinity from Gordon-Conwell Theological Seminary in 1982 and his Ph.D. in Biblical Theology from Marquette University, WI, in 1995. He was a pastoral minister and Professor of Theology at Chesapeake Theological Seminary before being ordained a Presbyterian minister in 1982. He entered the Catholic Church in 1986, and has taught Theology and Scripture at Franciscan University of Steubenville since 1990. Hahn is a much sought-after lecturer and author.

## General Overview

Human beings have a tendency to make up excuses, believe their own lies, and labor under their own delusions. We instinctively react to the world by attempting to alter it to our own comfortability, rather than changing ourselves. This fundamental denial of reality is immensely destructive, both to us and our relationships.

Our spiritual life, which can be called our relationship with God, is the most fundamental and important relationship we can have. This bond can only remain healthy through constant communication, and, if need be, reconciliation. Although we often fail to apologize for our own faults, we *are* the only ones who can be at fault in a relationship with God, who is perfect. His mercy is so great that He accepts and reaccepts our apologies, continuously offering us His open arms. His mercy is our salvation and our model.

## CHAPTER 1 Getting Our Stories Straight

Although we humans have a natural tendency to cover up our failures, sin is the one failure that we ought to be ashamed over. Although we shrink from disclosing our weaknesses, sins are direct rejections of the love of God (at some level), and God already knows those sins.

### RAISED FROM THE DREAD

The natural thing is to view confession with trepidation, but we need to be reminded that natural things cannot of themselves raise us to the

supernatural. We naturally shun pain, but ageless sages say: “No pain, no gain.” For to deny our sins (from pride or fear) is to begin the process of self-deception, which affects reality and relationships for the worse.

#### PITTSBURGH STEALER / SCOTT-FREE

Scott Hahn relates a story from his youth: While with unsavory friends, he stole some record albums but was caught by security. He lied his way out of the situation, and continued the lie to a gullible police officer. Later, at home, Scott’s father asked him straight questions, looking for honesty. Scott continued his lie, even upon realizing that his father had figured out the truth.

#### FOREST CLUMP

In his lie, Scott had said that he had been forced by older thugs to steal the record albums and dump them in a hollow stump. When pressed by his father, he could not find any stumps. Unable to continue the lie, he expected his father to explode, but what happened was that his father quietly led them home. Scott had broken his father’s heart, and that was even worse than weathering his rage. The disruption of their relationship and the discovery of conscience were the lessons that began to teach him the dangers of lying.

#### SETTING THE RECORDS STRAIGHT

People say that it is “perfectly natural” to make alibis, or exaggerate our troubles or successes, or gloss over our faults, or embellish the faults of others, and so on. But the problem with this is that we may grow to believe these falsehoods ourselves, or convince others to believe them. This actually distorts “what-is” into “what-I-want-it-to-be.”

#### FORGOTTEN, NOT FORGIVEN

We act all our lives in the view of God our Father, but often we act like the toddler who thinks, “If I can’t see Mommy, then Mommy can’t see me.” But God, in his Fatherhood, does not act like a stern magistrate. He loves and judges as a father does: demanding, but merciful.

#### THE ROAD MOST TRAVELED

We long for our Father, but we all have a dark side which tells us to disobey him.

## **CHAPTER 2 Acts of Contrition: The Deepest Roots of Penance**

Although Confession is a New Testament Sacrament, and thus instituted by Jesus for the Catholic Church, even the Israelites participated in a rudimentary form. Confession is the new blossom of the ancient cycle of confession, penance, and reconciliation. The first foreshadowing of the confessional is found with Adam and Eve.

### THE NAKED TRUTH

The first humans sinned and disobeyed God, and their first reaction was to hide behind bushes as though God would not be able to find them. God does not strike them down, but plays along by calling, “Where are you?” Adam’s response expresses fear and shame, but noticeably lacks contrition. God continues the conversation, and Adam blames Eve. God then asks Eve a question, making it His fourth question. Why is He asking questions, when He clearly knows the answers? He is giving them the opportunity to confess their sins with sorrow.

### CAIN’S NOT ABLE

Cain was the firstborn son of Adam and Eve, and continues their lack of contrition after committing the first murder. Recall that God’s first comment to Cain is a question again: “Where is Abel your brother?” Cain also deflects the question like Adam, and remains unrepentant and unconfessed. Psychologically speaking, Cain assumes Abel’s victimhood himself, projecting his own guilt onto God. Cain assumes that his vice is shared by every other person, saying that he is fearful of being killed himself. He refuses to admit guilt.

### REPENT OR RESENT

Cain’s behavior is familiar: those who refuse to accuse themselves of sin will excuse themselves instead. And their excuses can be extraordinarily inventive. If we blame our environment or our circumstances, we are really blaming the God who created our environment or circumstances.

## GOD MAKES IT RITE

God continued to invite his people to confession in His many covenants, even giving His people specific ritual ways to cleanse themselves. Rituals and routines are essential to human behavior. Even in the Old Testament, these rituals were of two parts: the sinner must *do* something, and it must be done with the help and intercession of a priest (i.e. offering a lamb at the Temple). True love insists upon action, and not just words.

## A MESS TO CONFESS

God made man's confession mode understandable, but not easy. To sacrifice a lamb was costly, and took valuable time and sacrifice. This "act" of contrition was intended to be arduous and unforgettable. In comparison, modern liturgical ritual seems too easy.

## MOURNING HAS BROKEN

Confession has taken on mourning symbols and actions over time: sackcloth, ashes, weeping, falling prostrate, et cetera. Since sin causes spiritual death, these signs are perfect metaphors.

## **CHAPTER 3 A New Order in the Court: The Full Flowering of the Sacrament**

The Old Testament did not fade away at the coming of Jesus Christ, but is perfected and brought to new life. For example, the Old Testament Passover was pivotal and essential, but pales in comparison with the New Testament Passover of Jesus Christ, the Lamb of God. For, since man continued to sin repeatedly, God would have to administer the sacraments Himself.

## LAME OF GOD

When Jesus said to the paralytic, "Rise, take up your pallet, and go home," He was also claiming the divine ability to absolve sins ("My son, your sins are forgiven."). He healed the soul before healing the body, showing His priority. His action also called His disciples to a decision: accept Jesus' divinity or reject Him altogether.

## LOOSE CANONS

One of the first things Jesus did after rising from the dead was to appear to His disciples, breathe upon them, and give them the power to forgive sins. Jesus established them as priests (to administer a sacrament) and judges (to determine when to absolve). And the priestly office was uniquely divine, since it assumed divine authority. But before the priests could administer their new power over souls, they would naturally need to hear sins confessed aloud.

## ON COMMON GROUND

Jesus and all His disciples were faithful Jews, interpreting confession in the light of common symbols and meanings. Saints John, Paul, and James specifically mention the need to confess, specifically to a presbyter (father figure, again).

## FIRST CONFESSIONS

It is important to remember that Christianity was not a complete break from Judaism, but a completion of it. Christians in the first generations were going to Confession, as a natural outgrowth of their Old Testament spirituality (cf. the *Didache*). The implication is actually that Old Testament confession took place publicly!

## LAPSE-SIDED DEVELOPMENT

The Sacrament of Confession has existed from the time of Christ, though the doctrine and practices of confession have evolved over the ages. Some early bishops had taught that certain sins could not be absolved in this life, and some Christians were reluctant to allow absolved sinners back.

## THE BEST SEAT IN THE HOUSE

In the Old Testament, the “mercy seat” of God in the Holiest of Holies was empty, but now it is occupied by the High Priest, Jesus Christ. He summons all to approach His throne in confidence. Mercy does not abolish punishment nor give us a “free pass”, but ensures justice.

## **CHAPTER 4 True Confessions: Sealed With a Sacrament**

Some elements of Confession have changed through the centuries: increased frequency of the Sacrament, public versus private practice, and lessened severity of penances. The Church allows more flexibility for this Sacrament than any other, but its essence has always remained constant.

#### THE MAGNIFICENT SEVEN

The seven sacraments of the Church (i.e. Baptism, Eucharist, Confirmation, Confession, Extreme Unction, Matrimony, and Holy Orders) are “outward signs instituted by Christ to give grace.” They are the signs of the New Covenant, just as every covenant in the Old Testament was marked by signs. These Sacraments point to the Eucharist: Confession prepares us to receive the Eucharist.

#### TRADITION’S CONDITIONS

The Sacrament of Penance has two components: the work the sinner has to do and the work God does through the Church. The sinner’s part is divided into three actions: contrition, confession, and satisfaction. Whatever the motivation, we must have genuine sorrow for our sins. We must confess all mortal sins at every confession, and it is recommended that we confess venial sins. Our penances are pitifully small, but Christ makes up for what is lacking in our reconciliation.

#### THE OTHER SIDE OF THE SCREEN

The priest on the receiving end of the confession personifies Jesus Christ, and, importantly, speaks the words of absolution. Absolution is not formulaic, but the word of God raising a Lazarus from the death of mortal sin.

#### WHO NEEDS A PRIEST?

The Scriptural evidence for confession has been established, as has Jesus’ establishment of the priesthood in remittance of sins. Christ is still the Priest behind the priest, so we go to the Priest.

## **CHAPTER 5 What’s Wrong with the World: A Synthesis**

“What’s wrong with the world?” G. K. Chesterton’s answer to this question was: “I am.” This witty response is the heart of confession: to admit blame, accept responsibility, no excuses.

## SIN-CERITY

When the prophet Isaiah found himself in God’s throne room surrounded by angels, his confession was practically ripped from his lips. Likewise was Peter’s first interaction with Jesus. Sin is simply described, yet can be complexly categorized.

## GRACEFUL HABITS

In Baptism, we receive divine life called sanctifying grace. We are always free to accept or reject that grace, and sin is just such a rejection since it offends God.

## THE GREAT OMISSION

We can sin either by doing something that offends God (i.e. sin of commission) or neglecting to do something that ought to be done (i.e. sin of omission). Neglect, as in failing to attend Sunday Mass, can even be a mortal sin.

## MORTALITY RATES

For a confession to be valid, all mortal sins since one’s last confession must be confessed. The three conditions for a sin to be considered mortal are grave matter, full knowledge, and intent.

## HARDENED, NOT PARDONED

The Church teaches that we can reject forgiveness, but also that God’s forgiveness is boundless.

## NO SMALL MATTER / NO SIN IS AN ISLAND

Venial sins are of less gravity than mortal sin, but they still wound our spirit. They can be forgiven in Confession, but also in other ways such as the Reception of the Eucharist, sincere Acts of Contrition, or even intercession from others. Persistence in eradicating these venial sins is

necessary, but discouragement at falling into them is counterproductive. Sins affect our moral compass, and make it easier to sin again and in other ways. Sins can even encourage other people to sin. We are influenced by the sins of others, and are responsible for social sins if we fail to be concerned with sins around us.

## DEAD WRONG

The Hebrew text of the Genesis passage where God tells Adam not to eat of the tree of the garden actually translates as “you shall die.” The odd repetition of the word “die” indicates the death of the body and the soul as well as the entrance of wickedness. Adam chose that death.

## SERPENTINE SLIDE

Adam chose spiritual death because he feared physical death more. In order for Adam to share the Trinitarian life of heaven, he had to show that he could offer himself in sacrifice for his wife and for God. So his refusal to sacrifice himself was his original sin.

## FAULT LINES

Although we can speak of original sin as being hereditary and common to all, it is a mistake to think of original sin as a *thing* that is biologically or psychologically conducted. Original sin means the loss of sanctifying grace, but it is our actual sin which necessitates Confession.

## THE LAW OF (MORAL) GRAVITY

Sin breaks laws, but, more importantly, it breaks lives. Even if a person is unaware of God’s laws, they can still break them all the same. God’s moral laws are fixed and immovable.

## **CHAPTER 6 Sacramental Confection: What’s So Sweet About Sinning?**

St. Augustine, in his *Confessions*, spends seven chapters tirelessly reviewing an incident in his youth, when he and friends stole pears from an orchard. He had not been hungry, the pears were inferior, and they even discarded the pears without eating them. Why had he stolen them?



## GOODNESS GRACIOUS

Augustine says that people only desire what is good, or at least what they perceive as good. His conclusion is that he desired the “good” of his companions’ approval and camaraderie. What made this action a sin is that he desired this “good” in place of following God’s laws.

## A NEW, WHIRLED ORDER

The tree in the Garden of Eden was good, of course, because God had made it, but God had asked Adam and Eve to forego it as an offering of sacrifice. The fruit was not evil, but rather their disobedience was evil, an immoderate desire for earthly things. They caused a reversal: instead of the souls driving the body, their bodies drove their souls (i.e. the rebellion of the flesh against the spirit, as St. Paul says). Due to original sin, we have *concupiscence*, or disordered human desires. Concupiscence is not rational, but resists reason.

## UNSOUND EFFECTS

Baptism takes away original sin, but not concupiscence. Concupiscence has three effects: it darkens the intellect, weakens the will, and disorders the appetites. It causes a self-perpetuating cycle of sin, should our reason succumb to it.

## PUNISHED BY PLEASURE

God’s punishment for sin rarely looks like a thunderbolt from heaven, but it is rather our dependence on that sin. Evil becomes good; good becomes evil since it hinders our grasp on sin. Disasters are not God’s wrath, but are occasions of His mercy saving the sinner from a worse fate.

## WRATH AS METAPHOR, WRATH AS REAL / TRUTH AND CONSEQUENCES

God does not “get angry” or show emotions like humans, for He is steady and unchanging. The term “God’s wrath” refers to our perception of God’s fatherly, loving chastisement. God’s punishments are not arbitrary or vindictive, but the just consequence of our concupiscence.

## **CHAPTER 7 The Themes from Deliverance: Confession as Covenant**

Deliverance from concupiscence (atonement, salvation) makes sense in the notion of “covenant.”

### **PACT HOUSE**

In ancient Israel, clans and families were bound together by a covenant. These extended families acted as an economic unit, a military unit, a religious unit, and was self-governed by courts.

### **IN OTHER WORDS / SUBSTITUTE TEACHING**

Scripture covenantal language used these meanings: “bought”, “adoption”, “deliver”, “justified”. Some evangelists say that when Jesus took on our sins, God smote them (and Jesus with them).

### **MUTUAL SAVINGS**

But if Christ was our substitute, he was not guilty and falsely punished, and we should no longer have to still suffer and die. Rather, he acted as our legal representative in paying our debt.

### **RITE TURNS / THE SON SET**

People are now brought into this covenant through sacraments, which also renew and restore the covenant. Throughout Church history, reconciliation is necessary before receiving Communion. In confession, we are saved from sin and for sonship: we are forgiven, adopted, and divinized.

## **CHAPTER 8 Clearing the Heir: Secrets of the Prodigal Son**

### **A WAYWARD SON CARRIES ON**

Christians tend to speak of confession as it particularly relates to the Parable of the Prodigal Son.

## SAME OLD STORY?

We need to examine the parable carefully, filtering out our familiarity and first impressions.

## WHAT THE PHARISEE SAW

This parable is Jesus' response to the Pharisees who grumble about Jesus' dinner companions.

## LOST AND FOUND

To show the Pharisees the value of mercy, Jesus' three parables concern a lost sheep, a lost coin, and a lost son (who can place a value on a son?). The Prodigal Son places a value on himself by asking for a certain amount as an early inheritance, and breaks the covenant by leaving the land. The son, after squandering all, has to take the worst job a Jew could imagine: a swineherd.

## HOMeward BOUND

The son's moral and financial ruin "coincided" with a famine, but the famine is most likely God's mercy which brought about the son's conversion. His contrition is highly imperfect, but it is enough. His father then brought him home, restoring his full sonship after his confession

## A RINGING ENDORSEMENT

The ring placed on the son's finger is the symbol of the covenant family, and the other gifts also bear great symbolic value. And immediately following is "communion" during the feast. It appears that the father, like Jesus, "receives sinners and eats with them."

## BIG BROTHER IS WATCHING / PERPETUAL PROBLEM

The bitter older brother reflects the Pharisees, and uses the rhetoric of slavery, not sonship. Many early heresies of the Church were continually "Pharisaical", or hyperpuritanical.

## NO FEAR

As the father humbled himself for the son, God continues to meet us halfway in the confessional.

## **CHAPTER 9 Exiles on Main Street: No True Home Away from Home**

In this world, we return to the Father, but sin again. We do not yet know our final destination.

### SOJOURNERS' TRUTH

We live as if in exile from heaven, but God Himself has created our good place of exile. But because of concupiscence, the earthly things designed to excite us for heaven can bewitch us.

### WALK LIKE AN EGYPTIAN?

The Israelites seemed continually in exile or pilgrimage. God's people are always "on the way."

### UN-BULL-LEAVING ISRAELITES

The Israelites' captivity in Egypt represented original sin, for they were enslaved from birth. To find the Promised Land, the Israelites had to defeat seven pagan nations: the seven deadly sins.

### CAPTIVE AUDIENCE

Judah's later captivity in Babylon also proved distracting and deadly to the spiritual life, and was representative of actual sin. The captives grew to enjoy their exile and grew rich, but at a cost.

### COMING ATTRACTIONS / A TEST FOR THE BLESSED

Only by turning away from earth through fasting and by accepting suffering can we glimpse heaven. The more detached we are, the more we can master our desires, and God can become our master.

### NO BULL

No longer does sacrifice require bloody animals. The grace-filled sacrifice begins at Confession.

## **CHAPTER 10 Know Pain, Know Gain: The Secrets of Winning Penance**

While confession is the telling of one's sins, penance describes both an attitude and an action.

### **HATE CRIMES**

Rarely do we have perfect contrition (i.e. when we hate our sins because they offend God). Imperfect contrition comes from a variety of motives: shame, doubt, fear of being punished, et cetera. Acts of penance are not reserved solely for Confession, but ought to become a daily virtue of self-denial by putting other persons first in choices, conversations, and mundane tasks.

### **PAINFUL TRUTH**

Christian self-denial is not a psychological disease, nor a denial of the goodness of the world, nor is pain valuable in its own right. We can indeed find blessing in pain, but we do not seek pain.

### **IDOL TALK / DIETING IS NOT FAST ENOUGH**

Mortification and penance destroy the idols of our life, so the road is clear to loving God. Dieting, abstinence, and chastity can actually become idols themselves if we are not careful. We must supernaturalize our self-denial by making it penance.

### **THE BIG PICTURE**

Importantly, the context for our sacrifice is always a relationship, since sacrifices always occur for the sake of someone else. We can sacrifice for our beloved, and also for our Beloved.

### **ON EARTH AS IN HEAVEN / REMOVING OBSTACLES TO GOD'S LOVE**

Sacrifice is not just negative, since we give ourselves as well. The Trinity is our model of love.

## **CHAPTER 11 Thinking Outside the Box: Habits of Highly Effective Penitents**

Frequent confession must be integrated into a strong and healthy prayer life.

### **WHEN I AM WEEKLY, THEN I AM STRONG**

Although the Church requires one Confession a year, almost all the saints have frequented Confession to create good habits, confess fewer sins at one time, and defeat habitual sins.

### **FINDING A CONFESSOR**

A relationship with a regular confessor can be the best way to progressively defeat sinful habits.

### **GET READY, GET SET...AND...GO!**

Although a regular general and particular examination of conscience is recommended, certainly the penitent should examine their conscience prior to entering the confessional. When in the confessional, the penitent ought to make their confession complete, contrite, clear, and concise.

## **CHAPTER 12 The Home Front: Confession as Combat**

### **LIFE DURING WARTIME**

A popular Christian metaphor has been to compare the spiritual life with warfare. Certainly our soul is at stake, and soldier's discipline is necessary to overcome sin. Some mortal sins, like some combat situations, need to be fled immediately as the better part of valor.

### **MYSTICAL BODIES**

This combat is not individualized, for the saints before us and the co-sojourners with us battle alongside. Our sins wound the entire church, and our virtues build up the whole church.

#### LOGS AND SPECKS

We should hate our own sins, no matter how small, since it is so easy to hate others' sins more.

#### THE ODDS ARE GOD'S

Since only Christ is truly victorious, we must use Confession if we wish to fight on His side.

#### YOUR HEART'S DESIRE

Through penance, God alters our desires to reflect what we truly need (i.e. heaven).

### **CHAPTER 13 The Open Door**

Confession is necessary for the human condition: even Martin Luther sought to retain it, and C. S. Lewis admitted the need for it.

#### UNPAID BILLS

As a Protestant, Scott had experienced the cleansing power of reconciliation when he sought to repay stores for all of the record albums that he had pilfered as a teenager.

#### BRING IT ON HOME

If we are to be merciful as God is merciful, our experience of His mercy is our guide.

#### LOW FREQUENCY

Even though Confession seems to have fallen into general disuse, the need for it is still strong.

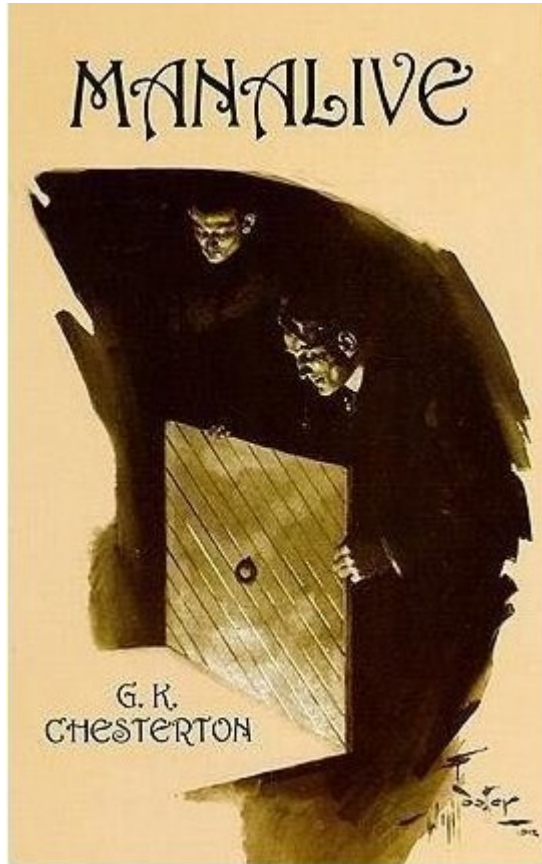
#### THE HEALING POWER OF MERCY

Confession is the key to our spiritual life, and our pit stop of peace on life's journey.



CHAPTER TWENTY SIX

**Manalive**



A Summary of *Manalive* by G. K. Chesterton

## About the Author

G. K. Chesterton was an astonishingly prolific, rotund, and revered author, poet, essayist, lecturer, radio personality, playwright, biographer, religious commentator, politico, travelogue, debater, and even illustrator. Born in 1874 in London, England, he was educated at University College, though he never received a degree. In his young adulthood he was captivated by spiritualism, but he returned to the Christian faith sometime after marrying Frances Blogg in 1901. He could quote whole chapters from famous authors at will, and often demonstrated his astounding memory and wit. He converted from Anglicanism to Catholicism in 1922, which stimulated him into writing his famous biographies of St. Thomas Aquinas and St. Francis of Assisi. In 1925, he began to publish his “G.K.’s Weekly,” and continued to do so until his death. He died in 1936 after producing more than 100 books and numerous essays and stories, including his most famous character, the detective Father Brown. Other notable works include *The Man Who Was Thursday* (1908), *Orthodoxy* (1909), *What’s Wrong With the World* (1910), *The Everlasting Man* (1925), and *Autobiography* (1936).

## General Overview

This book is a jovial celebration of the sensations and vividness of being alive. Chesterton attacks the conventions of civilization in so far as they dampen one’s zest for living. Innocent Smith, a giant of a man, descends upon a boarding-house like a whirlwind and sets afire the imaginations of the stick-in-the-muds who inhabit the house. Some are too scientific and modern to appreciate Smith, but some have been secretly hungering for Smith’s influence. Smith shows them how to value life by turning everything on its head, from a pistol that deals life instead of death, to eloping with the same woman multiple times. The first part of the book describes his influence on the house, and the second deals with the explanations of his behavior.

# PART I: THE ENIGMAS OF INNOCENT SMITH

## Chapter I: How the Great Wind Came to Beacon House

A wind from the west decided to rip eastward across England. It brought drama into un-dramatic lives, refreshment, and astonishment. It blew down laundry on the line, lifted hammocks with delight and unconcern, and swept down great roads and small alleys. This was a good wind. At the point where the wind met London, in a small misnamed area called Swiss Cottage, was a boardinghouse called "Beacon House." This house was tall, angular, and at the end of the street. At present Mrs. Duke, the proprietor of the rather cheerlessly decorated house was within. She was a rather helpless person who always smiled vaguely, and only managed to keep a young and listless clientele through the efforts of her strong-willed niece. Five of her boarders were in the garden at this moment: three men and two girls.

The wind seemed to blow the girls back into the house, but the men leaned against it stiffly. The girl in white was named Rosamund Hunt, an heiress who, though good-looking and good-natured, was yet unmarried. She always seemed unattainable to the crowd of young men around her. The girl in blue was named Diana Duke, the aforementioned prosaic and practical niece. She was the model of impatient efficiency. Rosamund cheerily mentioned the force of the wind, but Diana dismissed it immediately and unsentimentally and began to set out the tea.

The three men who remained outside had characteristically differing positions regarding hats. The tallest of the three had a high silk hat that he retained against the gale, the second had a straw hat which he had to hold in his hand, and the third had no hat at all. The man in the silk hat seemed to be silky and solid himself: big, bland, bored, and boring. He was a prosperous young doctor named Warner. He had a great deal of scientific knowledge and had gained some fame in those circles. The straw hat man was an amateur scientist who worshipped Warner: he was doomed to be good looking and insignificant. He was Arthur Inglewood, a man people knew and immediately forgot. The hatless man was a lean Irish journalist named Michael Moon. Moon was a gentleman who liked low company, and hung around in bars even though he did not drink. He was an intellectual with no ambition, who was obscure and flippant. At the same boarding-house, though not present at the moment, was a small Jew named Moses Gould who displayed great vitality and vulgarity.

Moon asked Inglewood if the latter had any friends. Inglewood replied that he had lost touch with all his old friends, but his greatest school chum went by the name Smith. Smith had been a clever fellow, though odd, but all the latest reports were that he had gone off his head. Inglewood had

received a telegram from Smith a year ago that convinced him of Smith's insanity. The telegram had simply said: "Man found alive with two legs."

Their conversation, trying to make sense of the nonsense, was interrupted by the arrival of a hat which flew up into the air and over the garden wall, landing at their feet. It was followed by a big green umbrella, which was hurled over the wall. Lastly came a bewildering scramble of a man, who was large, light-haired, and dressed in green holiday clothes. His head looked oddly small on his huge frame, and made him look like an idiot. Inglewood stepped forward to retrieve the hat, but the man bellowed at him, asking him to give the hat fair play. The hat went skipping along with the wind, the large man behind it, giving a running commentary. The man finally caught the hat with his feet and ceremoniously crowned himself with it. The three men who were already in the garden gaped, and suddenly Dr. Warner's hat flew into a tree. Immediately the large man bounded after it and climbed the tree, to the shock of the three men who had never considered climbing that particular tree. The large man retrieved the hat, hung downwards and attempted to crown Dr. Warner, who refused. The large man philosophized wildly about the necessity of wearing a uniform, came down from the tree, smashed the hat on Dr. Warner, and excitedly mentioned several other wind games that he had thought of that very day. Moon asked him where all this energy came from. The large man said: "I do it by having two legs." Inglewood, surprised, identified the stranger as Smith, who produced a strangely shaped card that the wind carried away.

## **Chapter II: The Luggage of an Optimist**

Smith appeared too large for everything, because he was too lively for his size (like an elephant with the jumping ability of a grasshopper). Smith requested rooms from Mrs. Duke, who goggled at him, and from her niece Diana, who signed the contract. He seemed to create an atmosphere of comic crisis, somehow getting the whole company to gather and follow (though in derision). Earlier these people had avoided each other, but no longer. The whole company is listed, along with another member, a young woman named Mary Gray (the only one who went to church) who served as a protégée and companion for Rosamund Hunt. Smith exclaimed that he liked to be tidy, to Diana's disapproval. "You can't climb a tree tidily," she said. He replied that he was simply tidying the tree of hats.

Smith was assigned a room on the top floor, and bumped his head on the highest ceiling, giving Inglewood the impression that the house had grown

shorter. Inglewood was not sure if he recognized his old friend any more, either. Smith unpacked with a whirling accuracy, talking breathlessly all the while. His luggage seemed to make no sense: everything seemed to be there for the wrong reason. A pot was wrapped in brown paper, but it was the brown paper that was precious. A box of cigars was there, but he had brought them because of the box's wood. Bottles of wine were packed because of the beautiful colors of glass. Smith's bag had the initials I. S. upon it, standing for Innocent Smith.

Smith said that Diana Duke was rather like Joan of Arc, and that he could almost hear military music when near her. Inglewood, who had a mild crush on Diana but who had such romantic notions squashed out of him by Wagner's pulverizing rationalism, found himself oddly stirred by the imaginative description. And though the room was too small, Smith said he liked it because of the strange angles within it. He saw a door in the ceiling, and before Michael Moon could tell him about it, he was up through it. It opened directly to the roof. Inglewood and Moon followed, bringing wine and cookies, with the sensation that the door opening on the sky had opened the sky to them. Smith disappeared back downstairs to persuade Moses Gould to come up, and Moon and Inglewood had a conversation regarding Moon's tameness under society. Moon savagely declared that he had never felt wild until just ten minutes ago. He tossed the empty wine bottle down to the street. Moon said there was some method in Smith's madness, turning anything into a wonderland. Inglewood responded with scientific platitudes, and Moon responded, "Let us go and do some of these things we can't do."

Smith had begun a "concert" downstairs, and called for Moon and Inglewood to come. On the way, they noticed a large pistol in Smith's luggage. Smith said, "I deal life out of that."

### **Chapter III: The Banner of Beacon**

The next day at Beacon, it seemed like everyone's birthday. When people are in high spirits, they create institutions, for the rules free us. It is when men are weary they fall into anarchy. Smith appeared to be the authority which finally declared liberty. Each person's hobby became a new institution: Rosamund's songs became an opera; Michael's jokes became a magazine, Inglewood's photography became a comic gallery, and even Diana Duke's domesticity took on new meaning (and continued to awaken Inglewood's passion). Smith seemed engaged in trying to draw Mary Gray

into conversation, though her silence seemed a sort of steady applause. Mrs. Duke appeared to like this strange invasion of her home.

Michael Moon created the High Court of Beacon, in light-hearted mockery of pompous English law. When Smith was in wild spirits, he tended to become more serious; Moon was the opposite. Smith declared: "I believe in Home Rule for homes...Let's issue a Declaration of Independence from Beacon House." The others attempted to laugh at him for his wildness, saying that he wanted to find extraordinary things everywhere. Smith cried: "All is gold that glitters—especially now we are a Sovereign State. What's the good of a Sovereign State if it can't define a sovereign? We can make anything a precious metal." He said that gold was precious not because of its rarity, but because of its beauty, and proposed to find beauty in all kinds of ordinary things. He led them out onto the lawn in the garden, as for a dance. "And will you kindly tell me what the deuce is the good of a jewel except that it looks like a jewel?" He made up a poem on the spot, which ended: "All is gold that glitters, / For the glitter is the gold."

Rosamond said, to Moon, that Smith ought to be in an asylum. Moon replied that he already was, for Beacon House seemed an asylum to him, and that Smith was the only doctor. He declared that all the habits of the inhabitants were sure signs of mental disease, that all habits are bad habits. Inglewood encountered Diana with her hand on her chin, thinking; this was an astonishing sign. She, startled, said, "There's no time for dreaming." Inglewood replied, "I have been thinking lately that there's no time for waking up." Although eschewing drugs, Inglewood admitted that his habits were his drug: his speed, his business, and his hobbies. He thought there must be something to wake up to.

Rosamund Hunt broke in with astonishing news: Smith, having been in the house ten hours, had proposed and was going off with Mary Gray to get a special license.

## Chapter IV: The Garden of the God

Rosamund was especially upset because Mary seemed to *want* to marry Smith. She sought out Michael Moon's support, but he merely proposed to her instead! He decided that since Smith had brought a new reality to the house, that he would fulfill his long-suppressed desire. Rosamund resisted what she called an imprudent marriage, to which Michael replied that there was no such thing as a prudent marriage. "You never know a

husband till you marry him.” She was expecting perfection and complete happiness. With his wonderful backward logic, he overcame her resistance.

At the very same time, Inglewood was overcoming his innate shyness and timidity and boldly proposing to the intimidating Diana Duke. The four newly-engaged people met in the garden and felt new objectless and airy energy. They twirled in a circle, then saw Dr. Warner and felt sorry for him since he did not know this new energy. Inglewood told him that health is catching, like disease. But Dr. Warner had come back in response to an earlier telegram from Rosamund that urged him to come with another doctor since Smith had gone crazy. She explained that now everything was different. Dr. Warner sought out Smith, however.

The four in the garden heard a gunshot from behind the house, and Dr. Warner came flying around from behind it with two holes in his hat. His colleague yelled, “Stop that murderer!” Smith came racing, chasing the doctor. Inglewood and the other doctor grabbed Smith, who stopped, laughing. The doctors took Smith into the house, and half an hour later, Dr. Warner emerged and thanked Rosamund for alerting him and enabling them to apprehend a pitiless and cruel criminal. Dr. Warner proposed taking Smith to a lunatic asylum

## **Chapter V: The Allegorical Practical Joker**

Dr. Cyrus Pym was the American criminal specialist who accompanied Dr. Warner. He had two half-conscious tricks: closing his eyes when being polite, and lifting his joined thumb and forefinger when hesitating over a word. Pym said that Smith was a new type of criminal, who lulled people by his childishness and popularity. Pym had collected documents proving Smith’s criminal background. Smith takes away young women with him (possibly murdered), takes away men’s lives, spoons, and more. Pym proposed to take Smith away, but Diana said that Mary Gray still wanted to go away with Smith. The women told Mary all about Smith, but she seemed completely unconcerned. She said, with a smile, “I know. Innocent told me.” She seemed madly and obstinately nonchalant about Smith’s former crimes and even his firing upon Dr. Warner.

Michael Moon prevented the doctors from taking Smith away to jail, saying that the High Court of Beacon ought to preside over this case. He said that Smith ought not to be put in a private hell simply on the word of two doctors who would not reveal their evidence. He believed that there

was certainly an explanation owed, but the immediate assumption of lunacy was too much for him. Moon convinced the rest of the party that a public trial could be potentially embarrassing, and they decided to conduct a private inquiry in the Home Rule of the High Court of Beacon.

The doctors, representing Scientific Theory, as well as Moses Gould, representing Common Sense, believed Smith to be mad. Pym referred to Smith as a homicidal maniac, but Moon pointed out that all of them were still alive even though Smith had silently joined them. Smith went to retrieve his bag (on top of the hansom cab which was originally to take him away to an asylum), but the horse started running. Smith returned of his own will several minutes later. Moon and Inglewood decided to defend Smith. Moon noticed how Smith had done so much but said so little, and believed that Smith wanted to be tried by Beacon House. Inglewood looked up into a tree, saw a man, and asked, "Are you Innocent?" Smith refused to give a name, and Inglewood became frustrated, saying, "But, manalive!" Smith roared out, "That's right! that's right! That's my real name!"

## **PART II: THE EXPLANATIONS OF INNOCENT SMITH**

### **Chapter I: The Eye of Death; or, The Murder Charge**

The dining room was the scene of the High Court. Mrs. Duke sat in a chair at the end of the dining table underneath an umbrella as canopy, and Smith sat opposite her as the accused. On the right side sat the prosecution, and on the left sat the defense, with the jury (the three young ladies, with Mary Gray in the middle) against the windows. Dr. Pym opened for the prosecution, saying that modern science has changed our view of death and murder, and made it social. Thus, Smith was accused not as a murderer, but as a murderous man. He brought forward evidence of Smith's earlier murder attempts, and chose one in particular to focus upon. Documents were given in the form of two letters from Cambridge University. One letter was from Sub-Warden Amos Boulter, who claimed that Smith shot twice at the Warden of Brikespeare while that gentleman hung in mid-air from an arch. Smith had laughed greatly and desisted, and the Warden was able to come down. The other letter was from Samuel Barker, porter of Brikespeare, which confirmed the other letter.



Moon rose for the defense, and said that if there is a kind of man who tends to murder, then there must be a kind of man who tends to be murdered. He said Dr. Warner might be this type. Moon produced two documents from people who had, respectively, thrown a saucepan at him and punched his nose, attempting to prove that Dr. Warner is clearly murderable. Moon said, "Place that man in a Quakers meeting and he will immediately be beaten to death with sticks of chocolate." Dr. Pym protested against Moon's use of jokes as a defense, and Moon replied dreamily that he had not yet begun the defense. Moon made the following points: 1) that although Smith was an excellent shot, he had never hit a victim; 2) no alleged victim of his violence was willing to come forward against him; 3) the Warden's evidence was actually favorable towards Smith, was co-authored with Smith, and was in the possession of the defense.

Inglewood rose to read the statement of the Warden of Brikespeare, which was surprisingly flowery (to Dr. Pym's dissatisfaction). Essentially, Smith was a melancholy and pessimistic young man. While visiting the Warden's house one evening, he found the Warden simply encouraging his pessimism and despair through philosophic discourses. The Warden mentioned that an omniscient god would just strike us dead rather than let us continue on a downward course, and Smith pulled out a revolver and offered to help the Warden's wish. Suddenly the Warden begged for his life and bolted for the window. The Warden leaped out and sat astride an antique arch, whereupon the two had a discussion regarding life and death, especially the Warden's sudden desire to return to life. Smith said he would let the Warden live if the Warden would sing a song, and that worthy gentleman complied. Smith urged the Warden to thank God for everything in the world, and he complied with that in desperation. Smith finally expressed his love for the man, even though the Warden spoke such nonsense, fired off a couple cartridges, and thereupon the Sub-Warden appeared in rescue. Smith later thanked the Warden for saving Smith from death, since he felt he had to prove the Warden wrong or die himself. "You were that to me; you spoke with authority, and not as the scribes. Nobody could comfort me if *you* said there was no comfort." This was the beginning of Smith's life as a man who would hold a pistol to the head of Modern Man, not to kill him, but to bring him to life.

From this history, Smith understood two things: 1) that murder was really wrong, and 2) that it is very dangerous when anyone thinks he really understands death.

## Chapter II: The Two Curates; or, The Burglary Charge

Inglewood concluded his case by saying that clearly Smith has the innocent purpose of giving a complete scare to those whom he regards as blasphemers, but the scare is so complete as to create a new birth for the victim. This is why no victim would speak against him, because they appreciated the benefits of Smith's actions. But yet Dr. Pym mentioned that Dr. Warner was a victim who was not appreciative. It turned out that just before the shooting, Smith had asked when Dr. Warner's birthday was celebrated, and Dr. Warner replied that he did not celebrate his birthday at all because his birth was nothing to celebrate. And this so completely wrapped up the defense's case that the Court moved on to the next charge.

Dr. Pym talked abstractly for an hour about theft, thieves, kleptomania, and the scientific attitudes towards them. Moon was annoyed because Dr. Pym could not get to the point. Dr. Pym's point was that Smith was a burglar and an unusual one, since burglary was the only type of theft that was marked more by business than by insanity. Dr. Pym read an account from Canon Hawkins of Durham, who claimed that after a meeting he attended that had been presided over by a Reverend Raymond Percy (a straightforward Socialist), this Rev. Percy had been questioned afterwards by a large man. This large man, covered in plaster dust, rushed the platform, but was stopped by another giant who ushered Percy and Hawkins outside. This giant encouraged them to engage in an act of social justice, with practical Socialism, to which Percy readily agreed. They followed a circuitous route and eventually climbed up on top of a garden wall. The giant admitted to being a burglar and a member of the Fabian society, and Hawkins left his company after watching he and Percy climb up a roof in order to pierce a house. Canon Hawkins said that this morally despicable man was Innocent Smith.

For the defense, Moon established the date and place of the alleged burglary, and asked if a burglary did occur then and there, but no legal papers had been filed. He also asked if the prosecution could produce evidence from Rev. Percy, but Dr. Pym said that Percy had completely disappeared, clearly proving that he had descended into the criminal class. But Moon quickly produced a letter from that very same Rev. Percy, who wrote an indictment of Canon Hawkins as a helpless aristocrat who had caused a stampede against the platform. After following the giant up the roof, Percy watched the man push over a chimney-pot to reveal a large hole in the roof. Percy saw that the man had planned his burglary long before, and both men jumped in (while Percy contemplated how he had

arrived in the house much like Santa Claus). He suddenly saw, while thinking of how Santa Claus is welcome, how burglary is really wrong. But, too late to turn back, he followed the big man down an attic trap-door into a sitting room. The large man made sure all was silent, then brought over a glass of port from the sideboard. Percy began to protest his actions in particular and theft in general. His companion gently played with a pistol while displaying an eerie knowledge of the house and its owner. Percy asked if the owner of the house knew and approved of the big man's actions, and the man replied, "God forbid, but he has to do the same." Footsteps along the hallway revealed a young woman who simply said, "I didn't hear you come in." Percy, in utter confusion, asked whose house this was. The big man replied, "Mine. May I present you to my wife?"

Mr. and Mrs. Smith talked with Rev. Percy for a while, and they exchanged life stories. Smith needed to prove to himself that he was alive by performing feats of incredible risk, and once sent a telegram to a friend simply recording this fact. Smith had capsized a canoe and endangered his life and that of a young lady in a nearby rowboat, and had shortly thereafter proposed and married her in a similarly exuberant fashion. They lived happily in this high, narrow house, but Smith could not be said to have "settled down". He would often pretend to be a stranger, in order to reawaken in himself a sense of reality and appreciativeness, such as when he would break into his own home. He oddly coveted his own goods rather than his neighbors, or pretends not to be married to remind himself that he was.

Moses Gould was shocked, not by the odd story, but by Smith's willingness to elope with Mary Gray in a cab after learning that Smith was married all along.

### **Chapter III: The Round Road; or, The Desertion Charge**

The next charges against Smith were polygamy and desertion. Dr. Pym, growing suspicious, asked if these defense documents were obtained from Smith. Moon replied that he obtained them not from Smith, but from Mary Gray, which indicated that Mary knew about the previous Mrs. Smith! Dr. Pym, disgusted, introduced a gardener who had served Mr. and Mrs. Smith who testified that Smith had two children and often did odd things, such as stand outside his bedroom window yelling to his wife, "I won't stay here any longer. I've got another wife and much better children a long way from here." Smith had then departed with a rake.

For the defense, Moon presented a letter from a French innkeeper who wrote that a large man with a rake climbed from a fishing-boat (across the English Channel, of course), and asked directions to a minutely described house. The innkeeper said that the house, from the description of a red pillar-box, said it must be in England, and the man said, "I had forgotten, that is the island's name." The innkeeper was astonished, since the man had clearly just come from England. The man said that the only good thing science discovered was that the world is round, and thus the shortest way to get anywhere is to go right round the world. He was going to find the wife he really married and the house which was really his: he left it to find it. He said that a true revolution just gets people to where they were before.

Next, Inglewood read a letter from a Russian train station-master, who recorded a meeting with a giant man with a rake that was looking for a house. The station-master mentioned "The Doll's House" by Ibsen, and the large man said that Ibsen was so wrong: "The whole aim of a house is to be a doll's house...A child has a doll's house, and shrieks when a front door opens inwards. A banker has a real house, yet how numerous are the bankers who fail to emit the faintest shriek when their real front doors open inwards." The man said that the way to make a large thing small is to get far away from it, and he looked forward to getting back to his doll's house.

Another letter was read, this one from an Oriental temple-servant who, again, encountered a large Englishman with a rake, who was looking for a house. The Englishman apologized for being right in religion, because the Oriental's idols and emperors were so old and wise and satisfying. Yet another letter was read, from a tavern-keeper in the Sierra Mountains, who encountered the same strange individual who was following an eastern star to a house and talked of eternity as the largest of the idols—the mightiest of the rivals of God. Lastly was the evidence of Ruth Davis, recent housekeeper for Mrs. I. Smith, who was present when a large, ragged, and hairy man vaulted himself over the garden wall with a rake and turned out to be Mr. Smith himself. He said, "Oh, what a lovely place you've got," as if seeing it for the first time.

## **Chapter IV: The Wild Weddings; or, The Polygamy Charge**

The last charge, and the most serious according to the prosecutors, was that of wild polygamy and the irreverence towards marriage. Michael

quickly replied that nobody has ever survived marriage: all those who were once married are now dead. Dr. Pym used a newspaper clipping to confirm the original marriage of Innocent Smith to a young lady. But he then presented evidence that Smith had repeatedly given offers to marriage to young ladies in many houses, and had eloped with them. Letters from a Lady Bullington, a publisher named Aubrey Clarke, and a lecturer named Ada Gridley confirmed this. The young ladies in question always seemed to have reddish-brown hair and to willingly follow the lunatic actions of Smith. The prosecution did not know what ever happened to all these girls.

Moon pointed out how little was known about these girls and how all of them seemed to be transitory: boarders, secretaries, working-girls. “We admit that all these women really lived. But we still ask whether they were ever born?” Moon asked. The fact that all the girls looked and acted similar led Moon to say that “they were all definitely alive, but only one of them was ever born.” The hair of the girls was all rather like Miss Gray’s hair, and their actions were all rather like Miss Gray’s actions. In fact, all the girls’ names were color names: Miss Green for Lady Bullington, Miss Black for the publishers, Miss Brown for the school, Miss Gray at Beacon House. Thus, Innocent Smith had many wooings and many weddings, but only one wife.

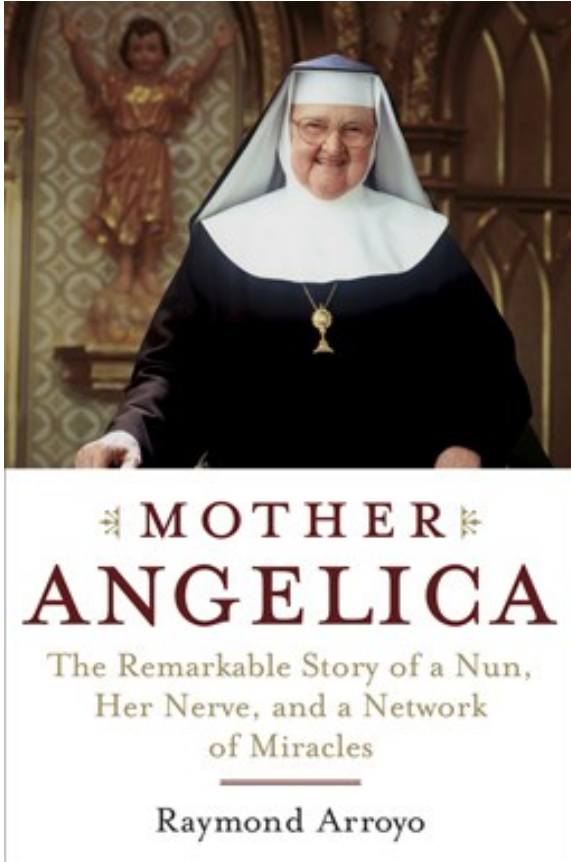
Innocent Smith, said Moon, refused to die while he was still alive, and nothing he did was wrong in itself (firing off a pistol when you know you will not injure another person is not a wrongful act) but rather just a breach of civilization. He broke the conventions, but he kept the commandments. Moon said suddenly, “We have been sitting with a ghost. Dr. Herbert Warner died years ago.”

## **Chapter V: How the Great Wind Went from Beacon House**

Mary explained to Diana in the garden that this was all a game which lasted no longer than a fortnight at a time. She said, “Stick to the man who looks out of the window and tries to understand the world. Keep clear of the man who looks in at the window and tries to understand you.” A great shout came from the house, “Acquitted!” All the couples joined in merriment, but at the end of the evening Innocent and Mary Smith were nowhere to be found.

CHAPTER TWENTY SEVEN

# Mother Angelica



*Mother Angelica: The Remarkable Story of  
a Nun, Her Nerve, and a Network of  
Miracles* by Raymond Arroyo

## About the Author

Many Catholics are familiar with Raymond Arroyo, host and creator of the EWTN news magazine, “The World Over Live.” A graduate of New York University’s Tisch School of the Arts, Mr. Arroyo’s background in journalism includes work with the Associated Press and as a political correspondent on Capitol Hill. He has also studied theater, acting and directing in both London and New York.

On “The World Over Live”, Mr. Arroyo has conducted multiple interviews, notably the first live interview with Mel Gibson to discuss “The Passion of the Christ”, and even more notably the only English language interview with Pope Benedict XVI, then Joseph Cardinal Ratzinger. Mr. Arroyo is married and has three children.

## General Overview

*“Remember us between your gas and electric bills.”*

Chronicling the life of Mother Angelica from her birth in 1923 to present day, *Mother Angelica: The Remarkable Story of a Nun, Her Nerve, and a Network of Miracles* explores the events leading up to the founding of the Eternal Word Television Network and the challenges faced by the network’s founder.

The book begins with the birth of Rita Rizzo to an emotionally volatile mother and a disinterested father. Her childhood was one of confusion, isolation, and physical and emotional pain. Following the miraculous healing of her body, Rita devoted herself to Jesus. This book encompasses Mother Angelica’s discovery of her vocation, her experiences in the contemplative life, and her dedication to Our Lord. Her story encompasses the founding of a television network, a radio network, and a monastery.

## Chapter One: *One Miserable Life*

*“Sometimes I used to wonder if there was a God, and if there was such a person I couldn’t figure out why He wouldn’t let me have a family, like the other kids.”*

The future Mother Angelica, Rita Antoinette Rizzo, was born in Canton, Ohio, on April 20, 1923. She was the first, and only, child of John and

Mae Rizzo. Life in an ethnic Italian neighbor, tainted with Mafioso influences, was difficult for young Rita. While her father had been charming during his courtship of her mother, he proved to be lacking in the skills needed to be a good husband. He never wanted to be a father.

John Rizzo moved in and out of the family home, leaving for two years in 1928. In the absence of her husband, Mae Rizzo was forced to return with her only child to the home of her parents, Mary and Anthony Gianfrancesco. Mae Rizzo opened a dry cleaning shop to support her daughter and began attending church regularly at the neighborhood parish, St. Anthony's. Her mother's involvement in the parish provided Rita with many opportunities and protection during mob violence in the late 1920's. While it appeared that the Church would be a stabilizing influence in the midst of strife, St. Anthony's parish priest was assassinated.

In 1930, John Rizzo returned to visit his family. Though Mae Rizzo still had feelings for her husband, she filed a petition for divorce in 1930. The court awarded Mae custody of Rita in 1931, though the divorce took a heavy toll on Mae Rizzo. She was prone to fits of crying and depression. Mae and Rita Rizzo lived in a series of run-down apartments as Mae struggled to provide stability for her child. A child of divorce, Rita felt isolated from the other students at her Catholic school, a feeling seemingly reinforced by her interactions with the religious sisters and her classmates.

Distressed by her mother's depression, her father's dating practices, and poverty, Rita was a loner in school, though she presented a façade of cheerfulness as a drum majorette in high school. With her mother's emotional state becoming progressively worse, Rita returned to live with her grandparents.

## **Chapter Two: *The Gift of Pain***

*"You can see God's providence, because He let me see what I was capable of. And I knew I had to change, but I didn't know how."*

At age seventeen, Rita was beginning to be plagued with medical problems. Constant nausea and fatigue did not disrupt Rita's work as a baton instructor and factory worker. Work, however, did disrupt Rita's school work. After failing three subjects her junior year, Rita had to take a staggering course load her senior year to graduate from high school. Her attitude contributed to outbursts in her grandparent's home, including an incident in which she stabbed her uncle. During her senior year, her health



continued to waver, even as her mother went to Philadelphia for a second time to battle her chronic emotional problems.

Mae Rizzo returned to Canton and soon found employment as a bookkeeper for the Canton Waterworks. Rita's stomach problems continued to worsen, and she was finally diagnosed with "dropped stomach." The only remedy was to wear a modified corset which helped maintain stomach position. This provided only temporary relief, until one day, in 1942, the pain was secondary to the shock of seeing a lemon-size mass on her abdomen.

### **Chapter Three: *The Healing and the Call***

*"When the Lord came in and healed me through the Little Flower, I had a whole different attitude. I knew there was a God...All I wanted to do after my healing was give myself to Jesus."*

In the midst of her daughter's suffering, Mae Rizzo sat with a friend on a bus in Canton in 1943. The woman suggested that Mae Rizzo take Rita to meet Rhoda Wise, a purported mystic and stigmatic living in the area. In the story of Rhoda Wise's miraculous healing through the intercession of St. Therese of Lisieux, Mae found hope that Rita could be healed. Rita wasn't sure, but went to visit Mrs. Wise to please her mother.

Mrs. Wise counseled Rita to pray a novena to St. Therese. At the end of the novena, Rita was healed. From this moment, Rita ceased to be a lukewarm Catholic. She learned about cultivating holiness from Rhoda Wise and began daily devotional practices. Through these devotional practices, Rita discovered she had a vocation to the religious life. She confided in Rhoda Wise and Mrs. Wise's spiritual director. She began to investigate religious orders, while concealing her vocation from her family.

Secretly visiting the Josephite Sisters, an active order in Buffalo, New York, Rita was more committed to her vocation. Her spiritual director, and the Josephite Sisters, felt that Rita might be better suited to a contemplative order. Her spiritual director arranged for a visit to a cloistered Franciscan monastery. After her visit, Rita knew that God wanted her at St. Paul's Shrine in Cleveland, OH. Unable to tell her mother of her vocation, Rita left her grandparents' home on August 15<sup>th</sup>, 1944. She would not return.

## **Chapter Four: *Bride of Christ***

*“To be espoused to the King of Kings is an honor that even the angels cannot understand.”*

Telling her mother of her vocation in a registered letter, Rita entered the Franciscan community at St. Paul’s Shrine of Perpetual Adoration in Cleveland, OH. As a postulant of the Franciscan Nuns of the Blessed Sacrament, Rita would spend six months discerning whether she truly was called to the cloistered life. Sister Rita struggled to conform to religious life—she was habitually late for prayer and often disturbed the elder sisters

Mother Agnes began to prepare Sister Rita for the life of a nun through a series of mortifications. While many would have broken under these trials, Sister Rita was not broken and learned to temper her volatile personality. Life in the monastery did wreak havoc on her physical health. These health problems would threaten her vocation.

During this time, Mae’s resistance to her daughter’s vocation evaporated. Encouraged by this, Sister Rita longed to make her vows and become a permanent member of the order. Mother Agnes requested the intervention of the bishop’s emissary to give Sister Rita six more months at the convent. Despite the physical toll, Sister Rita’s additional six months in the postulancy convinced the solemnly professed sisters to accept Sister Rita into the order. On November 8, 1945, Sister Rita became Sister Mary Angelica of the Annunciation. However, her temporary vows did not improve her physical health. Soon, she was sent to a new foundation in Canton. Here, a final decision about her suitability to the cloistered life would be made.

## **Chapter Five: *Sancta Clara***

*“It was a cross of learning to live with one another... a cross of learning to love.”*

The new foundation, Sancta Clara, would be at the O’Dea estate in Canton. The sisters worked to fashion a temporary chapel and to prepare the estate as a monastery. In Canton, Sister Mary Angelica’s physical pains subsided, and the date for her next profession was set. After her next

profession on January 2, 1947, Sister Angelica settled into the monastic life.

At times, the walls of Sancta Clara seemed small. Like all people in small spaces, the sisters bickered. However, new postulants continued to arrive, even when a construction project to add much needed space to the convent was stalled. Three of the postulants, Sisters Mary Joseph, Mary Raphael, and Mary Michael would become life-long confidants of Sister Angelica.

Tension in the convent continued, however, including problems with a specific nun. From her dealings with Sister Mary of the Cross, Sister Angelica learned that saints love everyone, even those who are difficult. At the hands of Mother Clare, she learned even more the importance of the virtue of humility. In time, she was ready to make her final profession on January 2, 1953. Her goal had been attained.

Life as a solemnly professed nun began with a fall that would leave Sister Angelica with constant back pain. Additionally, Mother Veronica, Sister Angelica's friend had left to form a new community. This left the novices in charge of Mother Mary Immaculate, a harsh mistress. However, during an eight day retreat by Mary Immaculate, Sister Angelica was left in charge of the novices. Sister Angelica helped the novices understand the beauty that awaited them at the end of the novitiate. She also began mothering the novices and providing love and support in the wake of Mary Immaculate's reproofs.

## **Chapter Six: *Providence in Pain***

*“Since our Lord seemed to show His Will by permitting me to walk again...I took this as an indication that as He had fulfilled His part, I must fulfill mine.”*

Despite her physical problems, Sister Angelica thrived in the community. She worked as the community economist, supervised the continuing renovations, and welcomed back Mother Mary Veronica. Following her friend's return, Sister Angelica went to the hospital to undergo back surgery. The prognosis was not good, but Sister Angelica promised the Lord if He would heal her once again, she would build a monastery in the South. The surgery was a failure; while she could move her legs, Sister Angelica could not walk.

With the help of her sisters, Sister Angelica re-learned to walk and turned her attention towards keeping her promise to the Lord. While Archbishop Toolen of Mobile invited the sisters to his diocese, securing the permission of the local bishop proved more difficult. Because of Sister Angelica's persuasiveness, the local bishop did not outright reject the sisters' request.

In the meantime, Sister Angelica took control of another building project at Sancta Clara, a grotto dedicated to the Blessed Virgin. She also conducted a smaller scale project in constructing a model of the proposed monastery in Birmingham. In 1959, after three years of waiting, Sister Angelica once again appealed to the local ordinary. This time Bishop Walsh was persuaded. With the paper work started, Sister Angelica, now Mother Angelica, began raising money by selling fishing lures nationwide. With the profits from the fishing-lure business, a contribution from Sancta Clara, and some benefactors, the financing was secure. And then, so was the permission from Rome.

## **Chapter Seven: *The Foundation***

*“God is good. He made us wait a little while, but He gave us more than we ever expected and that’s just like Him.”*

With four sisters, Mother Angelica took her first plane ride to Birmingham. The trip was a comedy of errors, resulting in a night in a motel for the five religious. That night, Mother Angelica saw a television for the first time. Finally arriving in Birmingham, Mothers Angelica and Veronica were greeted by Archbishop Toolen and began their pursuit for land in the Birmingham area. It was a difficult search, which forced Mother Angelica into speaking engagements as the hunt continued.

Finally, after months, Mother Angelica found the perfect fifteen acres and purchased it for thirteen thousand dollars, the precise amount raised by the fishing-lure business. With Sister Joseph and Mother Angelica as construction supervisors, and the donations of the Birmingham community, work on the monastery began. By late 1961, the project was over budget and needed a loan. The archbishop did not approve. When Mother Angelica went to release the workers, they would not leave. They finished the job, but Mother Angelica still did not have a way to pay the workers. She made the decision to only finish half the monastery. That half monastery was built in a region of turmoil.

## **Chapter Eight: A Family Monastery**

*“The entire project was planned so that complete concentration would be just on the Blessed Sacrament.”*

Someone began harassing the sisters, going so far as to shoot at the sisters little farmhouse adjacent to the monastery. Despite harassment, Mother Angelica moved forward. The entire group that would move into the Birmingham monastery left Sancta Clara in 1962 for the last time—two days later, the group would complete the long drive to their new home. There were eighteen Spartan cells, a workroom, a refectory, a courtyard, and, most importantly, an elaborate chapel, with a public and private side. After an open house, the sisters were locked into the monastery on May 20, 1962. The first postulant was Mother Angelica’s own mother, Mae Francis.

Potential decisions were discussed with the sisters, before Mother Angelica would take her thoughts to the Lord in prayer. Once she had made the final choice, the sisters would pray for a successful outcome. The new monastery labored under a heavy debt, a worry that constantly plagued Mother Angelica. In an attempt to raise money, Mother Angelica recorded her first talk to be sold.

At the same time, the Church was experiencing Vatican II. Mother Angelica participated in that “renewal” by requesting permission to pray the office in English, modify the traditional habit, and change the name of the order to the Poor Clares of the Holy Eucharist. Mother Angelica also wrote articles urging the wider reform of contemplative orders and even attended a meeting of religious superiors. As part of the reforms, the grille was removed, the habits were updated to skirts and jackets, and Mother Angelica gave her first television interview.

## **Chapter Nine: The Spirit Moves**

*“We use the talents we possess to the best of our ability and leave the results to God.”*

While the reforms of Vatican II had swept the nation, one thing about the monastery had not changed. The Tabernacle had not moved from its prominent position at the front of the chapel. But, other things *were* changing. Mother Angelica became acquainted with the Charismatic

movement. After being prayed over by Father DeGrandis, Mother Angelica thought she received the gift of tongues. This gift inspired Mother Angelica to spend more time with the Word.

Mother Angelica continued giving talks outside the cloister and reluctantly began a Scripture study for women at the monastery. As her taped talks gained popularity, Mother Angelica began recording a 10-minute program to air on the radio on Sunday mornings. The peanut equipment was slowly replaced with a second-hand tape recording machine and a dubbing machine. At the same time, Mother Angelica authored a short book, *Journey into Prayer*. The sisters published the book and left free copies throughout Birmingham. Mother Angelica kept writing. God, and a wonderful benefactor, provided the money to buy a printing press to expand the book ministry. It was during this time that Mother Angelica's speaking engagements and book ministry led her to Chicago and a Baptist operated television station.

## **Chapter Ten: *Doing the Ridiculous***

*"I only need God! I'll buy my own cameras and build my own studio."*

Upon seeing Channel 38's studios, Mother Angelica knew that television was a way to reach the people. Also, during the trip to Chicago, she would meet Bill Steltemeier. Their lives would be intertwined in the years to come. Mother Angelica's first foray into television was the production of a series of tapes, *Our Hermitage*. The programs were simply Mother Angelica's scripture studies—only with the potential to reach far more people. Sixty episodes were ordered by the Christian Broadcast Network to be filmed at a local CBS affiliate. At the same time in 1978, Pope Paul VI died. The cardinals gathered to elect the new pontiff. In a few months, the process would be repeated when Pope John Paul I died. The sisters were able to gather around the television to see the first images of Pope John Paul II.

Things began to change when the local CBS affiliate agreed to show *The Word*, a blasphemous film. Mother Angelica refused to make any more programs at the affiliate and threatened to build her own studio. Uncertain what to do, she returned home to the monastery. The sisters elected to build a studio. Eternal Word Television Network had begun. Several months and \$400,000 in debt, Mother Angelica was filming programs and touring the nation raising funds. But, the studio had started.

After stockpiling a large number of programs with no distribution mechanism, Mother Angelica decided to use satellite. The next months were spent securing a license from the FCC, drafting bylaws for the new television network, securing money to purchase the satellite, and preparing to defeat some staggering odds.

## **Chapter Eleven: *Cathedral in the Sky: The Eternal Word Television Network***

*“This is the most unlikely thing for a religious order, but God likes to do big things with little things.”*

In 1981, Mother Angelica received an FCC license in record time; now, all that was needed was a large influx of funds. While the sisters prayed for financial help, the board of EWTN was comprised—with the caveat that the abbess and vicar of Our Lady of the Angels Monastery retain permanent positions. Father John Hardon was asked to review the orthodoxy of the network’s contents. This would lead to a crisis for Mother Angelica and the fledgling network.

Intentional or not, Hardon alerted Rome to Mother Angelica’s travels of across the country to raise money for the monastery and the new network. Rome was concerned, and Mother Angelica was informed that she could only leave the cloister to visit the studio. Ultimately, she was given the option to leave the monastery or give up the travels that were vital to the community and the network. Mother could not do either—she sought help from Rome. That help came from Cardinal Oddi, who visited the monastery and subsequently obtained permission from Mother Angelica to travel outside the monastery and studio.

At 6:00PM on the Feast of the Assumption, August 15, 1981, EWTN’s first broadcast began. Mother Angelica and Ginny Dominick, along with the crew of twenty, continued to cultivate the network. It was quickly realized the cable industry needed to change. Along with Td Turner and HBO, Mother Angelica pushed cable operators to invest in receivers to pull signals from the sky. The financial troubles continued, as Mother paid a large amount to keep the network running and to insure that no inappropriate content aired immediately before or after EWTN. Worse, Sister Mary David, Mother Angelica’s mother, was failing.

## **Chapter Twelve: *Death and Dark Night***

*“Remember to keep us between your gas and electric bill. This network is brought to you by you.”*

God chose to call Sister David home on August 22, 1982, in the presence of the Blessed Sacrament, Mother Angelica, and the sisters of Our Lady of the Angels Monastery. With little time to grieve as the financial burden of the network was growing and with the official launch of CTNA, Mother Angelica was forced to become the voice for Catholic orthodoxy in America. She made a personal pilgrimage to Rome to present EWTN to the Pope and offer it to his service. As CTNA floundered, tensions between the bishops’ conference and Mother Angelica continued to mount. Both networks struggled for solvency.

Mother Angelica was also forced to terminate a satellite contract because the provider was showing pornography right before EWTN programming. This led to a court settlement and additional financial debt for the network. But, EWTN went on, with the introduction of *Mother Angelica Live* in the fall of 1983. Mother was forced to begin appealing on air for funds. The money had run out.

Mother Angelica suffered personally for many months with the death of her mother, the lack of money for her mission, and a spiritual night. In time, God took care of the financial woes and eased Mother Angelica’s spiritual woes, and EWTN (and Mother Angelica) pressed on.

## **Chapter Thirteen: *The Abbess of the Airwaves***

*“God has designed that men be priests, and we can’t afford to deny God his sovereign rights.”*

People tuned into and donated to EWTN because of the force of Mother Angelica’s personality as well as the content. Her live program was a success because of her overwhelming honesty and spirituality, and the Catholic and cable community recognized her achievements. EWTN was able to build a new studio facility in 1985, with the capability to produce 50% of its one air content. The programming took on an even more decidedly Catholic tone, with the introduction of several new shows including the live Rosary. Like any network, there were on-screen gaffs and off-screen personnel issues, but these were quickly pushed aside when the decision to begin broadcasting 24 hours a day in 1987. And what better way to begin broadcasting 24 hours a day than a papal visit to the



United States. In the meantime, Mother helped found two active orders, the Sister Servants of the Eternal Word and the Order of the Eternal Word.

CTNA and EWTN agreed to co-broadcast the papal visit, with Mother Angelica and Father Bob Bonnot (CTNA) as co-anchors. The first day of coverage brought a broadcast of American bishops openly challenging the Holy Father on priestly celibacy. Mother Angelica decided to offer the orthodox, and accurate, position at every point. The successful coverage of the papal visit exacerbated tensions between CTNA and EWTN. This tension led Mother Angelica to refuse to co-broadcast the annual bishops meetings. Continuing into spring of 1988, the final showdown between CTNA would occur on June 24, 1988—ultimately, the bishops would sign a 2-year pact with EWTN, giving Mother Angelica her long-awaited imprimatur. It was time for EWTN to expand. This time, it would be radio.

## **Chapter Fourteen: *A Witness to the Nations: WEWN***

*“I came to the conclusion that I’m not a good foundress. I’m sure I’m at fault all the way somewhere...I don’t know.”*

Feeling that God was calling her to expand into shortwave radio, Mother Angelica headed to Rome with Bill Steltemeier. With a donation from a Dutch businessman, Mother Angelica’s plan to broadcast Catholic programming into Russia and the Eastern Bloc was well underway. Authorizations to build a shortwave antenna in Italy were frustrated by the Italian government, so Mother Angelica began a parallel project in the United States. She began praying for funding, while removing herself from the network to work on the shortwave project and renovations to the monastery. WEWN launched on December 28, 1992.

At this time (1992), Fr. Michael McDonagh left the Order of the Eternal Word to form a different order. Six priests remained to continue the work and revitalize it; the Servant Sisters of the Word also split from the Our Lady of the Angels. Mother Angelica called an end to the days when the cloistered sisters mingled freely with pilgrims. A new wall was being put up around the monastery. It was a return to Orthodoxy; Latin Mass would be celebrated and there was a return to more traditional music.

## **Chapter Fifteen: *The Defender of the Faith***

*“I am so tired of you, liberal Church in America.”*

The “new,” inclusive language Catechism was being promoted in the United States, and Mother Angelica was not pleased. In a meeting with Joseph Cardinal Ratzinger, Mother Angelica spoke about her concerns with the inclusive language. She was also graced with an illness that once again reminded her of the gift of suffering. In 1993, the Pope came to Denver for World Youth Day. The opening ceremonies, the Way of the Cross with a woman portraying Jesus, enraged Mother Angelica. Its message was a clear dissent from Church teachings against the ordination of women. Mother Angelica chastised liberal Catholics the next time she was on air. The USCCB was swiftly angered and rebuked Mother Angelica publicly. The sisters reverted to a traditional habit, and Mother interjected a tone of seriousness into her live show, urging obedience to Rome in all matters. The bishops were not pleased and forbid many priests from appearing on air; this would not be the end of the network’s trouble with the Episcopate.

## **Chapter Sixteen: *Hammer of the Heretics***

*“I’m seventy-four years old. I’m not about to deny Our Lord when I’m so close to judgment.”*

In 1993, Mother Angelica was taking EWTN global, and CTNA was officially disbanding. Once EWTN was global, Mother set about her next mission, namely building a new monastery. The relentless prayers for donations began and were answered in a message from the Divine Child, who inspired Mother to build her Divine Spouse the most beautiful chapel imaginable. This chapel would become a battleground between Mother and the episcopate. A feud with Cardinal Mahony began when Mother questioned Mahony’s teachings about the Eucharist. Cardinal Mahony was stung and demanded a formal retraction of Mother’s statements. On November 18, 1997, Mother apologized and proceeded to critique the Cardinal’s pastoral letter on the Eucharist, explaining carefully the teachings of the Church on the Eucharist. Mother felt that the feud had ended.

Cardinal Mahony, the appointed leader of the Catholic liberal forces, demanded that Mother Angelica issue another retraction, this time apologizing to her viewers for misrepresenting the Cardinals teaching and noting that she had no authority to criticize a bishop. Mother Angelica would not read the Cardinal’s statement, deeming it to be a denial of our

Eucharistic Lord. Mahony would not let this matter rest and took it as an opportunity to threaten the network and Mother Angelica's ability to receive the Sacrament she was trying to defend.

## **Chapter Seventeen: *Miracles and Chastisements***

*"I will not be made a pawn or tool in the hands of American liberals who have done such great harm to so many people."*

In 1998, at age seventy-five, Mother battled asthma, her constant leg and back problems, and Cardinal Mahony. Our Lord brought an end to Mother's physical sufferings so that she could continue to defend the Eucharist. Ultimately, Rome would decide not to interfere, but Mahony would not relent. He launched an investigation as to who controlled EWTN. But, Mother Angelica was focused on the short wave radio project in the United States and raising the grandest chapel to Our Lord that the monastery money could fund. But, looming over the sisters as they moved into their new cloister, was the question – "Who owned EWTN?"

## **Chapter Eighteen: The Last Things**

*"What bothers me is we're satisfied with the very least for God, but only the best for us."*

Bishop Foley of Birmingham decided in 1999 to clarify the relationship between Mother Angelica, the monastery, EWTN, and himself. This assertion came when he refused permission for the consecratory Mass in the chapel to be performed *ad orientem*. When Mother pushed for a reversal, the bishop pushed back. He passed a law outlawing the *ad orientem* posture in the diocese of Birmingham. Even though the Congregation for the Doctrine of Faith repealed the law, the battle lines were drawn. The Shrine of the Most Blessed Sacrament was consecrated on December 19, 1999. The sisters settled into a more traditional contemplative life. Mother Angelica would lose her friend Sister Raphael in early 2000.

The ultimate battle would be a probe into the life of the Our Lady of the Angels Monastery. The official Vatican visitor, Archbishop Roberto Gonzalez, would address three questions – who owned EWTN, was Our Lady of the Angels Monastery within its rights to deed property to EWTN, and was Mother Angelica truly an abbess. During the course of the

investigation, the archbishop found no irregularities, but concluded that Mother should have sought permission from Rome before beginning the network. However, the archbishop would recommend that the Congregation retroactively forgive the monastery. He also cautioned Mother not to give up her position at EWTN. The sisters, however, felt that it was a continued attempt to take the network over. Mother Angelica called for an overhaul of EWTN's bylaws. Mother Angelica officially resigned from EWTN.

The episcopate staged one last attempt to gain control of the network. Mother Angelica, armed with a historical perspective, battled to the end. In a last meeting, attempting to postpone a vote on Mother's resignation, there were hours of filibustering. Eventually, with only the two bishops on the board dissenting, EWTN severed all ties to Our Lady of the Angels Monastery. EWTN was now independent.

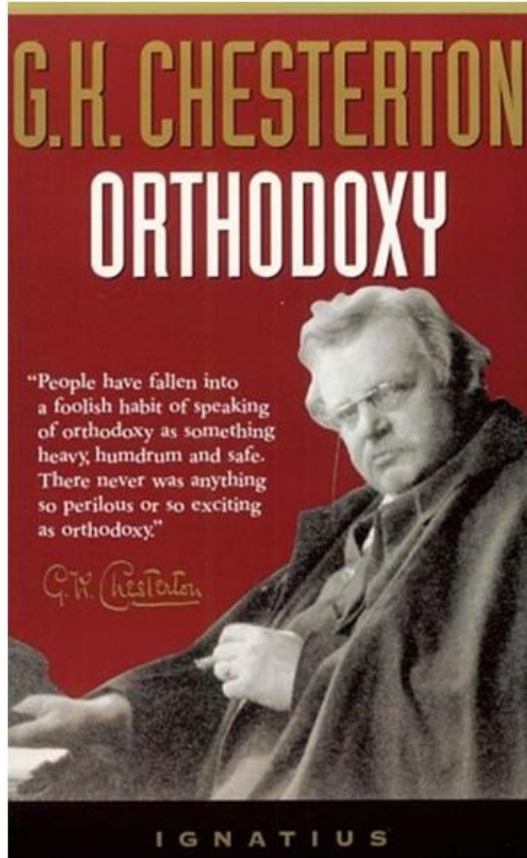
## **Chapter Nineteen: Purification**

### *"Listen"*

In the first half of 2001, it became apparent that age and illness was catching up with Mother Angelica. She suffered a series of bihemispheric strokes. Mother Angelic returned to her live program. This would not last long, as Mother suffered a broken arm and a bad reaction to a blood transfusion. Health problems continued until December 24, 2001, when Mother suffered another severe stroke that would require brain surgery. The surgery was successful, and she returned to the monastery in January 2002 to devote herself to prayer. Mother has struggled in the intervening time with a speech impediment and seizures, but she has not lost her belief that suffering purifies us. She continues to pass on that message.

CHAPTER TWENTY EIGHT

# Orthodoxy



*Orthodoxy*, by G.K. Chesterton

## About the Author

Gilbert Keith Chesterton (1874-1936) was born in London and attended St. Paul's School. He never attended college but went to Slade Art School to become an illustrator. Writing magazine articles on art criticism sparked his interest in writing. So began his prolific career. He wrote essays, books, plays, poems, short stories. He wrote on art, society, literature, philosophy, and Theology. His writing influenced many people including C.S. Lewis and Gandhi. *The Ballad of the White Horse* and *The Everlasting Man* are two of his well-known works.

## General Overview

G.K. Chesterton “was a pagan at the age of twelve, and a complete agnostic by the age of sixteen” (90). *Orthodoxy* is the story of Chesterton's personal discovery of Christianity. With his characteristic wit, he describes his convictions about the world, how modernity disappointed him, and how Christianity surprised him. Of his discovery of Christianity, he says, “Instinct after instinct was answered by doctrine after doctrine. Or, to vary the metaphor, I was like one who had advanced into a hostile country to take one high fortress. And when that fort had fallen, the whole country surrendered and turned solid behind me” (84-85).

## Chapter One: Introduction in Defense of Everything Else.

Imagine, then, a yachtsman who lands in a strange new world suddenly discovering that this strange new world is, after all, his own harbor: he experiences all the wonder of adventure combined with all the comfort of home. Chesterton finds that he is like the yachtsman; he found his truths, but he found that they were neither new nor his. They were Christianity's.

Simultaneous security and terror, comfort and adventure, wonderfulness and homeliness is what Chesterton calls romance, and he finds orthodoxy very romantic. It is to the common man who desires romance that he offers his book.

## Chapter Two: The Maniac

One day, a companion of Chesterton's remarked that one particular individual "will get on; he believes in himself." "At that moment, a bus headed for Hanwell, the insane asylum, drove past. Chesterton realized suddenly that the fact that moderns believe in themselves means nothing; the men who most believe in themselves are found in the asylum. Since modern man has denied sin – the old starting point of argument – Chesterton will start with insanity which moderns have not yet denied.

Who are the madmen? The rational. "Imagination does not breed insanity. Exactly what does breed insanity is reason. Poets do not go mad; but chess-players do" (21). Poets seek only to gaze; logicians seek to grasp, and it drives them mad because it is too much to hold. The marks of madness are first, "logical completeness" and second, "spiritual contraction" (24). Logical completeness: he can answer every objection you raise. Spiritual contraction: the madman's answers explain, but they leave out so much! For example, if a man believed that all men conspired against him, you cannot persuade him otherwise. After all, you also are a conspirator. But grant that all men are secretly interested in you and you deny that they can happily be strangers. Insanity cannot be broken by argument; it must be broken like a spell. The madman must be somehow made to see men as friends and not merely as conspirators.

Many modern thinkers exhibit the same narrow-minded consistency as madmen. Consider materialism which, in covering everything, leaves everything out. The blind and inevitable workings of the materialist cosmos may indeed explain the cosmos, but what a sad cosmos it is! Chesterton is not proving materialism false, but is rather showing how unsatisfactory it is.

Materialism cannot allow fairy dust into its machine. There is no room for the wonderful. Furthermore, there is no incentive for human action, imagination, or virtue. Fatalism, which materialism often leads to, has no need of free will. Materialism has not freed man.

What keeps men sane? Mysticism, mystery. "The morbid logician seeks to make everything lucid, and succeeds in making everything mysterious. The mystic [ordinary men are mystics] allows one thing to be mysterious, and everything else becomes lucid" (33). The symbol of the first is the doomed and sterile circle. The symbol of the second is the cross at the heart of which is mystery and whose four arms shoot out healthily and freely.

## Chapter Three: The Suicide of Thought

“The whole modern world is at war with reason” (37). The world’s humility is misplaced: rather than doubt man, the world doubts truth. By casting doubt on a man’s aims, this humility kills action. The thought that stops all thought (i.e. skepticism) “is the only thought that ought to be stopped (38).

Religious authority was (and is) not executed for the suppression of reason, but for her defense. Protection of the bishop’s miter is the protection of every man’s head. Reason and faith are “both methods of proof which cannot themselves be proved” (39).

Chesterton briefly looks at a few thought-destroying philosophies of the modern age including evolution. If, he says, all things are in motion it means that nothing is itself; hence there is nothing and nothing to think about. These suicidal modern trends have defeated themselves. They have run their race. Their time is expired.

Seeing reason defeated, the philosophers of the Will have therefore given will, and not reason, ultimate authority. The point is no longer to think, but to *do*. A thinker such as this “does not say, ‘Jam will make me happy,’ but ‘I want jam’” (43). In this way, they hope to escape the fated circle of rationalism.

The doctrine of pure will also proves self-destructive and paralyzing. You cannot will everything. Action is determined by *restrictive* choices. To will to sit is to will *not* to stand. Furthermore, you cannot will a thing to be other than what, by nature, it is. You are “free to draw a giraffe with a short neck;” but then you have not really drawn a giraffe (45).

Chesterton recalls Joan of Arc who chose a path and bolted down it. He compares her with some of the modern thinkers and he finds them pale in comparison. Joan has about her something paradoxical, for she is both gentle and ferocious. Here, Chesterton cannot help but remember Christ, also meek and magnificent. He reflects that the moderns have torn the one from the other (meekness from magnificence) though, in truth, they cannot be separated.

## Chapter Four: The Ethics of Elfland



Now we shall look at some fundamental ideas which Chesterton discovered for himself. Like the yachtsman whose new world turned out to be the old world, when Chesterton discovered these ideals he found that Christianity had discovered them long before him.

Chesterton states, at the beginning of this chapter, two principles of democracy. The first stresses that what men have in common is more important and more amazing than what distinguishes them. "Having a nose is more comic even than having a Norman nose" (52). The second principle of democracy is that one of the things which men have in common is the political instinct. Chesterton next defends tradition as "the democracy of the dead" (53). In other words, just because a man is dead does not mean we should disregard his contribution!

Fairy tales! Fairy tales have a certain way of looking at the world, that is, an "ethic and philosophy" (55), which Chesterton imbibed. For instance, look at law in fairyland. It is an inescapably necessity that "[i]f Jack is the son of a miller, a miller is the father of Jack" (55). That is a law. But that trees bear fruit is not, though science calls it a law. In fairyland a tree does not bear fruit because it *must*, but because it is *magical*. This magical way of talking about the world is not irrational; but science is. "A forlorn lover might be unable to dissociate the moon from his lost love; so the materialist is unable to dissociate the moon from the tide. In both cases there is no connection, except that one has seen them together" (58).

Fairy tales spring from wonder. They are born of the world because the world truly is an amazing, surprising place. Chesterton felt the adventure and romance of life and was grateful before he knew to whom he owed his gratitude.

We continue on to the second ethic of fairyland, "the Doctrine of Conditional Joy" (60). The happiness of those in a fairy tale depended on a tremendous "'if.'" "They may all live in glass houses if they will not throw stones" (61). This "if" condition, often incomprehensible and bizarre, never seemed unfair to Chesterton. After all, the whole world was bizarre! Keeping a rule seemed to him a small price for being able to walk the precious earth.

Modern thought shocked Chesterton by contradicting the ethics he learned from fairy tales. This shock gave birth to two convictions, one regarding divine will and the other regarding preciousness. The determinists assert that things are the way they are because they cannot be otherwise. But to Chesterton, to whom the existence of things was magical, the fact that all

elephants had trunks seemed rather a conspiracy than a necessity. Perhaps the sun rose every day because God asked for an encore. Chesterton already believed the world magical; now he began to suspect a magician.

Modern thought also clashed with Chesterton's acceptance of limits. He loved the smallness and the preciousness of the world but the moderns loved an empty largeness which only promised more of the same. Man, according to the modern, was either fated or incapable. In either case, the world was a big prison, but still a prison.

Chesterton sums up his attitudes at this point. First, that the world is magic and that the account of the moderns is unsatisfactory. Second, that there was meaning and personal will behind the magic. Third, there was beauty in the meaning. Fourth, that the proper form of thanksgiving was restraint. Lastly that all good had been saved as if from a wreck and was to be held sacred. "All this I felt and the age gave me no encouragement to feel it. And all this time I had not even thought of Christian theology" (70).

## **Chapter Five: The Flag of the World**

In this chapter, Chesterton discusses different attitudes towards the world. His was one of loyalty and patriotism and not of either optimism or pessimism, which are critical attitudes. An optimist is loyal to the point of blindness; a pessimist feels no loyalty towards that which he chastises. The problem is being able "to hate [the world] enough to change it, and yet love it enough to think it worth changing" (77). True devotion to a thing makes that thing great and beautiful. One must swear allegiance to the world before one can transform the world. "Love is not blind... Love is bound" (76).

Christianity enters Chesterton's considerations when he deliberates upon the difference between a suicide and a martyr. The one is horribly indifferent to all external things, the other desperately in love with an external thing, and both throw their lives away. Did Christianity also feel "this need for a first loyalty to things, and then for a ruinous reform of things?" (79).

Pantheism, the blind love of the world, ends in nature worship, and nature has her dark, destructive side. On the other hand, Stoicism preaches indifference to the world. At this point, enter Christianity, bearing a sundering sword. Christianity's God is a creator, someone separate from His creation and who, in a sense, flung away His creation. "He set [the

world] free” (84). He wrote for us a play and we screwed it up. Here, in Christianity, is the solution to the dilemma of blind love versus carelessness. Christianity allows one to love and to chastise the world for the world’s sake – to love it destructively and to hate it creatively.

With joy, Chesterton heard Christianity’s key fit the lock. And bolt after bolt clicked. Now he knew the world was magic, because he had found the magician. The Doctrine of Conditional Happiness described the Fall. The world is small and dear to its artist. Most of all, Chesterton discovered true optimism. “The optimist’s pleasure was prosaic, for it dwelt on the naturalness of everything; the Christian pleasure was poetic, for it dwelt on the unnaturalness of everything in relation to the supernatural. The modern philosophy had told me again and again that I was in the right place, and I had still felt depressed even in acquiescence. But I had heard that I was in the *wrong* place, and my soul sang for joy...I knew now why grass had always seemed to me as queer as the green beard of a giant, and why I could feel homesick at home” (86).

## Chapter Six: The Paradoxes of Christianity

Life is complex. And a bit irregular. Just as one is about to assume, say, that man is completely symmetrical, one finds a heart only on his left side. If there is something odd in Christian theology, it is because it coincides with the oddness that exists in life.

The modern anti-Christians Chesterton read in fact led him back to Christianity. They confused him by accusing Christianity of contradictory faults. The same teachers, who told him that all men everywhere have always held morality in common, discredited Christianity. Her meekness is unmanly, yet her wars drenched Europe. The Church was too austere, and the next moment too extravagant. If Christianity really was this way, Chesterton reflected, it must be wicked beyond wickedness, a superhuman evil.

Suddenly, he wondered: suppose Christianity was right and the moderns wrong? Suppose the sickness was the critics’ and not Christianity’s? He came to realize that, for example, Malthusians attacked Christianity “not because there is anything especially anti-Malthusian about Christianity, but because there is something a little anti-human about Malthusianism” (97).

How was it that Christianity appeared insane and was, in reality, quite balanced? Quite simply, “Christianity got over the difficulty of combining fierce opposites, by keeping them both, and keeping them both furious” (101). The martyr loves life with such intensity that he throws his life away. We must sincerely love the criminal and sincerely hate the crime. The fact that Christianity upholds both propositions provides structure for them both to “run wild” (102). Some Christians are monks and some Crusaders; they balance each other without diminishing each other. To make the lion and the lamb lie down together without making the lion lamb-like or vice versa is difficult, but it is a feat of Christianity.

## Chapter Seven: The Eternal Revolution

We have spoken of esteeming the world in order to make it better, but what does better mean? We cannot get our ideal from nature because she has no standards. We cannot get them from pure time because today’s standards are outmoded by tomorrow. We cannot listen to the fatalist, for whom things will get better anyhow. We must have a *vision* towards which we progress. The blunder of our age is that it keeps changing its vision. Consequently, progress becomes impossible. You cannot reform without a form.

The requirements for freedom are three. A fixed ideal is indispensable. Action and endurance depend upon it. A fixed point existed in Christianity: Eden. Christianity says that if a thing is sinful, it must be thrown off. So saying, it makes possible revolution, which is also restoration.

Second, the ideal must be composite. If we are to create a work of art, we need a balance of mastery and respect, of energy and restraint. Christianity professed the proper attitude towards Nature, and she knew the personal, artistic, ordering God.

Lastly, watchfulness. We must guard the ideal. Since things tend towards disorder, one must be alert. Human institutions constantly turn against their benefactors. And lo! Christianity had always taught that men were inclined to evil. Christianity admonishes us to take care: evil lies not in institutions but in man, and anyone, especially the rich and comfortable, may fail at any moment.

Christianity is democratic in the sense that it seeks out the lowly. The saving quality of English aristocracy is that it takes itself lightly. It does

not assume a man morally upright because he is an aristocrat. Chesterton concludes that equality is necessary in his Utopia. Once again, he found that Christianity supported his conclusion.

Chesterton closes with a comparison of his Utopia with that of the Socialist. Socialists want complete liberty. He desires the freedom to bind himself. There is no adventure and no romance in life if there are no consequences for one's actions. Christianity, in promising consequences, promised adventure.

## **Chapter Eight: The Romance of Orthodoxy**

Chesterton now makes it his burden to show us how “liberal” (132) theology would result in illiberality and in alliance with oppression. Consider the following matters, beginning with miracles. If one is to be liberal, one cannot believe in miracles. But disbelieving in miracles amounts to believing in unalterable fate. This may be logical, but it is not truly liberal, for it denies the freedom of God.

The second point is made through a comparison of Buddhism and Christianity. It is said by liberals that religions are the same in creed and different in appearance, and they say this even about Christianity and Buddhism. But reality is otherwise. Buddhism and pantheism join hands in declaring that all are one and worthy of love; Christianity declares personality, which requires separation from oneself and makes love possible. Christianity bears a sundering sword. Because of this, the Christian can look about him at the separate world in astonishment and with vigilance. But the Buddhist's eyes are closed. Action, like dethroning tyrants, requires that all things are not equally desirous. No tyrants are dethroned if all is one and good. Therefore, “[i]f we want reform, we must adhere to orthodoxy” (141).

The third matter under discussion is unity v trinity. Here we find that believing God is a society is much healthier for human society than believing in a lonely God.

Fourth: predestination. The story of life is terribly exciting because it can end as its hero decides. If the story is to end well, if moral reform is to have any effect, it must be willed and active. The God of Christianity Himself was a rebel, passing with tremendous courage through agony, doubt, desertion and death. So then, orthodoxy proves itself the “natural fountain of revolution and reform” (145).

Those who fire their arrows at Christianity find themselves wounded by their own barbs. They cannot take heaven; they only succeed in destroying earth.

## Chapter Nine: Authority and the Adventurer

Thus far, Chesterton has given shown us how he believes Christianity supplied him with answers in regard to reform, liberty, and order. But the question may be posed: why not take these comprehensible answers and leave behind the rest of Christianity, the incomprehensible doctrine? Why must Chesterton be a Christian?

He answers, for one, for the sake of logical consistency. “I find, for some odd psychological reason, that I can deal better with the exercise of a man’s free will if I believe that he has got it” (149). Moreover, he discovered that objections to Christianity were good objections, but false. Thus a modern might say that men are merely animals; really they are gapingly different. The modern man objects that religion grew out of the darkness of pre-history. How would he know? It’s pre-history. Again, they object, Jesus was gentle and ineffectual. But Chesterton read the Bible and found the real Jesus full of violence and might.

The question is not, for Chesterton, why be Christian? Rather, his question is, where do I find a satisfactory explanation of man and the world? The answer is creation and the Incarnation. Chesterton is Christian for a multitude of reasons.

It remains to defend the “objective occurrence of the supernatural” (156). He believes this on the strength of “human evidences” (157). Not to believe in miracles would be like “reject[ing] the peasant’s story about the ghost either because the man is a peasant or the story is a ghost story” (157). The one objection is undemocratic, the other materialist. Other objections directed against the miraculous are circular.

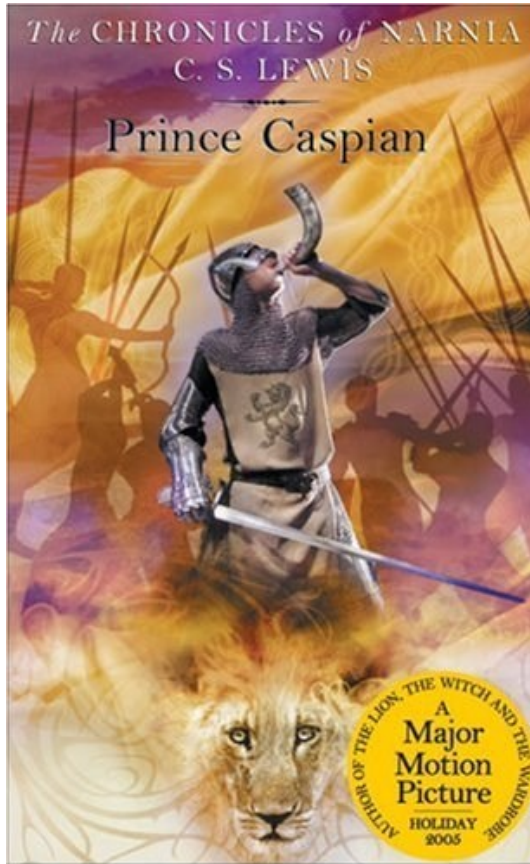
Christianity is Chesterton’s living teacher; any day he could be taught a new truth. When he was a child, he found his mother proved right again and again. The Church has done the same with the addition that she *cannot* do otherwise. Like his father, the Church may any day make sense out of the marvelous world’s oddities. Her doctrine may be unattractive, but it leads to energy and happiness. Those who deny meaning to the world (authority), deprive themselves of romance (adventure).

The “primary paradox of Christianity is that...the normal is abnormal” (165). The Fall means that what is natural to man is something he has never fully known. The only proof of this is life.

Here we find a final word on joy and sorrow. The earth delighted pagans. They rejoiced in things, and those things were small. They could not look happily heavenward. Modern man does the same. This is because he is upside-down. Yet grief ought to be small, and joy ought to be cosmic. It is for the Christian. The pagan joy is small but flaunted; the Christian joy is cosmic but hidden. God showed us His tears and His anger. The emotion too mighty for Him to show, the emotion He took with Him into deserted places, could it be His mirth?

CHAPTER TWENTY NINE

# Prince Caspian



Summary of *Prince Caspian: The Return to Narnia* by C. S. Lewis



## About the Author

Clive Staples Lewis was born in Belfast, Northern Ireland, in 1898. As a young man he received a scholarship to the University of Oxford. He studied there until he enlisted in the army in 1917, but was discharged in 1918 after being wounded in combat. After being discharged, Lewis continued to study at Oxford, and was elected a fellow of Magdalen College, Oxford in 1925. In 1929, Lewis renounced his atheism and in 1931 converted to Christianity.

Lewis wrote many works throughout the years, and in 1950 he published *The Lion, The Witch and the Wardrobe*, the first book of what was to become the Chronicles of Narnia series. In 1951, the next book in the Narnia series, *Prince Caspian* was published. Over the next five years, five more books would be published in the series, ending with *The Last Battle* published in 1956.

Lewis married Joy Davidman Gresham in 1956, and they lived a happy life until her death in 1960. Lewis died three years later, in 1963. He was buried in Oxford in the yard of Holy Trinity Church.

## General Overview

The events of *Prince Caspian* take place a year after the four Pevensie children (i.e. Peter, Susan, Edmund, and Lucy) have discovered, lived in, and returned from the world of Narnia. As the children wait at a railroad station to return to their schools after holiday, they are whisked away by magic to the world of Narnia. Here they discover that hundreds of years have passed since they were last in Narnia, and that the land they once ruled is now governed by a cruel race of men called the Telmarines. The children learn they have been called back to Narnia by a magic horn. They realize it is their mission to defeat the usurping ruler and establish in his place a new ruler for Narnia, Prince Caspian.

The children undertake their mission by first defeating those creatures of Narnia that have become treasonous, and then by defeating the king of the Telmarines and his army. During their adventures, Aslan, the ruler of all Narnia is never far away, guiding and directing the children. With Aslan's help the children restore Narnia to its old splendor and put Prince Caspian on the throne. Only after their tasks are finished do they return once more to their own world. Once again (as in *The Lion, The Witch and The*

*Wardrobe*) it appears as if no time has passed at all, and the children are back at the same station from which they were called into Narnia.

## **Chapter One: The Island**

The children Peter, Susan, Edmund, and Lucy all wait at a country railroad station for their trains to come and take them to different school across England. It has been a year since they discovered the world of Narnia in a wardrobe in the home of an old Professor. There, with the help of Aslan, the ruler of all of Narnia, the children defeated the White Witch by fulfilling a prophecy that they would rule all of Narnia.

As they wait for their trains, the children begin to feel as if something is pulling and tugging at them. The children grab hands just before the train station vanishes before their eyes and they find themselves in a very overgrown forest.

After exploring for a while, the children discover that they are at the very edge of the sea; delighted, the children play for a while at the beach. After a time, the children realize that they might be in this deserted place for some time, and they begin to look for water and think about dinner.

In their search for water, the children find that they are really on an island. Shortly thereafter, they also discover a stream. After drinking in the stream, the children decide to follow it in hopes that they might find food or shelter for the night. The stream leads through the thick forest until it finally comes to what appears to be an apple orchard a very long time ago. At the end of the orchard is an old stone wall that has fallen into ruin. The children walk through the cracks where they find an open place surround by four walls, very much like a large garden.

## **Chapter Two: The Ancient Treasure House**

Upon closer inspection, the children find that the area they have stumbled across is not really a garden at all but the courtyard of a ruined castle. As they explore further, they find that their assumptions are correct, when they discover towers and a ruined hall.

After looking around a bit, the children start to gather kindling for a fire, since it will soon be night. They also eat apples they have gathered from the orchard. When Susan finds a little chessman that eerily resembles one

she played with the last time she was in Narnia, the children begin to wonder if they are back at their own palace of Cair Paravel; yet it seems as if hundreds of years have passed. To confirm their suspicions, Peter and Edmund look for the door to their treasure room that should be behind an ivy colored wall.

There is a wall behind the ivy, and the boys pull quickly pull the ivy away and open the door. To make completely sure that this is their castle, they count the stairs as they descend into the treasure room. The number of steps matches their count exactly, and what they find at the bottom also confirms the fact that they are indeed back in their castle of Cair Paravel.

At the bottom of the stairs, the children find treasure piled high on each side of the room. They recognize armor and jewelry that had once belonged to them. They also remember that they cannot use all the batteries in Edmund flashlight – he had one in his pocket when they came to Narnia – and quickly gather the gifts they received from Father Christmas. Lucy has a small bottle of cordial that will heal anyone. Susan has a bow and a quiver of arrows that rarely miss their mark, but she is missing the horn that was also given to her. Peter finds his sword and shield. Edmund has nothing because he was not there when Father Christmas came.

After retrieving their gifts, the children go back upstairs and try to sleep on the hard stones of the courtyard.

### **Chapter Three: The Dwarf**

When the children wake in the morning, they set about trying to figure out how to get off of the island. They also puzzle about how their castle could have fallen into such ruin in such a short amount of time; after all they only left a year ago.

As they are talking, Lucy hears something and tells the others to be quiet. A boat has come in the middle of the river that separates the island from the mainland. In the boat are two soldiers and a smaller man, a dwarf. Apparently the soldier are about to toss the dwarf over the edge of the boat. Thinking quickly, Susan shoots one of the soldiers, and the other, seeing his friend fall into the water, jumps after him. Both disappear into the woods on the opposite side of the river. The children quickly catch the drifting boat and pull it to shore with the dwarf inside.

The dwarf is surprised that the children are not ghosts, since he has always been told that the island is haunted. The children ask why he was about to be thrown overboard by the soldiers, but the dwarf says he will explain later. In the meantime he suggests breakfast, and since there is fishing tackle in the boat, he and Peter catch breakfast. After everyone has eaten, the dwarf finally begins his tale.

The dwarf explains that he is a messenger of King Caspian X of Narnia. The children are unfamiliar with the name and ask the dwarf to give a full explanation.

## **Chapter Four: The Dwarf Tells of Prince Caspian**

Prince Caspian is the nephew of Miraz, the king of Narnia. Caspian's parents died when he was very young, and since he is too young to take the throne, Miraz is reigning in his place.

As a young child, Caspian loved to hear stories of Narnia, and the creatures that used to live there, giants, dwarfs, and dryads. One day, Miraz found out what the nurse had been telling Caspian and, in a fit of anger, the king sent the nurse away. In her place, Caspian was given a tutor, Dr. Cornelius.

Dr. Cornelius instructed the young prince in the history of Narnia, among other subjects, and Caspian discovered that his family was relatively new in Narnia. Caspian asked if the stories his nurse had been telling him were really true. But Dr. Cornelius defers the questions to a later time.

One night, Dr. Cornelius woke Caspian and took him to a high tower to have an astronomy lesson. There Dr. Cornelius revealed to Caspian that the stories his nurse told him were indeed true. Dr. Cornelius explained that it was Caspian's race, the Telmarines, which had tried to silence the talking animals and disperse the other Narnian creatures. Now, King Miraz did not even allow them to be mentioned for fear that others might believe that such creatures really exist.

Dr. Cornelius also revealed that he is not a man, but a dwarf. Dr. Cornelius, like many other dwarfs, disguised himself to avoid the king's wrath. Dr. Cornelius explained that the castle Caspian is living in now is not the castle that the Narnian kings and queens of old lived in; their castle is by the sea. Miraz feared the sea because it is from the east that Aslan, the lord of all Narnia came. Because of this fear, Miraz had spread rumors

that the castle by the sea and the forest that surrounded it were haunted. After talking for a long while, Caspian and Dr. Cornelius returned to their rooms.

## **Chapter Five: Caspian's Adventure in the Mountains**

Under the guidance of Dr. Cornelius, Caspian learns much about the past and about current state of Narnia. He also discovers that the people of Narnia are oppressed under the rule of his Uncle.

One night, Dr. Cornelius wakes Caspian, and in a rush, tells Caspian that he must leave the castle at once. His aunt, Miraz's wife, has just given birth to a baby boy. Caspian does not understand at first and Dr. Cornelius explains that his uncle killed his father to get to the throne, along with his father's advisors. As long as he had no heir, Miraz was content to let Caspian reign after him, but now he had a son, and Caspian did not have much time to escape.

Dr. Cornelius instructs the young prince to ride to the border of Archenland, the neighboring kingdom, and before he says good-bye, Dr. Cornelius gives Caspian a small horn. It is the horn of Queen Susan and Dr. Cornelius tells Caspian that if he is ever in dire need of help to blow the horn and help will come. After saying good-bye, Caspian leaves.

It is raining only a little bit when Caspian rides away, but the showers turn into a full blow tempest. A great bolt of lightning causes Caspian's horse to spook and run away with Caspian on his back. Finally, Caspian hits his head, and is rendered unconscious.

Caspian wakes to the sound of voices trying to decide what to do with him. When Caspian opens his eyes, he finds that the voices are not human. Two of the voices belong to dwarfs, and the third is a very large, talking badger. One dwarf is called Trumpkin, the other is called Nikabrik, and the badger is called Trufflehunter. Nikabrik wants to kill Caspian before Caspian kills or tries to harm them, especially since he is the nephew of the king. But Trumpkin and Trufflehunter are more reasonable. They find that Miraz wants to kill Caspian and that Caspian would be willing to lead the creatures of Narnia against the king. Caspian announces his belief in Aslan, and Nikabrik, Trumpkin, and Trufflehunter take Caspian to meet all the other creatures that are in hiding.

## **Chapter Six: The People that Lived in Hiding**

With Nikabrik, Trumpkin, and Trufflehunter, Caspian meets all the other creatures who are in hiding. They all greet him and accept him as their king. It is Glenstorm, the centaur, who first mentions war. For how else shall King Miraz be overthrown? The Caspian and the others realize that Glenstorm is right, and they prepare for a war council.

As they wait for the creatures to gather, Nikabrik and Trufflehunter talk about the nymphs and dryads. Nikabrik does not believe there were ever such things. But Trufflehunter believes that they are only sleeping until Aslan returns.

Later that night, Caspian awakes to the sound of music and finds all the creatures in a group, dancing round a fire with fauns. Trumpkin and Trufflehunter are also dancing, and Caspian joins in. Only Nikabrik stands alone.

## **Chapter Seven: Old Narnia in Danger**

The next night, all the creatures gather for a council of war. There are centaurs, giants, dwarves, and talking animals. All have their different ideas as to approach the upcoming attack on Miraz. Order is established and Caspian is just about to speak to the whole crowd when the animals sniff a strange smell in the air. Scouts are sent out to find out what, or who, is out in the woods.

In the woods they find none other than Dr. Cornelius, who has been trying to find Caspian and warn him that Miraz has discovered where Caspian is hiding and is on the move with his army. It is decided that instead of fighting Miraz now, while the army is still disorganized, the army will retreat to Aslan's How, a place easily defended.

Aslan's How is a great mound that has been built up over the stone table where Aslan was sacrificed hundreds of years before by the White Witch. The main advantage of Aslan's How is that almost the entire army could fit inside if need be. The other advantage is Miraz and his men are deathly afraid of the forest that surrounded Aslan's How, for they have always been told it is haunted. The army marches that night for Aslan's How and arrives there the next morning.

Shortly after arriving at Aslan's How, Miraz's scouts discover Narnian's new hiding place, and Miraz sends his troops to attack. The Narnians fight all day in the rain. Soon it becomes apparent that without help, they will fall to Miraz's army. It is decided that Caspian should blow the horn of Queen Susan in hopes that it will call the High King Peter, Queen Susan, King Edmund and Queen Lucy from their own world to help the Narnian army.

Since they do not know where the Kings and Queens will appear, scouts are sent to the lamppost where the Kings and Queens appeared during their first stay in Narnia. Another scout, Trumpkin, is sent to Cair Paravel, in case the consorts returned to their own castle.

## **Chapter Eight: How They Left the Island**

Back at island, the four children now understand why they have been called back to Narnia. The dwarf who they rescued is none other than Trumpkin, who has come to bring the Kings and Queen to Prince Caspian. However, since the children are no longer the adults that they were when they were ruling Narnia, Trumpkin does not believe that they are really the High King Peter and his brother and sisters.

The children decide to prove it to Trumpkin by first having him fight Edmund in a duel. Trumpkin loses the duel, for Edmund is a much better swordsman than he appears to be. Trumpkin also loses to Susan in an archery contest. The dwarf realizes that the children could never be such good archers and swordsmen if they had not been grown up at some point. Finally, Lucy heals a wound he received while journeying toward the island with her magic cordial. Upon recognizing the children as the great kings and queens of Narnia, Trumpkin urges them to leave at once to help Prince Caspian.

They pack what is necessary and arm themselves from the treasure room. They use the boat the Telmarines have left behind to row upstream towards Aslan's How.

## **Chapter Nine: What Lucy Saw**

The children and the dwarf continue rowing until nightfall, when all except Lucy lie down and sleep. Lucy cannot sleep because she can make herself comfortable on the hard ground. Instead she looks at the

constellations and walks through the woods a bit. She wishes she could wake the trees from their sleep, but since she cannot, she rejoins her sibling and falls asleep.

The next morning, they all continue on foot toward Aslan's How. After a while they hear something following them. It turns out to be a bear and Trumpkin quickly shoots the animal. The boys and the dwarf cut the bear up for meat, since they have been living on apples the past few days and the meat is welcome nourishment.

They all continue on until they come to a large gorge. None of the children remember this obstacle since they were last in Narnia. Fearing they are lost, they decide to go around the gorge, as there does not appear to be any way to go up it.

As they are walking away, Lucy sees Aslan beckoning to follow him up the gorge. But only Lucy can see him. The other children and the dwarf, daunted by the wall, do not want to believe Lucy, and vote to continue around the gorge. Lucy stays with others, crying because they are not following Aslan.

## **Chapter Ten: The Return of the Lion**

The dwarf and the children continue to hike around the gorge and almost make it to the other side when they run into some of Miraz's archers, guarding the backside. Falling to the ground to avoid the arrows, they are forced to crawl back from where they had started, in front of gorge. By now it is night again, and they cook a meal of bear meat and then all fall asleep.

Lucy awakes in the middle of the night when she thinks she hears Peter calling her name. As she looks around, she realizes that it is not Peter since he is still asleep. As she walks, she discovers that the trees have awakened and are dancing. She walks through the trees until she finally comes to a clearing; there in the middle is Aslan.

Aslan reprimands Lucy for not following him earlier that day, even though the others would not go with her. Now, Aslan asks Lucy to wake the others and follow him. He tells her that the others will not be able to see him at first, but that he will gradually make himself known. Lucy has a hard time waking the others, but finally Edmund wakes up and Lucy explains to him what they must do.



## **Chapter Eleven: The Lion Roars**

Once everyone is awake, Lucy explains what they must follow Aslan. Trumpkin, Peter, and Susan do not believe Lucy, because they cannot see Aslan themselves. Edmund remembers the last time he did not believe his sister, when she said there was another world in the wardrobe, and she helps Lucy convince the others to follow Aslan. Lucy and Edmund threaten to continue on by themselves and the others finally agree to follow them.

Aslan leads the group to a trail that goes right up the face of the gorge. At first, only Lucy can see Aslan leading, but one by one the other also see him leading the way.

When they reach the top, Peter and Susan apologize to Aslan for not believing Lucy in the beginning when she saw him for the first time.

After Aslan forgives Peter and Susan, he reprimands Trumpkin for not believing in him, for Trumpkin thought that the story of Aslan was a myth.

After a while, Aslan directs the boys and the dwarf to go to the aid of those inside Aslan's How. Aslan takes the girls with him as he roars to wake all the trees in Narnia. The girls and Aslan dance and rejoice with the trees and with the other creatures that are present at the coming of Aslan.

## **Chapter Twelve: Sorcery and Sudden Vengeance**

While the girls are with Aslan, the boys go to Aslan's How and slip inside unnoticed. Inside they find Caspian, Nikabrik, Trufflehunter, and Dr. Cornelius wondering if the High King Peter will return with his brother and sisters. Nikabrik is convinced that they will not come and is trying to convince the others to use black magic to defeat the army of Miraz. He has brought with him an old hag and a wer-wolf. Nikabrik suggests that they use the hag to call for the ghost of the White Witch to help them defeat Miraz. The others are astounded that Nikabrik would suggest such a thing. A fight ensues and Peter, Edmund, and the Dwarf jump out from their hiding place to help.

After a moment or two Nikabrik, the hag, and the wer-wolf are dead. Trumpkin introduces Peter to Caspian as the High King. Peter assures Caspian that he has come to place Caspian on the throne, not rule himself. Peter then commends Trufflehunter for always being faithful to him and to Narnia.

After the bodies are taken away, the group sits down to another meal of bear meat.

## **Chapter Thirteen: The High King in Command**

After they have eaten, Peter helps Caspian form a strategy to defeat Miraz. It is agreed that there are not enough Narnian troops to meet Miraz in open battle, so a new plan must be drawn. Peter decides the best route would be to challenge Miraz to a duel. The winner will be ruler of Narnia. Caspian feels that he ought to fight Miraz rather than Peter, but Peter points out that it looks more impressive if the High King were to challenge Miraz to a duel and Caspian has been wounded.

Couriers are selected and dispatched to deliver the challenge to Miraz's camp. At Miraz's camp it is made known that there are some in the king's army that would like to put themselves on the throne. These men convince the king to accept the challenge from Peter in hopes that Peter will kill their king and they will then be able to defeat the Narnian army and rule themselves.

After Miraz accepts the challenge, marshals are chosen from the Narnian for the fight and Peter prepares to meet Miraz in combat.

## **Chapter Fourteen: How All Were Very Busy**

The duel begins at 2 o'clock with both armies assembled to watch the action. The first half of the fight does not go well for Peter. Miraz gives him a wound to his arm that does not allow him to use his shield properly. But after his arm is bandaged, the second half of the fight goes very well. Peter gains the upper hand, but Miraz trips and falls face first. Peter waits for Miraz to get up before continuing the fight, but Miraz is still. The men who were plotting against Miraz raise the cry of treason and charge the Narnian army. One of the men stabs Miraz in the back to make sure that he is dead.

A chaotic battle ensues until the trees which Aslan has awakened arrive at the battle scene. Their presence scares the Telmarine army and the battle is won for Narnia. The Telmarines run towards the river where they expect to find the bridge to cross and retreat to the castle. But the bridge is no longer there.

During the battle, Aslan and the girls destroyed the ugly, unnecessary and cumbersome buildings the Telmarines have built. The bridge the Telmarines expected to find was one of these structures. Aslan and the girls continue to free all those who have been oppressed in some way by the rules and regulations of Miraz. After they have freed all the oppressed, Aslan and the girls, with all those who have been freed, return to Peter, Edmund, Caspian, and the Narnian camp

## **Chapter Fifteen: Aslan Makes a Door in the Air**

Once Aslan and the girls reach the Narnian camp, Aslan establishes Caspian as the next ruler of Narnia. Aslan also heals Reepicheep, a talking mouse who has lost his tail during the battle. Because of the loyalty and faith of the mouse and his friends, Aslan agrees to give the mouse a new tail.

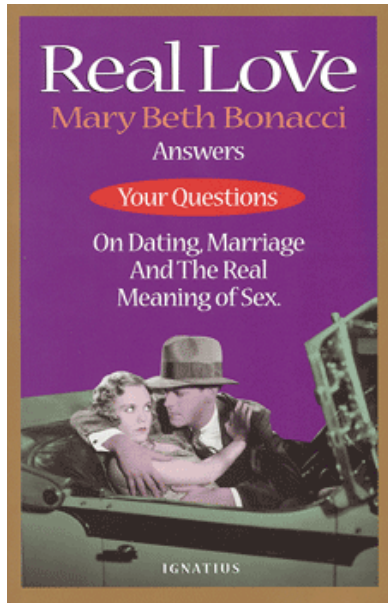
Once business is out of the way, a huge feast is arranged to celebrate the victory over Miraz, the coming of Aslan and the freedom that has been established once again in the land of Narnia.

The next day, Aslan gives a choice to the remaining Telmarines to either stay in Narnia and live peacefully under the rule of King Caspian, or go back to Earth, the world from which they originally came. The Telmarines are descendants of a band of pirates that found a portal to the land of Narnia long ago. Many of the younger Telmarines choose to stay, but others choose to return to Earth. Aslan sends those who wish to leave back by creating a door in the air which the Telmarines walk through.

After the Telmarines have left it is time for Peter, Susan, Lucy, and Edmund to return to their own world. Aslan has told Peter and Susan that they will not be able to come back to Narnia because they are too old. However, Edmund and Lucy might return one day. One by one they walk through the door in the air that Aslan has made for them, back to the railway station where their adventure began.

CHAPTER THIRTY

**Real Love: Answers to Your  
Questions on Dating, Marriage,  
and the Real Meaning of Sex**



*A Summary of Real Love: Answers to Your  
Questions on Dating, Marriage, and the  
Real Meaning of Sex By Mary Beth  
Bonacci*

## About the Author

Mary Beth Bonacci is a graduate from the John Paul II Institute. She has spoken to Christians around the world, including to the youth gathered in Denver for World Youth Day in 1993. Her talks to youth around the world focus on the moral questions that prove to be a challenge to young people. She has a particular calling to making young people aware of the tragedy of impure relationships. Her books are a written response to the many questions she receives concerning matters of the Faith and morality. She is also the author of *We're on a Mission from God: The Generation X Guide to John Paul II, the Catholic Church, and the Real Meaning of Life*, a book that applies the teaching of John Paul II to the lives of young people.

## General Overview

The book starts out with A basic, understandable definition of love and elaborates on the different ways of showing love to others. It gives clear arguments as to why sex should only be enjoyed within the context of marriage and explains the consequences of having a sexual relationship outside the bonds of marriage. *Real Love* also addresses the guilt and hurt that people feel while in or after leaving a sexual relationship. Guidelines are given so that a person may determine if they are currently in an impure relationship without the presence of sexual activity. The author stresses the need for chastity within every relationship, whether single or married. Guidelines are also given so that a pure relationship may be maintained. The book also addresses the issues such as sexually transmitted disease and the evil of homosexual relationships.

## Chapter One: Love and Sex: What is the Connection?

The distinction is immediately made between love, and what people often mistake for love when they use other people to fill their emotional and physical desires. Real love is found in the giving of ourselves to others. Love is something that is not confined to romance, but it must be found in every relationship. We are using someone when we cease to seek their best interest and use them for our pleasure. Love within a marriage is often expressed in the form of sexual intercourse. Just because the marital embrace is forbidden outside of marriage does not make it a bad or “dirty” thing. God created sex, and everything God creates is good. It is forbidden outside of marriage because it sends a physical and emotional message of lasting fidelity. To give oneself sexually outside of marriage is to say one

thing with the body while saying another thing with the mind: I love you enough to use your body for pleasure but not enough to commit myself to you forever.

Just because a couple cannot bear children does not mean that their marriage does not provide a fruitful kind of love. Also, just because a child is born out of wedlock does not mean that the child is unwanted and unloved by God. Even though it is wrong to have sex outside of marriage, unmarried women will still get pregnant as a result of their actions. We have free wills, and if we make a mistake, we must suffer the consequences.

Sex speaks a language that says “I am going to commit myself to you, forever.” Scientifically, sex even creates a chemical bond between the two persons. Even if one intends one thing with the action of sex, the act itself will always spark a physical and emotional bond of fidelity.

Some people think that marriage is simply a ceremony and that people really do not need to go through with the ceremony before engaging in the sexual act. But marriage is a contract between two people that not only provides spiritual security, but material security as well.

Married people are able to enjoy the sexual act far better than those outside of marriage because they do not have to worry about the emotional strain and fear of the possibility that the other partner might leave.

The Catholic Church does have a right to tell anyone what to do with their body because, technically speaking, the body belongs to God alone. It is only on loan from God, and He has the right to tell us what to do with it. The Catholic Church is the mode through which God guides us and tells us that sex must be within the context of marriage to prevent us from being hurt and used.

Chastity is the virtue that helps us stay pure in sexual matters no matter what our state in life. Chastity is not abstaining from sex, for even married people should practice the virtue of chastity; rather it involves understanding love and the role that sex has within a loving relationship.

## **Chapter Two: Contraception and Pregnancy**

An astounding number of young women today get pregnant out of wedlock. It is not alright for a person to want a baby without getting

married. This is a selfish thing to do because it does not take the baby's best interest to heart. It is only thinking about the wants and desires of the parent and not the needs of the child. A child deserves to have two parents, and the only way to ensure that the child will is for the parents to be bond together in marriage.

Teenage pregnancy is never good even if the couple have "long-term plans" in mind. Teenagers are changing rapidly, both physically and emotionally and it is not a good to make any life changing decisions. Moreover, most teens are not thinking about getting married any time soon, and any kind of sexual relationship outside of marriage is wrong. If a teenager is pregnant, the best thing to do is for her to tell her parents. If the parents are hostile, she should find help that will support her and her baby through the difficult time.

Abortion is never right and it never solves a woman's problems. In fact, it compounds them by adding the death of her baby on top of everything else. Women were not designed to kill their children and studies have shown that women who have abortions suffer the same psychological problems as Vietnam veterans. If a woman has committed an abortion and is sorry for what she has done, it is possible to start a healing process by reconciling herself to God through Confession. God forgives all our sins, no matter how bad, as long as we are truly repentant. Even though a woman has gone to Confession for an abortion, she will still feel emotional pain, as abortion leaves deep emotional scars on a woman.

A woman who has been raped should not abort her child; it will only add the hurt of abortion on top of the hurt of the rape.

If an unborn baby has physical defects it is not alright to abort it. We are not to play God and decide who shall live and who shall die.

If a girl does get pregnant out of wedlock she does not need to have an abortion if she feels she cannot take care of the child after it is born. Rather it is possible to give the child up for adoption, which is a loving thing to do because it takes the best interest of the child and the mother to heart.

Not only is contraceptive in the form of the Pill physically bad for a woman's body, it often induces an abortion. Moreover, women do not have a right to contraceptives; they do not help women but rather make

women see their fertility, which is a gift from God, as something that is bad and to be avoided.

Contraceptives do not lower the abortion rate, in fact they raise it. Without contraceptives, people have to abstain from sex in order to avoid getting pregnant. With contraceptives, more people are having sex, and when the contraception fails, there are more abortions as a result.

### **Chapter Three: AIDS, STDs and Safe Sex**

It is wrong on many moral levels to have multiple sexual partners, but a good physical reason to abstain from pre-marital sex is the frequent occurrence of sexually transmitted disease. The most common of these diseases are AIDS, Herpes, Human Papillomavirus and Chlamydia. Some of these diseases are incurable.

There is no such thing as ‘safe sex.’ Condoms will not protect anyone from sexually transmitted disease because of the porousness of the latex. Chastity is the only solution if one wants to remain free from sexual diseases. Chastity is also the only solution if one does not want to get pregnant outside of marriage.

### **Chapter Four: Sex and Emotion**

It is possible for an emotional bond to form between two people outside of marriage. Sex is designed to form an actual chemical bond between a man and a woman. It is not something you can control by your sheer will; it is something that will inevitably happen when two people have sex.

When an unmarried person is dating, he or she is trying to figure out and decided if the person they are dating is the person they want to share the rest of their life with and raise their children with. If a person has sex outside of marriage, his or her ability to reason is obscured by the chemical bond that is formed in the sexual act. In the end, a sexually active people cannot make a clear decision as to the compatibility of the person because they are blinded by the bond formed in the sexual act.

Sex outside of marriage can only weaken a relationship for a serious reason. The sexual act physically says that both people want to be with each other forever. However, without marriage to bind the two people together it is unlikely that the two will stay together. By having sex



outside of marriage, doubts and worry set in because neither person is bound to the other spiritually, thereby leaving plenty of room for both people to be hurt. People who have sex outside of marriage are lying to each other with their bodies, since they are saying with their bodies that they want to be with each other for the rest of their lives, but they might be thinking something entirely differently with their minds.

The bond will always form, but if a person has sex with multiple people, the bond becomes less and less binding. The chemical bond in sex was intended to hold one man and one woman together for the rest of their lives. If one continues to break and reform that bond with other people, he will begin to find that it becomes harder and harder to love others.

Just because two people have had sex does not mean that they should get married. They should live chastely and then slowly consider the marriage; it is not something to rush into.

## **Chapter Five: Chastity, Sex, and Marriage**

Sex outside of marriage is not a real expression of love because it does not taking into account what is best for the other person. If you are willing to subject another person to physical and emotional hurt, you do not really love them. Sex outside of marriage is not a good way to show someone that you love them because it is saying one thing with your body that you do not really mean to say with your mind, “I want to be with you forever.”

You should never remain in a relationship when you are being pressured to give yourself sexually before marriage. This is not a loving relationship.

The only time someone is “ready” to have sex is within the context of a marriage. One might be physically mature enough for the sexual act, but the only time one can be completely ready for it is within the Sacrament of Matrimony.

Chastity is the best way to show another person that they are loved. It tells the other person that although you would really like to have sex with him or her right now, you are not going to because you know it will hurt him or her and use that person.

It is not a good idea to live with a boyfriend or girlfriend before marriage. You are living a life that only married people should live, thereby engaging in sex when you might not intend to stay together for the rest of

your lives. Moreover, living with a boyfriend or girlfriend can seriously hurt the current and future relationships. It does not allow for commitment; why commit to something for life when you can have all the perks without saying “I do?”

It is not acceptable to have sex before marriage in order to find out if the other partner is sexually compatible. This is wrong, once again, simply because it is saying the body language of eternity outside of marriage. It is also wrong because it rates the other person as an object.

Just because one is engaged, it does not mean that one can have sex. There is still no permanent commitment, as in the Sacrament of Marriage; an engagement is not binding. It is always a sin to have sex outside of marriage even if you marry the person with whom you had pre-marital sex.

The Catholic Church does not suppress women by not allowing them to have sex outside of marriage. In fact, the Catholic Church is protecting them from physical harm and emotional hurt.

If a person never gets married, he or she is expected never to have sex. Sex is not something humans need in order to survive. Moreover, to have sex outside of marriage is lying to the other person; the action of sex says one thing and the mind says another.

Married people are also supposed to practice the virtue of chastity; they need to constantly call to mind why they are having sex with their partner. Is it to show that they love the other person, or is it simply because they want sex? If it is the latter, chastity is not being practiced because chastity always calls to mind the best interest of the other person. If the action is not a gift of self for the other person, then the action is not a gift of love but rather it is a selfish act.

Contraception within marriage is wrong because it tells the person that their body is wanted for its physical ability to please and nothing more. The gift of fertility is looked on as problem. Also, contraception causes couples to lie to each other because the action of sex says, “I love you forever but I don’t want your children.” Catholics can use Natural Family Planning to space pregnancies without using contraceptives. Natural Family Planning takes into consideration the best interest of the couple and allows the couple to naturally avoid, but not prevent, pregnancy.

Artificial insemination is wrong because it takes God out of the act of procreation.

The Catholic Church cannot allow divorce because an actual spiritual bond has formed between the two people whether they like it or not. This does not mean that a person has to live with a person that has become abusive or might cause physical harm; however, the other person may not marry again until the first spouse dies. Furthermore, an annulment is not a Catholic form of divorce, but rather a long process that discovers if there was some impediment to prevent an actual marriage from taking place. A child is not illegitimate if his parents' marriage is annulled. Legitimacy has to do with legal succession of property in families. The state recognizes a legal marriage which is all that is necessary for a child to be legitimate.

No one knows what exactly causes homosexuality. The church does not condemn being homosexual, since some people may not be able to help their sexual orientation. What the Church forbids is homosexual activity, which is engaging in sexual acts with a person of the same sex. Homosexuals can get married – that is to persons of the opposite sex. It is technically impossible for two people of the same sex to marry, since marriage is between one man and one woman.

## **Chapter Six: Finding Real Love**

Sex should not be a replacement for real love and neither does the action of sex actually mean or create love, as many people who have sex do not love each other. Love comes from recognizing the dignity of other human beings and that they are created in the image and likeness of God. We should never think that we are not capable of real love and simply settle for sex.

Being in love is not a feeling but a decision. You cannot decide whether or not you are in love by simply analyzing your feelings – you need to use your rational powers as well. You will know you have met the person you are supposed to marry when they meet all your expectations by his or her ability to serve as a future spouse, the future parent of your children, and partner in upholding chastity. A person should neither settle for someone, nor should they listen just to their feelings. Reason is needed in matters of love.

Just because you have strong feelings for a person does not mean that you are in love, especially if you are unhappy with the person. Often a person is merely infatuated, but they think that they are in love. Infatuation is the state of being in love with the idea of being in love.

In order to love someone you need to know them; therefore, love at first sight is not really a reality. There is attraction at first sight. There is nothing wrong with being attracted to the person of the opposite sex. John Paul II says that it is a good thing because God created it. But we should not let attraction obstruct our ability to decide whether or not we truly love the other person.

It is possible to fall in love with someone other than the person to whom you married. But that is why marriage involves a promise to stay with the other person until death. This is also why one should never settle for the first person to whom one is attracted. The person you marry should meet and fulfill all the qualities that you are looking for in a spouse, and you should love them more than anyone else.

## **Chapter Seven: Healing the Hurt**

It is important to remember that chastity and virginity are not the same things. Virginity refers to a condition of a person's body; a virgin is a person who has never engaged in the sexual act. Chastity is a way of living that respects one's sexuality and the sexuality of others. Chastity can be practiced, and should be practiced by everyone, even those people who have made sexual mistakes in the past and are no longer virgins.

Premarital sex is a serious sin but only if the person was aware of the fact that he was committing a sin at the time. God put certain moral rules in our lives so that we might live the best life possible. When we knowingly go against the law of God we commit a grave sin, for we are telling God that we do not want to live His way. We cut ourselves off from God until we either return to Him through the Sacrament of Penance or die and go to hell.

If one has already had premarital sex, he or she is not doomed to go to hell, as long as the sinner repents of what he or she has done and goes to Confession with the intent of never committing that sin again. If one seriously tries to keep away from that sin, but then falls back into it again, it is acceptable to go back to Confession again. We are weak humans and

sometimes we fall a multiple times before we have built the will power to avoid sin.

Sometimes a person feels guilt even after he or she has been to Confession. It is important to remember that after confessing any sin, even the very worst imaginable, God forgets that the person has ever committed the sin. The feeling of guilt does not make a person a bad person – it is natural feeling. The important thing to remember is that the sin no longer exists after Confession; it is gone, wiped away.

Someone who has his or her virginity can begin to feel whole again by living chastely. It is possible that a person that has lost virginity can come to live a chaste life. In fact, it is not only possible but also recommended. A person who wants to start over again and live chastely should follow these steps – go to Confession, persevere in prayer, form a buddy system, fill life with positive love, develop talents, and know the limits. A buddy system is like having a support team that helps remind a person of the goal of living chastely. By filling one's life with positive love, a person does not feel a need to turn to sex as a source of love. By developing talents, one discovers that he or she has an individual dignity and worth. By knowing one's limits, one can avoid situations when one might be tempted to sexual impurity

For those who have left relationships and feel like they cannot forget the person that they fell in love with, they will feel a lot of pain. This is normal and it is also normal if it takes a long time for the pain to heal. In the meantime, the best way to make someone feel better is to give to others, by helping them to live better lives.

Drinking is another problem in living a chaste life. If a person drinks too much, he or she loses the ability to reason and then the individual might do things he or she will regret if the person had been sober.

It will be very difficult at first to live a chaste life, but with determination and grace from God, it is possible to live one. Some people are addicted to sex the same way other people are addicted to alcohol and drugs. Many things can cause sexual addiction, most are a result of early childhood development. Some people are addicted to relationships, meaning that they constantly need to be in some sort of romantic relationship in order to feel safe and happy. Both of these conditions can be cured with a lot of prayer and a Christian therapist.

Even if one has lost his or her virginity and made a considerable number of mistakes, it is possible to live a chaste life. Chastity is about the future, not the past.

## **Chapter Eight: Walking the Walk**

Being chaste does not only involve abstaining from sex, but it also involves abstaining from all actions that might cause sexual arousal in the other person. This includes excessive kissing and petting. The idea is not to go as far as one can without having sex – the goal is to keep oneself and the other person in a state of chastity.

It is not acceptable to fantasize about sexual situations because they are mere figments of the imagination. Furthermore, sex was intended as a means of communication; when a person fantasizes, he or she is perverting sex because it is no longer a communication.

Masturbation and pornography are wrong because both are perversions of the sexual act.

In leading a chaste life, it is important that a person dresses chastely. A girl could be thinking one thing with her mind but saying another thing with her body and the manner in which she dresses.

It is important to avoid near occasions of sin, such as excessive drinking and sleeping with a person of the opposite sex.

It is acceptable to be attracted to the person of the opposite sex; this is a natural and a good thing. But if one is tempted to act in an unchaste manner, one should try and divert oneself another way, find another way to let out energy, and focus the mind on something else.

The best way to resist pressuring for sex or unchaste actions from another is to say no. There is no other way around it. An explanation as to why one is committed in acting in a chaste manner may help – but not always. It is important to always act out of charity, even when telling someone something that is difficult.

It is hard to leave a relationship where one is sexually active, but it should be done as soon as possible and the relationship should not be renewed for a while.

## **Chapter Nine: Men and Women**

Men and women are different in many different ways. Women tend to be more emotional creatures and seek out others when they need help. Men tend to want to do things by themselves; they do not always seek help when they need it.

Women's emotions tend to fluctuate more than men's, but this does not mean that men should not show their emotions. When one is hurt, sometime the best thing to do is cry; it does not help to hold it all inside.

Men and women reach their sexual peak at different times. The sexual peak is when either sex is most easily aroused. For men, this happens sometime in their late teens. Most women do not reach their sexual peak until they are in their thirties.

It is never acceptable to try and sexually arouse someone when you have no right to do so. This is part of living a chaste life. It is not only the woman's job to keep a relationship chaste; the man must do his share too.

There are men and women in the world who do not use people, who are virgins, and who are saving their virginity until they are married. At times this does not seem possible, but it is true.

## **Chapter Ten: Single Survival**

The reason that most people look down on dating multiple people today is because of sexual promiscuity. Once someone is sexually active with a person, that person does not tend to switch partners easily. Therefore, when you have unmarried people having sex, naturally dating around is also going to mean sleeping around and that is still unacceptable because you are supposed to be faithful to one person.

A first date should involve doing something that allows you to get to know the other person better.

Flirting is permissible if you are trying to show that you are sincerely interested in another person. But if you are just flirting for fun, that is not a good thing. You are sending mixed messages, which is not fair to the other person or yourself.

There is no such thing as a perfect person. Everyone has flaws. But you should never marry someone whose flaws are not conducive to a happy marriage. You should not try and change a person or think that you will be able to change flaws that a person has. If you are not willing to live with the flaws that a person has, do not marry him or her.

There is no perfect time to get married. A person should be mature and understand the responsibilities that he or she will be undertaking. But it is important to remember that the single years are a blessing too. During these years you do not have any responsibilities, and you can do many things that will not be possible once you are married with children.

Most men and women want the exact same things out of a relationship. However, women are more apt to always be talking about relationships, and men are more likely not going to talk about relationships.

Interrelationships are never intrinsically wrong. But there are often problems that arise from different cultures that can impede a relationship.

It is hard to have a platonic relationship with another person who wants more than a platonic relationship. It is permissible to continue to be friends so long as you do not lead the other person on to think that you are attracted to them when you are not.

Some friendships turn into romantic relationships. This is often the best way to meet your future husband or wife. Whenever a friendship is going to the next level it is very important that the two people proceed with caution.

Here are a few rules to follow to know when you should break up with someone. First, you are certain you will not get married. Second, there is dishonesty in the relationship. Third, the person uses pornography. Fourth, the person uses drugs or is an alcoholic. Fifth, the person is doing illegal things. Sixth, the person is abusive. Seventh, the person is a control freak. Eighth, there is excessive turmoil in your life because of the relationship.

You do not have to stop talking with the person you broke up with; nor does breaking up mean that you can no longer be friends. But in both cases, a great deal of caution should be used. However, often talking with or trying to stay friends just prolongs the pain of breaking up with the other person.



## Chapter Eleven: For Teens Only

The numbers of teens who are sexually active in the United States alone is a depressing number. But there are many who are committed to saving sex until marriage.

Teen pregnancy is not a good thing for many reasons. A baby deserves to have two parents – a wedded father and mother. Babies are a huge responsibility that most teens are not prepared to undertake. Moreover, the teen years are important formative years in the life of a person.

Just because teens are “going to have sex anyway,” does in no way mean that they should receive condoms or other forms of contraceptives. Human beings are rational animals. They do have a choice as to whether or not they are going to have sex. There is no reason for any teenager to be having sex outside of wedlock. Therefore, it does not make any sense to provide a teen with something that says “Go ahead and do it,” when teens should not do it at all.

It is possible for teens to fall in love, but it is important to know what to do when it happens. They need to allow each other to grow and make decisions and complete their education. They need to stay chaste. If a couple can do this, they are on the right road. If not, the relationship can be damaging to both parties involved.

Dating is meant to provide an opportunity for a person to discover a future husband or wife. As teenagers, finding a husband or a wife is usually not the intention. Therefore, it is important to group date, thereby allowing them to build friendships with a lot of people.

A person is ready to start dating when he or she can balance a relationship without cutting out important aspects of each one’s individual life. A person also needs to be able to be mature enough to remain chaste while dating.

Big age gaps are not always the best thing. Why is a much older guy dating a younger girl? If a much older man is dating a younger girl, it is very probable that there is something wrong with his maturity level and he is trying to take advantage of the girl.

Long term high school relationships are not always the best thing, as they tend to lead to a lack of chastity. Dating was not meant to be a long term thing, but rather a short term process done in order to find a spouse.

It is extremely important to date someone with the same morals and faith as you.

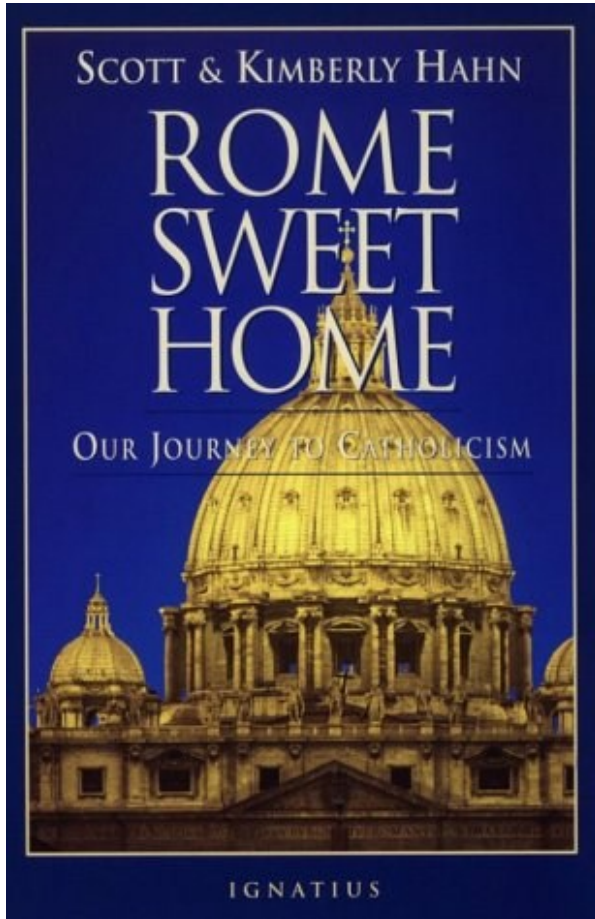
The advice of parents should be taken when one is dating. Love is blind and sometimes flaws that are obvious to others are not obvious to the two parties in question.

The media has a big effect on how we look at and treat sex. Therefore it is very important to carefully screen what we watch, listen to, and read. We do not have to accept the message that the media sends. Also, we should boycott products that advertise by using sex to sell.

The best way to avoid peer pressure is to avoid the company of those who do not share our morals and ideals. We should instead surround ourselves with people who hold the same truths that we do. A good group of friends will support our decisions to remain chaste, whereas bad friends will pressure us to do things that we know are not morally right.

CHAPTER THIRTY ONE

**Rome Sweet Home**



A Summary of *Rome Sweet Home* by Scott and Kimberly Hahn

## About the Authors

Dr. Scott and Kimberly Hahn were married in the Presbyterian Church in 1979 and are the parents of six children. Scott was received into the Catholic Church in 1986 and Kimberly in 1990. Dr. Hahn is Professor of Theology and Scripture at Franciscan University of Steubenville, where he has taught since 1990. He has authored ten books besides *Rome Sweet Home*, in addition to numerous articles and audio tapes, which have proven instrumental in bringing many people home to the Catholic faith. He has also founded the St. Paul Center for Biblical Theology, a research and educational institute that promotes Scripture study in the Catholic tradition. Kimberly homeschools their children and has authored a number of books as well, most recently *Life-Giving Love: Embracing God's Beautiful Design for Marriage*. The Hahns continue to speak together across the country.

## General Overview

Dr. Scott Hahn, a former Presbyterian minister, and his wife Kimberly recount the process of their conversion to the Catholic faith. From their Protestant and anti-Catholic backgrounds, the Hahns recall their early marriage and ministry as Presbyterians. Through Scott's deepening study of Scripture, he becomes increasingly convinced not only that many Protestant doctrines are without Scriptural basis, but that the Catholic Church holds the fullness of the truth. This conviction causes a painful rift in the Hahn's marriage for several years, but eventually Kimberly converts to Catholicism as well and the family is once again united in faith. This book traces the particular questions and revelations that figured into the Hahns' personal conversion stories.

## Chapter 1: From Cradle to Christ

### Scott

Scott relates that he was raised as a nominal Presbyterian but lost interest in the church as a teenager. After being charged as a delinquent and placed on six months' probation, Scott reluctantly found his way into a Christian Young Life group, which sparked his interest in the person of Jesus Christ. He dedicated his life to Christ and started voraciously studying Scripture and the Protestant reformers. Convinced of the errors of the Catholic

Church, Scott made a special mission of demonstrating those perceived vices to Catholics, with frequent results.

## **Kimberly**

Kimberly recalls her happy childhood spent in a sincerely Presbyterian home. After responding to an altar call in the seventh grade, she immersed herself in Scripture study and prayer. Kimberly became increasingly involved in activities and ministries at her church, but also witnessed to members of her public high school as well.

## **Chapter 2: From Ministry to Marriage**

### **Scott**

After touring in the United States and Europe with a Christian music group, Scott began his studies in Theology, Philosophy, and Economics at Grove City College. He became involved in Young Life again, tailoring his Bible studies and programs to specifically address what he saw as the errors of Catholicism. As a result of several of his friends (who had been baptized as infants) being baptized “for real” as adults, Scott embarked on a Scripture study of infant baptism. He discovered that in every covenant God made with His people, infants were included. Why, then, should they be excluded from the sign of the new covenant, baptism? Although Scott was convinced, his friends were reluctant to discuss the issue. In this way, Scott became aware of a danger in “biblical Christianity,” namely, the tendency to attribute to conviction based on Scripture what is actually mere unexamined emotion. This study was also the starting point for his study of the covenant in Scripture, which would become the underlying theme for his future work. Scott also notes that by his senior year, he was determined to marry Kimberly Kirk, with whom he had ministered in Young Life.

### **Kimberly**

After her first two years at Grove City College studying Communication Arts, Kimberly became convinced that she was becoming spiritually lukewarm. At this juncture, she met Scott and began serving in Young Life with him. They dated for a short time but broke the relationship off because Scott was too busy that year to fall in love. However, they remained friends and continued to minister together. Scott also proved

instrumental in Kimberly's decision to not pursue her dream of becoming a minister, because she too concluded that the Scriptures did not support the female ministry. They began dating again during Scott's senior year and married August 18, 1979.

## **Chapter 3: New Conceptions of the Covenant**

### **Scott**

Immediately following their wedding, Scott and Kimberly arrived at Gordon-Conwell Theological Seminary to study evangelical, reformed theology. Scott was sincere in his desire to pursue Christianity wherever the Scripture directed him, but he was still staunchly anti-Catholic, as was his close friend Gerry Matatics. Scott's first encounter of what he came to see as a true Catholic teaching arose because of Kimberly's scriptural study of contraception. At her request, Scott read *Birth Control and the Marriage Covenant* (now *Sex and the Marriage Covenant*) by John Kippley. To his surprise, Scott agreed with Kippley that, since marriage is a covenant that involves the exchange of persons, the distortion of the marriage act by contraception desecrates the life-giving covenant as God created it. As God's love is creative and life-giving, so too should married love be. Scott also discovered that the Protestant reformers, including Luther, Calvin, Knox, and Zwingli, agreed that contraception was evil, as did all Christian denominations until 1930. Therefore, the Hahns threw out their contraceptives and learned Natural Family Planning.

Scott's deepening study of the covenant began to challenge some of the assumptions of Protestant theology. Unlike Protestant tradition, which views covenants and contracts interchangeably, Scott came to realize that, in the Old Testament, contracts involved the exchange of property, while covenants entailed the exchange of persons. Rather than a legal exchange where Christ replaced our sin with His righteousness, the New Covenant transformed sinful human beings into the sons and daughters of God. Scott discovered that, not only did St. Paul support this interpretation of the New Covenant, but Paul also never taught that man was justified by faith alone (*sola fide*). The discovery that *sola fide* was unscriptural was staggering for Scott, since that doctrine is central to Protestantism. Since Kimberly was now expecting their first child, Scott put his doctoral studies on hold and took a position as pastor of Trinity Presbyterian Church in Virginia.

### **Kimberly**

One of the first issues Kimberly was confronted with in her Master's studies was that of contraception. While she had never given the topic much thought, the frequency of its introduction into pro-life debates led her to study it in depth. She first noted that God's command to be fruitful and multiply is recurrent through the Scriptures, as are the tributes to the blessing of children. Further, if marriage images Christ's love for the Church, as St. Paul says, contraception cripples the marital image of God's life-giving, self-donating love. Kimberly also reflected that contraception is a way of denying God lordship over one's body and the size of one's family. She became convinced that, for God to be sovereign in her life, she needed to let go of the control over her body that contraception offered her. As Scott noted, Kimberly's arguments and Kippley's book convinced him as well and, with some trepidation, they brought their lives into conformity with this belief. Scott also showed Kimberly his evidence against *sola fide* and recognition that faith (which comes through grace alone) is necessarily expressed in good works.

## **Chapter 4: Teaching and Living the Covenant as Family**

### **Scott**

Scott began to share his love of covenant theology with Trinity Church through a study of Paul's Letter to the Hebrews. In doing so, he came to appreciate the importance of liturgy and communion as well as the writings of the Church Fathers, who had anticipated Scott's discoveries by well over a millennia. His subsequent study of the Gospel of John led him to believe that not only liturgy, but also Sacraments were part of God's covenantal relationship with His family. Scott also noted John 6:52-68, wherein Christ commands His followers to eat His flesh and drink His blood, and concluded that Jesus was not speaking of mere symbolism. Much to his dismay, the Catholic Church appeared to be making some sense; Kimberly remarked that he may be Luther in reverse. Convinced that Presbyterianism shortchanged liturgy and the Sacraments, Scott suggested to his wife that they consider becoming Episcopalian (a painful suggestion to Kimberly, who had been raised in so devout a Presbyterian family). When a student asked him where the Bible taught *sola scriptura* (another pillar of Protestant theology), Scott and all his mentors were unable to give a citation. When he was offered a position as dean of the seminary, Scott was sufficiently uncertain of his theological ground causing him to reject this impressive offer.

## Kimberly

While their time in Virginia began blissfully, Kimberly was soon feeling unsettled about the direction Scott's inquiries were taking him. She respected his integrity, but was pained that their family might reject their Presbyterianism. After Scott's rejection of the position of seminary dean, the Hahns – Scott and Kimberly plus their new son, Michael – returned to Grove City College, where Scott was offered a position.

## Chapter 5: Scott's Search for the Church

### Scott

Scott's new position at Grove City College left him ample time to study Catholicism, as presented by Catholic authors. He examined Orthodoxy, but became convinced that the Orthodox rejection of Rome was more superficial, ethnic, and political than seriously theological. In conversation with his old seminary friend, Gerry Matatics, Scott finally confessed that he had been reading Catholic authors. Gerry was dismayed and promised to read some of the books himself if Scott would read some anti-Catholic works. Kimberly was delighted, hoping that Scott's intellectually formidable friend would reason her husband back into the Protestant fold. Several months later, Gerry admitted that there was not a single Catholic doctrine that he could not find scriptural support for. Scott continued to seek spiritual guidance – although many Catholics he approached were not as fervent as he was – and began to pray the rosary, recognizing that honoring God's mother does not constitute worship.

In desperation, Scott and Gerry met with Dr. John Gerstner, an anti-Catholic Calvinist theologian. Scott shared with him the biblical support for the papacy: the "keys to the kingdom" given to Peter paralleled the keys given to Hezekiah's prime minister Eliakim in Isaiah, the symbol of authority over God's kingdom on earth. He also raised his doubts about *sola scriptura*, which had given rise to over 25,000 Protestant denominations. Why, if a document like the United States Constitution needed the Supreme Court to interpret it, did the Bible not need the Magisterium to guide its interpretation? Furthermore, Scripture itself never limited the Word of God to Scripture alone, and the canon of that very Scripture had been assembled by the Catholic Church. Scott was dissatisfied with Dr. Gerstner's conclusion that the best Christians have is a fallible collection of infallible documents. Kimberly was disheartened by the outcome of this conversation, and so Scott promised that, if he became



Catholic, he would not do so for five years (i.e. 1990). The Hahns moved to Wisconsin, where Scott was accepted into Marquette University's doctoral program.

## **Kimberly**

Scott's study of Catholicism during their time at Grove City College became an increasingly difficult cross for Kimberly. She was particularly concerned with the honor that Catholics give to Mary, although she saw the validity of Scott's point that Protestants seem to undervalue her. When Scott told her that he thought the Lord might be calling him to the Catholic Church, Kimberly was frightened, seeing little resemblance in this almost-Catholic scholar to the man that she married. The birth of their second child, Gabriel, and her other work occupied time that might have been spent in study, possibly resolving the differences they had. As it was, Kimberly was devastated when their brilliant friend, Gerry Matatics, was intrigued by Scott's unfolding theological study of Catholicism. Kimberly entered what she calls the "winter" of her soul, where sorrow and fear obliterated the joy from her life and marriage.

## **Chapter 6: One Comes Home to Rome**

### **Scott**

The Hahns moved to Milwaukee where Scott began his doctoral work at Marquette University, where he was often the sole defender of the Catholic faith in his classes! Through his study and prayer life, the Holy Spirit was leading Scott more deeply into the Catholic Church. When Scott stumbled into a Mass one day, what he had once thought to be sacrilege was not sacrilege at all; rather it was biblically-based. He burned to receive Christ in the Eucharist, and thought with dismay of his promise to Kimberly to not enter the Church before 1990. This desire increased when he learned that his friend Gerry Matatics and his wife were to enter the Church that Easter, 1986. Scott asked his wife to release him from his promise to postpone becoming Catholic until 1990. After prayer, Kimberly did so, although reluctantly. Scott was received into the Catholic Church at the Easter Vigil in 1986, although his decision to do so caused deep pain in his marriage.

### **Kimberly**

Kimberly chose to release Scott from his promise to not enter the Church before 1990 because she did not want to stand in the way of his obedience to the Lord and the promptings of the Holy Spirit. But that did not take away her loneliness or sense of betrayal. She felt like she had no one to turn to, since she did not want to worsen the rift in their marriage by confiding in family or friends. Although she found the Easter Vigil Mass interesting, she agonized over the realization that his communion in the Catholic Church would be the sign of disunity in their marriage... unless she changed her mind.

## **Chapter 7: The Struggles of a Mixed Marriage**

### **Scott**

When Scott's friends began to find out that he had become Catholic, the majority of them, and some family members too, became distant. His relationship with Kimberly became increasingly strained when none of their Protestant friends were able to refute Scott's arguments. Another complication was the family income, which had been supported by his work in Protestant theology. Scott doubted that he could teach Catholic theology since he was just a beginner himself. However, between his past studies of Thomistic philosophy and the acquisition of mountains of theology works from old seminaries and monasteries, Scott began to immerse himself in Catholic Theology. To his surprise, he was offered a teaching position at the College of St. Francis. This opportunity would alleviate some of the financial strain on the family. A further challenge was presented by the complication of placenta previa in Kimberly's third pregnancy, but with good medical care, their child, Hannah, was safe.

### **Kimberly**

While Scott was respectful of Kimberly's convictions and strove to not aggravate their spiritual separation, Kimberly continued to feel the acute pains of abandonment. She did not know why God was doing this to their solid and formerly spiritually united family. Scott suggested that perhaps this was God's way of eventually leading their family into unity again in the Catholic Church. Her own loneliness was mirrored by Scott's, who was shunned by his former friends and colleagues, and he was without his wife to support him. Their mutual decision against divorce kept their marriage intact during this tumultuous time. Amid her struggles with despair, Kimberly sought the will of the Lord in this situation. A friend suggested that she and Scott were being given an "apostolate of the broken

body of Christ,” a miniature of the rending of the Church that took place during the Protestant Reformation. Activism against abortion and the upcoming birth of their third child were a couple of bonds of unity that held Scott and Kimberly together. Recognizing Scott’s role of leadership in their family, Kimberly agreed to have their daughter, Hannah, baptized Catholic. Kimberly was captivated by the beauty of the baptismal ritual and felt that that experience was a turning point for her.

## **Chapter 8: A Rome-antic Reunion**

### **Scott**

The Hahn family moved to Joliet, IL just a month after Hannah’s birth, and Scott began to quickly prepare for the four classes he was to teach. Shortly thereafter, Scott received a phone call from Bill Bales, an ex-friend and Presbyterian pastor. Bill admitted that he had urged Kimberly to consider whether she had biblical grounds to divorce Scott after he converted, but then admitted that, in trying to refute Scott’s arguments, he himself was seeing the strength of the biblical basis for Catholicism. While Scott continued to discuss the Faith with Bill, he backed off his pressure on Kimberly, accepting the possibility that she might never become Catholic. Gradually, through little discussions and encounters, like an experience of charismatic Catholic worship at Franciscan University of Steubenville, and a covenantal explanation of Purgatory, Kimberly became more open to the Catholic faith.

Scott also got in contact with like-minded Catholics at the apologetics organization, Catholic Answers. Terry Barber of St. Joseph Communications taped an hour-long talk Scott gave on his conversion and was immediately convinced that God was going to use his story. Suddenly, thousands of tapes were being sold and Scott was getting busy, appearing on EWTN and debating a formidable professor at Westminster Theological Seminary. Kimberly listened to the debate and then to the tape of Scott’s conversion – the first time she had ever heard the whole story. They then went to Franciscan University of Steubenville, where Scott interviewed for a teaching position. Their meeting with Fr. Michael Scanlan, who prayed for healing from the sorrow of their second miscarriage and explained his own struggles in discovering authentic Marian devotion, was fruitful. Scott no longer knew where Kimberly was concerning the Catholic faith. After many people asked him about his wife while he was speaking at a Catholic Answers conference, Scott asked Kimberly what she would have him tell them. She replied that she felt that

God was calling her to come home that Easter! To Scott's further joy, Kimberly chose St. Elizabeth Ann Seton as her confirmation saint – Scott had been praying to St. Elizabeth for years on Kimberly's behalf. At the Easter Vigil, 1990, the Hahns were once again united in faith.

## **Kimberly**

Finally, spring began to come to Kimberly's heart. She began to pour herself into study, particularly concerning infant baptism. She studied Catholic theology with Protestant friends, and became increasingly struck by the force of the Catholic arguments, including the teaching about the Eucharist found in John 6:52-69. As her study progressed, Kimberly felt isolated by both Catholics, some of which did not seem to believe all that she was discovering, and Protestants, who felt she was becoming too Catholic. Hearing a talk given by Dr. Mark Miravalle on Mary helped Kimberly to overcome some of her doubts about Marian devotion. She realized that by admiring and honoring God's masterpiece, Mary, one gives glory to God. A friend also helped her see that even though Mary was sinless and had one, perfect Child, we can still relate to her because, as the Mother of all believers, she has a lot of difficult children as well!

Kimberly also saw God work through great suffering in the life of her family, specifically in the death of two children through miscarriage. Heaven became all the more real, as she longed for the day that she would meet these precious souls. Kimberly was also comforted by a new understanding of the communion of saints, since she was surrounded by her brothers and sisters in the Lord who had gone before her and who were interceding for her. Her own suffering led her more deeply into Christ's redemptive suffering. When Hannah, now one and a half, was hospitalized with dehydration and a serious fever, Kimberly gained new insight into how suffering can heal. Hannah couldn't understand why her mommy was covering her with ice-cold cloths to bring down a high fever, but her pain led to her healing.

Kimberly embarked upon the RCIA process to resolve some of her remaining questions. Their instructor answered her question about graven images by pointing out that we have photos of family members in our homes. We do not worship or love the photos themselves; rather, they remind us of the ones we love. Another friend and a little girl making her first Reconciliation helped Kimberly reconcile with her heavenly Mother. Her friend pointed out that, in Revelation 12, we are called "her" (Mary's) offspring. This shed light on Christ's words on the cross which gave St. John, and thereby us, His Mother. And a little child who needed to say

two Hail Mary's for her penance but had forgotten the prayer, caused Kimberly, who helped her, to finally pray that prayer herself.

Kimberly accepted that God Himself was behind all the upheaval in her life over the last several years – it was neither Scott's fault, nor that of the Church. When Lent rolled around, she felt that God was calling her to give up herself for Lent and come into the Church. When Scott called from the Catholic Answers conference that night, Kimberly could hardly wait to tell him the good news! She yearned to receive Jesus in the Eucharist, could hardly wait to get to Confession, and even began, after some initial hesitation, to pray the Rosary. Still, her joy was mixed with sadness at the spiritual rift that now existed between her and her extended family, although her parents, for love of her, attended her reception into the Church.

## **Chapter 9: Catholic Family Life**

### **Scott**

Scott remarks that many Protestant converts, he and Kimberly included, did not feel at home in the Church at first, since most parishes lack those community-building ministries that Protestant denominations cultivate. Their experience of dynamic orthodoxy at the Franciscan University of Steubenville proved that this does not need to be the case. Through their work at the University, their talks all over the world and the release of hundreds of tapes, the Hahns have continued to minister together in ways they never dreamed of. Scott was able to meet Pope John Paul II through – ironically – his father-in-law, who, as founder of the Religious Alliance against Pornography, was giving a presentation in the Vatican. The next morning, Scott was able to attend the private Mass of the Holy Father and briefly share with him his spiritual journey.

### **Kimberly**

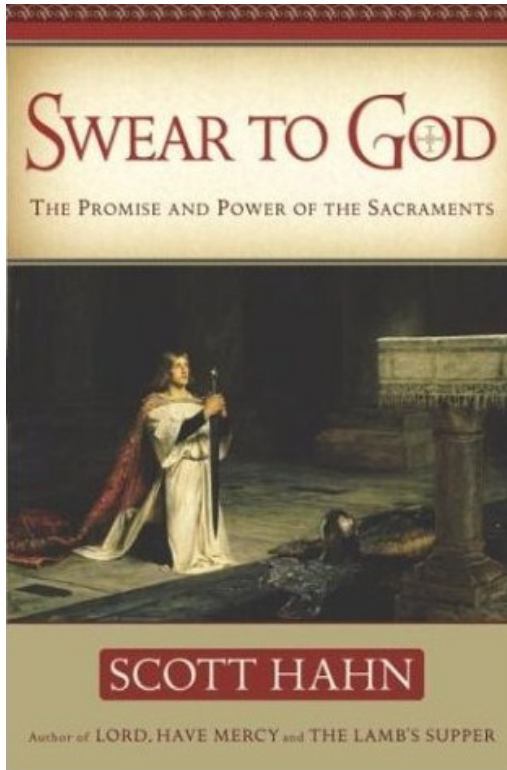
Kimberly shares her joy in the Catholic life of her family in her son's First Communion, the vibrant Catholic homeschool support group, and the deep spiritual unity of their family. Their family has many opportunities to share hospitality and minister together and participate in the vibrant faith life of Franciscan University.

## **Conclusion: Calling Catholics to be Bible Christians (and vice versa)**

The Hahns encourage their readers to steep themselves in Sacred Scripture and become familiar with the *Catechism of the Catholic Church* and the documents of the Second Vatican Council. Everyone is called to holiness, and Catholics must become people of prayer, study, and a sacramental lifestyle. If we do, our example can be a great witness to our separated brethren. As Scott writes, “God fathers His family in one Church.” He wishes us all to be united as one body, around the altar. To those who have not yet taken part in the family meal, the Father calls you home!

CHAPTER THIRTY TWO

**Swear to God: The Promise  
and the Power of the  
Sacraments**



*A Summary of Swear to God: The Promise  
and the Power of the Sacraments* by Scott  
Hahn

## About the Author

Scott Hahn is a Catholic Theologian and Apologist, with a substantial amount of experience as a Protestant minister before his conversion. He acquired his M.Div. from Gordon-Conwell Theological Seminary, after originally graduating from Grove City College, Pennsylvania. After becoming Catholic, Hahn went back to school to get his PhD in systematic theology from Marquette University.

Currently, Hahn is a theology professor at Franciscan University of Steubenville and Saint Vincent College. He has been a host of his own show on EWTN, and is a notable author of many books including, *The Lord's Supper*, *Rome Sweet Home*, *Catholic for a Reason*, *Lord, Have Mercy*, and many more.

## General Overview

In *Swear to God*, Scott Hahn reveals why the Sacraments of the Catholic Church provide salvation and grace to make seemingly impossible hardships, possible. Looking back on his past experience, Hahn takes the reader through his personal journey to discovering the majesty of the Sacraments.

This book, uniquely, does not go chapter to chapter discussing each sacrament individually; rather, Hahn chooses to explain them all in one chapter, and use the rest of the book to describe why such an emphasis is placed on the oaths that we make in the Sacraments. Hahn uses experience, history, Scripture, and the Church Fathers to enlighten readers to the power that Sacraments contain. He then uses certain Sacraments as examples to attest to oaths vowed with God.

Hahn also talks extensively on the history and implications of past covenants and how they differ from contracts and modern day interpretations. Covenants are what establish the family unit here on earth as well as our familial bond with God in heaven. They are serious matters that we often take for granted. *Swear to God* gives the reader a new appreciation for the Sacraments, their history, and their power from an angle that is truly unique and fascinating – definitely not boring!

## “A Bore,” I Swore



Before Hahn converted to Catholicism, he went to graduate school at an evangelical seminary with his wife. One day, Hahn and his wife walked into a friend, George, who always shared good reads with Hahn. Upon trying to suggest the book *Calvin's Doctrine of the Word and Sacraments* by Ronald S. Wallace, Hahn responded "Frankly, George, Sacraments bore me" (3). Hahn's wife, Kimberly, a minister's daughter, knew of the importance of Sacraments and that they do indeed lead us to heaven – even if they are "boring". Therefore, Hahn decided to delve into the Sacraments and startled to see "their drama, passion, grandeur, splendor, promise, and power" (5). The book suggested by George soon became one of Hahn's favorite books.

Hahn then noticed that when he read Scripture passages with the Sacraments in mind, he noticed that God always sealed his covenants with a physical sign. In addition to these signs, Jesus said that these Sacraments were essential to salvation! "The Sacraments, then, were anything but boring. They were actions with ultimate consequences" (6). Both the Old and New Testaments showed God's Sacraments in a realistic way, the Sacraments were "divine actions on the order of the creation of the universe" (7).

Hahn also began looking at primary Catholic sources instead of second or third accounts from the opposition. Karl Adams wrote extensively on heart in the Sacraments in the Catholic Church and that Protestants have taken the heart out of what Sacraments they had left. All Sacraments involve an intense passion that is brought about by an oath between God and His people – with this perspective, Sacraments simply cannot be boring!

## **Signs and Mysteries**

In this chapter, Hahn looks at various Catechism definitions of Sacraments. All explain that they are outward signs, just as when Jesus would heal people for God's glory. When Jesus healed people, He healed not only their physical being – because they did eventually die –, but He also healed them spiritually – He brought them salvation. But why would He use physical means to do so? Simple, sensible acts are what we understand and how we learn. Sacramental rituals are physical means in which we can continue Christ's traditions; for the Church is Christ's living body and still lives out His work today; "we meet Him alive in the Sacraments" (16). "Jesus Himself established the Sacraments as the ordinary means of extending salvation to each and every person" (16).

Hahn defines a sign as, “a visible symbol of something that’s invisible at the moment” (16). Yet most signs and the things they symbolize are still two distinct entities. Sacraments, however, “bring about what they signify” (18). Each part of the physical sign still reveals something about the mystery it is representing. Hahn uses Baptism rituals to exemplify this point, but Sacraments are also perfect communication with God and therefore “convey the sacred reality itself” (18).

This communication is brought to reality only through Christ because the credibility of the priest administering the Sacrament is always second to Christ’s power. For example, those who are baptized by a murderer are baptized by Christ. Christ gives us the Sacraments because He loves us and knows what we need; therefore, the Church trusts in Christ’s requests and ritual traditions and will not change them.

All Sacraments are based on the foundation in Genesis that creation is good – spiritually and physically. Jesus came through our physical human world, the world He created, and He surely did not despise it. “The Church is the extension of Christ’s Incarnation, and that extension takes place through the Sacraments” (22). However, when we see Christ fully one day, we will have no need for the signs that try and represent the mystery that is God – for “we will see Him as He is” (1 Jn 3:2).

## **Sacraments in the Scriptures**

Although Hahn has been studying Scripture for years, it took him a long time to realize that Catholics based their Sacraments in Scripture. St. Paul, for example, viewed the Sacraments as fulfillment of God’s promises in the Old Testament. So what is so “new” about the New Testament? Hahn says that it is the fact that “in Christ, and in His Sacraments, there is a marital bond between God and man, between the invisible and the visible” (29). Jesus divinely renewed our intimate relationship with God.

Divine renewal often includes God using ordinary objects to perform extraordinary miracles. For example, Moses’ rod, a hazel switch, was used by God to perform miracles to show God’s majesty, power, and love. “Creation, then, could serve as a natural sacrament. Nature itself was a sign, but God showed it capable of conveying supernatural power as well” (31).

St. Paul looked beyond natural Sacraments, and more so to those of ancient Israel. Sacraments in the Old Testament were signs of God’s love,

but they still foreshadowed something even more amazing. Circumcision, for example, showing a child born of Abraham, foreshadowed the baptism that would come through being marked a child of Christ. New Testament Sacraments “did not abolish the Old Testament, but fulfilled it and renewed it in a transformative way” (32).

“Typology” is the biblical discipline that studies such relations between the Old and New Testaments such as biblical foreshadowing. Therefore, the Bible can be read as “the sacred history of the world” with a rhyme scheme (33). Three stages, first noticed by St. Paul, are looked at to decipher this scheme: the age of nature, the age of law, and the age of grace. These stages place the Bible in one narrative that can be read from beginning to end as a whole. Therefore, Sacraments must have been in God’s mind at the beginning if He was to fulfill them by the end. One must bear in mind, however, that God reveals Himself when it is appropriate and He can do so through means we can understand. “It is only when we pass from the age of grace into the eternal age of glory that we’ll see divine things as they really are, in heaven, without their earthly sacramental veils” (36). In other words, we will not see the symbols anymore, but we will perfectly see what the symbols tried to capture here on earth.

## **As High as Seven**

The Catholic Church has seven Sacraments: Baptism, Penance, Eucharist, Confirmation, Matrimony, Holy Orders, and Extreme Unction, all of which have been practiced since the time of the apostles. Throughout this chapter, Hahn introduces each of these Sacraments, or mysteries as they were often called earlier in history, in their familial context. The Church also has various ways to classify these Sacraments, one manner being: Sacraments of Initiation (e.g. baptism, confirmation, Eucharist), Sacraments of Healing (e.g. penance and anointing of the sick), and Sacraments in Service of Communion (e.g. marriage and holy orders).

The first Sacrament that initiates us into God’s family is Baptism because without being born, adopted, or created anew, one does not enter into a family covenant – hence why baptism precedes all the other Sacraments. Baptism involves the pouring of water and the spoken words of a priest or deacon – or in an emergency any person – as related in the Gospel of Matthew: “I baptize you in the name of the Father, the Son, and the Holy Spirit.” Just like the other Sacraments of Initiation, Baptism can only be validly given once since it is such a permanent life change.

The second – third in some rites – Sacrament typically received is Confirmation. “Through confirmation, God gives us the grace to reach Christian maturity with the family” (45). In this sacrament, Catholics “receive the fullness of the gift of the Holy Spirit” (45) through the anointing of chrism and laying on of hands by a bishop or priest. Anointing someone is also the same as passing on power, just as Jesus passed on the power of the Holy Spirit to the disciples at Pentecost.

The Eucharist is the next step in our sacramental journey, and is often called the “Sacrament of Sacraments” (42) because it is Christ’s body physically present to us. “The Mass is our family meal,” says Hahn, who encourages us to become one in the Body of Christ (47). The Mass unites heaven and earth as we share in the sacrifice of the lamb, Christ. Bread and wine are the ‘matters’ used in this Sacrament that, along with a Eucharistic prayer and a priest, become the body and blood of Christ.

Penance is often the first healing sacrament by which Christ absolves us from our sins through a priest. Confessing our sins before communion has always been taught by the Church. In the New Testament, the story of the prodigal son best describes what happens when we go to confession – “sin, repentance, confession, forgiveness, and restoration to the family table” (49). And Jesus gave the keys to heaven to Peter and the power to forgive sins in His name.

Anointing of the sick is namely for those suffering who need strength from Christ. “The sacrament *always* heals in the way Christ intends,” which may be physically, emotionally, mentally, or spiritually (50). It is important to remember that we are brought closer to Christ and his passion when we are suffering – it makes us more perfect. Taking care of the sick is also a family affair, so it is only natural that the Church pines to heal each of its members. The sacrament is administered by a priest who anoints the person with oil blessed by the bishop. This, included with the Eucharist and Penance, are collectively called “Last Rites.”

Holy Orders is the sacrament by which men are ordained in order to perform sacred duties. It was instituted at the Last Supper along with the Mass. These men become father figures in the Church as they give spiritual life, discipline, and nurturing.

Marriage bonds a baptized man and a baptized woman in a lawful marriage for life and also signifies the relationship between God and His people. The man and woman exchange vows and consummate the marriage through sexual intercourse, making the ministers of the

sacrament the husband and wife, while a priest presides over the vows. Marriage also brings them closer to Christ as they receive great graces through the Holy Spirit to carry out their vows.

Overall, Christ is the primary minister of the Sacraments and it is He who brings them to fullness in our souls. They are His gifts to us that God grants to us for the good of the Church family.

## **What's the Big Idea? The Meaning of Covenant (and Everything Else)**

Covenant today is often thought of as interchangeable with the word contract; however, in the Bible they were two distinct words that could not replace the other. Contracts were more property based whereas covenants were rooted in family bonds. Covenants say, "I am yours, and you are mine," just as God says to us (61). In ancient times, covenants were a part of everyday life in every faction from business to personal life. They would determine your occupation, spouse, and where you lived; they were also stronger than the blood ties amongst family members. Covenants were established through an oath, a sacrifice, and a common meal. Therefore, "Israel's worship was the driving force in history, and so it is carefully and minutely recorded in the sacred books" (64).

When looking at the terms, 'promise,' 'vow,' and 'oath,' it may seem they are interchangeable as well – but they are not. A promise is putting your signature on what you say, thereby putting your own reputation at risk. A vow is giving our word to God in a promise. And finally, an oath makes God a witness to the promise you are making, thereby putting yourself and God's honor on the line. Henceforth, swearing falsely is a grave matter, even in the legal system.

Sacrifice was used in rituals as either to give back to God what is His, as an act of thanksgiving, as a sign of sorrow for one's sins, or to seal a covenant. It conveys that the person offering the sacrifice is willing to undertake the same fate if they are unfaithful.

Finally, sharing a common meal seals a covenant since meals were eaten with family members – so eating a meal together signifies "the purpose and goal of the sacrifice" (71). Most of the Old Testament meals find their fulfillment in the Mass in the New Testament. "Jesus established forever a meal in God's presence – His *Real Presence*. The Eucharist is the "Lord's

Supper (1Cor 11:20)” (72). In the Mass we give an oath, sacrifice, and share a meal with God.

## **Do You Solemnly Swear? Sacraments as Covenant Oaths**

Oaths and Sacraments take place *ex opera operato* “by the very fact of the work’s being performed” (77). Vows, such as marriage, take great leaps of faith because no one knows what challenges lie ahead. And when we make these covenants, we are also binding ourselves to a divinely ordered law; for every family to live in peace they need some sort of set order.

Hahn explains that in Rome, *sacramentum* was the gentile equivalent of an oath, and therefore was used by Pliny, a Roman Imperial Official, and Tertullian, a famous Christian attorney, in their writings to describe Christianity. *Sacramentum* is part of the sacramental oaths when we seal their blessing with an “amen.”

“Every liturgical event is a juridical event as well,” which makes a Church like a courthouse, in a sense (83). In ancient Israel, separation of Church and state would have been absurd since the Church was the basis of every faction of their lives. This is why the Romans tried to get Christians to take new oaths under the emperor, so they could nullify the first one with God. Yet, our oaths in the Sacraments use God’s name and His honor, something not to be taken lightly, and every covenant binds us to a certain law, in this case, God’s law. We are part of God’s family at this point, so we must follow the rules of His household because we gave our word that we would – with God as our witness.

## **When Words are Deeds**

It happens often in this society that things and deeds have more emphasis than words do. However, some philosophers say that there are key phrases that by their “mere words” will change lives. Some examples are “I do,” “you’re fired,” “or “we declare war” (92). These all attest to some type of oath that people often take for granted.

Although we take much for granted, the desire for the Sacraments is imbedded deep within us since God put it there, so much so that people invent Sacraments when none are present! But Sacraments are unique in that they are acts of God, not humans, and “only God’s word can

completely affect what it signifies” (95). God is active in our creation; He does not delegate all His works to angels. It is God’s word that carries out a Sacrament, and “we should not be surprised that when God chooses to perform wonders about His people, He does so in ways they might recognize, in ways they have always desired, in ways that really work: through Sacraments” (97).

## **The Engine of History**

In the beginning of time, God created the world in six days and rested on the seventh; this was not for His sake (i.e. He is all-powerful), but it was for ours. These days signify something about God, especially the seventh day. The seventh day was when creation was complete as God united Himself to His creation – He united the visible and the invisible, which can be called sacramental, but also, conventional. The seventh day was a sign of the covenant between God and His family, which is why we hallow the Sabbath, and is termed in the New Testament as the “Great Oath.”

Therefore, throughout the rest of time human oaths have imitated its creator’s first “Great Oath;” humans continued to “seven themselves.” Seven became the number of perfection, and swearing an oath using seven is as if a person is using God’s name in the oath. “To swear in this way is to imitate God, with the power of God as surety” (106).

After the “Great Oath,” God made a covenant with Adam, Noah, Abraham, Moses, and King David. God’s family kept growing and His promise kept expanding further to all peoples. Yet, only in Jesus Christ did these covenants come to completion and fulfillment to bind us all into the one, holy, Catholic, and apostolic Church.

“The oath is the tide that sweeps history along,” claims Hahn, and he supports this notion by going through Old Testament history and the oaths that were sworn, in particular, those of Solomon, Jonathan, and David. Oath’s marked changes in history and the actions that took place (113). Because of this honor invested in oaths, they must be taken seriously and to heart since they include divine power. Today, the oaths we make with God are in the Sacraments, and fittingly, there are seven. The Sacraments are the “new creation” that Christ blessed us with – even more so than in the very beginning!

## **Trust and Treachery**

“Oaths create worlds. Oaths form societies.” Oaths shift history to build great nations or tragically destroy them (118). Hahn proves this point by going over four testimonies from literature from around the world: Xenophon, St. Augustine, Thomas Egerton, and George Washington.

If you think about it, the people that take oaths in our society today are people that we have to trust – and every society has groups they need to trust to keep order and security. Along with these people’s responsibilities comes great temptation for corruption. This temptation is why God’s assistance is needed and an oath is required. God then becomes a cosigner to our oath and the promise can be trusted by all.

Because of our human nature, we cannot be trusted, which is why God gave us the Sacraments – so He could help us in our time of temptation and weakness. The Old Testament is a narrative describing human failure and God’s compassion. Jesus then became a cosigner to the Old Covenant so we no longer bear the curses of the Old Covenant. Sacraments bring us closer to God, and give God the chance to bestow more grace in our lives.

## **To Tell the Truth**

Many biblical passages tell us not to swear by heaven or earth in order that we may not swear falsely; however, Jesus used oaths in His speeches. He is the only one in the Bible to use the word “amen.” Just like today, people in Jesus’ time misused oaths and swore them falsely.

“In oaths, we call upon God’s Holy Name for help in a situation that is beyond our strength,” just as Job did (135). But in order that we do not break our oaths, the Catechism gives many everyday suggestions on how to avoid false oaths – especially in our everyday speech. Oaths need to be set at the highest standard, once again, to make the Sacraments and our honor to God rich and full.

## **Sunday Swearing**

The Bible uses the terms covenant and oath synonymously, and could be done through words and/or signs. Hahn references a biblical scholar by the name of George Mendenhall to explain how ancients didn’t just observe the Eucharist, but they *swore* it. Mendenhall gives many reasons for this including the realization that the covenant sharing meal is the Eucharist,



identification of people involved in the sacrifice; and the term “remembrance” was an ancient form of an oath.

Today, we are unfamiliar with living under such oaths and connecting law and liturgy, but to the ancients it was everyday life. In the book of Revelation, even “angels pray by swearing oaths” (145). History has recorded all kinds of people swearing such oaths, but today, many are completely ignorant of past traditions.

Yet, with blessings comes curses to those who break the covenant. Our God, however, is all loving and just, His “punishments are never vindictive or arbitrary; they are the inevitable consequences of our free choices” (148). Early Christians surely knew of this power, “but they also knew that life was unbearable outside God’s covenant” (149). Hahn even tells a story about a group of Christians in Africa that were martyred because they would have rather died than missed Mass on Sunday.

## **Sex, Lies, and Sacraments**

This chapter mainly talks about the Sacrament of Marriage and the oaths it includes between the married couple and God. Remember that oaths are the beginning of familial bonds, so naturally a marriage is the beginning of a family between a man and a woman. In both the New and Old Testaments, marriage has always been a metaphor between God and His people.

A marital oath begins with a verbal pledge and is then consummated in sexual union. “Sexual union within marriage, then, is an oath-in-action, a liturgical event” (158). This is why using contraceptives is a lie within love, as noted by John Paul II; a partner is holding back a part of themselves when they should be giving life to the other person. Marriage is to be an oath in action and an example of divine love. “Human love, with its fruitfulness, vividly manifests God’s own being and inner life” (162). Marriage and sex are Sacraments because the trust and vulnerably levels are so high that one needs to be placed under oath.

## **The Sacred Realm of Risk**

As one looks through the Scriptures, it is plain to see that all covenants came with risks and tests that humans have failed – just as we still fail to live up to our covenant promise today. We are only human after all –

humans in need of divine grace. Hahn says that one of the trials that he and his wife, Kimberly, went through was when he decided to convert to Catholicism. Quitting his job as a professor and moving the family to another state hit Kimberly very hard and was heartbreaking to see her husband straying from the religion she was so deeply rooted in. After the birth of their second daughter, Hannah, Kimberly wanted the baby to be baptized Catholic, like her father. Hahn claims that their knowledge of the marriage oath was what held them together the seven years they practiced different religions. “We received the grace when we honored the covenant,” explains Hahn.

God may give us trials, but as Corinthians reminds us, God will never put us through trials we cannot handle. Temptation is what makes us stronger as we press through to choose God rather than evil’s temptations. It is important to remember to call upon the Lord’s name when we need help – He is our family and “His power is made perfect in our weakness” (175).

Hahn next explains that trials and tribulations bring us closer to God because they show what we actually need to be happy. “If we look beyond the gifts to the Giver, we will know everlasting peace, even amid the most terrifying difficulties of life” (177). God is always next to us, helping us, and He gave us the Sacraments so that we may have the grace to bear our obstacles in life.

## **Real Presences**

However, Hahn also touches on the fact that Kimberly is also a sacramental presence for him because he sees Christ in her. Matrimony is also a mission that can preach without words, so matrimony also links to show something in the Real Presence in the Eucharist. And just like in marriage, we unite our flesh with Christ when we consume the Eucharist. This is just an example of how one sacrament “helps us to understand all others, and all the others help us to understand the one” (188).

## **Stretching Toward Infinity**

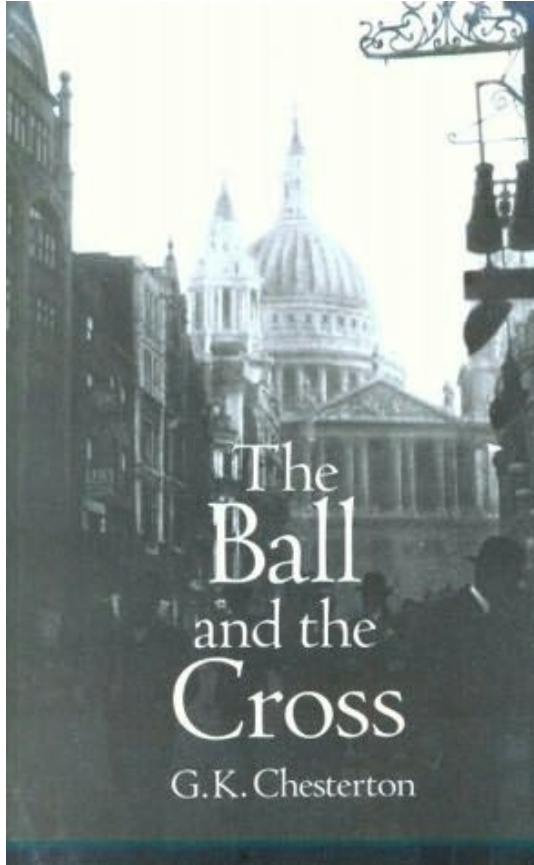
Throughout the past chapters, Hahn emphasizes that life is not easy and many trials will arise, and “Sacraments do not spare us from the trials and the battles, but they give us the only means to come through the trials and battles alive” (193). Hahn sums it up in the phrase, “Sacraments don’t make life easy, but they do make it possible” (193). So since Sacraments ensure our survival, how can they possibly be ‘boring?’

Jesus tells us in the Gospels that we can believe in His name with all our hearts, but we must also walk the walk, and this includes hallowing the Sacraments. St. John reflects this altruism in his Gospel time and time again, which is why the Gospel is coined the “sacramental” Gospel. After all, we are just following in the footsteps that Christ imprinted first. “As goes the leader, so goes the nation,” says Hahn (196). In this way, covenants are made and passed on from generation to generation, so it is fitting that we follow the covenant Christ set forth for our salvation.

St. Paul even goes on to call Christians saints, or those who have been perfected, because Christians are sanctified through the Sacraments. Sainthood is something Christians should live out every day, and it is also the finest goal we can set for ourselves. And in the end, God will do the seemingly impossible and make our finite lives infinite so we may live with Him in glory. And “May we never forget to call upon the oath God has sworn — May we never forget to call forth the graces of the Sacraments. They are ours by inheritance!” (200).

CHAPTER THIRTY THREE

**The Ball and the Cross**



A Summary of *The Ball and the Cross* by  
G.K. Chesterton

## About the Author

G. K. Chesterton was an astonishingly prolific, rotund, and revered author, poet, essayist, lecturer, radio personality, playwright, biographer, religious commentator, politico, travelogue, debater, and even illustrator. Born in 1874 in London, England, he was educated at University College, though he never received a degree. In his young adulthood he was captivated by spiritualism, but he returned to the Christian faith sometime after marrying Frances Blogg in 1901. He could quote whole chapters from famous authors at will, and often demonstrated his astounding memory and wit. He converted from Anglicanism to Catholicism in 1922, which stimulated him into writing his famous biographies of St. Thomas Aquinas and St. Francis of Assisi. In 1925, he began to publish his “G.K.’s Weekly,” and continued to do so until his death. He died in 1936 after producing more than 100 books and numerous essays and stories, including his most famous character, the detective Father Brown. Other notable works include *The Man Who Was Thursday* (1908), *Orthodoxy* (1909), *What’s Wrong With the World* (1910), *The Everlasting Man* (1925), and *Autobiography* (1936).

## General Overview

Evan MacIlan, a Scottish Highlander, has come to London to look for work. Instead of work, this pious young gentleman finds a blaspheming article about the Blessed Virgin in a shop window belonging to a Scottish atheist named James Turnbull. After he breaks the shop window for containing such blasphemy, MacIlan challenges Turnbull to a duel and Turnbull agrees. However, before the two can fight, the authorities break them up. They escape and try to find a secluded place to fight their duel, but no matter where they go, they are always prevented from fighting.

In the course of events, the two begin to become friends, and realize they must fight before their emotions prevent them. But once again their fight is broken up and they find themselves in an insane asylum, where even the doctors are insane. They are eventually put into solitary confinement for a month, but they manage to escape, only to be caught when they are almost free.

The two men find that the mad doctors are trying to put the whole world in the insane asylum. By this time, Turnbull has converted to Christianity, since it really is the only sane option. In the end, the inhabitants of the asylum burn the asylum to the ground and the doctors perish in the fire.

## **Chapter One: A Discussion Somewhat in the Air**

Professor Lucifer is flying through the air in his aircraft that he created himself. He has with him a holy man named Michael, who Lucifer rudely pulled out of his backyard into the aircraft. It is Lucifer's intention to question the man to discover his beliefs and persecute Michael for them. Before they go too far, Lucifer almost crashes his spacecraft into the sphere on top of St. Paul's Cathedral.

The sphere is topped with a cross. Lucifer comments how the only the sphere is reasonable and the cross is unreasonable. Lucifer argues that the even the very shape of the cross is irrational and that the sphere should really be on top of the cross. But Michael points out that if the ball were on top of the cross, the ball would fall down.

Michael tells Lucifer that if he hates the cross and the shape of the cross, he will end up hating just about everything the world, for crosses are everywhere. This make Lucifer mad and he shoves Michael out of the aircraft. Michael manages to grab onto one of the arms of the cross. Lucifer flies away, leaving Michael to the mercy of the cross.

Michael hangs on the cross for a long time and then he channels his fear and terror into contemplation. After a while someone belonging to St. Paul's sees him, and thinking he is a lunatic, tries to get Michael to come down. The man from St. Paul's ushers Michael to safety through the church to the street below.

In the street there is the sound of breaking glass and a young man says out loud that he had to break the window because of what was said there about the Blessed Virgin. The young man turns to Michael to explain why he did what he did, but the constables arrive. The young man is taken to the magistrate, and Michael is taken to an insane asylum.

## **Chapter Two: The Religion of the Stipendiary Magistrate**

The shop window that the young man broke belonged to the editor of "The Atheist." The editor is a man named James Turnbull, a Scottish man who likes to write controversial articles. However, it seems that the first person to have taken anything this man said seriously was the young man who broke his window.

The young man who broke the window had just come to London to look for work. He is a simple country boy, without much knowledge of London and its inhabitants. He was raised a very staunch Catholic. When Evan Maclan, that is the name of the young man, read an article in the window of the shop of "The Atheist" blaspheming the Blessed Virgin, the only sensible thing to do was to break the window. When the editor, Mr. Turnbull came out of his shop to see why his window had been broken, Evan challenged him to a duel. Turnbull was more than willing to comply with Maclan's suggestion. But there was only one problem, dueling is illegal in England and the police were already on their way to discover what was wrong.

Mr. Cumberland Vane, the magistrate, was brought to the men to solve the problem. Mr. Vane rebukes Maclan for breaking the glass of the shop. Then he rebukes Maclan for mentioning religion at all. Maclan is fined 10 pounds for the damage he did and then is set free.

After the magistrate leaves, Maclan and Turnbull swear to fight each other to the death.

### **Chapter Three: Some Old Curiosities**

The two men go to the shop of Mr. Henry Gordon to purchase swords. After they have selected the weapons that they want, they ask Mr. Gordon if they can use his garden to fight their duel. Of course Mr. Gordon objects to this suggestion. In response, Maclan and Turnbull tie the man up and gag him. Then they go to fight in the backyard before the bound man gets loose and calls the police.

Before the duel is over, Mr. Gordon escapes and summons the police to his house. Maclan and Turnbull give up the fight when the police arrive at the house and escape over the wall of the garden and begin to run down a street.

In a few minutes a cab comes by, which the two men summon to take them to St. Pancras Station. The cabby objects, as he does not like the looks of Maclan and Turnbull, especially since they have swords in their hands. So, Turnbull pulls the cabby down out of his seat and gets in the driver's seat himself. Turnbull urges Maclan to jump inside the cab, and then they are off.

As they are driving away, Turnbull comments that their situation is a very unusual one indeed. For they are just as much enemies as they are “comrades at arms” in escaping the law.

## **Chapter Four: A Discussion At Dawn**

While the two men are escaping into the country side, the newspapers of London are whirring. The window breaking, attempted duel and escape have caused quite a commotion and the papers are spreading the strange tale of the two men and the nature of their fight.

In the meantime, MacIan and Turnbull are overlooking London just at sunrise. The men had tossed their swords aside in favor of a picnic and Turnbull was lighting his pipe. Turnbull comments that all of London knows what they have done, and MacIan does not seem surprised at this bit of revelation from his companion. MacIan says that the papers do not understand the point of their argument.

The two decide to get as far away from London as they can before they begin to fight. But before they can start their journey, MacIan tells Turnbull that they must fight right then and there. MacIan explains to Turnbull that if they do not fight right then, they might never fight at all because MacIan is starting to like Turnbull. Just as the two men begin to fight, a man in a Panama hat appears.

## **Chapter Five: The Peacemaker**

Just as MacIan and Turnbull are about to fight, a man dressed in hygienic white stops them. The man tells them that to spill blood is a great sin. MacIan says that murder is a sin but that there is nothing wrong with bloodshed. The man suggests that they work out their argument in a less violent manner. The man in white also says that he does not want to call the police because it is against his principles.

The man tries to argue using a Tolstoyian argument that violence will only give way to more violence and that the only solution to any problem is love. But the way in which the man talks about love is as if love were a very burdensome thing.

Since the man says that he will not call the police, MacIan and Turnbull do not see any reason why they should not continue with their fight. The



man leaves disappointed. MacIan says that the man was an angel, because not more than an hour before he had prayed for an angel to strengthen his heart against Turnbull. The men begin to fight again, but not long after they hear the sound of running feet. The man in white had gone against his principles and called the police.

## **Chapter Six: The Other Philosopher**

MacIan and Turnbull begin running from the police. They soon realize that the mounted police are after them as well, and they begin to run even faster. Both men jump over a high bank near the lane, the bank is so high that it is almost a wall. Once they are on the other side of the bank, Turnbull sees a summer-house that will suffice to hide them from the police and protect them from the night.

Once they are inside the house, the two men begin to make themselves comfortable. But before they are too comfortable, there is a loud knock at the door. They open the door and find a man standing on the threshold, who turns out to be the owner of the little house. Turnbull and MacIan explain that they are going to duel one another and that they are looking for a place to have their fight without interruption. The man becomes very excited because he has always wanted to have a fight. He invites the two men to his home where they can rest, and on the morrow, they can duel to the death in his yard.

The man's house is a little ways from the summer-house. From the outside it is a very normal looking place, but inside it is covered with all kinds of oriental decorations and weapons. The man feeds both Turnbull and MacIan well, and then lets them retire for the night.

The next morning neither Turnbull nor MacIan have seen any sign of their host after breakfast. So they decide to start their fight. As they walk outside, they find their host praying before an idol.

Their host finally introduces himself as Morrice Wimpey. He shows the two men where they can fight and tells them once again how much he likes fighting. Just before they begin, Turnbull challenges Wimpey to fight. Wimpey refuses and Turnbull becomes very mad that one thing Wimpey loves most is the source of his fear. Turnbull and MacIan chase the man with their swords into a pond. The sight of Mr. Wimpey in the dirty pond is so funny that MacIan and Turnbull sit down and laugh.

## **Chapter Seven: The Village of Grassley-In-The-Hole**

After chasing Mr. Wimpey into the pond, Turnbull invites MacIan to a pint of beer in the village. There, over their ale, they talk about the existence of God. MacIan acknowledges the natural and the supernatural, but Turnbull does not acknowledge either. In the end, MacIan recruits a drunken townsman to help him clarify his point. To put it plainly, the drunk explains that a man is a man.

## **Chapter Eight: An Interlude of Argument**

Turnbull and MacIan walk through the night until morning. They had talked all night long of many different and ranging things, but now the argument comes back again to God and religion.

MacIan says that he begins to understand where Turnbull is coming from. He then says that there are only two things in the world that can progress, science and the Catholic Church. MacIan also says that the reason why people often do not see the Church is because it is the only normal, sane thing in the world. The Catholic Church never changes, whereas fashions and other ideas change insanely throughout the years. The Church may appear extreme at times, but that is only because the opposing view is so extreme.

Turnbull wonders why MacIan does not exclusively associate with Christians if Christians are the only good men on this earth. MacIan says Christians are not the only good men on the earth. There are others, but Christianity gives man the opportunity to remain. MacIan uses the saints as an example; throughout all of time they are the ones that remain steady when empires fall.

## **Chapter Nine: The Strange Lady**

Turnbull and MacIan have been walking all day and now that it is nightfall, the moon is shining in the sky. They are out in the middle of nowhere and MacIan decides that he and Turnbull must fight right there, right away. After they begin to fight they hear a cry in the night, the voice of a woman. Both men leave off fighting and go to see if they can help.

Turnbull and MacIan found a young woman in a car with her chauffeur. The chauffeur was trying to defend her from some drunken men who were

trying to force the chauffeur and the lady to take them to some city. Turnbull and MacIan immediately go to the rescue. It was a good thing that they did, because the chauffeur was soon knocked unconscious. Turnbull and MacIan succeed in driving the rouges away.

The girl said that she could drive herself, but MacIan and Turnbull go along with her because the chauffeur is in no condition to protect her from anyone. As they are driving, they come to realize that they are being followed by the police. The woman thinks that it is because of her driving, but the men realize that it is because of them. Turnbull and MacIan explain why the police are after them and the woman comments that they should respect each other's beliefs. They come to a stop, and the police tell the woman that they are going to take the two men to the asylum. The lady tells the police that she wants to talk with the two men alone for a moment, but instead of talking to them, she speeds off with Turnbull and MacIan still in the car.

## **Chapter Ten: The Swords Rejoined**

The Lady continues to speed through the night with Turnbull and MacIan in the car. Soon they come to the sea. MacIan asks the woman why she saved them from the police. The woman explains that she does not know why she decided to save either MacIan or Turnbull. She says that her life holds no pleasure for her; she is not happy. The woman explains that, to her, Turnbull and MacIan seem to know their way out of the mess of the world. She says that it would be hard to be an atheist while being so mad.

The woman drops the two men off at the gates of her home, and drives away. The men realize that the woman wanted them to fight, so they set about finding the proper place. They are close to the seashore and they see a bit of sand that would suit their purposes perfectly.

After they begin fighting, MacIan and Turnbull realize that the tide is coming in and both of them will die, for there is no way out of the cove where they are fighting. MacIan also says that it will not be a fair fight, for soon the water will be over Turnbull, who is a much shorter man than MacIan. Turnbull brushes this fact aside and continues to fight.

Finally, the sea sweeps Turnbull off his feet and MacIan dives after him in order to save him. As they tumble in the surf, MacIan finds a boat and hauls the half-drowned Turnbull over the side. Turnbull recovers in the boat and MacIan begins to row.

After rowing all night long, Turnbull and MacIan finally see land. Turnbull finds a bit of paper with French writing on it and he is overjoyed for he believes that he and MacIan have come to France. In France, they will finally be able to fight without being interrupted by anyone. They begin to fight, but no sooner than they had crossed swords than a policeman appears. The policeman orders them to stop and explains where the two men are. Apparently they are not in France, but the English island of St. Loup. With this explanation, Turnbull and MacIan begin running away from the police again.

## **Chapter Eleven: A Scandal in the Village**

On the island of St. Loup, there is a French man by the name of Pierre Dourand, a man who returned to the Faith when he was older. Dourand has a daughter named Madeline Dourand who is a very holy and religious girl. There is a man in the village by the name of Camille Bert, and there is also a foreign count by the name of Gregory.

One day while Madeline is walking through the woods, Count Gregory, grabs her arm and makes as if to take her away. Out of the woods comes Camille to Madeline's rescue. As Camille walks Madeline back to the village, Madeline asks Camille why he does not communicate when he attends Mass. In his frustration in trying to say that Christ is really not present in Communion; Camille rips off his black beard and hair to reveal the beard and hair of Turnbull underneath. Madeline continues her argument, if the Host is only a piece of bread, why does not Turnbull eat it? His refusal to eat it seems like a confirmation of the True Presence.

Madeline reveals that she knows why MacIan, who is dressed up as the count, and Turnbull have dressed up. In trying to kidnap her, and by trying to rescue her, MacIan and Turnbull would have a legitimate reason to fight a duel.

Turnbull interrupts Madeline saying he must go because the police are coming. He grabs MacIan and the two of them run towards the sea. While they are running, they bump into a drunken man named Wilkinson who tells them they can use his yacht to get away from the police. The two men find the Gibson Girl – for that is the name of the yacht – in the nearby harbor, and they leave the island of St. Loup.

## **Chapter Twelve: The Desert Island**

Neither Turnbull nor MacIan has had much experience with sailing. After a time, they come to an island that they assume is near America. They land there, and begin to unload the well-stocked Gibson Girl. They decide that it would be a waste not to drink all the champagne and smoke all the cigars on board, so they postpone the fight until the provisions are gone.

They look over the island a little bit and find the perfect place for their duel. While they are exploring, they come to find that the island is not an island but is attached by a strip of sand to a mainland. They decide to cross the land bridge and find out what is on the other side. There they bump into a “native.” However, after a moment or two, they realize that the native is a police man that is headed straight toward them at a full run.

### **Chapter Thirteen: The Garden of Peace**

After MacIan and Turnbull realize that the native is a policeman, they immediately begin running again. They eventually begin to run through a forest and have well outdistanced the police. They decide to rest for a while. Later MacIan wakes Turnbull up to tell him they must move again because the Police passed them by and went thirty miles ahead, but they were on their way back now.

Dawn had come and then daylight. MacIan and Turnbull finally came to a wall that they decide to climb over in order to escape the police. Once they are on the other side of the wall, they discover a beautiful garden. A man comes up to them and MacIan and Turnbull try to explain why they are in his garden. After explaining their situation, the man tells them that he is God.

### **Chapter Fourteen: A Museum of Souls**

Before Turnbull and MacIan can say anything, the man who thinks he is God introduces the two men to a man who thinks he is Edward VII; the man who thinks he is God explains that Edward VII is crazy. The man who thinks he is God says that he and Edward VII will be more than happy to be seconds for MacIan and Turnbull's duel. But MacIan and Turnbull do not want these men as their seconds. MacIan begins to question Edward VII about what he did while he was reigning, and Turnbull begins to ask the man who thinks he is God all the questions he always want to ask God. While they are fighting, an intimidating Dr. Quayle interrupts the interrogations. They found their way into the asylum.

MacIan explains to Turnbull that the first person to claim he was God was not Jesus Christ but Satan. He explains that the difference between these two is that Christ descended into hell and Satan was cast into it. Turnbull and MacIan hope that they can get out of the asylum, but they will first have to be examined by one of the doctors, who both men feel is mad himself. In the doctor's office, Turnbull and MacIan find out that they will not be let out of the asylum because they are thought to be mad too.

## **Chapter Fifteen: The Dream of MacIan**

While he is in the asylum, MacIan has a very realistic dream. An aircraft comes to the asylum and the man inside tells MacIan that his sword is needed and that the king has returned to Scotland and they need MacIan's help. MacIan goes with the man in his aircraft and they come to London. There, MacIan witnesses the cruelty of the soldiers and tells the man who is driving the aircraft that they should not do that. The man calls the cruelty 'discipline.' MacIan begins to see that the man is speaking lies and worse yet, that the man is a very evil person. MacIan says that he will jump out of the plane, and he does.

## **Chapter Sixteen: The Dream of Turnbull**

Like MacIan, Turnbull also has a dream. An aircraft comes to the walls of the asylum, and a very eccentric man gets out, and calls to Turnbull. The man tells Turnbull that he is wanted for the revolution. As the man takes Turnbull towards the Revolution in his aircraft, he accuses Turnbull of having been converted by MacIan, Turnbull tries to deny the statement, but he sounds unconvincing. The closer they draw to the revolution, the more dejected Turnbull becomes. When they reach the revolution, Turnbull sees the undesirables of London being destroyed; he argues that they should live because they have souls. Then Turnbull asks to be brought back to the asylum where people seem to be saner. The man refuses and Turnbull jumps out of the aircraft.

## **Chapter Seventeen: The Idiot**

Back at the asylum, Turnbull and MacIan are brought to see Dr. Quayle again. Dr. Quayle takes the men to see the head of the asylum, a very devilish man, who sends them to solitary confinement in blocks B and C.

The cell that Turnbull is put in is so sterile that it is maddening. The shape of the cell and a strange spike in the wall is particularly bothersome to Turnbull. Turnbull finally makes a whole in a pipe so that he is able to talk to MacIan, who is in the next cell. MacIan's cell is exactly like Turnbull's cell, it even has the same spike. MacIan says that he has discovered the occupant of cell A. He found him by pulling the spike out of the wall that had bothered him so much.

The man in cell A seems to be some sort of idiot. He seems to enjoy everything about his cell that MacIan and Turnbull hate about theirs. What is even stranger is that this man does not even have a door to his cell as he has been buried alive.

After a while, Turnbull realizes that the doors to their cells are open. Somehow, when MacIan pulled the spike out of his wall, it opened the doors. The two men run out of their cells towards freedom. Sadly, the minute they set into the garden outside, they run into the head of the asylum.

## **Chapter Eighteen: The Riddle of Faces**

Once they are in the garden, the head of the asylum, named Mr. Hutton, tells them that Parliament has just passed a law that everyone must have a certificate of sanity in order to be in public. One by one new people start appearing in the asylum, but they are all people Turnbull and MacIan have met before: Mr. Cumberland Vane and the strange lady, whose name is Beatrice Drake.

MacIan asks Beatrice what she is doing there, and she shows him her certificate of lunacy. MacIan says he is locked up because he had promised to fight Turnbull because of Beatrice.

## **Chapter Nineteen: The Last Parley**

Turnbull meets Mr. Wilkinson who wants to know what happened to his yacht. Dr. Quayle tries to tell Turnbull that Mr. Wilkinson has a disease that deludes Wilkinson into thinking that he had a boat. Turnbull tries to explain that Wilkinson actually did have a boat. Dr. Quayle diagnoses Turnbull with a disease that deludes a person into thinking he has stolen a boat.

Turnbull tells MacIlan that he is dying or dreaming. MacIlan says that Turnbull is merely waking up. MacIlan explains that it is the world that is mad. It is not even content to be round. The only thing that never changes is the cross.

Turnbull points out that since they both had those dreams they have not even looked for their swords. They both agree that they hate the same thing, though they both refuse to name it. A moment later, they are told to go inside the asylum or they will be fired upon.

## **Chapter Twenty: Dies Irae**

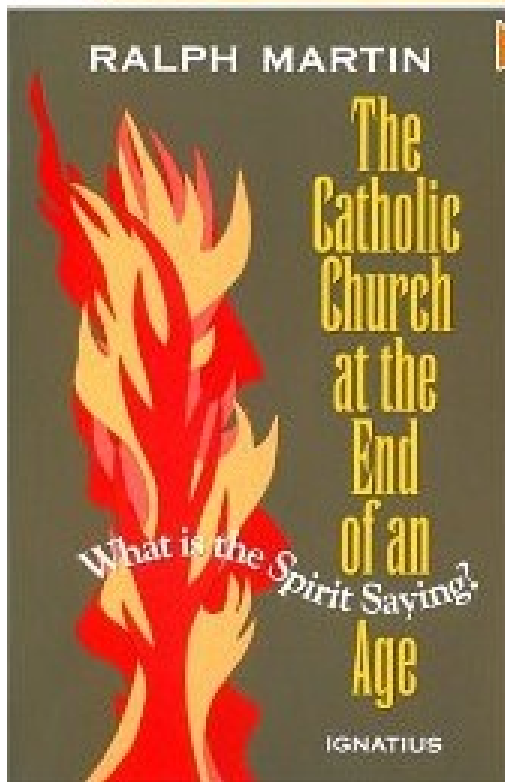
Once Turnbull and MacIlan are inside the building they meet all the people they came across during their adventures. The head of the asylum tries to tell everyone that is gathered there that the crucifixion was a myth and that the Christ and the Virgin never existed. Then he says that these people are in the asylum because they are laboring under the delusion that they were somehow involved with two men named MacIlan and Turnbull. Finally, MacIlan and Turnbull grab chairs and start to fight. Mr. Dourand lights the whole place on fire. The head of the asylum escapes into an aircraft with the doctors. Turnbull and MacIlan remember the man in cell A and race to his rescue. They find the occupant of cell A singing on the top of his lungs. MacIlan asks him to save them all from the fire. The occupant begins to walk through the flames, parting them as he goes. Everyone looks up to see an aircraft and the bodies of the two doctors flung from it. Dr. Lucifer did not get anyone after all, not even his doctors. The fire burns out and the two swords of MacIlan and Turnbull are left in the shape of a cross.



CHAPTER THIRTY FOUR

# The Catholic Church and the End of an Age

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A Summary of *The Catholic Church at the  
End of an Age: What is the Spirit Saying?*  
by Ralph Martin

## **About the Author**

Ralph Martin is a well-known author, national speaker, television personality, and leader in the charismatic renewal movement in the Catholic Church. He holds a bachelor's degree from Notre Dame and a Master's in Theology from Sacred Heart School of Theology in Detroit. He has done his graduate work in Philosophy at Princeton. He has worked for the Cursillo Movement, and founded the New Covenant Magazine and the International Catholic Charismatic Renewal Office. He is president of Renewal Ministries in addition to being a visiting Professor of Theology at Franciscan University of Steubenville and Ave Maria College, as well as Assistant Professor at Sacred Heart School of Theology.

## **General Overview**

In both the world and the Church, the future seems unclear. God pours out His Spirit upon the Church continually even though distractions and free will can drown out the message. Through this transition, however, the Spirit still speaks clearly. This book is an attempt to convey some of the Spirit's message, as heard by the author and other sources, such as the Scriptures, theologians, and Church documents. There are a great amount of quotations and references in this book in order to gain the fullness of the Spirit's message.

## **PART ONE: THE BIG PICTURE**

### **Chapter 1: An Incredible Century**

The twentieth century was marked by the astounding advancement in knowledge and technology. Fr. M. Philippe believes that this acceleration indicates a nearness to the end of time. Knowledge and technology are wonderful things, but at what price does the world grow smaller? Social advances have been significant, including the respect for the dignity of all men. Modern science also seems to be withdrawing from a completely mechanistic view of the universe.

On the other hand, the twentieth century was the bloodiest of all centuries combined. About 87 million persons have died in wars alone during this period. Two messianic political movements arose, to the anguish of the world. Clergymen have seemed prone to join these movements, and continue to do so, identifying the kingdom of God with political ideology.

Environmental pollution and moral pollution seem rampant. The AIDS virus has spread rapidly across the world, as have divorces, abortions, violence, and crimes of many kinds. The sexual standards of television have dropped to shocking levels. The rejection of God and objective truth by our culture is at the root of most of these developments and causes us pain and billions of dollars.

Christian churches have also experienced ups and downs. Communism was the first organized atheistic movement to dominate the world scene and persecute without limit. On the other hand, in Christian lands there has been a massive rejection of Christ, beginning with scripturally skeptic scholars. Strange theological notions have become the fashion (e.g., that Mary was not a virgin, that she was raped, etc.), especially at Catholic universities, and are even giving rise to new “spiritualities” of pantheism and New Age. Pope Paul VI, in 1977, said, “I find myself repeating that obscure phrase of Jesus’ in the Gospel of St. Luke: ‘When the Son of man comes, will he still find the faith on earth?’” Since 1960 there has been a steady decline in vocations and Mass attendance. Relative affluence has had a spiritually deadening effect. Organized pressure groups have also worked diligently to reduce the Church’s impact on the world. On the other hand, missionary activity has been burgeoning as has the Catholic school system. The Church attempted to renew itself through the Second Vatican Council. The Pentecostal movement has had rapid growth.

How can we understand the big picture? Pope Leo XIII, just before the twentieth century, is reported to have had a vision in which Satan was given permission by God to take this century for his own devices. Leo XIII asked for the St. Michael prayer to be said, which was done until about the time of the Second Vatican Council and for prayer for the outpouring of the Holy Spirit on the first day of the twentieth century, which was the same day the Pentecostal movement was born. The Marian apparitions at Fatima, with their clear references to Russia and Bolshevism, also give a clue to this century’s fortunes and misfortunes.

## **Chapter 2: The Situation of the Catholic Church Today**

In North America, there has been a substantial weakening of faith, morality, and mission since Vatican II. Catholic divorces have risen sharply. Catholics disagree heavily with Church teaching on homosexuality, family planning, and even the Eucharist, and reflect this distance from the Church in paltry financial support. Vocations have dropped precipitously. Fr. Benedict Groeschel believes this is “the darkest

time in Catholic history and the history of the United States.” A large number of Hispanic American Catholics have converted to other religions. There is a minimal evangelistic effort, in contrast, among Catholics themselves. In Canada, a similar decline is evident, with an even more pronounced deterioration in faith and morals, though the non-Catholic conservative evangelical churches in Canada were doing slightly better than the Catholic and mainline Protestant churches. Especially unfortunate is the fall of Quebec, the heavily Catholic portion of the country.

In Latin America, there has been a Protestant explosion to the detriment of the Catholic population. Especially popular are the evangelical denominations. An American priest who visited Guatemala was shocked by the “amount of Protestant proselytizing...The absence of the Catholic Church’s presence stunned him.” One lone bright spot in Brazil is the growth of some revival movements, such as the charismatic renewal. It may be that the Holy Spirit is using this clear and precipitous decline to turn the Church’s focus back to “the basics,” namely to Christ and conversion.

In Asia, the Philippines, its only Catholic country, has encountered much the same fate as Latin America. South Korea has experienced remarkable growth in Christianity. India has a healthy Catholic minority, though there is a certain amount of theological confusion, which one cardinal attributes to a misunderstood dialogue with other religions. Notable signs in India include the charismatic renewal and Christian films, and films are also evangelistic in the former Soviet republics. Christianity in China, though persecuted, has survived and grown bravely.

In Africa, the situation is more complex, though the same factors are at work. Northern Africa is under Muslim pressure, though sub-Saharan Africa has experienced a phenomenal growth of Christianity, though in places the Faith seems shallow. Conversion was often seen as a way to get ahead in a white man’s world, with true faith and knowledge lagging behind. Lack of community, especially for moral strength, is a problem for both lay and clergy. Many African priests have unofficial wives and families to support. Witchcraft, sorcery, and life with evil spirits are a large part of the African tradition. Protestant denominations, especially in the Pentecostal branch, are achieving striking growth.

In Western Europe, the culture is demonstrably and strikingly de-Christianized. Many persons do not agree with Church teaching, and Mass attendance is shockingly low in almost every Western European country. Ireland’s Mass attendance is still relatively high, but this does not

necessarily speak to the morals of the people. For the historically fertile soil of Europe, modern statistics speak very poorly.

In Eastern Europe, the Church is still struggling to free itself from ex-Communist influences but great opportunity looms. Poland has experienced a steep decline in Catholics since the youth have discovered Western materialism. Hungary, Lithuania, and other countries are experiencing much the same. Russia has welcomed energetic Protestant sects. The Catholic and Orthodox churches seem to be preoccupied with lesser matters while the Protestants evangelize. The decades of Communism had eroded morality and spirituality deeply. Prayer and conversion are needed badly in the former communist countries.

### **Chapter 3: The Lifting up of Jesus**

The previous bad news is only to better understand the good news of God. A significant demographic shift has taken place in Christianity towards Pentecostal and Evangelical types of denominations and away from Catholicism. Most of the growing denominations are made up of former Catholics, who believe they have never “met” Jesus. The activity of fundamentalists has spurred activity in Biblical learning, catechesis, a pastoral approach, “warmer” liturgies, and the formation of active lay persons. The Catholic Church needs to examine herself and make some broad changes, especially in perception. Various lay movements within the Church may provide the solution due to their Christocentric vision of faith (i.e. back to the basics). Pope John Paul II, in 1991, called the cardinals together to discuss two urgent contemporary issues: abortion and the new religious movements, which expose the pastoral weak points of the Catholic Church. John Paul II has called insistently for a “new evangelization”.

This “new evangelization” does not consist of a new Gospel, but rather is new in ardor, methods, and expression. Much of this movement would be a re-evangelization of lapsed Catholics. Its style would be typified “by what is essential and radical, immersed in the mystery of the dead and risen Christ and courageously open to the needs of modern man.” Fr. Avery Dulles has written about the historical and theological significance of this new evangelization, a movement to which Catholics have not been strongly inclined as of recent centuries. He believes that Vatican Council II refocused the Church on the gospel and evangelization.

A “new Pentecost” must take place in order for the “New Evangelization” to take place. One cannot be a witness to the risen Lord except by encountering him through the Holy Spirit. The charismatic renewal, affecting the Church in nearly every country, is understandably not for everyone, but it exhibits an admirable interest in encountering the risen Lord through the Holy Spirit. Being baptized in the Spirit does not mean that one has been accepted into a movement, but rather embraces the fullness of Christian initiation. The charismatic renewal has some “unusual” elements, such as speaking in tongues, but the baptism in the Spirit is its most important characteristic. When the contemporary charismatic renewal first began in 1967, it was thought by some that the renewal was unnecessary, in comparison to the beleaguered early Christians, but it is clear that modern society is no longer Christian. There are many examples of the Spirit’s manifestations, but the most impressive manifestation of the Spirit is holiness.

## **Chapter 4: What Is the Spirit Saying?**

The Spirit did all the things in the early Church that Jesus had promised, and the Spirit continues to draw the Church’s attention to that which is overlooked. The simple and clear message is that when Jesus is proclaimed clearly and confidently, in the power of the Holy Spirit, many more people come to the Faith and there is much more growth to the Church than when he is not. It is important, as the previous three chapters mentioned, for the Church to undergo an examination of conscience, to make sure that the Holy Spirit is not being ignored by human pride. When humans make grave mistakes (e.g. priests who make immoral choices, tribunals that hand out improperly inspected annulments, clergy pedophilia, poor homilies, Catholic complacency, et cetera), the Church is placed in a trial by fire, which destroys and purifies. Pride is the destroyer of holiness.

Despite problems and weaknesses in many movements nowadays, Martin believes that the Spirit is saying this: The Father is so delighted when His Son is honored and proclaimed, even in theologically weak situations, that He still pours out His Holy Spirit in abundance, for He puts first things first. What is the Spirit saying? *Jesus*.

## **Chapter 5: The Church, Repentance, and Faith**

To be a Catholic means that to believe in Jesus is to be of His church, though not in a solely institutional way. The Church has strongly

expressed, time and again, the need for Christians to be bound within the Holy Spirit and its renewal. But there are some obstacles that stand in the way of clearly hearing the Holy Spirit's message to the Church today. The greatest such obstacle is Catholic pride, that we somehow deserve the gifts we have been given, or gradually come to act as though we control God. This leads to hypocrisy at any level of the Church, and can make religion into a purely man-oriented. When this pride touches the leadership of a church, man's fallen nature takes "control" over the voice of God.

Another tendency is to narrow our conception of God and His plan to simply the group or institution that we belong to, thereby limiting God's action. This makes us possessive and jealous of others sharing the Spirit. God can even use pagan nations to do His will. Even Peter and the early Church struggled against God's plan to save all nations. The Spirit might be saying a Pentecost message: *Repent, believe, and you too will receive the gift of the Holy Spirit.*

## **Chapter 6: Jesus, Head of the Catholic Church**

Jesus is the Lord of all creation, of the entire universe, and as such is clearly also the Head of the Catholic Church. The Church has no meaning or purpose apart from Jesus Christ. Three elements of the Church—the Eucharist, Mary, and the hierarchy—are often difficult to understand, but all are intrinsically Christocentric.

The reality of the encounter with the Lord in the Eucharist was clearly witnessed to in the early Church. The Eucharist is not merely a remembrance, or an "again" sacrifice, but the participation in the one and only sacrifice of Christ on the Cross. The shocking statements in John 6 reveal the true nature of the Eucharist, which is the heart of the Mass. The Mass, which is not to be limited to the Eucharist, when described in human language, can have its full meaning obscured. The Eucharist is not meant to restrict our relationship with God to a certain amount of time on a certain day, but to open us to a whole world of prayer and praise and thanksgiving.

The Catholic Church pays special honor to Mary, the Mother of Jesus, who is to be honored in the plan of God. Women in general seem to be more responsive to the Lord, even holier. Fr. Marie-Dominique Philippe writes that "God created woman to be the mediatrix of love." Even many of the Reformers revered Mary. It is true, however, that some Catholics may exaggerate her role, which is not God's intention. Marian dogmas,

even if not found in the Bible, certainly do not contradict what is found in Sacred Scripture. Various Marian apparitions can easily be explained as part of God's plan, as well, since He, as God of the living and not the dead, allowed Moses and Elijah to appear in order to accomplish certain purposes at certain times. The Marian apparitions at Guadalupe, Lourdes, and Fatima are then discussed in detail.

The hierarchy of the Church, though made up of flawed men, was established by Christ to have a leadership role among the believers. But it is a different leadership than that of the world since the hierarchy is not to lord it over others but point them to Jesus. In our century, we have seen a remarkable "purification" of the papacy and the episcopal office, of repudiations of imperial trappings and real estate. Further cleansing and purification is yet necessary. The hierarchy has yet to understand better how "ministry gifts" can be encouraged and used properly in the modern Church. The Church is itself a Sacrament, in that she is an outward sign which points to Christ Himself. As a historical institution, the Church is simply a means, but in her identity as Bride, she is an end. And thus we all, as members of the Church, are to be holy in our personal response to Jesus and in our communal witness to the world.

## **PART TWO: OUR PERSONAL RESPONSE**

### **Chapter 1: Personal Surrender**

We need to continually deepen our understanding of God to keep our relationship with Him a personal one. Catholic "values" without the Person of Christ are meaningless. At the heart of Jesus' message, especially during the last days of His life, is the desire that His friends come to know God as their Father. Jesus Himself does everything to please the Father, and so the Father commits Himself to Jesus. As Jesus honors the Father, the Father honors Jesus. There is total commitment on both parts. The most useful thing we can do to bring about the reign of Christ over the whole earth is to give ourselves more fully to Him, and this requires an ongoing breaking of pride.

### **Chapter 2: Faith and the Breaking of Pride**

The original "paradise" of man in Eden depended on loving trust between the creature and his Creator. When the first man and woman rose up in their pride to "be like gods", evil flooded onto earth. This same pride has



produced such evils as Aryan superiority and Communism. But God's plan for salvation cannot happen without pride being broken with the key being faith. Salvation and faith are undeserved gifts from God, given through His Son's sacrifice on the Cross. In order to break our pride, God designed salvation in the form of an undeserved gift rather than some accomplishment of our own. Pride can cloak itself in various forms: customs and expectations that overshadow the Cross; a "personal" or "spiritual" approach to God that does not submit to divinely ordered authorities as a safeguard against deception; an imbalance between the institutional and the charismatic; the exaggerated self-importance of a particular movement; and the tendency to want to "save oneself".

Genuine faith expresses itself progressively in a life of morality, prayer, and love for others. Saving faith is a faith that expresses itself in works. There is no conflict between grace and law or between faith and works. In fact, one is more likely to evangelize if one accepts the gift of faith in such realities of heaven and hell, has a personal relationship with Jesus, et cetera. The doctrine of grace is likely the most neglected doctrine today. These fundamental points, such as Jesus being the foundation of everything, must be made explicit in our modern cultures, in order for the rest of our teachings to make sense.

We are all in need of forgiveness and mercy, since we are all trapped in pride of various forms. Whether we have been hardened sinners or not, we are all in need of forgiveness, and we have all been forgiven countless already. To refuse forgiveness, or to refuse to admit our need for forgiveness, is to attempt suicide. St. Paul boasts of his afflictions and weaknesses, since this gives glory to God. It is interesting that when God gives great blessings, He also gives us the means to keep from becoming proud, should we choose to accept them.

### **Chapter 3: Living in Faith**

Why are mainline Protestant churches declining in numbers while biblically conservative nondenominational churches are sprouting in heavy numbers? Because belief, especially belief that one can be saved only through Jesus Christ, is a driving force. Such spiritual conviction is being watered down in the mainline churches. In the Catholic Church, a great effort is being made to professionalize and certify qualified employees and lay persons, but what is really critical is faith! "We get religion at times, but we're not good at faith." Bureaucracy is not a suitable substitute for conversion.

What is faith? Faith is a way of knowing and seeing realities that are presently invisible but are of even more importance than the realities we can see with our biological eyes. Faith is solely a gift from God. Scripture has different meanings for faith: “the Faith” as in the deposit of faith handed on; faith as obedience to the truth; faith as trust; faith as surrender, abandonment, and conversion. Another dimension of faith in Scripture is charismatic faith – the faith which works wonders. Faith is our pathway to God and our lifeline. Faith is amply expounded upon in Scripture passages and parables.

In faith, we have been crucified with Christ, and baptism is this initial death and resurrection in him. Faith is therefore daily renewed and relied upon. It is, however, very easy to begin in faith and slide into “works of the law”, or reliance on something other than the very Person of Christ, to drift from faith and become hard-hearted. Satan is most interested in destroying our faith in Christ. Jesus was so concerned about this massive assault on faith that He said, “When the Son of Man comes, will He find faith on earth?” When one’s faith is being attacked, the only solution is Jesus, who inspires, sustains, and perfects our faith. Thus the Word of God is essential nourishment for our soul.

## **Chapter 4: The Birth of Hope**

A spirit of hopelessness seems to pervade our culture, and our personal atmospheres. In the midst of false hopes, sorrows, tragedies, and shallow relationships, there is really good news: there is hope after all, which is born and nourished through faith in Jesus. Since all of Jesus’ actions were done for us, we can be confident that there is love for us, and thus hope for us. There is a profound link between faith, hope, and love. Faith can be compared to the roots of a plant, hope to the stem, and love to the fruits.

Hope is fundamentally connected to the future: the current assurance of something that will be fully ours if we continue in union with Jesus. The fountain of youth has been, and is still, desperately sought, but for what end? Death and hopelessness will still come unless one is united with Jesus and assured of one’s inheritance of eternal life. Because of this “future-oriented” hope, however, our present is also profoundly changed. A significant study on the link between religious faith and mental health is a good example. Hope gives us strength now to keep on serving, loving, forgiving, praying, and living. But the lynchpin is Jesus Christ – hope in anything else is groundless. Hope is born and grows in much the same

manner as faith: Scripture and a personal relationship with the Giver of all Good Gifts.

## **Chapter 5: The Greatest of These**

We exist, even though we do not have to. God, in His great love, brought us out of nothingness, and then gave us a chance at reconciliation through His great sacrifice of love. God's love is extraordinary and unfathomable. One of the greatest depths of God's love involves His breathtaking humility, showing respect for our choice to love or reject Him! He does not overwhelm us with His divinity, but comes to us as our own. Mary, an example of humility herself, accepted the humility of God as her own son.

Jesus' love is so great that He speaks of a "new" Commandment to govern our relationships with each other. Christ's love was expressed not just in words, but also in deeds, which is an example for our love. The love of God is also completely inclusive and universal. When Jesus warns against judging and condemning, He is of course not ruling out discerning the difference between good and evil. So-called wars of religion that have occurred throughout history are an abomination to the Lord. We are to love all, without compromising what we believe, using as an example the love of St. Francis. On our own, we cannot love like this, but the love of God Himself is poured out into our hearts by the Holy Spirit. The Holy Spirit's outpouring is also profoundly free and powerful, and consists of many spiritual gifts and charisms. We must set our hearts upon receiving the Holy Spirit's love and gifts.

## **Chapter 6: Jesus, Us, and the End of an Age**

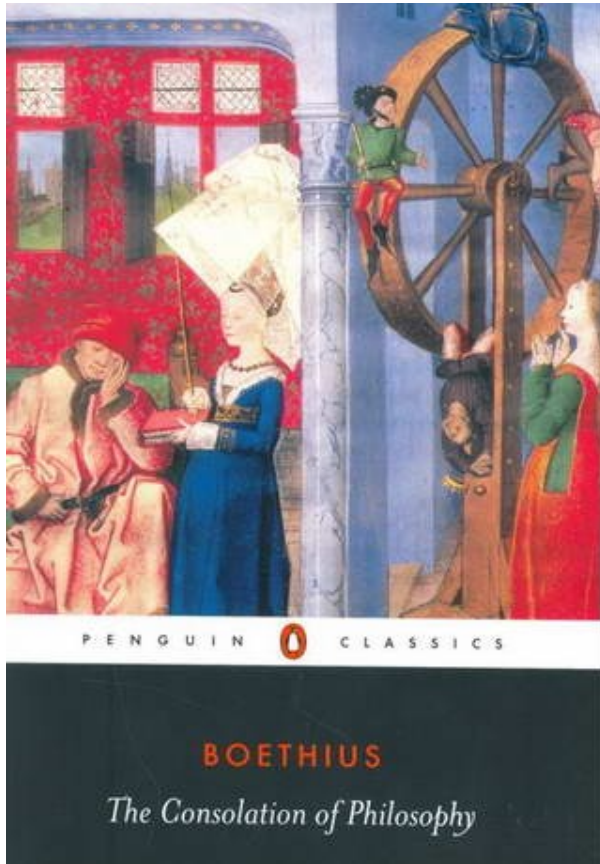
In all ages, the Church has had difficulties, corruptness, and prideful people. Yet modern evil may well be unique in its technology. An age is coming to an end, the end of seventeen hundred years of Christendom. This may very well be the great apostasy in the world. The sexual revolution, for example, is at its heart a massive rebellion against God. A "brave, new world" without the traditional family is upon us.

But the very evil that men do and God permits contains within it the seeds of redemption. The power at work within the sons and daughters of God will always be greater than the power of evil in the world. Eventually, the truth will win out. Even in the concentration camps of World War II, where evil was so concentrated, tremendous stories of faith and triumph emerge (e.g. St. Maximilian Kolbe). In the dark days about us, a new

springtime can already be predicted and seen. And no matter what we humans are concerned about, God is not worried, anxious, or afraid. He is in control, and will see that all things work to the good of those who love him. Even now, the Spirit is being poured out.

CHAPTER THIRTY FIVE

# The Consolation of Philosophy



## A Summary of *The Consolation of Philosophy* by Boethius

## About the Author

Early tradition holds Boethius to be a martyr for the Christian faith. Anicius Manlius Severinus Boethius became an orphan at the age of seven. He was then reared in the household of the aristocratic family of Quintus Aurelius Memmius Symmachus. As a part of his education, Boethius was extremely well educated, fluent with Greek, and familiar with the works of Greek philosophy. He then married Symmachus's daughter Rusticiana. Boethius made great mathematical contributions in his day through his writings on mathematics. He composed numerous theological and philosophical commentaries, culminating in his greatest work, *The Consolation of Philosophy*. He attempted to translate and commentate on all the works of Plato and Aristotle, hoping to provide a synthesis of these two important Greek philosophers. This synthesis, however, was never achieved as Boethius died before he could complete his translation into Latin of Plato. Boethius, under the reign of Theodoric, became head of all the government and court services. In this governmental capacity, Boethius strived to mend the relationship between the Church in Rome and the Church in Constantinople. This is said to be the reason why he fell from the favor of Theodoric, who was an Arian. Anicius Manlius Severinus Boethius was charged with treason because of his faith. Symmachus, Boethius' foster father and father-in-law, defended him against the charges but then he was charged. Both were later executed. Boethius is buried in the same Church as St. Augustine in Pavia, Italy.

## General Overview

*The Consolation of Philosophy* was written from the cell of the imprisoned Boethius. It is a dialogue between Lady Philosophy and the imprisoned and downcast Boethius. There are many echoes of Plato, Aristotle, and Plotinus that run throughout this unique piece of prison literature. Boethius demonstrates both the goodness of the universe in his semi-proof for the existence of God and the fleetingness of this world. His main argument is the fleetingness and the unreality of all earthly greatness and the superior desirability of mental reality.

*The Consolation of Philosophy* is divided into five books. Each book is contains sections consisting of both verse and prose.

## Book One

Boethius is first presented to the reader as he is in a state of desolation in his cell. Adverse fortune has affected him in such a manner as to lower him to the level of a prisoner of the state by doing his duty. For him, Poetry is the only comfort, or at least so he believes. Another consolation comes to him, the majestic appearance of a woman who reveals herself to be Lady Philosophy: "While I silently pondered these things, and decided to write down my wretched complaint, there appeared standing above me a woman of majestic countenance whose flashing eyes seemed wise beyond the ordinary wisdom of men." She, the epitome of the human reason, has come to oppose his other comfort, Poetry. Whereas poetry only offers the emotional comforts from the Muses, Lady Philosophy is able to provide the only true consolation for human misery.

Lady Philosophy, "Mistress of all virtues," begins her teaching by establishing the thesis of her argument: the wise man stands above good and bad fortune, serene in the strength he derives from self-mastery. She reminds Boethius of his former devotion to her in wisdom and that all of her best followers have suffered in a similar manner to him. Boethius, so steeped in thought of his own plight fails to see the wisdom that can be gleaned from the advice of Lady Philosophy. He proceeds to enter into the particulars of his situation. He entered into a life of public service because of Plato who asked for a government by the wise and selfless: "You yourself proposed the course I have followed when you made Plato say that civil governments would be good if wise men were appointed rulers, or if those appointed to rule would study wisdom." It was exactly the people whom he wished to replace that were his downfall, wicked selfish politicians. He is appalled by the fact that in his situation the wicked seem to have prevailed over the just.

Boethius universalizes his downfall. "Fortune ought to have been shamed, if not by the innocence of the accused, then at least by the villainy of the accusers." He himself has been ruined but it is not in ruin that he takes the greatest offense; it is in the general attack upon wisdom and virtue that is seen in his downfall. Those representing the irrational and evil forces have prevailed over the good and just. This, for Boethius, seems to be a victory for the forces of evil everywhere. Because of the supposed triumph of evil in his circumstance, more good men will lose to the forces of evil. "I complain now of the attacks of the wicked men against virtue; the reason for my surprise is that they have accomplished what they set out to do. The desire to do evil may be due to human weakness; but for the wicked to overcome the innocent in the sight of God – that is monstrous."

Lady Philosophy, however, remains unimpressed with Boethius' self-pity. She posits that Boethius has a greater weakness than she first suspected. He was not driven from wisdom, but has willingly banished himself from it by clinging to false values. Lady Philosophy does grant that everything he has said of his treatment is true, but she calls him a fool to posit that justice as he sees it, temporal rewards and punishments based on merit, will be found in the fleetingness of this world. She tells him, though, that due to his degree of despair he is in no state to consent to her arguments; she must gently lead him down the path of wisdom.

The first premise that she establishes is the governance of the world by Divine Providence. The world is not governed by chance. This is the first step in Lady's philosophy's cure of Boethius' state of despair. Boethius has forgotten both the nature and purpose of man and cannot therefore understand the calamities that have happened to him. "You are confused because you have forgotten what you are, and, therefore you are upset because you are in exile and stripped of all your possessions. Because you are ignorant of the purpose of things, you think that stupid and evil men are powerful and happy." She, however, will make use of her first posited truth, which concerns Divine Providence, in order to lead him from darkness into the light of truth.

## **Book Two**

In book two, the reader is introduced to Lady Fortune and her nature. What is her nature? Her nature is the changeable and the fleeting. Boethius should have learned this from his personal experience with her. Lady Fortune is not one to be trusted because once a man trusts her and is deceived, he should have learned his lesson. "If you will recall her nature and habits, you will be convinced that you had nothing of much value when she was with you and you have not lost anything now that she is gone." Whatever Lady Fortune bestows on man, she can just as easily take it away. She is depicted as a wheel. One can be high in her gifts but then have them completely taken away. But one must remember that temporal possessions are never man's own; they are merely gifts of Lady Fortune on loan. Lady Fortune herself says thus, "You should be grateful for the use of things which belonged to someone else; you have no legitimate cause for complaint, as though you lost something which was your own...they obey me as servants obey their mistress: they come with me, and when I go, they go too." Man came into this world lacking everything and it is thusly that he will leave. It is presumptuous on his part to cling



too closely to Lady Fortune and her possessions. The only certain characteristic of Lady Fortune is her mutability.

Intellectually, Boethius acknowledges the validity of Lady Philosophy's argument, but in his condition it is no comfort. Lady Fortune then examines what she classifies as extraordinarily good fortune up to this point in his life. If Boethius examines his life he will see that until now he has enjoyed many great graces from Lady Fortune, namely his adoption, his wife, and his good sons. He is no longer in the great graces of Lady Fortune, but her reign over him ends after his death. Boethius responds by saying that the worst part of his misfortune is his memory of his past fortune. Lady Philosophy then responds by saying that the most precious piece of fortune that Lady Fortune has given him, his family, has remained unharmed.

If Lady Fortune is unable to provide for man what constitutes human happiness then how is happiness on earth attained? Human happiness in this life is impossible to achieve. No one can ever attain every object of his desire or be sure that he will keep them. Happiness cannot be found in an external reality in the temporary gifts of Lady Fortune. Lady Philosophy says thus concerning this, "Your error is painfully evident if you suppose that a man can improve himself by adding ornaments that are not his own. It cannot be done; for if a thing attracts attention by added decoration, that which is added is praised, but that which is covered and disguised remains as base as before." The closest participation in happiness that man can achieve is within himself in the intellectual realm. Also, the human soul is immortal, so how could it be satisfied with a happiness that ends with the death of the body?

What are these transitory goods in which men commonly seek happiness? These goods include material possessions, wealth, power, and honor. One cannot find happiness in material possessions because one can never fully possess them; one cannot fully find happiness in wealth because it itself is just a means to something else; and one cannot fully find happiness in power and honor because they must be bestowed by someone who is not capable of recognizing true, good, and purpose. The goodness that can be found in all of these goods is the goodness found in the individual's exercise of these gifts for the common good.

Boethius then responds to this speech by Lady Philosophy by saying that he never sought any of these transitory goods for the sake of himself, "You know that ambition for material things has not mastered me; but I have desired the opportunity for public service so that my virtue should

not grow old and weak through lack of use.” However, she responds, you did revel in the glory that you received as a result of your public service. It is true, she remarks that excellent men who are serving the common good deserve glory but all men should remember that the only constancy of Lady Fortune is her inconstancy. When the soul, freed from the body, looks upon what it held dear in its earthy life, it will see it all as insignificant. Lady Philosophy’s ultimate conclusion in book two is that bad fortune is more profitable for man eternally. Good fortune tends to enslave the one on whom it is bestowed, while bad fortune fosters a detachment from mutable, earthly things.

## Book Three

Boethius receives all of Lady Philosophy’s advice in a more receptive manner than his initial dialogue with Lady Philosophy. He professed to have been strengthened by her most recent wisdom and seeks more. She then tells him that through wisdom she will lead him to true blessedness. It is in accord with man’s nature to seek happiness, but perfect happiness can only be found through the possession of a supreme good in which all goods are possessed. This supreme good contains within itself all the lesser goods and will completely fulfill all of man’s human desires. It is the folly of men in life to mistake these partial goods for this supreme good because these false goods do contain some good but are not the supreme good.

All of the lesser goods – riches, honor, power, fame, or bodily pleasures – are worthy of a desire because they are good but man must recognize their place. “These limited goods, which cannot achieve what they promise, and are not perfect in embracing all that is good, are not man’s path to happiness, nor can they make him happy in themselves.” Man’s problem in relation to these various goods arises when he treats them as if they are the supreme good. Lady Philosophy then readdresses why they are all fleeting. All of these earthly goods can be deceptive because they can never provide the happiness that man seeks in them. It is due to man’s fallen state that he seeks happiness in these multiple parts of goods but not initially the supreme good. Man can only find that happiness that he is seeking in the supreme good, God.

Lady Philosophy then proceeds to present her argument for the existence of one supreme good. In this poem, Lady Philosophy first requests the inspiration of God, the perfect good and source of all happiness. A supreme good must exist, she says, because without a standard of

perfection we could not realize the imperfections that are all around and the imperfections in the temporal goods that man seeks. Since by definition God is good, containing no imperfections, He must be the supreme good. As the supreme good, then He must be the source of happiness for all men. "If we are to avoid progression *ad infinitum*, we must agree that the Most High God is full of the highest and most perfect good. But we have already established that perfect good is true happiness; therefore it follows that true happiness has its dwelling in the Most High God." If this is true, however, in order for man to become truly happy he must become as Godlike as possible. God is both the supreme good and the source of man's happiness. All other partial and apparent goods are merely aspects of God's goodness.

Unity, according to Lady Philosophy, is the principle of universe. There is perfect unity found in God who is the principle of existence. Everything in the world strives for unity and to fall from unity is to die. All things in the world, as they are ordered to one, are ordered to God who is the supreme good. All those, then, who seek happiness as is found in the perfect unity of God, will find happiness. All those who seek the disunity found in temporal possessions will not find happiness.

## Book Four

Boethius has listened to Lady Philosophy's well-presented argument and acknowledges its truth but then asks her how evil can exist. How is there evil in the world when the world is governed by the One who is perfect goodness? Also how is it that the evil in the world is not punished and is able to trample virtue? He says thus, "Here, though, is the greatest cause of my sadness: since there is a good governor of all things, how can there be evil and how can it go unpunished. . . That this can happen in the realm of an all-knowing and all-powerful God who desires only good must be a cause of surprise and sorrow to everyone." Evil, she then says, does not go unpunished. Lady Philosophy defends her premise saying, "The good are always powerful and the evil always weak and futile, that vice never goes unpunished nor virtue unrewarded, that the good prosper and the evil suffer misfortune."

All men seek happiness but it is only the good men who can obtain happiness and the evil or wicked men are powerless to obtain happiness. Evil men seek to attain happiness through their feeble means, which are unnatural and ineffectual. They are blinded by their ignorance and weakened through their vice. What is evil but a privation of a due good?

Is it a lack of existence? The ability to do evil is a weakness and not a strength or power. Humans naturally seek happiness or the good. Only good men can achieve the good because they are the only ones who have the power to attain it. The punishment of the wicked is their wickedness. She says thus, "Anyone acting that way loses not only his strength but his very being, since to forsake the common goal of all existence is to forsake existence itself." The wicked lose their humanity because human nature is to be good and the wicked are no longer good; to be wicked is to not fully be human.

Boethius again concedes to Lady Philosophy's argument but laments the fact that the wicked are still permitted to hurt good men and go unpunished. Lady Philosophy responds to this by saying that the wicked are punished by the fact that they are wicked. Their wickedness will never permit them to be happy. Also, she says, the wicked are unhappier if they remain unpunished than if they are punished, since just punishment is in itself a good. She declares, "The wicked receive some good when they are punished, because the punishment itself is good inasmuch as it is just; conversely, when the wicked avoid punishment, they become more evil." This good found in punishment would lessen the evil found in their unhappiness because it would turn them on the correct path to the attainment of true happiness.

Lady Philosophy then further defends this argument that, she says, seems to be so contrary to what the ordinary man would think to be true. This, she proposes, is because ordinary men tend to consult their feelings on a subject rather than the proper nature of something. The final point that Lady Philosophy adds to this is that the wicked are sick with a disease of the soul. Because they are sick, the wicked ought to be regarded with compassion rather than hatred by the good. "Viciousness is a kind of disease of the soul, like illness in the body. And if sickness of the body is not something we hate, but rather regard with sympathy, we have much more reason to pity those whose minds are afflicted with wickedness, a thing worse than sickness." Also, punishment should be seen as a cure for the wickedness of the soul, which is the sickness of the wicked.

Boethius does not like this argument. He is unable to reconcile himself to a situation in which good men suffer the punishments that are fit for evildoers. In a world not governed by God's providence, but by chance, this seems fine, but the world is governed by God. Philosophy acknowledges that this does seem to be a problem for man, but it should also be regarded as a mystery. The greatest philosophical problems, she says, involve the mysteries of Providence and Fate and Divine

Foreknowledge and the freedom of the human will. She will try to solve this problem as best she can but it is still a mystery.

Everything that comes into being and happens in the world, she says, happens in the unchanging mind of God. The government of all mutable natures, as in the mind of God, is called Providence. This same government, looked upon with a reference to the temporal, is called Fate. The distinction between Providence and Fate has been made. "Providence is the immovable and simple form of all things which come into being, while Fate is the moving connection and temporal order of all things which the diving simplicity has decided to bring into being." Providence is the Divine Reason by which things are ordered and Fate is this same government observed in the temporal sphere of man. Fate may seem disordered at time, yet it is because man cannot see God's providential ordering of things. Lady Philosophy's final conclusion in all of this is that all fortune is good: "You can make of your fortune what you will; for any fortune which seems difficult either tests virtue or corrects and punishes vice." Men just fail to see that fortune either rewards or tests the good men or corrects and punishes the wicked.

## **Book Five**

As Boethius has accepted all of Lady Philosophy's arguments so far, he asks, what are we to make of chance "if chance is defined as an event produced by random motion and without any sequence of causes, when I say that there is no such as chance?" She sets out to properly define chance. Chance is not an event without causes, but an event whose causes are neither foreseen nor expected. It is defined as, "an unexpected event brought about by a concurrence of causes which had other purposes in view." This is followed by how there can be free choice in a world that is governed by divine providence.

Lady Philosophy says that every free nature must have free will because man can see that he is able to make decisions. "There is free will," she says, "and no rational nature can exist which does not have it. For any being, which by its nature has the use of reason, must also have the power of judgment by which it can make decisions and, by its own resources, distinguish between things which should be desired and things that should be avoided." She says that the exercise of free will depends on the clarity of judgment and the integrity of the will of the one who is choosing. Men who have previously made the decisions that lead to a vicious disposition

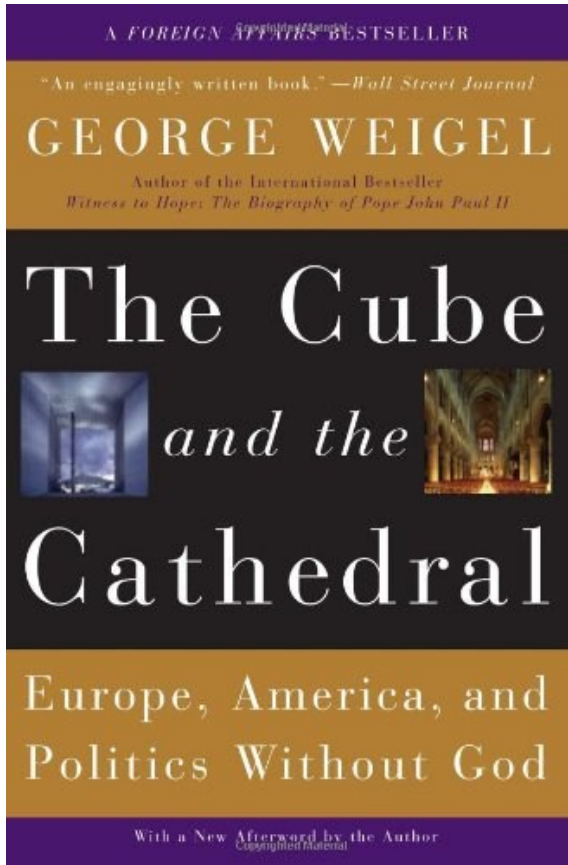
have a hard time seeing things clearly and choosing clearly. Vicious men by choice have a harder time choosing the true good.

Boethius then raises another question: if man can control the outcome of events how does God have a foreknowledge of those events? If man cannot choose his actions then God would be responsible for man choosing evil. Lady Philosophy replies to this by saying that man is unable to understand the simplicity and perfection in Divine knowledge. They presume that God knows in the same manner that they do. Man however in his method of knowing has limitations that God does not. Humans will regard future events as uncertain, something that God does not. Man may regard the future as uncertain, something not at all true with God. God's divine intelligence sees and knows all in His omniscience. God, properly speaking, does not even have foreknowledge; He knows all of eternity in His one act of knowledge of the world. Lady Philosophy says, "He sees all things in His eternal present as you see some things in your temporal present. Therefore, this divine foreknowledge does not change the nature and properties of things; it simply sees things present before it as they will later turn out to be in what we regard as the future." It is in this manner that He sees things which happen necessarily and through the free choice of man.

What God sees in His one act of knowing must happen but, in the case of man's free choice, the only necessity found in that event is God's knowledge of it. It is not to be found in the nature of the act itself. All things will happen accordingly that God knows will happen but some of these things are a result of man's free will. The freedom that is found in man imposes upon man an obligation to act virtuously since vice is a punishment and a decline from the nature of man himself. All of man's actions are done in the sight of a Judge who rewards and punishes according to His perfect knowledge. Lady Philosophy's final encouragement to Boethius reads, "Therefore stand firm against vice and cultivate virtue. Lift up your soul to worthy hopes, and offer humble prayers to heaven. If you will face it, the necessity of virtuous action imposed upon you is very great, since all your actions are done in the sight of a Judge who sees all things."

CHAPTER THIRTY SIX

# The Cube and the Cathedral



*A Summary of The Cube and the Cathedral: Europe, America, and Politics without God by George Weigel*

## About the Author

George Weigel is a Roman Catholic theologian, author, and commentator on religion and public life. In addition to his master's degree from the University of St. Michael's in Toronto, Weigel has received eight honorary doctorate degrees as well as the papal cross *Pro Ecclesia et Pontifice*. Best known for his bestselling *Witness to Hope: The Biography of Pope John Paul II*, he has authored a dozen books, as well as op-eds, essays, reviews, and a weekly syndicated column titled "The Catholic Difference." Weigel is a consultant on Vatican affairs for NBC news, and a frequent guest on radio and television programs. Weigel is a Senior Fellow and a director of the Catholic Studies program at the Ethics and Public Policy Center in Washington, D.C. He is also Founding President of the James Madison Foundation, an organization dedicated to improving education about the United States Constitution in secondary schools. Weigel and his wife Joan currently live with their three children in Maryland.

## General Overview

In his book *The Cube and the Cathedral: Europe, America, and Politics without God*, George Weigel explores the increasingly secular and demographically unstable culture of Europe. Taking as symbolic models the La Grande Arche de la Defense – the Parisian base for the International Foundation for Human Rights – and the nearby Notre Dame Cathedral, Weigel poses the query: which culture is best equipped for protecting human rights? He sees in the European Union's insistently secular Constitution and Europe's disturbingly low birth rate unfavorable portents for the future of human rights. As he makes the case that a Christian culture provides the best reasoned, coherent defense for human rights, Weigel embarks on an analysis of the European problem at a cultural, not merely political or economic, level. For, he argues, "Culture is what drives history over the long haul."

## Questions atop the Cube

While admiring the view of Paris from atop La Grande Arche de la Defense, Weigel compares that geometrically precise but featureless structure with the Notre Dame cathedral, which would fit inside the Arche. He ponders which culture, the secular world of the Arche or the Catholic culture of Notre Dame, would best protect human rights.



## More Questions

Weigel examines why America and Europe seem to be parting ways in regard to an understanding of democracy – its sources, possibilities, and enemies. This divergence has been brought into sharper focus by the 9/11 attacks and the war in Iraq. Many Europeans seem convinced that Christianity has no place in the future of the European Union, and they are determined to forget its place in Europe's past. These troubling portents, as well as the urgent problem of Europe's dramatically falling birthrate, cannot be explained in solely political terms. Weigel insists that the answer is of great importance to America as well as Europe, for the European problem could one day be America's as well.

## Martians and Venusians?

Weigel broaches an interpretation of the European problem offered by Robert Kagan. Kagan, author of *Of Paradise and Power: America and Europe in the New World Order*, argues that the demilitarization and pacifistic tendencies of Europe (i.e. Europe being "Venus" to America's "Mars") stem from a reaction to the horrors and devastation that engulfed that continent in the twentieth century. Seeing the havoc that "hard power" can wreak, some Europeans enthusiastically embrace the promise of "soft power," including refined international law, negotiation, and conflict resolution. Kagan ironically notes that the relative peace now present in Europe is sustained not only by soft power, but by the hard power of America, manifest in troops still stationed throughout Europe and particularly in the Middle East.

## True, but Insufficient

While admitting that Kagan's argument has merit, Weigel determines that it does not penetrate to the heart of the matter: why did Europe react in this particular way to their uniquely horrific experience in the twentieth century? Weigel believes that Josef Joffe and Alain Finkeilkraut, a German commentator and French political theorist, may offer further insight into this question. Joffe and Finkeilkraut speculate that Europe's antipathy to hard power stems from an overreaction to the horrors of the Holocaust. Europe has carried its antifascism to the opposite extreme of transcending the world and completely renouncing nationalism and power. By proclaiming an end to politics, Europe may be seeking absolution for

its part in the Holocaust and other tragedies of the past century. Weigel, however, believes that he can probe beyond even this analysis.

## **Puzzles**

Weigel presents a series of conundrums about European politics: why was Western Europe only half-heartedly disapproving of Communism? Why is it so enthusiastically supportive of international organizations, the Kyoto Protocol, and Yasser Arafat, yet so quick to believe the worst about America? Why did Spain elect a president committed to appeasement immediately following the 2004 Madrid train bombings? Why is European productivity down, its bureaucratic structures multiplying and its political discussions log-jammed? Why do European courts seek increasingly international jurisdiction? Why are so many European intellectuals both anti-politics and Christophobic? And why is Europe committing demographic suicide? Weigel asserts that, to answer these puzzles, one must ask the question: Why did Europe have the twentieth century it did?

## **A Disclaimer**

Weigel asserts that he does not pursue the question of the European problem out of bitterness toward Europe or a too-sunny view of America. He reminds the reader that America could one day have a problem much like that of Europe.

## **What Makes History Go?**

In order to plumb the depths of his questions, Weigel turns to an analysis of European culture. He asserts that history is not driven by economics or politics but by culture, by what “men and women honor, cherish, and worship.” Weigel attributes the remarkable survival of Poland through the Polish partitions, World Wars I and II, and Communism to its dynamic and distinctly Catholic culture. This theory of a culture-driven history has been propounded by English historian Christopher Dawson, author Aleksandr Solzhenitsyn, and many Slavic authors and playwrights. Weigel concurs with Solzhenitsyn’s conclusion that Europe’s civilizational crisis is born of a crisis of morale.

## **The Trapgate of 1914**

Weigel sees a cultural disease manifest in Europe even prior to the outbreak of World War I, traceable to the influence of the nihilist philosopher Friedrich Nietzsche. The violence and will to power that Nietzsche advocated drove the arms race. To many Europeans, destruction seemed to be the path to European regeneration. The will to power, intense nationalism, imperialism, and the breakdown of trust between nations provoked and perpetuated the slaughter of the First World War. Europe came to embrace this suicidal philosophy by forgetting the civilizational morality that had been its heritage – it forgot its humanity...it forgot God. Since history is driven by culture, by what men honor, cherish, and worship, Europe's decayed sense of morality and amnesia about its Christian past was central to the horrors that engulfed it in the twentieth century.

## **Something New: The Drama of Atheistic Humanism**

Catholic theologian Henri deLubac attributes Europe's crisis during the Second World War to atheistic humanism – that is, the liberation of man achieved through the deliberate rejection of God. The Judeo-Christian God, who endowed man with free will and came to dwell with him and redeem him, had previously been viewed as liberation from the meddling, tyrannical gods of Greece, Rome, and those nations approximate to Israel. Now that same God was seen by atheistic humanists as the barrier to human self-realization and freedom. This atheism in the name of humanism was a new idea, essentially different from the skeptic atheism or indifferent agnosticism of the past. DeLubac draws out the consequences of this new idea: “It is not true...that man cannot organize the world without God. What is true is that, without God, he can only organize it against man.”

## **Getting at the Roots of Things**

Weigel argues that atheistic humanism (found not only in Nietzsche, but also in Auguste Comte, Feuerbach, and Marx) was a philosophy that found its fullest expressions in concentration camps and gulags, but that had been simmering beneath the surface of world events since the beginning of the twentieth century. This still-potent idea also explains the drive among some Europeans to exclude God and transcendence from their political, social, and cultural life. In order to be free, the secular European believes that he must be radically secular. Therefore, he must stamp out his Christian heritage and instead take refuge in the purported security of internationalism and governmental bureaucracy.

## A Hard Judgment

Weigel recalls Christopher Dawson's characterization of modern Europe not as pagan – which is “religious” in a way –, but as a spiritual no-man's-land. Dawson wrote, “A secular society that has no end beyond its own satisfaction is a monstrosity – a cancerous growth which will ultimately destroy itself.”

## Growing Body, Withering Soul

Weigel attributes the fierce opposition among most European nations to the mention of Christianity in the 2004 European Union constitution draft to a conviction that Christianity is an obstacle to peace, human rights, and democracy. The ideology of *laicite*, a value-neutral secularism, came to the forefront in debates over the constitution. The closest mention to the centuries of Christian influence and formation in historic Europe in the completed draft was a reference to “the cultural, religious, and humanist inheritance of Europe.” The fact that so many doubted that Christianity has made any contribution to democracy and human rights speaks to a deficient modern understanding of those concepts.

## What Constitutions Do

Weigel presents the thought of J. H. H. Weiler on the European Union constitution. Weiler makes a case in *Christian Europe: An Exploratory Essay* that a European constitution which deliberately ignored its Christian heritage would be illegitimate. Since it is the repository of a society's values, symbols, and ideas in addition to organizing state functions and defining the relationship between citizens and state, a constitution that distorts or ignores its own cultural foundations is disabled and futile. Weiler argues that a coherent European constitution would acknowledge its Christian past and protect both freedom of religion and freedom from religion.

## Historical Memory and Moral Community

Weiler observes that, by celebrating tolerance and freedom and ignoring Christianity, the European constitution in reality imposes *laicite* on its adherents. Christian thought is the inheritance of all Europeans, Christian and non-Christian, and its absence impoverishes everyone.

## Christophobia

Weigel presents Weiler's eight sources of Christophobia among European elites. The first is the mistaken belief that the anti-Semitism of the Holocaust had its source in Christian anti-Semitism. The second component is the "1968 mind-set," a rebellion against traditional authority. Third is a backlash to the Revolution of 1989, crucially influenced by Christianity, which expanded freedom and democracy to Eastern Europe but which also spelled the demise of Communism, the most secular of governments. The fourth component is resentment of the influential role played by Christian Democrats in post-war Europe, and the fifth is the identification of Christianity with the political "right," along with bigotry and intolerance. The sixth is resentment over the effective leadership and witness of Pope John Paul II. The seventh component is the absence of Christianity in the teaching of European history. Finally, many of the children of these European elites have become Christians, to the confusion and dismay of their parents.

## Two Ideas of Freedom

Weigel sees beneath the argument over Christianity's place in the European Union's constitution a disagreement over the meaning of freedom. He illustrates two interpretations of freedom by relating the theories of two friars: St. Thomas Aquinas and William of Ockham. Aquinas saw our liberty as *freedom for excellence*, the freedom to choose the good. Freedom is therefore inseparable from virtue. Ockham is best known for his philosophy of nominalism, the belief that universal concepts like human nature are products of the human mind, while only particulars exist in reality. By implicitly declaring human nature to be illusory, nominalism destroyed the basis for natural law, those moral principles that derive from man's common human nature. Therefore, morality became arbitrary, a form of coercion without reference to the good of man. Ockham introduced the *freedom of indifference*, freedom being simply a neutral choice, a mechanism for self-assertion. This idea would, centuries later, find its fruition in the will to power of Nietzsche and the autonomous, isolated individual asserting his will over others. This idea evidently holds currency in Europe today.

## By Name

Weigel lists five pages of Christian, European figures (e.g. Aquinas, Roger Bacon, Galileo, Michelangelo, Lech Walesa, et cetera) and opines where Europe would be today without their monumental influence.

## **Making Europe “Europe”**

Weigel now asks the question *how* did Christianity “make” Europe? Dawson posits that the Church – monks specifically – preserved remnants of Roman culture through the “Dark Ages” and civilized the barbarians, notably the Franks, through conversion. Peter Brown, historian and author of *The Rise of Western Christendom: Triumph and Diversity, A. D. 200-1000*, argues that Christendom developed through the interaction of barbarians and Christianity that had been adapted to the various cultures to which it had been spread.

## **Those Not-so-Benighted Middle Ages**

Weigel holds that the Middle Ages proved formative to the modern democratic project. For example, Pope Gregory VII settled the investiture controversy – over whether the pope or the emperor would appoint bishops – by keeping the Church and state separate in this matter. The Church retained its independence and the state was not all-powerful or deified. “The Western ideal,” Weigel asserts, “a limited state in a free society – was made possible in no small part by the investiture controversy.” Furthermore, the Christian conception of the dignity of man and the elevation of creation through the Incarnation gave both man and his work in the world nobility and meaning. Through the Christian tradition of natural law and logic, not only was the groundwork for science prepared, but also the notions of transcendent justice and objective morality, so crucial to order in the public square. The Christophobia of European elites willfully dismisses the rich heritage that Christianity bequeathed to Europe.

## **Giving an Account**

If, as Weigel argues, democracy is an expression of specific moral commitments, then the democratic citizen ought to be able to give an account of why he supports human rights and the rule of law. Although Christians are currently charged with being a threat to public life for the opposite reason that they were condemned in ancient Rome (which was because they were “*a*-theists,” i.e., “against gods”, not believing in the

Roman gods), Weigel asserts that Christians can give a more coherent account of their commitment to democracy than can their secular counterparts. Indifference, skepticism, and relativism do not provide compelling reasons to be tolerant and civil. Conversely, the Catholic Church recognizes the dignity of each individual and asks only to enter into dialogue with man in pursuit of objective truth.

## **What False Stories Do**

John Paul II, a thoroughly European individual who figured prominently in the Revolution of 1989, addressed the European problem in his apostolic exhortation, *Ecclesia in Europa* on June 28, 2003. He diagnoses Europe's most pressing concern as a need for hope, manifested in its religious indifference, fear, emptiness, selfishness, and declining birth rate. This hopeless attitude has its source in the rejection of Christ, which leaves man feeling alone. Seeing great hope in the Revolution of 1989, John Paul II exhorts Europeans to reclaim their Christian heritage, which was the source of so much of its humanistic culture.

## **A Free and Virtuous Europe**

Rather than yearning to return to past days when popes and cardinals played political roles on the world stage, the Church now offers her moral counsel to help modern societies become free and virtuous. Through natural law and Catholic social doctrine, the Church proposes a framework in which any society can be free through embracing justice and truth. In order to be authentically "new," Europe must have a moral dimension, like the "new city" of the Book of Revelation. John Paul II encourages Europeans to be not afraid, for the Gospel is not against them, but for them.

## **The Stakes for the States**

Weigel recalls a conversation he had with a Polish friend who had been involved with the Polish Solidarity Movement, which was so instrumental in the Communist collapse in that country. While trying to analyze what made that movement so effective, the friend concluded that the spiritual dimension of Solidarity was the underlying force that brought Communism down. The striving of all people, Christian and non-Christian alike, to live Christian values blossomed into inner freedom and conviction, even in the face of an apparently insuperable enemy. Weigel's

friend suggested that spiritual communion would remedy the isolation and loneliness of modern Europeans. Weigel then asks the question: Why should Americans care? He gives several reasons, including reverence and gratitude for one's forebears, as well as the worldwide impact of Europe's population crisis, especially if its demographic vacuum is filled by militant Islamists. Finally, it is entirely probable that European political and cultural trends will find their way into American society, particularly as references in court decisions.

## **Futures**

Weigel proposes four possible conclusions to Europe's present situation. First, the European Union, as currently conceived, works. Its "soft power" successfully wards off terrorism and the E. U. expands. Weigel, however, sees this as a long shot. The future economic prosperity of Europe would depend on a rebirth of incentive and entrepreneurship and a decline in bureaucracies and social welfare programs, none of which seem likely at the moment. Furthermore, assimilation of the increasing European Muslim population will unlikely prove easy, despite Europe's professed "neutrality" between worldviews. Weigel is also doubtful that the E. U.'s policy of appeasement will produce a longstanding peace with terrorists. Finally, Weigel echoes John Paul II's remark that "one does not cut off the roots from which one is born." Could the E. U. survive severed from its Christian cultural roots?

A second conclusion Weigel terms "The Muddle." In this scenario, different countries within the Union adopt different solutions to the current demographic problem. For example, France could see an increase in radical Muslims, Austria might seal off its borders, and Britain might forge a peace between its secularized Muslim inhabitants and post-Christian British citizens. This may work well for individual states, but it is not the united Europe presently envisioned by the European Union.

Thirdly, Europe could be reconverted to its Christian roots. New hope could spring from the burgeoning supply of African missionaries, from Christian renewal movements like Taize and Opus Dei, from an intensely Catholic country like Poland, or from the many pilgrimage sites that attract millions to Europe. Signs of springtime are evident in the overwhelming response of European youth to the 1997 World Youth Day in Paris – a response that was incomprehensible to their elders, those of the 1968 revolution mentality. This hope motivates Vatican enthusiasts for



the European Union; perhaps this moment of question presents an evangelistic opportunity.

Finally, Weigel broaches the darkest conclusion, which he titles “1683 Reversed.” In this case, European demography continues to decline, militant Islamists continue to immigrate, finances progressively destabilize and morale sinks. While some states of central and Eastern Europe retain their Christian and democratic heritage, much of Western Europe becomes Islamicised, reversing the pivotal 1683 defeat of the Turks at Vienna. Weigel contends that this could in fact happen, much as the Christian civilization of seventh century North Africa, weakened by theological controversies, fell to the Muslims and disappeared completely within eighty years. Today, an advancing Muslim army would not have to storm Vienna; Europe would have handed itself over to its conquerors. If the Church would disappear from Europe in this way, the human rights celebrated by the makers of the “cube” would be in peril.

## **Reversing the Question**

Weigel restates that he has probed the question of the European malaise not out of American anti-Europeanism, but out of concern for Europe’s demographic decline and, for example, its indifferent response to the reception of several post-Communist Eastern European states into the E. U., which, given the defeat of Communism, ought to have been an occasion for rejoicing. Weigel hopes that Europeans are asking themselves the question: “For what are we being unified?” Hopefully, not for mere economic or legal conveniences. The debate over the European Constitution has brought into the open the assumption of many elite Europeans that a free, tolerant, pluralistic Europe can only be achieved without reference to God. The old question of whether Christianity could accommodate itself to democracy has been answered; the revolution of 1989 and the impassioned defenses of human rights made by John Paul II give ample evidence of Christianity’s commitment to authentic freedom. Now, the question is reversed: Can this new society, divorced from God, make a reasoned, sustained commitment to freedom and human rights?

## **The Cost of Boredom**

Orthodox theologian David Hart posits that faith and the “will to a future” are linked; therefore, a culture without faith would have no reason to reproduce. While this analysis may be simplistic, a lack of self-confidence and purpose may play a part in Europe’s demographic meltdown. Hart

suggests that the problem at its root is a kind of metaphysical boredom. Hart writes, “A culture...is only as great as the religious ideas that animate it...The eye of faith presumes to see something miraculous within the ordinariness of the moment, mysterious hints of an intelligible order calling out for translation into artifacts, but boredom’s disenchantment renders the imagination inert and desire torpid.”

## **A Different Modernity**

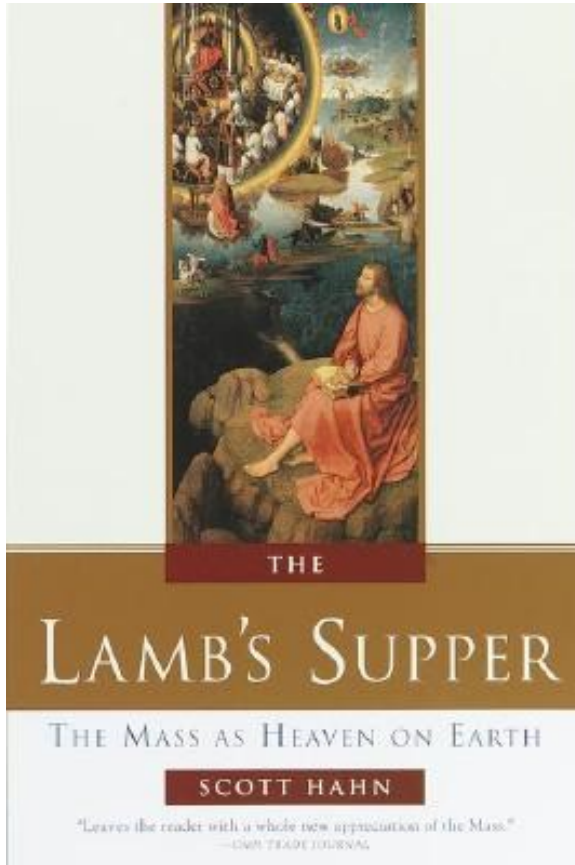
Weigel sees in the witness and teaching of John Paul II a challenge to a new kind of modernity that could elevate Europe from its torpor. At the heart of his message is the “Symphony of Truth,” discernible in theology, philosophy, and morality – not contradictory, but unified. Truth is objective, and each man can and must seek it, or ignore it at his own peril. Modern man can embrace a new Christian humanism by reflecting on the true humanity revealed in the person of Jesus Christ. Without reference to the transcendent, man’s vision becomes cramped and the foundation of his dignity destabilizes. It is this Christian Humanism of John Paul II that ignited the consciences of millions and led to the Revolution of 1989. Perhaps the same humanism can renew Europe again.

## **The Cube and the Cathedral**

Weigel returns to his original question: Which culture can best defend human rights, that of the cube or of the cathedral? Throughout this book, Weigel has argued that Christianity can offer a coherent defense of human rights, where modern atheistic secularism can only offer foundationless tolerance. He offers a final question, proposed by Joseph Weiler: Can the cultures of the cube and the cathedral coexist? Christians have a reason to respect and defend others’ freedom, since it is their Christian obligation to do so. From whence would a similar obligation come in the society of the cube? This is the pivotal question for modern Europeans to ponder.

CHAPTER THIRTY SEVEN

# The Lamb's Supper



*A Summary of The Lamb's Supper: The Mass as Heaven on Earth by Scott Hahn*

## About the Author

Scott Hahn is a Catholic Theologian and Apologist with a substantial amount of experience as a Protestant minister before his conversion. He acquired his M.Div. from Gordon-Conwell Theological Seminary, after originally graduating from Grove City College, Pennsylvania. After becoming Catholic, Hahn went back to school to get his PhD in systematic theology from Marquette University.

Currently, Hahn is a theology professor at Franciscan University of Steubenville and Saint Vincent College. He has been a host of his own show on EWTN, and is a notable author of many books including, *Hail Holy Queen*, *Rome Sweet Home*, *Catholic for a Reason*, *Lord, Have Mercy*, and many more.

## General Overview

In *The Lamb's Supper*, Scott Hahn proposes that the Book of Revelation depicts the Mass as heaven on Earth, and that Jesus' second coming, or *Parousia*, in Jesus' Real Presence in the Eucharist. Using his own learning experience of attending his first Mass when he was a Protestant, Hahn delves into the history of the Book of Revelation, the teaching of the Church Fathers, other ancient missals and writings, as well as the *Catechism of the Catholic Church*, to explain how the Book of Revelation is God's way of directing the early Christians into the New Covenant and to Heaven on Earth in the Mass.

First, Hahn recognizes the history of sacrifice, Christ's title as Lamb, and the Mass' continual teaching throughout the centuries. He then dissects the Mass into parts so the reader understands that the Mass is primarily Scripture based. To further illustrate how Mass is Heaven on Earth, Hahn then takes parts from the Book of Revelation and applies them to each part of the Mass defining people, symbolism, and rituals. The Church Fathers preached this very concept, and the idea of Mass as Heaven on Earth is not new or void. It is still very much alive within the Church today – as shown in the Catechism.

Then once Hahn establishes that the Mass is Heaven on Earth, he describes how that should change our behavior at Mass and in our everyday lives. The Mass should be taken more seriously and with increased reverence. We are called to then live out our baptismal promises and duties that the New Covenant assigned to us. We choose to partake in

the family of God. Hahn expands on the familial relationship we share with God and places us within the Trinity. This familial bond brings us intimately close to Christ as His bride, as “Christ and the Church celebrate their wedding feast and consummate their marriage” at the altar (137).

Hahn concludes with thoughts on the nature of sin and the battle raging between God and Satan, catching us in the middle. However, Christ’s side is abounding with power, love, and mercy, an all of these are infinitely greater than the powers of evil. Yet we still have to battle with temptation and sin, and we can do so through prayer and reflection. By joining God’s family in the New Covenant, we choose the winning side, the side where family wins and the Lamb conquers.

## **Introduction**

Hahn introduces The Lamb’s Supper with something as familiar as the Mass, but also introduces the often puzzling Book of Revelation. He then bridges the two by saying that the “key to understanding the Mass is within the biblical Book of Revelation – and, further, that the Mass is the only way a Christian can truly make sense of the Book of Revelation” (4). In this way, Mass is Heaven on Earth. We enter Heaven each and every Mass, regardless of the preaching style, cantor’s voice, or personal feelings.

This is not a modern concept; in fact, it has been around since John’s vision and supported by the Catholic Church. Hahn also makes note that *The Lamb’s Supper* is not a “Bible study,” rather, it is the “practical application of just one aspect of the Book of Revelation” (5).

## **In Heaven Right Now: What I found at My First Mass**

In 1985, when Hahn was a Protestant Minister, out of curiosity, he attended a Catholic Mass, not intending to participate, just to spectate. The first thing that struck Hahn about the Mass was that Scripture appeared to be before him as he heard passages from all over the Bible within the context of the Prayers of the Mass. Then, at the moment of consecration Hahn felt his doubts drain away with the words “This is my body...” As the congregation sang *Lamb of God*, Hahn was reminded of the Book of Revelation where Jesus is referred to as the lamb at least twenty-eight times.

Hahn kept returning to Mass day after day, unveiling new Scripture passages in the Mass, but Revelation captured him the most. Now he wanted to stand up and proclaim – “Hey, everybody. Let me show you where you are in the Apocalypse! Turn to chapter four, verse eight. You’re in heaven right now” (10). Although proud of his discovery, Hahn soon realized that the Church Fathers have been preaching the Book of Revelation in relationship to the Mass for hundreds of years. Even Vatican II defines the liturgy as Heaven and the Book of Revelation – all intertwining. “The images of liturgy alone can make that strange book make sense,” says Hahn. For Revelation is a book about the second coming of the Messiah, and when does Jesus come again? In the Mass! So it is now that Hahn asks questions about the Mass as the son of his Father, rather than an accuser or mere spectator.

## **Given for You: The Story of Sacrifice**

We often take the title ‘Lamb’ for granted; however, it is not like the other powerful, more kingly titles we attribute to Jesus Christ. And although others say Jesus is like a lamb, John is the only writer in the Bible to call Jesus “the Lamb” – and this title is central to the Mass as well as the Book of Revelation.

Why is Jesus called “the lamb?” From the very beginning, lambs were associated with sacrifice – except for Melchizedek whose sacrifice involved bread and wine, just as Jesus would do later in history. Also, the story of Abraham, in allegorical context, foreshadowed Christ as the lamb who God, Himself, would provide. For the most part, animals were primarily the sacramental offering for many reasons – they are a symbol of giving back to God what is His, a symbol of thanks, sealing an agreement or covenant, and an act of sorrow for sins by giving an animal’s life instead of the person’s own.

In Jerusalem, altars at the Temple constantly burned with sacrificial animals before the Holy of Holies to offer as retribution for the nation’s sins, and before the Temple was destroyed in 70 A.D., 256,500 lambs had been sacrificed to God.

But perhaps the most influential sacrifice of a lamb, the Passover, correlates to Jesus because at the Passover, a lamb was to be sacrificed and eaten so that the firstborn of the household may be saved. So too does our Lord, our Lamb, die so our lives may be saved. John accounts that “it was the day of preparation of the Passover; it was about the sixth hour”

(John 19:14), which is important because he realized that the priests were beginning the sacrifice of lambs in the Temple, but it was also the beginning of the sacrifice of Jesus on the Cross. Jesus' bones were also not broken, just as Scripture says that the Passover lamb's bones shall not be broken. More so, the hyssop branch that was offered to Jesus is the same branch that would sprinkle the blood of the Passover lamb. Such textual and lawful correlations made Jesus the perfect sacrifice to God.

Jesus is not only the victim of sacrifice, but He is also the priest, as at the Last Supper, who institutes the Sacrament. He had to be both the priest and the lamb "because only a sacrificial lamb fits the divine pattern of our salvation," and because as God, He is the only one who could offer Himself (24).

Today, we can apply this to our lives by partaking in our part of the New Covenant with God – by celebrating the feast and eating of the Lamb that was slain. The Mass is Christ's ultimate sacrifice on the Cross.

## **From the Beginning: The Mass of the First Questions**

Ever since the Mass was instituted, pagans continually let their imaginations run wild about Christian Sacraments and rituals, since Christians were not to discuss theological issues with them. Cannibalism was a common accusation of the early Church because Christians were eating the body and blood of a human. Yet Christians were firm in their beliefs, and wrote them down in the *Didache*, or the teaching of the apostles. The *Didache* gives an outline of the liturgy and Eucharistic Prayer (i.e. a missal) that we still use to this day, and the *Didache* uses the word "sacrifice" four times to describe the Eucharist.

Another source of a sacrificial meal in ancient Israel is the *todah*, which means "thank offering." Family and friends would come together and practice this "powerful expression of confidence in God's sovereignty and mercy" (32). Many of the Psalms are referenced in this piece, some of which quoted by Jesus Himself, signifying Jesus' trust in God. It is evident that "both the *Torah* and the Eucharist present their worship through word and meal" (33).

Saint Ignatius, bishop of Antioch, also wrote extensively on the Eucharist. He "spoke of the Sacrament with a realism that must have been shocking to people unfamiliar with the mysteries of the Christian faith," as he spoke of the Eucharist (34).

Justin of Samaria used the same graphic realism as Ignatius when he preached the Real Presence in the Eucharist. Even in the early centuries, Justin explained the correlation between Christ's sacrifice and the Passover as well as Temple sacrifices. Doctrines as these consistently remained universal throughout the world, but the liturgy was specialized to the local area of each Bishop; however, all liturgies had the same groundwork and were "kept in common" (36).

Finally, the *Didascalia Apostolorum* included prayers and liturgical roles for the Christian leaders and lay community. Hippolytus of Rome compiled *The Apostolic Tradition*, which set the Roman Church's traditions and prayers from the apostles. Bear in mind though, at this time in history, many people could not read, making the Mass their main encounter of Scripture, and thus making them ignorant to many of the other theological books.

## **Taste and See (and Hear and Touch) the Gospel: Understanding the Parts of the Mass**

"Real loves are loves we live with constancy, and that constancy shows itself in routine," comments Hahn as he describes why the Mass as a routine exemplifies our love for God. He continues to say that "routines let good habits take over, freeing the mind and heart to move onward and upward" (41). Therefore, the liturgy routine is a highly effective habit that encompasses our entire being, which helps us worship God and live our lives every day.

With this introduction, Hahn then begins to take the reader through an overview of the parts of the Mass. For starters, the Mass is divided into two essential liturgies: the Liturgy of the Word and the Liturgy of the Eucharist; however, both make up one sacrifice – one Mass.

The Mass begins with the sign of the cross, which is a very powerful sign of the faith that has been used since Christ's crucifixion. "When we cross ourselves, we renew the covenant that began with our baptism," and as brothers and sisters, before Mass, we actively renew this covenant together (44).

Also early on in the Mass, just as the *Didache* prescribes, we ask for forgiveness of all our sins, and sing the *Kyrie* to ask the mercy of the Trinity. Shortly after the *Kyrie*, the *Gloria*, a prayer from the second



century, is prayed thanking God for the blessing we just asked for. The Gloria is a symbol of our trust in God and His truth and mercy.

Next come readings from the Old Testament, a psalm, a reading from the New Testament and then the Gospel reading. Saint Paul says that “faith comes by hearing” (Rom. 10:17), so it is only appropriate that Scripture be read and embedded in the Mass, after all, as stated earlier, it was not a common skill to read in the early centuries – not to mention it was very expensive. Therefore, the Church generated a *lectionary*, which divides the biblical readings into three parts. The Word of God should be venerated just as the Heavenly Host during the Mass because we are bound to God by His Word, which is just as important as His body.

After the readings, the priest often gives a homily embellishing on the readings and applying them to everyday life. The Nicene Creed is then recited by the parish, which precisely outlines the Catholic Faith, and with the conclusion of this prayer, the Liturgy of the Eucharist begins.

At this point, the gifts are brought forward. These gifts of bread and wine are not anything spectacular, but they are what we have; they are temporal objects that God makes divine in the Mass. These gifts with our hearts symbolize how “everything we have goes on the altar, to be made holy by Christ” (52). This is followed by the *Sanctus* or *Holy, Holy, Holy*, and then the Eucharistic Prayer. Hahn then discusses the various parts of the Eucharistic Prayer including the Epiclesis, the Narrative of Institution, the Remembrance, the Offering, Intercessions, and the Doxology.

Next we recite the Lord’s Prayer because the Mass fulfills it perfectly, and move into the Communion Rite. In this part of the Mass, we join in our familial bond with the rest of the faithful. This is why the sign of peace is given, to “make peace with our neighbor before we approach the altar” (56). The *Lamb of God* recalls the Passover, we reiterate the words of the centurion at the Cross, “Lord, I am not worthy to receive you...” (Mt. 8:8), and receive Jesus, body and blood, in the Eucharist.

Mass then ends with a sending out for use to “live the mystery, the Sacrifice, we have just celebrated, through the splendor of ordinary life in the home and in the world” (57).

## **“I Turned to See”: The Sense amid the Strangeness**

This chapter of the book begins the investigation into the Book of Revelation. The first problem when trying to figure the book out is finding a form of organization, which does not exist. Many people have tried to apply Revelation to a certain time period, but the Book of Revelation is for Christians of all time. What the book reveals is parts of the Mass, Hahn concludes. A lot of Revelation Scripture is found in the Mass.

But why did John chose to write about the Mass in such an odd way that often seems unclear? Well, to a first-century Jew, the images portrayed would not have been very obscure. Their New Jerusalem would be like us combining “Washington, D.C., Wall Street, Oxford, and the Vatican” (68). But at the same time, John’s revelation showed one worship between heaven and earth, between man and angels.

Also, since John wrote the Book of Revelation around 70 A.D., the Temple in Jerusalem had been destroyed, which would have been a catastrophic event to the Jews. But Jesus Christ built up a new temple in three days – Christ’s mystical body. Revelation is about the Old Covenant being destroyed and the New Covenant being established through Christ’s Sacrifice.

## **Who’s Who in Heaven: Revelation’s Cast of Thousands**

Depending on the type of interpretation one holds of the Book of Revelation, one can have various identifications for the beasts and people. And Revelation “does describe a particular period of history, but it also describes every period of history, and all of history, as well as the course of life for each and every one of us” (73).

For starters, John may or may not be the author of the book; however, there are many correlations to the apostle John which give us a more in-depth picture of Revelation. The author though is not vital to the interpretation of the book in this context.

The lamb in Revelation is clearly Jesus Christ, and the woman clothed with the sun is His mother, Mary, who is suffering what may not be physical pain, but pain in her soul. This image of the woman is the center of Revelation as “it reveals heaven, but in images of earth” (77). As John describes the woman, he is telling us about the New Covenant that Mary will bear. This woman also symbolizes the Church, being safeguarded and untouchable to Satan.

The first beast represents all corrupt political authority in history, and the “corrupting spiritual force behind these institutions” (82). With its daunting power, the first beast can represent any suppressing government body or force that we seem weak against.

The second beast can be connected with the first-century corrupted priesthood, as it looks like the divine lamb but is twisted in its appearance. This warping of reality is symbolic of evil and represents misguided worship. Here the debate of the number 666 also comes up. This number can mean any number of things from representing a person, a place, or humanity stuck in the sixth day of creation. But the main point of the beast is that we are fighting forces of evil, and that the solution is the Mass, “when heaven touches down to save an earth under siege” (85).

Angels abound in the Book of Revelation as messengers that are swift and vigilant in their efforts to help us. They appear as people, mystical beings, controlling the elements, and as warriors fighting for God and us.

Aside from all the atypical beasts and creatures, the most prolific ‘being’ in the Revelation are normal people from the twelve tribes and every nation. Among these people there are martyrs and virgins who give up their lives to God.

At the end of this chapter, Hahn comments that these characters are not hard to identify because “often the deepest meaning in Scripture is very near to the heart of each of us, and the widest application is very close to home” (89). And it is in the universal Church, the Catholic Church – especially the Mass –, that Revelation is at home.

## **Apocalypse Then! The Battles of Revelation and the Ultimate Weapon**

Since Revelation was written for all peoples in all ages, the literal meaning within battles may or may not be a specific past or future event. John rarely uses names and never appoints a date, but we do know that John was writing in a time of war, which may explain the reason he used the imagery he that he did.

In a spiritual interpretation of the text, many events and people can be correlated with people and events in Revelation to reveal other truths about Jesus. For example, when Jesus says He will be coming “soon,” He

will come soon at the end of time, but He also comes to us “soon” in every Mass. Jesus’ *Parousia* or returning presence in the New Kingdom or New Covenant, is Jesus being present at Mass because “the Church is the kingdom already begun on earth, and it is the place of the *Parousia* in every Mass” (94).

The Book of Revelation also echoes the Old Testament as it references Ezekiel, Sodom and Egypt, the fall of Jericho, and the seven plagues. Sodom and Egypt both turned from God, and now, claims John, it was Jerusalem’s turn to be destroyed since they, too, were turning their back on God. It is interesting to note that although Jerusalem was burned, the upper room where the Eucharist was instituted did not burn and was preserved.

But it was the believers who were marked by the sign of baptism that were saved. The 144,000 from the twelve tribes fled to the mountains during the Jewish War, and not one Christian was killed. With this sign, Christians also relied on the angels as allies, and “the Book of Revelation makes it clear that even though every believer must battle against powerful supernatural forces, no Christen ever fights alone” (98).

Also in no way is John being anti-Semitic or anti-Jewish by portraying the Jewish War in such a harsh way. Israel should be regarded as our history and example. “You cannot be a good Catholic until you’ve fallen in love with the religion and the people of Israel” (100). But at that time in history, Christians were very scared at the destruction of the Temple and Jerusalem. John gave them answers in ways they understood and guided them to the hope of the New Covenant. The Mass was embedded in the New Covenant, and was where early Christians found comfort during such persecution. Armies and generals will fall, but Christ the Lamb will always triumph with His heavenly strength.

## **Judgment Day: His Mercy is Scary**

God has asked us to join His family every time He makes a covenant. When we sin, we deny keeping our end of the covenant and thus, God judges according to how we live and sin. However, His judgments are not vindictive acts; rather, they are acts of a father teaching His child discipline in love.

Bearing a familial covenant in mind will help one understand the judgments in Revelation. John shows Jesus as a king: leader of royalty,

military, and judiciary system. John sets up the scene as a courtroom with witnesses. The sentence on Jerusalem for its lack of honor towards God was its destruction in 70 A.D.

At this point, Hahn claims that “only a calamity can save us” (110). When this happens to a nation, “God intervenes by allowing economic depression, foreign conquest, or natural catastrophe” and these are considered “the most merciful of wake-up calls” (111). This is how God showed His mercy on Jerusalem – by executing judgment.

Such ‘wake-up calls’ can also happen to good Christians, but Christians can find the good in even the most disastrous of events. Judgment is not just for when we die and stand before God, but we stand before God each time we approach the altar at Mass. At Mass, we again bind ourselves to the covenant with God by asking for mercy and repenting for our sins.

## **Lifting the Veil: How to See the Invisible**

As discussed above, the term *Parousia* means “a real, personal, living, lasting, and active presence,” and this is the term John uses to show that Jesus’ “coming takes place right now” (116). Again, this shows the Mass as Heaven on Earth, which is not a new idea by any means. The Mass as heaven on earth is promulgated in the *Catechism of the Catholic Church* and all the way back to the Church Fathers.

On pages 119-120, Hahn cites numerous examples of liturgical imagery with the book of Revelation; everything from vestments, to prayers, to the Eucharistic Host. Everything in the Apocalypse appears also in the Mass. Even how the chapters are divided correspond to the parts of the Mass.

But why does John use earthly terms to describe such a transcendent and immaterial event as the Mass? Hahn suspects that “God revealed heavenly worship in earthly terms so that humans—who, for the first time, were invited to participate in heavenly worship—would know how to do it,” and that is the purpose of the Book of Revelation: to be “a visionary reflection that reveals a norm” (122). The book gives instruction to not just give away the Old Covenant, but to intensify it and encompass all of God’s promises and mercy – including heaven.

John also expresses that the union of heaven and earth in the Eucharist is like the union between a husband and a wife. “St. Paul describes the Church as the bride of Christ—and Revelation unveils that bride” (125).

This unveiling also goes back to Jesus on the Cross as the veil in the temple was torn so that all could see God, not just the high priests. “Heaven and earth could now embrace in intimate love” (126).

This intimate love with God is the reason we say “lift up our hearts to the Lord,” in order that we give our souls and minds up to God alone. We should leave our earthly desires and woes behind and fully partake in the heaven that is right before us because God calls every one of us to a “heavenly banquet, to a love embrace, to Zion, to judgment, to battle. To Mass” (129).

## **Worship Is Warfare: Which Will You Choose: Fight or Flight?**

Hell appears to be everywhere this day in age just waiting to consume and destroy us, but only we can make the decision to fight or flight. Most turn away from reality because it may seem too painful to bear, but it is impossible to flee from. Either we fight or we die. However, John alludes that we have two-thirds of the angels on our side and God’s infinite love.

And what about Jesus’ second coming? Many Christians believe that it will be full of wrath and terror, but that does not fit in with God and Jesus’ past history of loving fatherhood. “Viewing God’s judgment in terms of divine fatherhood does not lower the standard of justice, or lessen the severity of judgment; fathers generally require more from their sons and daughters than judges from defendants” (135). For this reason, Hahn believes that Jesus’ Second Coming is His coming in the Eucharist at Mass. Christ wants us there as His bride. An intimate communion with His Church is the reason He came and died on a cross. Therefore, “history achieves its goal, because there Christ and the Church celebrate their wedding feast and consummate their marriage” (137).

At this point the battle seems won and complete, but we must keep fighting to bring every person to the feast. We begin this battle by dealing with our most dangerous enemies: the sin within ourselves. From this point we can then battle with society, but not before we conquer the battle within ourselves. Mass and Confession are good places for self-recollection because it brings us intimately close to God.

God’s side of the battle clearly outweighs the adversary. We have countless numbers of angels, popes, saints, martyrs, and the faithful throughout the world. But we cannot just jump into the battle

uneducated—we cannot conquer demons if we are not strong in our faith. Christ shines as our light, and enemies know better than to attack in broad daylight; therefore, demon's know they are weaker when Christ's light shines through our souls. Yet the battles that require the most heroism are those we fight within ourselves and are only seen by our heavenly Father. They are the true victories.

Yes, “the end is near—as near as your parish Church. And it's something you should be running to, not from” (145).

## **Parish the Thought: Revelation as Family Portrait**

When John speaks of families in Revelation, he does not just mean our typical nuclear family; he means extended family which would make up a tribe or clan. When a new member would enter the tribe, they “would seal the covenant bond by swearing a solemn oath, sharing a common meal, or offering a sacrifice” (147). These rites are exactly how God engages us to join His family.

A name and a sign were the main identifications for a family in the ancient world. Members of God's family bear a mark on their brow, claims John, and we mark ourselves still today with the sign of the cross. Christianity is also the only religion that shares a familial relationship with and in God. God is a family because He is the Father, the Son, and the love between the two (i.e. the Holy Spirit). Furthermore, we share life within this Trinity as sons and daughters of the Son. And at Mass we renew our familial covenant by continuing to give up our old name, just as a bride does for her groom, and take on our new name in Christ. The Mass also “makes present, in time, what the Son has been doing from all eternity: loving the Father as the Father loves the Son, giving back the gift He received from the Father” (151).

Yet we know that humans are not capable of loving fully like God, which is why God gave us grace, because “grace makes up for the weakness of human nature” (151). We receive this grace through the Eucharist; through Jesus' perfect humanity. In this way, we can then enter into the Trinity with God, and then we will understand why priests are called fathers, and nuns are called sisters, and how everyone is our brothers and sisters in Christ. We all belong to the communion of saints, and are therefore called to love one another, even if we do not like one another!

## **Rite Makes Might: The Difference Mass Makes**

From the moment one walks in the Church doors and dips his hands into the holy water to bless himself, he renews his baptismal promises and duties of the New Covenant. One then prays next to the same angels who will hold each soul accountable for each prayer made. One hears the Word of God and swears to live by it.

These promises we make each time we approach Heaven in the Mass should not be taken lightly. We should approach the Eucharist purely with sincere repentance for our sins. “We want the blessing of the covenant, and not the curse” (161), so it is beneficial to frequent the Sacrament of Confession.

Hahn then emphasizes the fact that Heaven is right now; Jesus’ *Parousia* is at every Mass, and Jesus calls us all to join Him in the “marriage supper of the Lamb” (163).



CHAPTER THIRTY EIGHT

# The Lion, the Witch, and the Wardrobe



A Summary of *The Lion, The Witch and  
The Wardrobe* by C. S. Lewis

## About the Author

Clive Staples Lewis was born in Belfast, Northern Ireland, in 1898. As a young man he received a scholarship to the University of Oxford. He studied there until he enlisted in the army in 1917, but he was discharged in 1918 after being wounded in combat. After being discharged, Lewis continued to study at Oxford, and was elected a fellow of Magdalen College, Oxford in 1925. In 1929, Lewis renounced his atheism and in 1931 converted to Christianity.

Lewis wrote many works throughout the years, and in 1950 he published *The Lion, The Witch and the Wardrobe*, the first book of what was to become the Chronicles of Narnia series. Over the next six years, six more books would be published in the series, ending with *The Last Battle* published in 1956.

Lewis married Joy Davidman Gresham in 1956, and they lived a happy life until her death in 1960. Lewis died three years later, in 1963. He was buried in Oxford in the yard of Holy Trinity Church.

## General Overview

The four Pevensie children, Peter, Susan, Lucy, and Edmund, are sent to the country for safety during the London air-raids in World War II. In the country manor where they are staying, Lucy, the youngest, finds a wardrobe that leads to another world, the world of Narnia. In that world it is always winter and never Christmas due the spell of the White Witch, who has banished the true ruler of the kingdom, Aslan the Lion, from her dominions. In order to break the witch's spell, two sons of Adam and two daughters of Eve, must sit in the four thrones in the palace of Cair Paravel by the sea.

After the initial discovery of Narnia, Edmund defects to the White Witch's side, and the three remaining children must hurry to meet Aslan before the witch captures and kills them all. After a time, Edmund sees the error of his ways and returns to his brothers and sisters, but Aslan must pay the price of Edmund's treason to the White Witch with his own life. A battle takes place between the army of the White Witch and another army of those faithful to Aslan and Narnia lead by Peter. Aslan rises from the dead. The battle led by Peter against the army of the White Witch is won with her death. The four children are installed in their thrones at Cair Paravel. The children live in Narnia until they are grown, but find their

way back to their own world, where it appears as if no time has passed at all and they are children once more.

## **Chapter One: Lucy Looks into a Wardrobe**

Peter, Susan, Lucy, and Edmund are sent to live with an old, unmarried Professor in the English countryside because of the air-raids in London. The Professor is a kind, but intimidating man, who has a large home with many curious things inside, and much land outside. The city children are excited to have the opportunity to live in the countryside for a while. However, despite the children's excitement to play outdoors, it rains heavily the first morning at the Professors house.

Instead of going outside, the children decide to explore the large country house. They find many empty spare rooms; one room is completely empty except for a large wardrobe. Seeing that there was nothing else in this room, Peter, Susan and Edmund continue on with their exploration of the house.

But, as the other children troop out of the room, Lucy stays behind to look into the wardrobe. She opens the door and finds lots of fur coats and mothballs inside. Lucy likes the smell and feel of fur so she steps inside the wardrobe to snuggle in the soft fur. But as she goes further into the wardrobe she finds that it does not have a back. She steps out of the coats into a forest that is covered in snow.

Not far ahead there is a lamppost burning in the forest. As she looks at the lamppost, a faun comes walking up to her. Upon seeing Lucy the faun drops his packages and his umbrella in surprise.

## **Chapter Two: What Lucy Found There**

The faun regains his composure and questions Lucy, asking her if she is human. After Lucy affirms that she is indeed human, the faun introduces himself to Lucy as Tumnus, and asks her how she came to be in the land of Narnia. Lucy explains that she came through the wardrobe. Mr. Tumnus invites Lucy to come to tea at his home.

Mr. Tumnus' home is situated in a cave in a large rock. While they have their tea, Mr. Tumnus tells Lucy of dances he and the other fauns used to have with the Nymphs and Dryads before it was winter. After talking for a

while, Mr. Tumnus began to play on a small flute in, which promptly causes Lucy to fall asleep.

Later, when Lucy wakes from her music-induced stupor, Mr. Tumnus explains that he is supposed to turn her over to the White Witch, who also calls herself the Queen of Narnia. He explains that it is the White Witch who makes it always winter in Narnia. Mr. Tumnus has been ordered by her to turn any human child he finds in Narnia over to the White Witch. Now that Mr. Tumnus has met a real human, he does not want to turn it into the White Witch so he agrees to help Lucy get back to the lamppost. Lucy explains that from the lamppost she can find the wardrobe.

Mr. Tumnus helps Lucy to the lamppost and just before she leaves, Lucy gives Mr. Tumnus her handkerchief.

### **Chapter Three: Edmund and the Wardrobe**

Although many hours had passed while Lucy was in Narnia, no time had passed at all in England. Therefore, when she tells her siblings that she had been gone for hours and hours and talked with a faun, none of them believe her. They all think that she is making the whole story up. They even go to the wardrobe and show Lucy that it has a back and there is no wood. Lucy is heartbroken about the affair and Edmund continues to tease her horribly about the whole incident.

A few days later the children are playing a game of hide and seek, and Lucy decides to hide in the wardrobe. Edmund sees her go into it and follows her.

Edmund is surprised to find trees and snow, and not Lucy, inside the wardrobe. He starts to walk around, trying to find Lucy to tell her that he is sorry he has teased her and that he now believes there really is another world in the Wardrobe.

Before Edmund can find Lucy, a beautiful, white woman appears. She is pulled in a sleigh by reindeer with a dwarf driving. The sleigh stops when the woman sees Edmund. The woman asks who Edmund is and makes it quite clear that she is the Queen of Narnia.

### **Chapter Four: Turkish Delight**

The Queen questions Edmund for a while as to what he is. Edmund gives his name and explains that he is a boy, a human boy. The queen invites him to sit with her in her sleigh under a warm fur. She magically produces something warm for him to drink and then asks Edmund what he would like to eat. Upon his request, the Queen magically produces a box of Turkish Delight.

As he eats, the Queen questions Edmund, and she discovers that he had two sisters and another brother. She also finds that one of the sisters has already been to Narnia and has met a faun.

The food the Queen provides for Edmund to eat is really magic food, and whoever eats it wants more and more. But the Queen says she will not give Edmund any more until he brings his siblings to her palace. There she will make him a prince and his siblings as courtiers under him.

The Queen points the Lamppost out to Edmund so that he can make his way back to his own world. She also shows him how to get to her house from the Lamppost. On the way back to the lamppost, Edmund meets Lucy, who had been visiting Mr. Tumnus. She is happy that Edmund has got in too, and is excited that someone else can vouch that there really is another world in the wardrobe.

## **Chapter Five: Back on This Side of the Door**

Once again it seems as if no time had passed at all, and Susan and Peter are still looking for Edmund and Lucy in the game of hide-and-seek. But when Lucy tells Peter and Susan that Edmund has made it to her magic world too, Edmund denies that he has been there. He says that he has merely been humoring Lucy. Lucy is very upset at this and Peter and Susan are mad at Edmund for making Lucy upset.

Later that day, Peter and Susan talk to the Professor about Lucy's magic world. The Professor sympathizes with Lucy, and gives several reasons as to why Lucy could be telling the truth.

Things calm down, but a few days later the children find themselves running away from the housekeeper, Mrs. Macready, who is in the process of showing some tourists around the house. Mrs. Macready does not like to have the children around while she is showing the house and the children look for somewhere to hide. In the end, there is nowhere to hide but the wardrobe and all four children pile inside

## **Chapter Six: Into the Forest**

As the children wait for Mrs. Macready to go by, they find that the wardrobe is getting colder, and that there are tree branches and snow further back. All four children stumble out into the snowy world of Narnia. They all put on some of the fur coats from the wardrobe. Edmund betrays that he had been in Narnia before, which makes Peter angry. Then they all decide to go to Mr. Tumnus' house.

Upon arriving at the home of Mr. Tumnus, they find that all the lights are out and that the cave has been broken into. Mr. Tumnus is gone and a note is found inside declaring Mr. Tumnus a traitor to the Queen of Narnia for harboring humans.

The children decide that they must do something to try and help Mr. Tumnus. Just as they are leaving the cave, there is a robin that appears to have understood that they want to help Mr. Tumnus and motions for the children to follow him further in to the woods. After thinking a moment, the children start after the robin.

## **Chapter Seven: A Day with the Beavers**

After following the robin for a while, the little bird leads the children to a clearing in the woods and leaves them there. Soon, the children are met by a talking beaver. Mr. Beaver declares his alliance with the children by showing them the handkerchief that Lucy gave to Mr. Tumnus. He tells the children that Aslan is coming, and then explains that they cannot talk in the open and invites them to come with him to his home.

At Mr. Beaver's house the children meet Mrs. Beaver. Mrs. Beaver prepares a delicious dinner and after dinner, the Beavers and the children begin to talk about Narnia, and what is to be done for Mr. Tumnus.

## **Chapter Eight: What Happened After Dinner**

After dinner the Beavers begin to tell the children about Narnia and its true ruler, Aslan. The Beavers explain that the White Witch is not the real ruler of Narnia, and there is a prophecy that her power will break when two sons of Adam and two daughters of Eve sit in the four thrones at the palace of Cair Paravel. The best way the children can help Mr. Tumnus is to meet Aslan and fulfill the prophecy.

After a while, the children realize that Edmund is missing. Mr. Beaver asks if Edmund was ever left alone in Narnia. When the children admit that he has, Mr. Beaver deduces that Edmund has gone to the White Witch. The Beavers convince the children that they must leave immediately to see Aslan before the Queen can get to them. Though it is hard for them, they understand they must leave without Edmund.

## **Chapter Nine: In the Witch's House**

Edmund was craving more of the Turkish Delight he had from the Witch and slipped out while no one was looking, but not before he had heard about Aslan and the plan to meet him at the Stone Table. As he walks through the cold and snow toward the White Witch's house, Edmund thinks mean things about Peter and the other children, which are not really true.

Before he reaches the White Witch's house, Edmund first has to walk through a courtyard full of stone statues. These statues are creatures that the White Witch had turned to stone with her magic wand. Among the statues is one of a lion. Edmund calls this lion Aslan, mocks it and draws spectacles and a mustache on it with pencil.

Just before Edmund reaches the door to the White Witch's house, he stumbles across a wolf, Fernis Ulf, who is head of the Queen's secret police. Fernis Ulf escorts Edmund into the house of the White Witch.

When Edmund meets the White Witch she is outraged to find that Edmund has not brought his siblings with him. Edmund explains that he had brought them as far as he could, and that they are with the Beavers. Edmund also tells the Witch that Aslan is coming, something she did not know until now. The White Witch orders her sleigh and prepares to catch the other three children.

## **Chapter Ten: The Spell Begins to Break**

Peter, Susan, Lucy and the Beavers, quickly pack what is necessary for their journey and start walking toward the Stone Table, the place where they will meet Aslan. They walk until Mr. Beaver finds an old, cave-like, hiding place where they all sleep for the night.

They wake in the morning to the sound of sleigh bells and they all fear that the White Witch has caught up with them. Mr. Beaver sneaks out to see who it is, and a moment later he calls the children to come to him. The person with the sleigh is Father Christmas, not the White Witch. The White Witch's powers are weakening with the coming of Aslan and Christmas has finally come to Narnia. Before he leaves, Father Christmas gives the children gifts. Peter receives a sword and shield. Susan is given a bow with a quiver of arrows and a horn that will always summon help. Finally, Lucy is given a magic cordial that will heal any sickness or injury.

## **Chapter Eleven: Aslan is Nearer**

Meanwhile, Edmund is with the Queen speeding toward the Stone Table. The White Witch sends Fernis Ulf with his wolves to kill anyone who might be left at the Beavers home, but they find no one. Edmund still had not received any Turkish Delight from the Queen and is beginning to feel remorseful for having left the others.

As they are speeding along, they come across a party of animals that are celebrating Christmas with the gifts Father Christmas has given them. The White Witch proceeds to turn the whole group into stone.

The weather is also beginning to get warmer. The White Witch's power is quickly diminishing. Soon the sleigh will no longer run because the snow is too slushy. The White Witch, Edmund, and the Dwarf who was driving the sleigh are forced to start walking. But before they start walking anywhere, the White Witch makes sure that Edmund is tied up. The further the three of them walk the more spring like it becomes until there is no longer any trace of winter.

## **Chapter Twelve: Peter's First Battle**

Peter, Susan, Lucy and the Beavers are also experiencing the coming of spring as they walk toward the Stone Table. After walking for a long time, they finally reach the Stone Table, where Aslan and his people are waiting for the children.

The children and the Beavers meet Aslan, and they explain why Edmund is not with them. Aslan says that all will be done to help Edmund, but in the mean time they must rest.



While the girls were resting, Aslan takes Peter to the top of a mountain to show him the palace of Cair Paravel by the sea. There Aslan explains to Peter that he is to be high king of all of Narnia.

While Aslan is showing Peter Cair Paravel, Susan's horn is heard. Peter runs to where the horn is blowing and finds Susan trapped in a tree with a wolf snapping at her feet. Peter kills the wolf and saves Susan. After the fight and after Peter has cleaned his sword, Aslan knights Peter, Sir Peter Fernis-Bane.

## **Chapter Thirteen: Deep Magic from the Dawn of Time**

Edmund, the White Witch, and the Dwarf are still walking toward the Stone Table. The Witch and the Dwarf are trying to plan a way to stop the prophecy from being fulfilled, since it seems that they will not reach the three other children before the children reach Aslan. Meanwhile, a wolf comes up to them to tell the White Witch that Fernis Ulf has been killed by Peter. The White Witch tells the wolf to summon to her all the evil things he possible can.

Since she cannot get the other three children, the White Witch decides to kill Edmund so that the prophecy can never be fulfilled. But, as the White Witch prepares to kill Edmund, creatures from Aslan's army storm the Witch's hideout and rescue Edmund. The Witch and the dwarf escape, and Edmund is brought back to his siblings.

The other children are reunited with Edmund but not before Edmund makes peace with Aslan for siding with the White Witch. The White Witch appears shortly afterwards, demanding her prisoner. Her argument is that any traitor belongs to her according to the Deep Magic, and both she and Aslan have been betrayed by Edmund. Aslan speaks to the Witch in private and is able to get the White Witch to release her claim on Edmund.

## **Chapter Fourteen: The Triumph of the Witch**

It is apparent that there is going to be a battle between those faithful to Aslan and those faithful to the White Witch. In preparation, Aslan moves the camp away from the Stone Table and begins to instruct Peter in battle tactics. Peter is worried because it appears that Aslan will not be with him during the actual battle.

Later in the night, Lucy and Susan cannot sleep, so they leave their beds to find Aslan leaving the camp. As he appears very sad, the girls ask if they may walk with him for a while; Aslan agrees to this plan. After a while they come to the Stone Table, Aslan tells the girls they may follow him no further, and he bids them both good-bye. The girls hide a short distance away and watch the following events.

Waiting at the Stone Table is the White Witch and all her evil creatures. They bind, shear, and muzzle Aslan. Then they drag him to the Stone Table where the White Witch prepares to kill him. Just before the White Witch kills Aslan, she mocks the lion for dying in Edmund's stead. The witch then slays Aslan.

## **Chapter Fifteen: Deeper Magic from the Dawn of Time**

The Witch and her creatures leave Aslan on the Stone Table as they go to prepare for war. Lucy and Susan leave their hiding place to go to Aslan; once they are with him they weep for his loss. Mice come and eat away the cords that bound him. It is now early morning and the girls walk away for a moment to warm themselves. When they return the body of the lion is gone.

The girls are angry at first, but a moment later Aslan appears risen from the dead and more glorious than ever. The girls are overjoyed but confused. They know they saw Aslan die. Aslan explains that according to the Magic that existed before time began, it was said that if a person died in another's stead for love of him, death itself would reverse itself.

Aslan tells the girls to climb on his back and they leave at once to rescue those who are trapped at the White Witch's house.

## **Chapter Sixteen: What Happened About the Statues?**

Aslan and the girls arrive in the very same courtyard full of statues that Edmund walked through. Aslan begins to breathe on each statue and they turn back into living creatures. Mr. Tumnus is also found among the statues and is returned to his proper state.

After all the creatures are returned to their proper forms, they leave the White Witch's house to join the battle that is taking place between the White Witch and the Aslan's army led by Peter.

## **Chapter Seventeen: The Hunting of the White Stag**

After Aslan arrives with the reinforcements, the battle is quickly over. The White Witch is killed and her army dispersed. Edmund is badly wounded, but a drop of the cordial that Father Christmas gave Lucy heals him. After helping Edmund, Lucy continued to heal other creatures that are wounded.

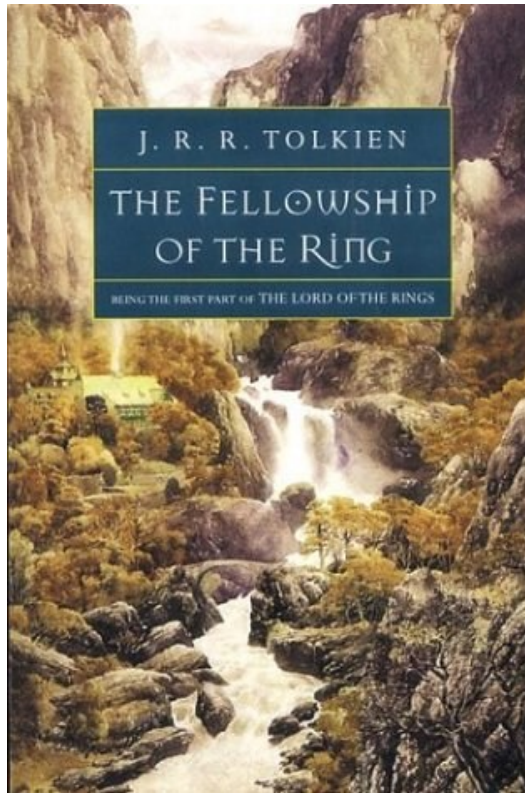
The next day the camp is moved to the palace at Cair Paravel, and there Peter, Susan, Edmund, and Lucy are crowned kings and queens of Narnia. The children reign in Narnia until they are grown.

One day while hunting a white stag, the four consorts discover a lamppost in the forest that seems very familiar. As they walk past the lamppost they find the tree branches are turning into coats and a moment later all four children tumble out of the wardrobe, not a day older than when they first went inside.

Later the children speak to the Professor about their adventures, and the Professor tells them they might get back into Narnia but not by the same route.

CHAPTER THIRTY NINE

**The Lord of the Rings Trilogy  
Part I The Fellowship of the  
Ring**



*A Summary of The Lord of the Rings  
Trilogy Part I The Fellowship of the Ring*  
by J.R.R. Tolkien

## About the Author

John Ronald Reuel Tolkien was born in Bloemfontein, South Africa in 1892. He returned to England early in his childhood along with his mother and his brother. His father was supposed to follow them directly. However, Arthur Tolkien died of rheumatic fever in South Africa.

The Tolkiens settled in Birmingham where his mother converted to Catholicism; an action which had a great impact on Tolkien. The family became close to their Parish Priest, Father Francis Morgan, and he helped the Tolkiens through many hard times. Tolkien's mother passed away in 1904 when Tolkien was 12 years old at which time Father Morgan became his guardian. After two attempts, Tolkien earned a scholarship to Oxford in 1911 where he joined Exeter College, and majored in philology. Tolkien married Edith Bratt in 1916 with whom he had four children. He served as a second lieutenant in the Lancashire Fusiliers in WWI, caught trench fever in France in 1917, and was sent back to England to recover. He never returned to the front.

In 1925 Tolkien published a translation "Sir Gawain and the Green Knight, and Pearle". This publication brought him notice at Oxford where he was offered the professorship of Anglo-Saxon. Tolkien published "The Hobbit" in 1936. In the late 1930's Tolkien began writing the "Lord of the Rings" which took him more than a decade to complete. The trilogy was published in England 1954. Tolkien's wife Edith died in 1971; he followed her shortly thereafter, dying of Pneumonia in 1973. Tolkien's son Christopher has compiled and published many of his father's works. He has also written a companion book to his father's work.

## General Overview

The hobbit Frodo Baggins is given a ring by his uncle Bilbo. The wizard Gandalf tells him that this ring is a creation of the Dark Lord Sauron and a thing of evil power meant to take control all of Middle Earth. The Ring is the only thing that Sauron lacks in his effort to crush out life, happiness, and free will from all who dwell on Middle Earth and there is no way to hide it and only one way to destroy it. The Ring must be taken to Mordor and cast into the Cracks of Doom before Sauron can get his hands on it, but the Ring is a dangerous thing to hold and it constantly seeks to be reunited with its master.

Frodo, along with eight companions, sets out to destroy the Ring and save Middle Earth from Sauron's dominion. The companions begin the long journey to the land of Mordor where the Ring was forged in order to destroy it. They are beset by Sauron's minions the Nine Black Riders, Orcs, Trolls, and various embodiments of evil. The Ring exerts its influence over the party, and in the end Frodo takes up the task alone with only the help of his loyal gardener, Samwise Gamgee.

## **Prologue**

### ***Concerning Hobbits***

An historical/anthropological background of hobbits is given including their ancestry, place of origin, and linguistic roots. The settling of the Shire is explained and small facts about hobbits such as their habits, quirks, and general approach to life are given. There are various cultural notes and architectural points expounded upon as well as the economics of the Shire.

### ***Concerning Pipe-weed***

Smoking tobacco is considered, by hobbits, to be their greatest contribution to the world at large. This section gives a brief overview of the historical significance of different strains of leaf, and is told in persona Meriadoc Brandybuck.

### ***Of the Finding of the Ring***

This small section tells how hobbits came to be in possession of the Ring. It is a précis of the scene between Bilbo Baggins and Gollum found in *The Hobbit*. It also notes many individual occasions on which Bilbo used the ring.

## **Book I**

### **Chapter 1: A Long Expected Party**

Bilbo Baggins, an amazingly well-preserved hobbit, begins planning a party for his 111th birthday which happens to fall on the same day as the

33<sup>rd</sup> birthday of his heir and nephew, Frodo Baggins. Thirty three is the age of majority among hobbits and it's to be quite an event.

The other hobbits in Hobbiton consider Bilbo and Frodo by association, to be odd and a bit too adventurous to be respectable. The notable exceptions to this opinion are Gaffer Gamgee, Bilbo's semi-retired gardener, and his son, Samwise Gamgee, the current gardener and a friend of Frodo's.

Strange people begin to arrive in the quiet Shire for the party including a company of dwarves and the wizard Gandalf the Grey (sometimes called Mithrandir). Bilbo is acting strangely and he comments to Gandalf that he feels "stretched".

The party starts off well and Bilbo makes a grand exit after dinner by use of his magic ring which can render the wearer invisible. Bilbo is preparing to leave the Shire and Hobbiton for good with Frodo coming into his inheritance. Bilbo and Gandalf quarrel about the ring, which Bilbo had planned to leave, along with everything else he owned, to Frodo, but in the end, Bilbo found himself reluctant to part with it.

Gandalf begins to be suspicious concerning Bilbo's ring. Bilbo sticks to his plan and leaves the Shire. Bag End (i.e. Bilbo's house) and all of his possessions, including the ring, go to Frodo. Gandalf warns Frodo not to use the ring and to keep it safe and secret. Frodo is somewhat nonplussed by this request, but agrees to comply with Gandalf's wishes.

## **Chapter 2: The Shadow of the Past**

The Shire is full of gossip about Bilbo's disappearance and Gandalf's bad influence is blamed. Frodo inherits Bilbo's reputation for oddity. Several years pass and wanderlust grows in Frodo.

Rumors begin to reach the Shire of a Shadow growing in the East, and Gandalf returns looking careworn. He tells Frodo of the forging of the Rings of Power and reveals that the ring Frodo got from Bilbo is The One Ring forged by the Dark Lord Sauron to bind the Rings of Power and control the fate of all living things. Gandalf tells Frodo the history of The Ring and how it came to be in the possession of Gollum. Gollum had once been a hobbit-like creature called Sméagol who dwelt along a river, and The Ring was found in the river by his friend. The Ring exerted its evil influence over Sméagol and he killed his friend and took the ring. Bilbo, many hundreds of years later, came upon The Ring in Gollum's cave

under the mountains. Gandalf is worried that Gollum has been to Mordor in search of The Ring, and thereby alerted the Dark Lord to the existence of the hobbits, the Shire, and the finding of the Ring. He also informs Frodo that Bilbo is the only being in the history of the world to ever willingly part with a Ring of Power.

Frodo becomes afraid and offers The Ring to Gandalf. Gandalf refuses it and tells Frodo that if he wishes the world to be rid of the Ring and its evil influence than it must be cast into the Cracks of Doom in Mordor where it was forged. Frodo resolves to take The Ring and leave the Shire, for he fears that its presence will draw evil onto his friends and his home.

Sam Gamgee is discovered listening to this conversation, and it is decided, much to Sam's delight, that as punishment he will accompany Frodo when he leaves. Sam is warned to keep the whole affair a dead secret from all, and he promises to do just that.

### **Chapter 3: Three is Company**

Frodo finds that in spite of his wanderlust he is very reluctant to leave the Shire; nevertheless, he is resolved to go and decides that he will head East to Rivendell and the house of Elrond Half Elven. Gandalf is called away from the Shire before Frodo leaves, and impresses upon him the necessity of proceeding according to the plan. He promises to return before the departure date or at least to send word before Frodo and Sam are to leave.

Frodo has bought a small house in Crickhollow as a cover for leaving Bag End, and he begins to move his things to the new house. Gandalf does not return or send word before the departure date; nevertheless Frodo sets out with his friend's Sam, Meriadoc (Merry) Brandybuck, Peregrin (Pippin) Took, and Fredegar (Fatty) Bolger. Merry and Fatty drive a cart to the new house, but Sam, Pippin, and Frodo elect to walk. Frodo desires to take a long last look at the Shire before he leaves.

On the road, Frodo begins to be uneasy, he learned before leaving Bag End that strange beings have been seeking someone by the name of Baggins, and it is making him very uncomfortable. He is so uneasy that he makes his friends hide from other travelers on the road. This turns out to be a wise decision because the hobbits soon find that they are being pursued by strange Black Riders on huge horses.



The hobbits are being chased by these Black Riders when they come upon a group of elves who shelter them for the night.

## **Chapter 4: A Shortcut to Mushrooms**

Sam begins to develop a more thoughtful side to his character and the hobbits abandon the road in favor of the countryside in an effort to throw off pursuit. The little group becomes dreadfully lost and they begin to find themselves again, only to realize they are on land belonging to one Farmer Maggot from whom Frodo used to steal mushrooms as a small hobbit. They meet up with Farmer Maggot who tells them that a Black Rider has just been asking questions about them and offered him money for information on Baggins. Maggot feeds the hobbits, warns them against using the name of Baggins, and offers them a ride to Buckleberry Ferry.

On the way to the ferry, they meet with Merry who has set out to find them in his own little cart. They thank Farmer Maggot and join up with Merry.

## **Chapter 5: A Conspiracy Unmasked**

Merry takes the hobbits to Frodo's new house in Crickhollow, and Frodo searches for the words to tell his friends that he has no intention of staying at his new house, as he is leaving the Shire altogether. He begins to tell them only to find that Pippin, Merry, Sam, and Fatty already know all of his plans and intend to go with him on his quest.

Fatty elects to stay on in Frodo's new house impersonating him and diverting the questions of curious hobbits and strangers alike. He shows no fear of the Black Riders. Frodo's heart is warmed by the kindness of his friends

## **Chapter 6: The Old Forest**

Frodo, Sam, Merry, and Pippin set out for the town of Bree and the Inn of the Prancing Pony where they are supposed to meet with Gandalf. Merry has purchased some ponies for them, and they set off happily only to find that the very forest seems to be against them. Trees block the path and the landscape seems to change before their eyes until they are thoroughly lost.

The hobbits are attacked by the trees and led astray by the Old Forest. Merry and Pippin are consumed by an old grey willow. The hobbits are rescued by an old, little singing man named Tom Bombadil, who forces the grey willow to relinquish Merry and Pippin, and takes them all home to supper.

## **Chapter 7: In the House of Tom Bombadil**

At Tom Bombadil's house, the hobbits meet his wife Goldberry, daughter of the river, and she soothes their fears by with her calmness and hospitality.

The hobbits endure dark and disturbing dreams the first night in Tom and Goldberry's house, but the next day is spent in telling stories and singing songs, and they soon feel that they are able to go on.

The company spends two nights in the house of Tom Bombadil, and the hobbits learn that he is one of the Eldest who has been alive since the creation of the world.

## **Chapter 8: Fog on the Barrow-Downs**

The hobbits leave the house of Tom Bombadil and become lost and separated in a fog. Frodo is taken captive by a Barrow Wight, and finds that both of his companions have also been captured and rendered unconscious. They are again saved and set on their path by the obliging Tom Bombadil.

Tom arms them with weapons from a Barrow Wight's treasure trove, and Frodo assumes the alias of Mr. Underhill which is the name he intends to use in Bree.

## **Chapter 9: At the Sign of the Prancing Pony**

The hobbits arrive at the Inn of the Prancing Pony and are given rooms by the harried innkeeper, Barliman Butterbur. Pippin, Sam, and Frodo go to the inn's common room after dinner, but Merry says that he is not in the mood for company and may take a walk instead.

In the common room, Frodo notices a weather-beaten stranger staring at him, and Barliman tells him that the man is a Ranger called Strider. Frodo joins Strider at his table and Strider warns him not to let Sam and Pippin forget that there is danger around, as both of them have been talking too freely in the open.

Frodo tries to divert attention from the overly gregarious Sam and Pippin and inadvertently slips on The Ring and disappears. The clientele of the Prancing Pony are suspicious and leave the inn. Strider admonishes Frodo using the name Baggins – which Frodo did not give in Bree – and asks him for a private interview. Strider says that Frodo may learn something to his advantage by speaking privately with him.

Barliman runs through and tells Frodo that he's just remembered something quite important that he needs to tell him

## **Chapter 10: Strider**

Strider meets Frodo, Sam, and Pippin in their room – Merry has gone out on his walk – and asks for a reward in exchange for information. He names his price as joining Frodo's party as their guide. Frodo decides to hear him out before deciding on this point.

Barliman Butterbur enters and sheepishly gives Frodo a letter from Gandalf which he had promised to deliver months ago. He promises to do whatever is in his power to help the hobbits in atonement for forgetting to send on the letter.

The letter advises Frodo to travel as quickly as possible to Rivendell and to trust Gandalf's friend Strider, whose real name is Aragorn, son of Arathorn. Frodo follows Gandalf's advice and takes Strider on as guide. Strider is worried over Gandalf's absence, and decides to take them to Rivendell by a cross-country route.

Merry comes back from his walk with a strange tale of Black Riders sniffing about Bree and the hobbits decide to sleep in the parlor leaving dummies made of clothing in their beds.

## **Chapter 11: A Knife in the Dark**

There is an attack by Black Riders on Fatty Bolger at Frodo's house in Crickhollow. Fatty escapes, but the Riders ascertain that The Ring has left the Shire and they go thundering off in search of it.

In Bree, the hobbits wake to find that their beds were slashed and torn apart in the night. Barliman informs them that the stable doors were forced open and all of the livestock, including their ponies, were either stolen or fled.

Barliman feels so badly over the letter and the ponies that he buys them a pack pony at three times its value and they set out on foot from Bree with Strider leading the way. Strider takes them through a boggy marshland to the hill called Weathertop.

On Weathertop they find signs that Gandalf has been there recently and they are much heartened. Strider tells them the story of Beren and Lúthien, (called Tinúviel) a tragic story in which the fair Tinúviel eschews her immortality for the love of the human Beren. From those two sprung a race of kings that legend says will never fail.

During the night the party is attacked by five Black Riders and Frodo ignores the advice of both Gandalf and Strider by putting on The Ring in an attempt to escape. This action attracts the Black Riders – whom Frodo now sees as grey ghosts – and Frodo is wounded. Strider manages to drive off the five Black Riders before they can do any more damage.

## **Chapter 12: Flight to the Ford**

Strider discovers that Frodo's wound is worse than it appears on the surface. The tip of the knife he was stabbed with broke off inside his shoulder and is poisoning him. The company redoubles their efforts to reach Rivendell, for Elrond is a famous healer and Strider has some hope that he will be able to save Frodo.

They become lost in Troll territory and are found by the Elf Lord Glorfindel who is a member of Elrond's house. Glorfindel warns them that the Nine (Black Riders) are close and they must make haste. The Elf Lord gives the injured Frodo his swift white horse and when the Black Riders draw near he sends the pair speeding for Rivendell.

Glorfindel's horse outpaces those of the Black Riders and Frodo is brought safe across the river that marks the boarder of Elrond's holdings. When the

Nine Black Riders attempt to cross the water, the river rises up and sweeps them away. Frodo loses consciousness and knows no more.

## **Book II**

### **Chapter 1: Many Meetings**

Frodo wakes to find himself in Gandalf's company at the house of Elrond. He has been sleeping for several days, and Elrond has worked healing magic on his injury.

Gandalf tells Frodo that he was being held captive and that is why he was unable to join them on the road. He also tells Frodo that the Black Riders are nine men made ringwraiths in ages past by the Rings of Power, and they are now bound to serve Sauron.

Frodo meets Elrond and his famed daughter Arwen, and learns that Strider is the heir of the race of kings. He feasts with the elves and their many guests and manages to forget his troubles for a while. Frodo finds Bilbo in residence and they both take great joy in their reunion.

### **Chapter 2: The Council of Elrond**

Elrond calls a council to discuss The Ring with representatives from all of the major races on Middle Earth. The Dwarves tell a tale of having been approached by servants of Sauron seeking alliance and The Ring. Elrond recounts for all the saga of The Ring beginning with its forging.

The man Boromir, eldest son of the Steward of Gondor, tells how that city and the city of Minas Tirith struggle to remain free of the Shadows. He also tells of a vision that brought him to Rivendell seeking answers. Strider reveals himself as the bearer of the broken sword from Boromir's vision and the heir of Isildor.

Gandalf reveals the treachery of Saruman the White, the highest member of the wizard's order, who kept him hostage for refusing to join forces with the Dark Lord. He tells of being rescued by Gwaihir Windlord, king of the eagles. Gwaihir brought him into Rohan, the land of horses, and out of Rohan he rode Shadowfax, the swiftest horse ever foaled.

The council decides that there is no way to safely hold or hide the Ring and that it must be taken to Mordor and destroyed. Bilbo volunteers to take The Ring to Mordor, but the council declines his offer and the task falls to Frodo.

### **Chapter 3: The Ring Goes South**

The hobbits spend time in Rivendell recovering from their journey while Elrond scouts the movement of the Enemy. Elrond tells Frodo and Sam that he will choose seven companions for them on their quest which will make nine to match the Nine Black Riders. Aragorn's sword is forged anew and Bilbo gives Frodo his old sword, Sting, and a coat of dwarf-made mail.

Elrond chooses Gandalf as the leader of the Fellowship, Aragorn as his second, Boromir to represent the race of men, Gimli for the dwarves, and Legolas for the elves. Merry and Pippin – with Gandalf's support – insist on being made a part of the Fellowship. The nine companions set off from Rivendell going east toward Minas Tirith and Mordor.

They head for the Redhorn Gate through the Misty Mountains; as they begin to climb the slopes of Caradhras, snow falls thick and fast. Snow quickly becomes a blizzard, which in turn becomes falling rocks, and the Fellowship is forced to a halt.

They are foiled by the mountain as Boromir and Aragorn struggle through the chest-high snow to make a path back down the mountain. The two men end up carrying the poor little hobbits in turn down from the heights.

### **Chapter 4: A Journey on the Dark**

It is decided that if they cannot go over the mountains then they will go under them through the ancient holdings of the dwarves called the mined of Moria. Moria was abandoned by the dwarves in ancient days because of a great evil that awoke in the bowels of the earth. They decide to seek the gates of Moria.

The company is set on by wolves in the night, and Gandalf keeps them at bay with fire. The company makes haste towards the gates of Moria. At the gates Gandalf struggles to remember the password that will open the door, and Gimli hopes to learn what became of his cousin, Balin, who

took a group of dwarves to reclaim Moria decades ago and has not been heard from in some time. Sam is forced to say goodbye to Bill the pony, and Frodo is apprehensive about the pool of dark water that lies before the gate.

Out of that pool rises a many-legged monster which attacks Frodo just as Gandalf manages to open the doors. Sam saves Frodo and they flee into the dark of Moria.

Moria's interminable darkness dispirits the travelers and Frodo begins to think that they are being followed by something. At length, Gimli comes upon a stone which reads, Balin son of Fundin, Lord of Moria, and he knows that the stone marks the burial place of his cousin.

## **Chapter 5: The Bridge of Khazad-Dûm**

The Fellowship finds the record book of Balin's colonists and learns that they fought many battles against Orcs and Trolls for the rule of Moria before they were finally wiped out. They are ambushed while in the record room and Frodo takes a powerful spear thrust from a Cave-Troll. They manage to escape the ambush and reach the last stage of their journey through Moria; the bridge of Khazad-Dûm. At the bridge, they are faced by the demon that drove the dwarves from Moria, a Balrog. Gandalf herds them onto the bridge and turns to face the fire demon that he throws into the pit of Khazad-Dûm. The Balrog pulls Gandalf with him into the pit, and the rest of the Fellowship stumbles out of Moria into the Dimrill dale and the light of day. Gandalf is gone.

## **Chapter 6: Lothlórien**

The party wends its weary way out of the Dimrill Dale toward Lothlórien, and Frodo again thinks he hears a follower. On the outskirts of the Elven land of Lórien, they meet Haldir, an elf of that land, and he offers them food and a safe place to sleep which they gladly accept. Haldir and his brothers draw away the Orcs who have been hunting the Fellowship since they left Moria, and Frodo gets a peek at the thing that has been following them. In the morning, Haldir leads them into Lothlórien.

## **Chapter 7: The Mirror of Galadriel**

The company is presented to Lord Celeborn and Lady Galadriel who rule Lothlórien. Gimli – who is a dwarf and therefore a traditional enemy of the elves of Lothlórien – is moved by Galadriel's great beauty. Aragorn tells the elves of their journey through Moria and the loss of Gandalf, whom the elves mourn bitterly.

The lady Galadriel invites Frodo and Sam to look into her mirror made of blessed water which reflects the past, the present and possible futures. Frodo sees many disjointed visions, and finally a huge eye ringed in fire searching for him. Galadriel breaks her spell and tells Frodo that the eye also searches for her because she wears a Ring of Power. Frodo offers the Ring to Galadriel, but she resists the temptation to take it.

## **Chapter 8: Farewell to Lórien**

They depart Lórien in boats given to them by Celeborn, bearing supplies that were gifts of the elves, and each individual has been given a gift by Galadriel. She gives Merry and Pippin silver belts with gold clasps shaped like flowers. Aragorn receives a sheath for his newly-forged sword; Boromir is given a belt of gold. Legolas receives a bow; Sam gets a box of earth from Galadriel's own garden. Frodo gets a phial containing the light of Eärendil, and Gimli asks the Lady for a hair from her head. She gives him three hairs.

## **Chapter 9: The Great River**

Sam spots the thing that Frodo has noticed following them and tells Frodo that he thinks it might be Gollum looking for The Ring. Frodo speaks to Aragorn and he confirms Sam's guess. They also become aware that they are being tracked along the river bank by a company of Orcs.

## **Chapter 10: The Breaking of the Fellowship**

They make camp on the west side of the river and discuss their options. Boromir and Aragorn must head toward Minas Tirith, and Frodo can choose to go with them or to head on to Mordor.

Frodo seeks out solitude in order to make his decision; Boromir joins him and begins to talk of The Ring and how useful it could be as a weapon for Gondor. Frodo becomes increasingly more uneasy as Boromir warms to his subject. Finally, Boromir asks Frodo to borrow The Ring and Frodo

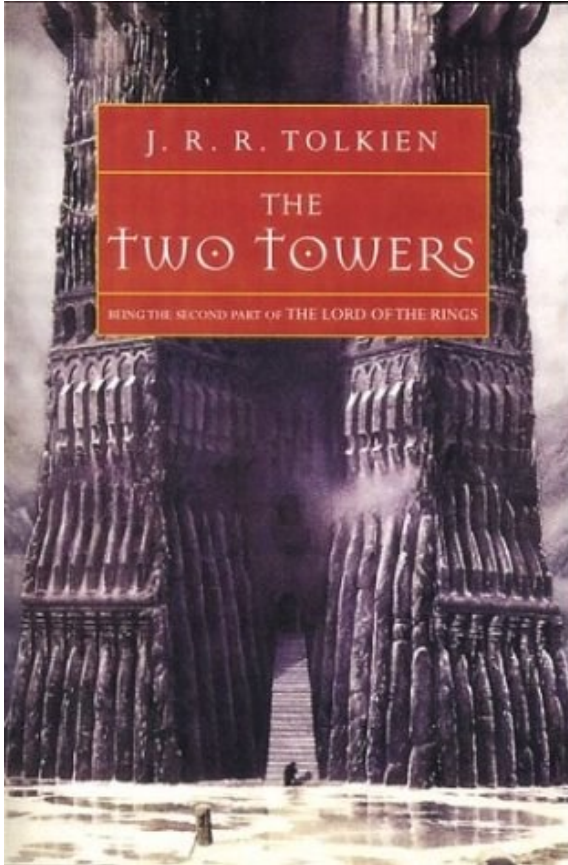


refuses. Boromir becomes angry and tries to take The Ring by force; Frodo puts on The Ring and eludes him. Boromir is at once filled with remorse for his actions and tries to apologize, but Frodo is already gone

Frodo decides to take The Ring to Mordor alone, but Sam anticipates him and insists on going with him. So Frodo and Sam set out for Mordor alone and the Fellowship is broken.

CHAPTER FOURTY

**The Lord of the Rings Trilogy Part II  
The Two Towers**



*A Summary of The Lord of the Rings  
Trilogy Part II The Two Towers*

## **General Overview**

The hobbit Frodo Baggins is taking The Ring to Mordor to be destroyed along with his friend and gardener, Sam. The wizard Gandalf returns and musters an army to stand against the Dark Lord Sauron. Gimli the dwarf, Legolas the elf, Aragorn the ranger, and Merry and Pippin, the hobbits, cover ground all over Middle Earth aiding Gandalf and helping to destroy Sauron's ally, Saruman the wizard.

Frodo and Sam are nearing the end of their journey, and Middle-Earth is girding itself for a war that will determine the lives of every creature on it for ages to come. Each race and each individual is faced with the choice of allowing evil to take hold or fighting against it even though it seems hopeless. Gandalf and his companions manage to bring good faith to many of Middle-Earth's people, but they must now try to recruit the great city of Gondor to their side, and Frodo has been taken captive by Orcs in the citadel of the enemy imperiling his crucial task of the destruction of The Ring.

## **Book III**

### **Chapter 1: The Departure of Boromir**

Aragorn realizes that Frodo has been gone for some time and begins to search for him, but instead of finding a hobbit, he finds a pack of Orcs. He hears the Horn of Gondor sounded and knows that Boromir is in need. Aragorn rushes towards the sound and finds Boromir dying. The great warrior of men is leaning against a tree, his body full of Orc arrows surrounded by dead Orcs. Boromir tells Aragorn of his attempt to take The Ring from Frodo and of his great remorse. Aragorn learns from the dying man that the Orcs took Merry and Pippin...and Boromir breaths his last.

Legolas and Gimli come upon Aragorn weeping over the body of their fallen companion. The three companions clean Boromir and lay him in one of the elven boats with his sword and the weapons of the enemies he killed. Among the dead Orcs they find some goblin-like creatures marked with a white hand and an S rune. They surmise that these are the creatures of Saruman the traitor wizard. When they push Boromir's body out onto the river, Aragorn finds evidence that Sam and Frodo escaped the Orc attack and left by boat. At length, he decides that Frodo and Sam are not in

need of immediate assistance and decides to go after Merry and Pippin. Aragorn, Legolas, and Gimli set out to hunt Orcs.

## **Chapter 2: The Riders of Rohan**

They come upon the bodies of some more dead Orcs and realize that they are not the only beings out hunting down evil. At length, they come onto the open plains of Rohan and Aragorn finds Pippin's footprints and the broach given to him by the elves. This find puts heart into the hunters as they are hot on the heels of the Orcs.

The hunters decide that they must take a short rest, and upon waking, Aragorn finds that the trail has gone cold for the Orcs; nevertheless, they proceed ahead. As they run over the fields of Rohan, Legolas catches sight of a group of riders approaching in the distance. Presently, the horsemen are upon them and challenge them. They give their names and learn that they are in the presence of Éomer the third Marshall of the Mark. Éomer tells them that he and his men have just come from massacring the Orc party, and that they found no hobbits among them.

Aragorn tell Éomer of the fall of Boromir and the Marshall is struck deeply with grief for the brave son of Gondor. He lends Aragorn, Gimli, and Legolas two horses to speed them in their search and bids them return the steeds when they have found the hobbits.

The three friends ride to the scene of the battle and search for signs of the hobbits. The battle took place on the edge of Fangorn forest, the oldest wood in Middle-Earth. They are not immediately able to find any evidence of the two hobbits, but that night Gimli catches a glimpse of an old, hooded man who is leaning on a staff. He guesses that he has seen the evil wizard Saruman, and the horses break their pickets and flee. Aragorn believes that Gimli is correct in his identification of the old man and keeps a close watch over his sleeping companions

## **Chapter 3: The Uruk-Hai**

The scene shifts to Merry and Pippin in the clutches of the Orcs. Pippin recalls coming upon Orcs in the woods around their camp; he and Merry bravely attacked the creatures who seemed less interested in fighting than in capturing them. Boromir came upon the skirmish and fought like a hero and a madman to protect the hobbits, but they were taken in the end. Now

Pippin is bound and has been hit on the head; he sees Merry bound and unconscious next to him. Pippin overhears that the Orcs have been ordered not to kill or maim them, but to bring them unharmed to Isengard for Saruman.

In order to leave some sign of his presence, Pippin breaks free for a moment and runs wide of the trail the Orcs are beating. He throws down his broach as a further clue. The Orcs recapture him and begin to bicker and fight among themselves. Some wish to follow orders, and some wish to eat the two hobbits. The Orcs begin to quicken their pace when they realize they are being pursued by the Riders of Rohan.

The men of Rohan come upon them on the borders of Fangorn and the hobbits are set aside under guard for the battle. The men Riders of Rohan kill the guards, but do not see Merry and Pippin; the two hobbits manage to free themselves of their bonds and flee into Fangorn.

## **Chapter 4: Treebeard**

Merry and Pippin feel stifled by the great age of the forest, and they continue with caution. Suddenly the hobbits are told to turn around by a strange voice and when they do they are confronted by an even stranger being. He is a tall old man-tree who says that he is an Ent called Treebeard, and he wishes to know what they are doing in his forest. They tell him some of their story and of the loss of Gandalf. Treebeard knows Gandalf and is struck speechless by the news of his loss.

The Ent takes them to one of his homes deep in the forest, and on the way he tells them of the race of Ents who are one of the oldest races in Middle-Earth. When they arrive at Treebeard's house, he gives them a drink and bids them to tell their tale. The hobbits tell as much as they may without revealing The Ring or Frodo's mission. When they tell him of Hobbiton and the Shire, Treebeard asks them if they have ever seen any Ent-like creatures there; the hobbits find this a very odd question.

Their story gets Treebeard thinking of the wizard Saruman and he becomes very angry. He thinks of all of the trees that the wizard has destroyed, many of whom were his friends, and he decides that something must be done about it. The Ent laments that there are not more Ents to look to the business of Isengard, and Merry asks him there are not many of them. Treebeard tells them that long ago they lost the Entwives and have not been able to find them so their race has dwindled.

After they rest, Treebeard takes them off to a council of the Ents called an Entmoot to discuss what is best to be done about Saruman and the pollution of Isengard. The Ents are a slow and purposeful people and they take three days to decide what is to be done, but when they do they are off immediately to retake Isengard and destroy Saruman.

## **Chapter 5: The White Rider**

Meanwhile, Gimli, Aragorn, and Legolas are still troubled over the old man that Gimli saw in the night. Aragorn finds signs of the hobbits and the three track the hobbits to Fangorn there they all three see the old man, and Gimli urges Legolas to shoot him before he can speak and ensnare them. Legolas stays his bow, and the old man makes his way towards them.

Aragorn asks the old man his name, but he does not answer instead asking for their tale and beginning to speak of hobbits. Legolas leaps with joy shouting "Mithrandir" and Aragorn recognizes Gandalf whom they all thought dead. Gimli is overwhelmed with joy, and tells Gandalf of all of their adventures since leaving Moria. Gandalf tells them he believes that Sauron has not guessed of their intent to destroy The Ring and will therefore not think to look for Sam and Frodo in his own land. He also brings news that the Nazgûl ride again this time as Black Flyers, for their mounts have wings.

The wizard tells them of the Ents and Treebeard and his guess that the two hobbits stirred them up with their story. He tells them that they must all now be off to the halls of Edoras in Rohan.

Gimli asks Gandalf about his battle in Moria and Gandalf tells them some part of that story. The wizard whistles, and Shadowfax, prince of horses, answers him bringing the two horses that Éomer lent the party and they ride for Edoras.

## **Chapter 6: The King of the Golden Hall**

Gandalf pushes the group to ride hard and by dawn of the second day Legolas catches sight of the golden roof of King Théoden's mead hall Meduseld. When the company approaches the king's hall they are waylaid by a guard who tells them that he is under orders from the king's councilor Gríma Wormtongue, not to allow any strangers into the courts. The

company gives their names and tells of their errand to return the horses lent to them by Éomer. The guard bids them enter but leave all weapons, including staves, behind. The door warden asks Gandalf to leave his staff along with his sword, but Gandalf pleads on account of his age and the warden relents.

They come into the hall of Théoden and find an ancient corpse-like man on the throne attended by a beautiful young woman and the advisor, Wormtongue. Gríma Wormtongue speaks to the king saying that Gandalf is a trouble maker and should be sent from the hall. Gandalf becomes annoyed with Wormtongue and bids him hold his peace. The wizard then unleashes the power of his staff and calls to the King. Théoden rises from his throne as if from a dream shedding age with every step until he is a middle-aged warrior once more.

The young woman attending him, his niece Éowyn, looks at Aragorn and his friends with wonder and gratitude before leaving the hall. Gandalf tells Théoden of the events that have taken place in the outside world while he was under the influence of Gríma, and Théoden calls for his nephew Éomer whom he has wrongly imprisoned on Gríma's advice. Gandalf urges Théoden to lead his people to safety in their mountain fortress of Helm's deep and Théoden agrees to do this...after he has cleared his land of the taint of Saruman.

Gríma Wormtongue, who is found to be in the pay of Saruman, flees Théoden's halls, and Théoden gives Gandalf Shadowfax as a token of thanks. Théoden leaves his hall to ride to battle against Saruman and puts his people in the care of his niece Éowyn.

## **Chapter 7: Helm's Deep**

The Rohirrim follow their king to Isengard where many of their number have been fighting the advance of Saruman's hordes. They are met by a lone horseman who tells them that the battle is lost and the Riders of Rohan have fled to Helm's Deep. Théoden turns to join his men at this fortress while Gandalf rides alone on an errand to Isengard. Gimli, Legolas, and Aragorn ride with Théoden King.

Théoden receives news of a great force mustering at Isengard to destroy and seize the lands of Rohan. The Rohirrim are attacked by a host of Orcs in Helm's Deep. The evil army breaches the first wall of Helm's Deep through a culvert, and Gimli is called upon to exercise his dwarfliness.

provision blocking the breach. The battle rages fiercely through the night, and it does not look hopeful for the men of Rohan. Théoden resolves to make a dawn charge from the gates of his fortress and Aragorn vows to ride with the king even if it means his death.

At dawn the great horn of Helm's Deep is sounded and Théoden charges forth to slay his enemies with Isildur's heir at his side. The king's charge is matched by the returning Gandalf who has gathered the scattered soldiers of Rohan and the living trees of Fangorn forest. The enemy flees in terror of Gandalf the White Rider...right into the trees, from whence they never return.

## **Chapter 8: The Road to Isengard**

After the battle for Helm's Deep is won, Gandalf leads a small party to Isengard to speak with the wizard Saruman. Théoden, with a small company of his men, Gimli, Aragorn, and Legolas rides with Gandalf. As they near Isengard, they catch sight of the Ents like great avenging trees moving about the ruined city. The closer they draw to Isengard the more polluted the land becomes and they mourn for beauty befouled by the hands of evil.

At length, the travelers come to the great tower of Isengard called Orthanc; there they find two hobbits smoking their pipes amidst the remains of a very fine meal. Merry informs Éomer that Treebeard has taken Isengard and made Merry and Pippin gate wardens. Legolas and Gimli are astonished to find the two missing hobbits at last and they are both grateful for their safety and amazed by their resilience. The hobbits direct Gandalf to Treebeard who is awaiting him Legolas. Aragorn and Gimli sit down to talk to their long-lost friends.

## **Chapter 9: Flotsam and Jetsam**

Merry and Pippin tell their friends of their adventures and of the destruction of Isengard and besieging of Saruman in his tower at the hands of the Ents. They tell how the Ents flooded Isengard by redirecting the river Isen, and of Gríma Wormtongue's arrival and admission into the tower of Orthanc. In all of this, Aragorn finds that he most wonders at how pipeweed from the Shire came to be in Isengard, for Merry and Pippin found two barrels of Longbottom Leaf, the best tobacco in the Shire, in Saruman's stores. Aragorn resolves to tell Gandalf about this and see what he will make of it.



## **Chapter 10: The Voice of Saruman**

Gandalf and Treebeard join the hobbits and their friends at the base of the tower of Orthanc, and Gandalf bids Saruman come out and speak to them. Instead, Saruman elects to speak to them from a high balcony. The voice of Saruman is a powerful and dangerous thing that can bewitch the senses and Gandalf warns all to be wary of it. Saruman first tries the voice on Théoden, who refuses to answer, the wizard tries again and Théoden finds his own voice and scorns Saruman's false offers of peace and help.

Saruman then tries his voice on Gandalf and is soundly rebuffed. Gandalf offers him amnesty if he will leave Orthanc and join the cause of right, but he refuses and Gandalf breaks his staff and casts him from the White Council. At this, Gríma hurls a crystal ball at Gandalf through the tower window, but it misses the mark and comes to rest in the flood waters.

Treebeard says a sad goodbye to the hobbits with whom he has become fast friends, and asks them to send word if they see any sign of the Entwives in the Shire. The hobbits promise that they will report any Ent-like creatures, and the Ents promise to keep watch over Saruman and Gríma in Orthanc.

## **Chapter 11: The Palantír**

Pippin seems oddly restless when the party makes camp that night, and Merry finds that he had picked up the orb that Wormtongue threw from the tower. Gandalf confiscated the crystal ball and Pippin yearns to look into it. While the White wizard is sleeping, Pippin steals the orb from him and gazes into it; he becomes unable to look away and Gandalf rescues him from its grip. Pippin tells Gandalf of what he saw; he confesses that he was seen and questioned by the Dark Lord Sauron.

Aragorn hears of Pippin's misadventure and identifies the orb as a Palantír. Then, to everyone's surprise, he tells Gandalf that he will take the orb now, and Gandalf hands it over. Gandalf takes Pippin up on Shadowfax and rides on ahead of the party. He explains to Pippin that the Dark Lord mistook him for the Ring bearer and will now be after him personally. Pippin is very brave and is happy to draw the Evil eye from Frodo and Sam.

## **Book IV**

## **Chapter 1: The Taming of Sméagol**

Frodo and Sam make their way toward Mordor through fog and gloom. They stand on a cliff overlooking a stinking bog looking for a way to climb down. Sam's elven rope comes in handy, but as they descend, Sam sees Gollum climbing down the cliff after them. Sam ambushes the little creature, and with Frodo's help, subdues him. Frodo knows that Gollum has made the journey into Mordor before and makes him their guide. Gollum swears by The Ring that he will not harm Frodo and will be good.

## **Chapter 2: The Passage of the Marshes**

Sméagol, Gollum's proper title, leads them into the marshes by night. Sam is completely mistrustful of him and he thinks that Frodo is too soft-hearted when it comes to Gollum. Sam keeps watch over Frodo while he sleeps and will not allow Gollum to be alone with him. They arrive at the heart of the swamp; Sméagol leads them around the worst of it and ever closer to Mordor. Frodo sees dead faces in the waters of the marsh and Sméagol tells him that the marshes were once the field of battle upon which the first war for The Ring was fought long ages ago. He tells them that they are called the Dead Marshes.

They make their tedious and perilous way through the Dead Marshes by night with the Nazgûl flying overhead. Sam overhears Sméagol talking to himself and realizes that he is a split being. Part of his is Sméagol the hobbit, who genuinely fond of Frodo, and the other part of him is Gollum, who is riddled with the evil and malice of The Ring. Nevertheless, Sméagol leads them safely through the great stinking bog and towards the Black Gate of Mordor.

## **Chapter 3: The Black Gate is Closed**

Gollum leads them to The Gate, but they find that there is no way they could pass through it undetected, and their guide tells them that he knows another more secret way. Frodo agrees to let Sméagol take them his way into the stronghold of the enemy. Gollum tells them of some of the perils of his alternate route, but the hobbits see no other option if their task is to be accomplished. They must place their trust and their chances of success in Sméagol.

## **Chapter 4: Of Herbs and Stewed Rabbit**

They continue their weary trek through the dead land, every day draining their hope and determination. Sam asks Gollum to help him find the ingredients to make a nice stew for Frodo, and the little creature does so well that Sam warms up to him slightly. Frodo is delighted at having a hot meal, but when Sam goes to the river to wash up he hears whistling and reports it to Frodo. The hobbits hear the voices of men and hide in the brush only to be discovered by four large men who remind Frodo of Boromir.

The leader of the group introduces himself as captain Faramir of Gondor and demands to know their business. Frodo tells as much as he can without revealing the existence of The Ring. He tells of Aragorn and the re-forging of Isildur's sword. Faramir is awed and amazed but he has no time for them at the moment as he is trying to prevent Sauron from gaining more supporters by attacking men who are on their way to join him. He leaves the hobbits under guard as he goes to join battle with some men from the South. Sam and Frodo witness the skirmish in which Faramir's troops destroy the Southern men depriving the Dark Lord of at least some of his resources

## **Chapter 5: The Window on the West**

Faramir returns from the battle and questions Frodo intensely looking for news of Boromir and of Isildur's Bane, the name by which the men of Gondor know The Ring. Faramir tells Frodo of the death of Boromir; Frodo and Sam are deeply hurt by this news, but wonder how Faramir came by it. Faramir reveals that he is Boromir's younger brother and was visited by a vision of his brother dead and at peace. Faramir brings the hobbits to his secret camp, and Frodo is uneasy about Gollum for Faramir tells them that it is death to be caught at his camp uninvited.

The hobbits exchange stories with Faramir at his camp, and Sam becomes so charmed by the gracious warrior that he lets slip news of The Ring and of Boromir's longing for it. Faramir guesses that Boromir tried to take The Ring by force and that The Ring is carried by the two hobbits. Faramir passes this test of his will by allowing Frodo to keep his burden rather than taking it for himself.

## **Chapter 6: The Forbidden Pool**

Faramir wakes Frodo during the night while everyone else is still sleeping and takes him outside. He shows Frodo that Gollum has found his way to

the secret camp and is fishing in a pool. Frodo begs for Gollum's life and Faramir grants it after Gollum swears on the Ring that he will never return to the camp nor tell anyone of it. Faramir grants the hobbits their freedom and his protection, but when he learns of the path they plan to take, he advises them to stay away from it at all costs. The hobbits thank him for his advice and his hospitality and take their leave.

## **Chapter 7: Journey to the Cross-Roads**

Faramir gives Sam and Frodo food, clothing, and walking staves as parting gifts, and they depart led by Gollum. They move behind Gollum with growing unease sleeping by day and traveling by night. Gollum keeps assuring them that they must go to the cross-roads, and they follow him obediently. When they reach the cross-roads they find a great stone figure of a king which the Orcs have decapitated, but Frodo sees the statue's head on the ground wreathed with flowers and takes heart.

## **Chapter 8: The Stairs of Cirith Ungol**

The two worn down hobbits follow the course that Gollum sets for them, and witness the great hordes of Mordor riding out to battle. Their hearts are heavy at the thought of their friends facing such vast armies of evil, but they continue on determined to complete their mission. Gollum leads them to a stair that climbs the face of a mountain, and they spend days ascending its dizzy heights until they come to the mouth of a foul-smelling cave.

## **Chapter 9: Shelob's Lair**

They enter the cave and are consumed by utter blackness and an oppressive feeling of evil. They soon realize that the cave is man-made because the walls and floor are even and smooth. They are in a corridor on the outer reaches of Sauron's stronghold, and passages open off to the sides. Frodo stumbles into one of these passages and is enveloped by a disgusting reek until Sam manages to pull him back into the main tunnel. They realize that Gollum is no longer with them and they hear a terrifying hiss behind them. Frodo remembers the gift given to him by Galadriel and uncorks the phial filling the tunnel with light.

The light reveals huge eyes watching and following them. Frodo draws his sword and advances on the monster; to his amazement the monster retreats

before him. They soon discover the nature of the creature for as it retreated it spun a web imprisoning them in the passage. Frodo manages to hack through the web and he and Sam sprint towards freedom. Frodo pulls ahead of Sam and Sam sees the spider come at Frodo from a side passage. He yells to Frodo, but his cry is cut short by a slimy hand. Gollum has returned and attacks Sam, Sam beats him off with his walking staff and he flees into the darkness.

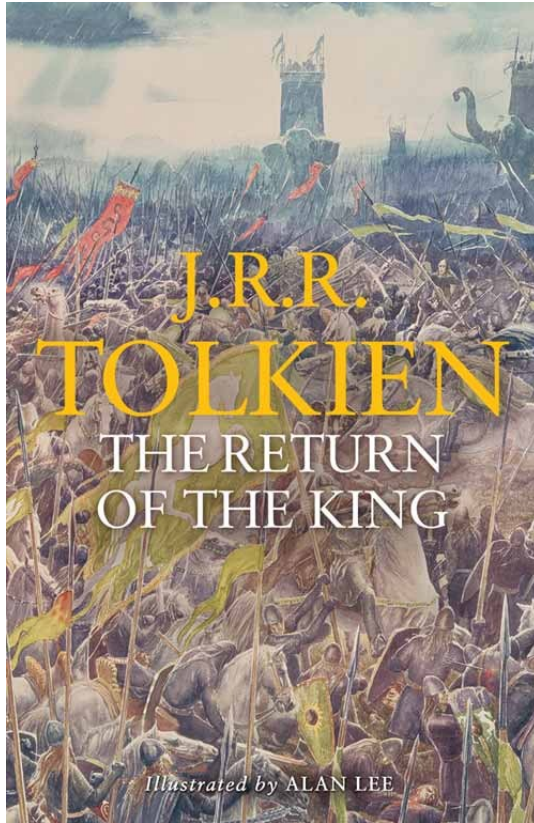
## **Chapter 10: The Choices of Master Samwise**

Sam runs to Frodo's aid and attacks the huge spider. She comes at Sam wounded and enraged by his attack. Sam takes out the phial of Galadriel and Shelob the spider slinks away defeated. Sam hurries to Frodo's side and desperately tries to wake him, but his friend shows no sign of life. Sam realizes that his companion and friend is dead, and he is consumed by black despair. When he comes back to himself, Sam realizes that their mission is still undone and he takes the ring and Frodo's sword. He arranges Frodo's body as best he may and continues down the dark tunnel into the heart of Mordor.

After a time, he begins to hear the voices of Orcs and knows that he is nearing the journey's end. The voices become clearer and Sam realizes that they are discussing Frodo's body and how it came to be where it was. He hears them talking about the spider Shelob and realizes that Frodo is not in fact dead, but poisoned by her and will awake in a few hours. Frodo is alive and in the hands of the enemy.

CHAPTER FOURTY ONE

**The Lord of the Rings Trilogy  
Part III The Return of the King**



*A summary of The Lord of the Rings  
Trilogy Part III The Return of the King*

## **General Overview**

The hobbit Frodo Baggins is taking The Ring to Mordor to be destroyed along with his friend and gardener Sam. The wizard Gandalf, along with Pippin who has recently been made an Esquire of Gondor, directs the battle against the troops of Sauron. Gimli the dwarf and Legolas the elf are firmly at the side of Aragorn who has returned to Gondor to fight the power of evil and reclaim the kingship left so many dark ages ago by the scions of his house.

Frodo and Sam pass through many travails and dangers pursuant to their errand, but in the end they triumph over evil and peace is restored to Middle Earth. Merry is made a knight of Rohan in the service of King Théoden and acquits himself as does Éowyn, the king's niece. In the defeat of Sauron and the return of the king, a new age of the world is forged – the age of man. Gandalf and the elves have served their purpose, and they leave Middle Earth along with Bilbo the hobbit and with Frodo – who has endured too much in the service of good to remain – they head for the Grey Havens and peace. Sam marries and takes up residence at Bag End, and Aragorn rules as king with justice and grace. They have saved Middle Earth from evil, and in that saving they have also birthed an age of beauty and grace. The war is won and Middle Earth is free of the tyranny of the Dark Lord, and now all races and all people must set about the task of rebuilding their world and dwelling in the privilege and responsibility of freedom.

## **Book V**

### **Chapter 1: Minas Tirith**

Gandalf and Pippin ride for Gondor at full speed; as they near the city, Gandalf notices that the beacon fires of Gondor have been lit to call their allies to their aid. The two riders come to the seven tiered city of Minas Tirith and are admitted to the presence of Denethor, Steward of Gondor and father of Boromir and Faramir. Gandalf warns Pippin to say nothing of The Ring or Frodo's errand and above all to stay silent concerning Aragorn – who is the rightful heir to the throne of Gondor.

They find Denethor sitting with Boromir's broken horn on his lap lamenting the mission his son undertook when he went to Rivendell. Pippin offers his service to Gondor and Denethor accepts it and bids him

tell of Boromir's death. Pippin tells the Steward all that he knows, and he is eventually released to the care of one of the city guards.

The hobbit is shown around the city by the guard Beregon who tells Pippin some of the history of Gondor and its great city. Pippin spends a pleasant day with Beregon and his young son and goes to bed content.

## **Chapter 2: The Passing of the Grey Company**

Aragorn's kin, the Rangers, join Aragorn and Théoden's party in Rohan. The Rangers, or Dúnedain, tell Aragorn to remember the Paths of the Dead, and all who hear tremble at the name. Théoden invites Merry to ride with him and Merry offers himself to the king of Rohan. Théoden takes Merry into service and into his household. The path of the company parts as Aragorn decides to travel the Paths of the Dead and Théoden travels to meet the muster of Rohan. The Dúnedain, Legolas and Gimli ride with Aragorn, but Merry stays at the side of his new liege lord.

Aragorn tells Gimli and Legolas the history of the Paths of the Dead, and how a race of mountain men refused to fulfill a vow made to Isildur so Isildur cursed them and laid a geis on them, which forced them to remain on Middle Earth until they have fulfilled their vow. The party comes to the place where the muster of Rohan is meeting and there they are met by Éowyn who hears of their errand and begs to join them. Aragorn refuses her request reminding her that she was charged by Théoden to rule in his stead until his return. Aragorn rides from the mustering place and leads his party underneath a mountain where he calls upon the dead to discharge their oaths, and the dead follow him.

## **Chapter 3: The Muster of Rohan**

Merry rides with Théoden and his men to the mustering sight of Rohan. Éowyn greets her brother Éomer and her uncle clad as a warrior. She tells Théoden that Aragorn indeed journeyed to the Path of the Dead with his companions. The Rohirrim believe Isildur's heir and all his company lost to them; they are grieved. A messenger arrives from Gondor and asks the aid of Rohan in the name of Denethor, Steward of Gondor. Théoden promises to come to Gondor's aid and join in the coming battle for Minas Tirith.



Théoden tells Merry that he intends to leave the hobbit behind when they ride to Gondor; Merry is outraged and determined to go to battle. A strange rider approaches him as the army is moving out and offers to take him under a cloak. Together, they ride to Gondor.

## **Chapter 4: The Siege of Gondor**

In Minas Tirith, Pippin is made Esquire of the Steward's Chambers, but the duties seem frivolous to him and he tires of waiting for the hammer blow of war to fall. Faramir arrives at Minas Tirith while his men are pursued by black riders on winged mounts. Faramir tells his father, in the presence of Gandalf and Pippin, how he met with Frodo on the borders of Mordor and speeded him on his journey. Denethor rebukes his son for not taking The Ring and bringing it to the Steward. He tells Faramir that he wishes he had died instead of Boromir. Gandalf chides Denethor for his cruelty and naiveté, and Faramir leaves again to defend the city of Osgiliath.

Gandalf receives ill tidings of the battle for Osgiliath and rides to the aid of Faramir. He returns with many injured men and the news that the Dark Lord's armies are being led by the Lord of the Nazgûl. Faramir rides at the head of Osgiliath's fleeing army, but they are again pursued by Black Riders in the sky. The cavalry of Minas Tirith rides out upon the field to their rescue, but not before Faramir is severely hurt. It is feared that Faramir's wound will prove mortal and the city of Minas Tirith is laid under siege by the hordes of Morgul. Hope begins to slip away from the people of Gondor, for they have had no news of aid.

The hordes break through the first ring of Minas Tirith. Denethor refuses to leave the tower in which he is keeping his wounded son, and Gandalf takes command of the armies of Gondor. Denethor has Faramir brought to the tombs of his fathers and calls for wood and oil to make a pyre for himself and his injured son. Pippin hastens to find Gandalf and put a stop to Denethor's mad suicide. The hobbit finds Gandalf engaged with barring the second gate of Minas Tirith to the Lord of the Nazgûl. The battle is going poorly and they begin to believe that all is lost. Day finally breaks and they hear the horns of Rohan.

## **Chapter 5: The Ride of the Rohirrim**

The wild men who dwell in the woods bordering Gondor and Rohan volunteer to lead the Rohirrim by secret paths to the city of Minas Tirith.

The wild men lead, and the Riders come out in front of the besieging army undetected. The Rohirrim burst into war song and slay their enemies as they sing. The tide of the battle begins to turn, and Merry is in the thick of it with his companion.

## **Chapter 6: The Battle of the Pelennor Fields**

The Lord of the Nazgûl hears the horns of Rohan and flies from the gates of Minas Tirith to join the field. He brings down Théoden King with his great black mace. Merry and the Rider stand between the fallen king and the Lord of the Nazgûl. The Nazgûl bids them stand aside for he can be killed by no man; but the Rider only laughs and reveals herself to be no man, but Éowyn - the niece to the king. Éowyn kills the winged steed of the Lord of the Nazgûl, and with Merry's help she kills the Lord as well. Éowyn and Merry are both wounded by the Nazgûl, and she lies down beside her dying uncle, King of the Mark.

Théoden dies on the field of battle and the standard of Rohan is taken up by his nephew, Éomer. Éowyn is taken to the Houses of Healing and Rohan joins with Gondor. Aragorn arrives on the field with his army of spirits and they cause great destruction within the dark hordes.

## **Chapter 7: The Pyre of Denethor**

Pippin tells Gandalf of Denethor's intention to burn himself and his son alive and Gandalf sets out for the tombs. They arrive to find servants brandishing torches kept at bay by the faithful guard Beregond. Gandalf confronts Denethor, who then takes from his robes a Palantír – the agent of his corruption – grabs a torch from one of the servants and burns himself alive. Gandalf is struck with grief and disgust, but comforted by the rescuing of Faramir whom they take to the Houses of Healing. Beregond stays beside Faramir while he lies in a black sleep and will not leave him.

## **Chapter 8: The Houses of Healing**

Pippin finds Merry in the streets of Minas Tirith blinded by grief for Théoden and unable to use his right arm with which he stabbed the Lord of the Nazgûl. Pippin takes him to the Houses of Healing. A sickness called the Black Shadow is upon all in the Houses of Healing who have

taken wounds from the Nazgûl. Faramir, Éowyn, and Merry all fall into its clutches, and nothing is found to cure it.

Aragorn approaches Minas Tirith with his standard furled so as not to anger Denethor before meeting him. He enters the city as a Ranger and goes straight to the Houses of Healing. There he calls Faramir back from the Black Shadow and all know him as the King, for in Gondor it is said that the hands of the King are the hands of a healer. Aragorn also heals Éowyn, who immediately tells Éomer to make Merry a knight of Rohan in return for his valiant deeds. Aragorn then heals Merry who asks for supper and a pipe straight off.

## **Chapter 9: The Last Debate**

Legolas and Gimli enter Minas Tirith with Aragorn's Rangers. Gimli says that when the war is over and Aragorn is king he will offer him the service of the dwarves to rebuild and beautify the streets of Minas Tirith. Legolas says that he will ask the elves to come and plant gardens and growing things throughout the city, but the war is not over, and the two companions find Merry and Pippin in the Houses of Healing and the friends exchange their stories. Meanwhile Aragorn and Gandalf along with many other leaders decide that in ten days' time they will lead out a small army from Gondor and attack the Black Gate of Mordor to draw Sauron's attention from Frodo and Sam.

## **Chapter 10: The Black Gate Opens**

Aragorn and Gandalf assemble the armies of the West and together with Pippin, Legolas, and Gimli, they set out for Mordor. They are ambushed by a large company of Orcs on the road, but they defeat them soundly. The troops are not much cheered by this small victory for the Nazgûl hover over them every night. Some of the men become unable to move any closer to Mordor, their very beings rendered inert by fear. Aragorn pities these men and sends them back toward Minas Tirith with an errand to defend a small fort, and no dishonor.

The depleted army comes to the Black Gate of Mordor and is met by an ambassador of the enemy who calls himself the Mouth of Sauron. This messenger of evil taunts them by showing Sam's sword, Frodo's elven cloak, and the coat of mail that Bilbo gave to Frodo in Rivendell. He tells them of the capture of their spy and offers them his freedom in return for the fealty of the West.

Gandalf refuses his terms and the trap is sprung. The army of the West is surrounded on three sides by Orcs and Trolls with the Black Gate at their backs and the battle once more rages. Beregon is struck by a Troll and Pippin slays the huge beast before it can finish off his friend. The little hobbit becomes trapped under the huge body of his slain enemy and he is sure that all is lost; right before he loses consciousness, he hears the men cry out that the Eagles are coming.

## **Book VI**

### **Chapter 1: The Tower of Cirith Ungol**

Sam is locked outside of the Orc stronghold in which Frodo is being kept, and he begins to despair. The Ring, on a chain around his neck, seems to drag him down and tempt him to put it on and try to master it, but Sam resists its call. Suddenly he hears sounds of conflict from inside the Orc tower and he begins to feel better and think that perhaps there is a way he can rescue Frodo after all.

During the fight, the Orcs begin to flee the tower, and Sam gains entrance to find that they have killed each other off almost entirely in a brawl over Frodo's mail coat. He makes his way to the very top of the tower, narrowly avoiding the only two Orcs left alive in that place. He finds Frodo in the topmost chamber just coming back to himself from Shelob's poison. Frodo does not know that Sam has The Ring and he breaks down in tears and confesses to Sam that the enemy has taken The Ring and their errand has failed. Sam produces The Ring and gives it to Frodo. The two hobbits dress themselves as Orcs and flee the foul stronghold of their enemies, but just as they reach the door and pass through it a winged Nazgûl swoops down towards them from the sky.

### **Chapter 2: The Land of Shadow**

The Nazgûl takes them for Orcs and alights on the tower while Frodo and Sam make their escape. The hobbits resume their weary trek with the Orc's clothing, which is too big for them and very heavy, but for them it becomes more and more difficult to bear. After many days, they catch their first glimpse of Mount Doom where The Ring was forged and must be destroyed, and they are awestruck by its menace.

The hobbits come upon a second stronghold of Orcs, this time a small settlement, and hide just in time as two Orcs walk by. They overhear the Orcs discussing their fruitless hunt for the hobbits and for Gollum, who has escaped them once again. After some time, Sam notices that Gollum is again dogging their footsteps, but Frodo seems strangely unconcerned with this.

In the dark of night a battalion of Orcs comes marching up the road as it runs through a cliff. There is nowhere for the hobbits to hide and they fear that all is lost. The Orcs mistake them for fellow soldiers in the dark and the terrified hobbits are forced to march amid the ranks of the enemy. The Orcs meet several more battalions at a crossroads and in the resultant confusion Frodo and Sam are able to slip away into the dark. Frodo is near dead from exhaustion and Sam is little better off. The two friends are terrified, footsore, and hungry and they worry for the fate of their friends and of their home.

### **Chapter 3: Mount Doom**

Looking out over the bleak landscape of Mordor and remembering The Shire, Sam's despair turns to unbreakable determination. He rouses Frodo and the two carry on towards Mount Doom and the end of their errand. The weight of The Ring becomes nearly unbearable to Frodo as they draw nearer the place of its forging and Sam offers to carry it for him. Frodo becomes instantly enraged and lashes out at Sam calling him a thief, but he manages to recover himself. The hobbits are both stunned by the hold The Ring has on Frodo, but they carry on. They are forced to shed the heavy Orc clothing and almost everything in their packs to lighten the load they bear. They have little food, less water, and no hope; nevertheless, they carry on towards Mount Doom.

Frodo's strength finally gives out entirely and Sam carries him up the slopes of the mountain. When he finally reaches the last path, Gollum returns. Gollum attacks Sam and demands The Ring. Sam falls and Gollum and Frodo fight for possession of The Ring. Frodo bests Gollum and heads for the Cracks of Doom while Sam watches over the pitiful creature. Sam takes pity on Gollum and allows him to trot back down the mountain. Sam follows Frodo into the mountain and catches up with him at the Cracks of Doom.

The Ring has worked its evil in Frodo and he tells Sam that he will not destroy it and puts it on vanishing from sight. Gollum leaps from the

shadows and falls upon Frodo who suddenly becomes visible again. Gollum tears off Frodo's finger and The Ring with it. As the little creature dances with glee he steps too close to the edge of the cliff and falls into the abyss of Mount Doom. Gollum and The Ring are devoured by the Cracks of Doom.

## **Chapter 4: The Field of Cormallen**

The Eagles, led by Gwaihir Skyking, reach the foundering armies of the West and drive the Nazgûl back into shadow. At that very moment, a tremor runs through the hordes of the enemy and the force of Sauron's will leaves them and they are afraid. The commanders of the West bid their troops stand and the Earth begins to shake and tremble. The Black Gate falls and Gandalf knows that Frodo and Sam have succeeded and The Ring is destroyed. A great shadow rises out of Mordor and leans towards the men of the West as if to strike, but it is scattered by a fresh breeze and Sauron is destroyed. The army of the Dark Lord flees in all directions.

Gandalf asks Gwaihir to bear him to Mount Doom with two of his swiftest Eagles and they set off. Frodo and Sam make it as far as the hill at the foot of Mount Doom and their strength at last fails and they lie upon the quaking Earth side by side. Gwaihir spots them from aloft and his two Eagles swoop down and gather up the sleeping hobbits and bear them to their friends. Sam awakens to find Gandalf, whom he thought dead, alive and watching over him. The old wizard tells Sam and Frodo that the king wishes to see them. They walk through the troops and the men of the West begin to sing chants of praise to the two little hobbits and the heroes blush red with embarrassment.

When they are brought to the presence of the king, the hobbits run to him wreathed in smiles and Aragorn greets them upon his knees and sets them on his throne where they are celebrated by all with songs of thanks and praise. The hobbits are clad in fine clothes and served food and wine by a knight of Rohan and an esquire of Gondor whom they recognize as Merry and Pippin. Sam and Frodo find their rest early and are at last able to sleep without fear.

## **Chapter 5: The Steward and the King**

In Minas Tirith the air is tense for there has been no news of the battle at the Black Gate and Éowyn, confined to the Houses of Healing by order of Aragorn, is restless and seeks occupation. She is brought by the warden of

the Houses of Healing to Faramir, who is also convalescing. She asks Faramir to release her and allow her to ride out to join Aragorn in battle, but he denies her request and instead grants her the run of his gardens until her time in the healerie is over and she is well. He asks for her company to pass the time, and she comes and speaks with him from time to time.

Faramir and Éowyn walk every day in the gardens and at last, after seven days, they are brought tidings of victory by an Eagle, but Éowyn is sad still since Aragorn sent her no message. Faramir eases her heart and she comes to realize that it is he whom she now cares for and the two agree to marry. The Steward of Gondor and the princess of the Rohirrim set about readying the city for the return of the king.

The king arrives at the head of the armies of the West and is welcomed by Faramir and Éowyn. Faramir offers Aragorn the crown of Gondor and Gandalf crowns him king. Aragorn gives Faramir the land of Ithilien to be his principdom and he departs for that place. Éomer and Éowyn ride back to Rohan to bury their fallen king. Gimli, Legolas, Merry, Pippin, Frodo, Sam, Aragorn, and Gandalf remain in Minas Tirith. Gandalf tells Aragorn that his time in Middle Earth is drawing to a close. On Midsummer's Eve, Elrond and Arwen arrive with a party of elves, and on Midsummer's Day, Arwen, daughter of Elrond, and Aragorn king of Gondor are married.

## **Chapter 6: Many Partings**

Frodo tells Aragorn and Arwen that he wishes to return to The Shire and Arwen gives him a gem full of light and tells him to look into it whenever he faces darkness. The hobbits depart Minas Tirith with the elves, Legolas, Gimli, Aragorn and Arwen, and Gandalf. They travel to Rohan where they rest and are feasted by Éomer. Aragorn wishes Éowyn joy in her marriage and she is glad. Éowyn gifts Merry with a silver horn which is an heirloom of the kings of Rohan and the party journeys on toward Isengard.

When they reach Isengard they meet Treebeard at Orthanc; he welcomes them and tells them that after the fall of Sauron he let Gríma Wormtongue and Saruman go free of their prison. Gimli and Legolas part company with their friends and ride to explore Fangorn forest. Aragorn reminds Pippin that he is still in service to Gondor and may yet be recalled, and he and Arwen then depart for Gondor. The elves also take their leave and the dwindled company travels on to Rivendell. On the road they meet with Saruman and Gandalf offers him help, but he refuses it. Pippin gives the

old man the last of his pipeweed from the Shire. The party arrives at Rivendell and Frodo and Bilbo are reunited. Bilbo gives his journals and papers to Frodo, a bag of gold to Sam, and two very nice pipes to Merry and Pippin. They take their leave after some days and start out at last for The Shire.

## **Chapter 7: Homeward Bound**

Frodo's wound from Weathertop still pains him, and darkness plagues him, but he is glad to be going home. The company comes to the village of Bree and once again takes up residence at the Prancing Pony. They are greeted jubilantly by Barliman Butterbur, but his news is ill indeed. He tells them that all commerce between Bree and The Shire has been cut off for some little while and that the area is now full of brigands and thieves. They stay the night in Bree and set out on the following morning for The Shire. The hobbits are nervous to see their home and worried at the state they'll find it in after speaking with Barliman. Gandalf leaves them at the edge of The Shire and the hobbits proceed as they set out; four friends on the edge of their homeland.

## **Chapter 8: The Scouring of the Shire**

The hobbits find that a wall and gate have been put up around The Shire and when they call for entrance they are denied. They climb the gate anyway and find that The Shire is in a shambles. There is a new master at Bag End that people call The Chief and he has been presiding with great tyranny over all of the doings of hobbits and The Shire. After hearing that meals are now rationed and that traveling between one house and the next is only allowed by order of The Chief, Merry, Pippin, Frodo, and Sam have had quite enough. The four warriors muster the hobbits and clear The Shire of the criminals infesting it. At last, they come to Bag End to find that The Chief is none other than Saruman the traitorous wizard with his sidekick Gríma Wormtongue. Frodo orders the wizard and lackey out of The Shire, but before Saruman can leave, Gríma kills him and takes off running. Poor Gríma does not get far, but is shot with an arrow and dies. So the hobbits set about rebuilding The Shire.

## **Chapter 9: The Grey Havens**

The gift that the Lady Galadriel gave to Sam, earth from her garden, helps to restore The Shire to its former glory in no time at all and soon things

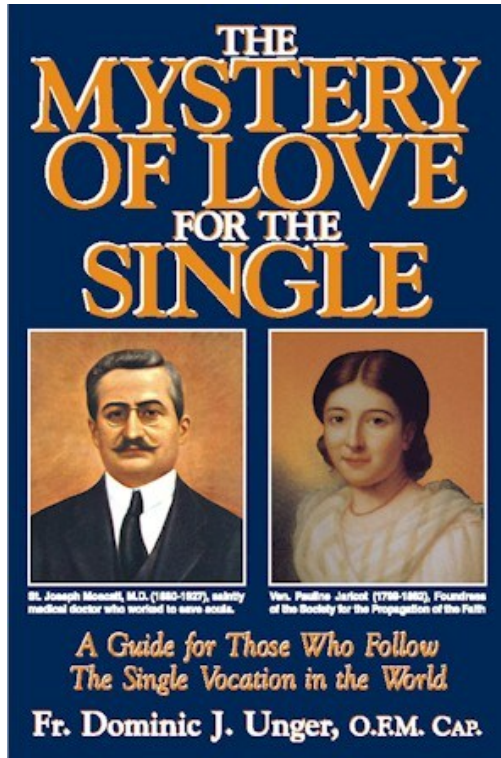


are much as they were. Frodo is back at Bag End and Sam has taken up forestry. Frodo falls ill from time to time, but for the most part he is well and happy. Sam marries Rosie Cotton and has a family and Merry and Pippin cavort about the place almost as they did as young hobbits. The years pass peacefully.

One year on his birthday Frodo asks Sam to take a short trip with him and Sam agrees. In the woods they meet with some elves – and much to Frodo's surprise, with Merry and Pippin who have followed them – Frodo joins the party of elves and he finds Gandalf and Bilbo among them. The Ring Bearer is at last to have peace with the elves and his uncle Bilbo in the Grey Havens. He leaves Bag End and all of his possessions to Sam and Rosie, and sets out on his last journey. Merry, Pippin, and Sam weep to see him leave, but they know that he has endured too much to stay. The three friends head back to The Shire and a life of simple joys.

CHAPTER FOURTY TWO

# The Mystery of Love for the Single



*The Mystery of Love for the Single: A  
Guide for Those Who Follow The Single  
Vocation In the World, by Fr. Dominic J.  
Unger, O.F.M. Cap.*

## About the Author

Father Dominic Unger (1907-1982) was born in Kansas, joined the Capuchins in Pennsylvania and was ordained in 1934. He studied at the Gregorian University in Rome and, returning to the United States, taught Theology and Sacred Scripture. He spent time in research, writing and pastoral work. He was fluent in 14 languages. Before the Second Vatican Council, he served as a consultant for the Theological Commission. After the Council, he wrote against abuses resulting from it.

## General Overview

*The Mystery of Love* is written for those who follow the vocation of consecrated lay celibacy in the world. What does that vocation mean? Is it valid? For whom is it? How is the consecrated person to preserve his or her purity? Drawing from the wisdom of the Church Fathers, the saints, and especially from Pope Pius XII's *On Holy Virginity*, Father Unger elaborates on the beauty and dignity of consecrated virginity.

## Chapter One: The Mystery of God's Love for Man

“God is love, and [...] the mystery of love is at the very heart of the divine life of the Trinity” (14). God created us to share Himself with us. Out of love, He calls us to the happiness of heaven. God's love is poured out on us *through* Jesus. In love, He gave us the infallible Church and the Sacraments. “Most of all, however, [Jesus] manifests His love for us in the Sacrament of His love, Holy Communion” (20).

## Chapter Two: The Mystery of Man's Love for God

Since man was created to enjoy God in heaven, all his bodily and spiritual faculties must help him achieve that goal. Men must also help each other. One way of doing this is in marriage, where man and woman cooperate with God in bringing forth more people for the Church and for heaven. There are also those consecrated souls, such as priest, religious, and laymen, who “dedicate themselves to service of Christ and His Church in perfect chastity” (27).

## Chapter Three: The Single Vocation in the World

Fr. Unger undertakes an apology of the single vocation. Jesus and St. Paul recommended it. The Church has always upheld it and has canonized many virgins. The then-current pope, Pius XII, approved of and praised it.

Furthermore, the virginal vocation is “in complete accord with right reason” (33). Those who are unfit, by virtue of illness, character, etc., for marriage or the priesthood “should consider it God’s will that they live a single life in the world devoted to works of charity” (34). Those who give up sexual intercourse, even though capable of it, also choose well. After all, there are enough other people marrying to ensure the race’s continuation. Nor is abstinence from sex unhealthy; one needs God, not sex.

Perfect chastity is actually good for one because it helps one love God wholeheartedly. Those who live it do great good for the Church. Their vocation in no way detracts from the priesthood or religious life but serves to inspire others to those vocations.

## **Chapter Four: Spiritual Nuptials through Perfect Chastity**

“Virginal love is mystical union with Christ” (41). It is marriage with Christ. As married people surrender their bodies to each other, so a consecrated person surrenders his soul to Christ and Christ gives himself to the soul. The Bible is full of wedding imagery: especially the Canticle, Ephesians 5, and Apocalypse 19 & 21. Israel and the Church are both referred to as God’s bride. The Church looks on religious men and women as Christ’s bride.

“Virginal love seals the heart of the lover for Christ alone.” (47) The virgin can love Christ with undivided zeal. This is a marriage bond that death will only make stronger. In *On Holy Virginity*, Pius XII has given “another reason for choosing a life of perfect and virginal chastity: likeness to Christ” (50).

There are four symbols of espousal with Christ that Fr. Unger considers. The dress, symbol of a new status; the veil, symbol of “exclusive love for one man” (53); the ring, which the ceremony for the blessing and consecration of virgins speaks of as a symbol of fidelity; and finally the wreath, “symbol of excellence, of dignity, of power, of glory and honor, of reward” (55).

## **Chapter Five: The Manner of Dedication**

In this very short chapter, we look at the “various degrees” (58) of consecration. One may make a promise, the breaking of which is no sin. Or one may make a vow, which to break would be a sin. It is wise to take temporary vows first, moving gradually towards a permanent vow.

Fr. Unger stresses that this vocation is something separate from married or religious life. Also, those who have chosen this way of life would benefit by getting together “for mutual encouragement and help” (62).

## **Chapter Six: Perfect Chastity a Boon for Church and Society**

Those who have chosen the life of perfect chastity in the world should influence society by their good example, by their prayer and sacrifice, and by “*social charity* according to their ability and interests” (67). They have more time for social work than those who are married and more freedom and access to the secular realm than a religious person. The love of Christ is fruitful in the virgin’s life; he or she has a spiritual parenthood. Leading people to heaven is every Catholic’s obligation, and the virgin fulfills it in a special way. Lastly, Fr. Unger gives a few examples of apostolate, such as education and secretarial work.

## **Chapter Seven: Careers and Home Life**

The virgin is offered some practical principles in regard to a career choice. First, one’s career should provide one with a living wage and pension. Second, it should be one within the scope of one’s talents and education. It should not endanger chastity. It may offer one the chance of bettering society. Some suggestions on *how* to work: “First, love the work of your apostolate and career” (74). Don’t just put up with it. Also, be patient, humble, unselfish, and dedicated. Rest and take vacations.

A suitable living arrangement is more difficult for women to find than men. The virgin may live on his own, with his family, or with others in the same vocation. Without exception, men and women should not live together.

## **Chapter Eight: The Excellence and Fruits of Perfect Chastity**

Virginity is a treasure, a gift from Christ. “Christ’s bride shares in His dignity and in His treasures” (79). He loves them in a special way and gives them special graces. “He protects them, consoles them, helps them, rejoices their hearts” (81). These brides of Christ share in His sufferings, too. They enjoy spiritual intimacy with Christ and some, such as St. Margaret Mary, have excelled in contemplation. Jesus “lives for the virgin bride, and she lives for Him” (83).

Chastity helps one to practice charity and to master one’s passions. Virginity is a type of martyrdom, as some saints have said.

After quoting a handful of Church worthies, Fr. Unger concludes that the virginal life is heavenly because it “permits one to realize already in this life what is essentially the supreme vocation and goal of every intelligent creature: union with Christ in heaven” (90). Heaven will be full of exceptional happiness for the virgin. Glorious privileges await; the virgin can look forward to death joyfully.

Tradition calls perfect chastity beautiful. “[E]very bride of Jesus is adorned with the sun of His good grace; she is crowned with the glory and honor of all her good works. She, in other words, shares in the beauty of Mary and the Church” (98). Virginity reflects God’s glory.

## **Chapter Nine: For Whom is this Vocation?**

One must be called to this life by God. One must choose it freely and for the proper motives such as love for Christ and neighbor. “One may not choose to live the single life merely because one has a false notion that marriage is a necessary evil” (101).

When discerning, one should take one’s age into consideration, think about it, pray, sacrifice, talk to one’s spiritual director, “live more and more in communion with Christ,” and “improve [one’s] character” (103-104).

This vocation may be chosen by normal people, by people unfit for the other vocations, by widows – Fr. Unger spends much time on widows –, by people married but separate, or by repentant sinners.

## **Chapter Ten: Jesus and Mary and Virginal Chastity**

Jesus Christ “lived a life of perfect chastity, and lived it with the greatest possible perfection...He is the King of Virgins” (109). Many of those “in closest relation to the essential mysteries of the Incarnation and Redemption” (111) were virgins: St. Joseph, St. John, His herald, St. John the Apostle, and, by special favor, His mother. Mary is the “Queen of Virgins,” “the teacher and model of all virgins,” and the fruitful “Virgin Mother” (114).

## **Chapter Eleven: Virginal Chastity and the Virginal Church**

Tradition teaches that the marriage of Christ and His Church, in a way, took place at the Incarnation. It was foreshadowed in several ways: by the marriage of the first man and woman, throughout the Old Testament where Israel is spoken of as bride, and in the wedding imagery of the New Testament (Mk. 2, Mt. 25, Rev. 12, 19, 21). “With this basis in Scripture, it is not surprising that the Church Fathers should have developed the doctrine of the Church’s being not only our Mother but our Virgin Mother and Christ’s Bride” (118-119). Father then cites several Church Fathers, for example, St. Methodius who speaks of the fruitfulness of the virgin Church.

Again quoting from the saints, Father reaffirms that virgins pattern their virgin life after the Church, receive strength for their vocation from her and her Spouse, and reflect in their lives the virginal and fruitful status of Holy Mother Church.

## **Chapter Twelve: History of Virginal Living in the Church**

Early Christian writings attest that the virginal vocation has existed for as long as the Church herself. In this chapter, Fr. Unger goes through the centuries and lists notable treatises and apologies on virginity, showing how the saints from Paul to Aquinas emulated it. Then he speaks more specifically on the history of virginity.

In the early centuries, virgins lived with their families, shunned the public baths, and engaged in charity work. Many of them, such as St. Agnes,

were martyrs. “During the fourth century, the ecclesiastical institution of virginity reached its height” (133). A consecrated virgin was obliged to follow certain rules and was “given a place of honor in church assemblies” (133). The virginal vocation was highly regarded until the age of Humanism. But recently virginal life is making a comeback, encouraged by the definition of the Immaculate Conception and the lives of admirable Christians such as Maria Goretti.

## **Chapter Thirteen: Chastity and Modesty**

“A fundamental principle for safeguarding purity is to know precisely what purity is and what are sins against it.” (138) So then, “Chastity may be defined as the natural and supernatural habit that regulates, according to right reason and faith, the sentient appetite in the use of the sex powers and in the enjoyment of the sexual pleasures” (139).

Virginal chastity consists of, first, “carnal integrity” (140) which is lost through voluntary loss of virginity. Second, virginal chastity involves “the firm resolve of perpetual perfect chastity,” (140) which is lost either by consummating or intending to consummate a marriage or by mortally impure thoughts.

Modesty is the avoidance of anything that causes sexual arousal whether in “sight, touch, speech, [or] reading” (142). A “well-balanced attitude” and a “clear knowledge” (143) of the licit and illicit is advised.

Sins known as impure thoughts are classified and discussed. Father gives valid reasons for thinking about sex, such as the profession of doctor requires it. One should be prompt but calm in rejecting impure thoughts.

## **Chapter Fourteen: Some Basic Helps in Safeguarding Purity**

Be ready! Temptation *will* come.

The first of all of the helps is grace. “Grace, God’s supernatural help, is the indispensable means for avoiding sins of impurity” (151). Pray often, both when suffering and when free from temptation. Prayer should be the virgin’s joy. She should have a “planned program of prayer” (152). The virgin should be devoted to the Holy Spirit whose temple she is.



Flight from temptation is good. Mental substitution, the replacing of an impure thought with an innocent thought, is one form of flight. Here, Father warns against fretting over temptation.

Self-denial is vital and must spring from love of purity. Father specifically suggests sacrifice relating to food and drink as well as increased reception of the Sacrament of Confession. Mary, model and mediatrix, will assist the virgin, as will one's guardian angel. Another "very power means of preserving chastity and of perfecting it is to have a high ideal of this virtue," (163) and to mind one's small sins. Powerful motives, both positive like consecration and negative such as the fear of hell, help.

"The faculty of loving someone is God-given and is essential to a human heart" (166). Love Christ! The Eucharist is a font of grace, but it is especially the moment when the virgin bride is united to her Spouse. "How can Communion not be the divinely instituted instrument for perfecting consecrated chastity and love?" (170)

## **Chapter Fifteen: Social Life and Friendships**

Is friendship between a consecrated virgin and one of the opposite sex possible? This is the main question of this chapter. Friendship is defined as "mutual benevolence and beneficence" (173). Father distinguishes between spiritual friendship and sentient friendship. They exist together easily. Sentient love is morally neutral but is linked to sexual pleasure; therein is the danger. When the danger to chastity is "proximate" – as opposed to "remote" – the friendship should be broken off (180). Scandal must be avoided.

The book closes with a virgin's prayer of gratitude and petition. "Great Jesus, lover of my poor self, grant me the courage to live that I may be worthy of the great dignity You have bestowed on me of being Your very spouse" (184-5).

CHAPTER FOURTY THREE

# The New Faithful: Why Young Adults are Embracing Christian Orthodoxy



## THE NEW FAITHFUL

WHY YOUNG ADULTS ARE EMBRACING  
CHRISTIAN ORTHODOXY

| COLLEEN CARROLL

*A Summary of The New Faithful: Why Young Adults are Embracing Christian Orthodoxy by Colleen Carroll*

## About the Author

Colleen Carroll received her bachelor's degree from Marquette University in Wisconsin. She has worked most notably as a speechwriter to President George W. Bush and as a news and editorial writer for the *St. Louis Post Dispatch*. She has contributed to a variety of publications, appeared on national television and radio shows, and won several writing awards, including a \$50,000 Phillips Journalism Fellowship to write this book. Colleen has received much critical and national acclaim in response to the research and writing that went into *The New Faithful*. She is also a fellow at the Washington based Ethics and Public Policy Center and now hosts her own television show on EWTN, "Faith and Culture."

## General Overview

This book examines today's orthodox faiths, in particular the Catholic faith, in order to see the sociological trends that have occurred due to a reversion of today's youth into the discarded faiths of their parents and grandparents. Today's generation seeks the rewards of heaven at the great price of moral adherence to a strict code of ethics. It is precisely this countercultural moral code that strikes against today's culture and makes orthodox faiths so appealing. Because of this, a new generation of faithful has immersed.

## Chapter One: The Faithful

The first chapter begins with a quote from 1 Tim 4:12, "Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith, and in purity." Carroll's depiction of an immersing Catholicism begins in a chapel at Catholic University of America, where at least five dozen students remain for Confession after a praise and worship session. For those students, and many more, there seems to be an irresistible attraction to the Sacrament of Confession. According to Carroll, "For them, the Sacraments and devotions of the institutional church allow them to be cleansed, healed, and strengthened. For young adults . . . these rites offer something so powerful that they weep in the face of it, so irresistible that they cannot walk away from it."

Why is there such an attraction to the transcendent from a generation who has had little or no exposure to it? Today's young adults have grown up in

a society saturated with relativism where ethical and religious truths vary according to the people who hold them. Why are young people so attracted to those trappings of tradition that both their parents and teachers have rejected? According to Professor Peter Kreeft, what they are craving is the Holy Spirit. They are so devoid of structure that there is a new interest from today's adults in organized religion and conventional morality.

The attraction of today's young adults toward conventional religion and morality can be seen in a survey polling young Catholics. A survey of young Catholics, conducted by a group of Sociologists, "suggested that the three core elements of the faith of today's Catholics are belief in God's presence in the Sacraments, concern for helping the poor, and devotion to Mary as the mother of God—all key tenants of an orthodox Catholic faith." There is a similar trend toward a traditional form of creed with Protestants and Jews alike. This seems to indicate that if one is going to hold any creed then it better be radical.

An embrace of traditional forms of religion and its corresponding morality begins with a rejection of relativism. Relativism is the theory that all values or judgments are equal and none are absolute or universal. Today's young adults are taught time and time again that no universal moral standards or religious truths exist. They begin to question this and seek these truths which they believe to be knowable. According to Professor Jean Bethke Elshtain, an ethics professor at the University of Chicago Divinity School, "I certainly have detected among my students a sort of quest for some kind of purpose or meaning . . . my students are the most thoughtful and demanding. Some have been out in the world and they could not take the way it was being presented to them." A rejection of the secular status quo has occurred as, "they have witnessed the breakup of their own families or friends' families," said Brad Wilcox a postdoctoral fellow in sociology at Princeton who has authored studies on Christian marriage and family issue. "They have experienced the dark side of the sexual revolution and are seeking some kind of meaning or structure."

One question in this chapter remains, who are the young faithful? These young adults are not perpetual seekers. They are committed to a religious worldview that grounds their lives and shapes their morality. Regardless of their religious formation, today's young Americans have not accepted orthodoxy without critical reflection. The bombardment by today's society will not permit that. They accept religious tolerance, but do not compartmentalize their faith. Faith permeates their lives. So who are these people? Colleen Carroll characterizes them quite well; "They tend to be

cultural leaders, young adults blessed with talent, intelligence, good looks, wealth, successful careers, impressive educational pedigrees, or charisma—or some dynamic combination thereof. They are the sort of people who, according to conventional wisdom, do not *need* religion; though they have had their share of rough times, most did not arrive at their convictions out of utter desperation or lack of alternatives.” These young people have made conscious commitments. They are the type of people who others look to when making decisions concerning their own lives. When they speak, people listen.

Most young orthodox believers of all creeds share similar characteristics: “Their identity is centered on their religious beliefs, and their morality derives from those beliefs, they are attracted to a worldview that challenges many core values of the dominant secular culture while addressing their deepest questions and concerns, they embrace challenging faith commitments that offer them firm guidelines on how to live their lives, their adherence to traditional morality and religious devotion often comes at considerable personal cost, and the sacrificial nature of these commitments is often precisely what makes them attractive, they yearn for mystery and tend to trust their intuitive sense that what they have found is true, real, and worth living to the extreme, they seek guidance and formation from legitimate sources of authority and trust these authorities to help them find lasting happiness and avoid repeating their own painful mistakes or those of their parents and peers, they strive for personal holiness, authenticity, and integration in their spiritual lives and are attracted to people and congregations that do the same, they are repelled by complacency, hypocrisy, and pandering, their beliefs and practices often defy conventional wisdom about their generation, the expectations of religious leaders, and existing classifications of believers with individual domination, they are concerned with impacting and engaging the larger culture, yet they are equally committed to living out their beliefs in the context of authentic communities that support them and hold them accountable.” This generation is seeking, and those who have found orthodox religion permeate all aspects of their life with it.

## **Chapter Two: The Search**

This chapter opens with a famous quotation by St. Augustine, “Our hearts were made for you, oh Lord, and they are restless until they rest in thee.” It also opens with the conversion story of David Legge. At the age of 24 Legge had completed two years of Yale Law School. He had a summer associate’s job at a big firm in New York that paid more money than he

could spend. His weekly routine consisted of nights out at the city's hottest restaurant, bars, and clubs. The living was very good, but it was also very hollow for Legge. During this hollow time in his life, Legge recalled that he had never applied as much intellectual rigor to the study of his faith as he had to his schoolwork. According to Legge, "I thought, you know, I know so much more about Abraham Lincoln than I do about Jesus. And Jesus should be so much more important in my life. Maybe I should learn something about him." After Legge's realization that he knew very little about his faith, he started reading the classics: the Bible, the Catechism, St. Augustine, and Thomas Merton. A slow but steady conversion had begun to take place with Legge.

Two questions are then raised: Do young Christians lack essential knowledge about their faith and resist the teachings and standards that define their Churches or do they harbor a deep spiritual hunger and curiosity about Christian tradition that makes them inclined to embrace orthodoxy in all of its rigor and particularity? For the young adults who turn toward Christian orthodoxy, their conversion usually begins with a discontentment with the values, or lack of, which have been thrust on them by all aspects of popular culture. Four general patterns run through the stories of young adults attracted to orthodox religion: they have achieved secular success at a young age, and it leaves them hungry for meaning, they have been exposed to 'water-down' religion, moral relativism, or atheism, and they crave its opposite, they have practiced religion out of a sense of duty but now want a more personal relationship with God and a more intentional way to worship him, or they have had personal religious devotion since childhood but long for a more integrated faith that is supported by community.

Today many youth experience what can only be termed as an early mid-life crisis. According to Carroll, "Whether reacting against the uncertainty of secular success or achieving that success at any early age and finding it empty, many of today's young adults see Christianity—and particularly a commitment to Christian service—as a way out of the corporate trap." The most shocking aspect of this phenomenon, for many observers, is that many young adults drawn to orthodoxy have had little if any religious formation. The lack of anything substantial is what leaves them searching for, 'something with substance.' According to St. Paul, "where sin abounds, grace abounds all the more." Today's culture leaves one searching for more.

However, just because one comes to knowledge of the truth does not necessarily mean that one will live that truth. The stiff moral commands

that come with truth are not always the easiest to follow. A big help with this difficulty is the fact that the strongest attribute of today's believers is that they chose orthodoxy with enthusiasm. It is not something that has been inherited with indifference. However, young adults who are forever searching for spiritual highs and religious truths may find the routine of daily devotion to be rather dull. According to Carroll, "Their spiritual hunger predisposes them to hearing the Christian message, but their secular culture leaves them ill-suited to put its moral and behavioral demands into practice . . . Those who have embraced orthodoxy generally cite three factors that made their commitment possible: the grace of God, a supportive faith community, and personal resolve."

### **Chapter Three: The Church and Worship**

Chapter Three opens with the John 4:23, "Yet a time is coming and has now come when the true worshipers will worship the Father in Spirit and in truth, for they are the kind of worshipers the Father seeks." It is in an Eastern Orthodox Church that we meet Andrea Whitson, a convert from Protestantism. She was born in Texas and raised as a Southern Baptist. She joined the Episcopal Church when she married her husband, John Whitson, also a former Southern Baptist. Soon after their marriage, the Whitsons wanted out of their Episcopal Congregation, that now ordained active homosexuals, and into a Church that adhered to conventional moral teachings while also offering sacramental grace. When her husband's inquiries convinced him that a conversion to Eastern Orthodoxy was the answer, Andrea recoiled. She did not understand why she should stand through a two-hour service shrouded in intelligible symbolism and conducted in a foreign language. According to Andrea, "He convinced me logically, but I did not want to make the change . . . It was very foreign." Two days after a visit to an Eastern Orthodox Church, that left her very uncomfortable, Andrea dreamed that she had returned to that Orthodox Church. "This time she sensed that Christ was enthroned on the altar. But she couldn't see him clearly because angels were blocking her view. She recognized that the angels were serving as doors, much as the iconostasis separates the altar from the nave." An important question arose from the dream, "Do you want to worship God in the way he wants to be worshiped or in the way that makes you comfortable?"

As we witnessed with Mrs. Whitson, churches that demand sacrifice and celebrate tradition often appeal to world-weary adults. Most of the people interviewed for this book, "oppose the blessing of same-sex marriages, the ordination of non-celibate homosexuals, premarital and extramarital

sexual relations, and abortion.” A good Church is a Church that constantly challenges its followers to live in accordance with reality, especially when it comes to items such as the aforementioned issues. The faithful, who have been raised in typical mainline Churches, typically complain about an inadequate formation that placed too much emphasis on the vague platitudes of tolerance and love. Those faithful who do not leave their mainline Churches demonstrate a particular affinity for the most traditional aspects of devotion: fixed hour prayer, the rosary, Eucharistic adoration, and the Latin Mass.

There has been a revival in the mystery of faith. Matthew Pinto, founder of the *Envoy* magazine, believes that young adults in a postmodern society are drawn to the fresh, countercultural quality of orthodoxy and tradition. According to Pinto, “This stuff is so outrageous that it’s attractive . . . in many ways, our job now is easier now than it was in the past, because people are starving.”

A few years ago the Hartford Institute for Religion Research released *Faith Communities Today*, the largest survey of United States Congregations that has ever been released. The survey documented a surge in both evangelical Christians and Mormons. Both groups are known for their hard-line moral stances. In its explanation on why some congregations thrive and others decline, there was a strong correlation between the congregations vitality and its commitment to high moral standards. According to the survey, “Two out of three congregations that emphasize personal and public morality also report healthy finances and membership growth. Congregations that place less emphasis on these standards are more likely to report plateaued or declining membership. It is often the quality of the Church’s worship, the degree to which it displays both God’s mystery and meaning, that solidifies a member.

According to Moss, a Catholic apologist, “People think that if we make it easy on [young adults], we’ll draw them in,’ she said. “It’s the very opposite. Youth are looking for a cause, a reason to live. They need something to give their lives to. A Christianity that says, ‘Go to church on Sunday and be a nice person’—that’s no cause. Christianity doesn’t say go to Church on Sunday. Jesus said, ‘He who loses His life will find it.’ In other words, ‘If you don’t love me about all things, you’re not worthy of me.’ But few people are given that message.” The key to reaching young adults is to help them grow and not just to keep them comfortable. A rich liturgical life will do just that.



## Chapter Four: Faith Communities and Fellowship

Chapter four opens with the first line of Psalm 133, “Behold, how good and pleasant it is when brothers dwell in unity.” To establish this verse’s pertinence we must first characterize the human need for community and fellowship, especially among the young. There are a few traits that are generally attributed to Generation X: they are interested in spirituality, ignorant of tradition, and fearful of both commitment and abandonment. According to Carroll, “In some ways, these young adults look like a novice director’s nightmare. They marry late, switch jobs and careers often, and move at whim. Deference to authority strikes many as odd, even laughable. And notions of self-sacrifice and obedience puzzle many young adults who learned from their parents, teachers and cultural leaders to privilege personal fulfillment and autonomy above all else.” Amongst all of this, something that stands out amongst Generation X is its craving for community.

Generation X, more than any other generation, has lived in community and isolation. It is this isolation that gives them a longing for community and a stable family structure. According to one priest, “They’re really hungry for real fatherhood . . . it is an evident switch.” Generation X has been reared in a media culture that constantly panders to every whim that they have. Orthodox religion presents the young with obedience, objective morality, stability, commitment, and integration—the very things that they have found wanting in both their families and the culture.

The power of a personal witness may be what makes the difference between attraction and conversion for many young adults. Many find the religious lifestyle both intriguing and attractive, but it is the witness of the life of a Christian lifestyle that makes others believe that it is both doable and satisfying. A few witnesses can be a large inspiration to so many people. According to one young adult, “You don’t need a whole generation. You need about twelve . . . There are all these people in our generation, and you can take a relatively small number of them. If they’re committed to loving God, loving their neighbor, following Christ, it’s stronger than the natural forces keeping us apart—alienation, self-centeredness, even religious differences. If we’re able to overcome those things, then it’s revolutionary.”

## Chapter Five: Sexuality and Family

The beatitude from Matthew 5:8 begins chapter five: “Blessed are the pure in heart, for they shall see God.” One of the most difficult issues facing a life of morality is an adherence to a strict code of sexual ethics. In addition to fighting for sexual morality in their own lives, young adults have established a counter revolution to the sexual revolution.

In the sexual revolution of the 1960’s and the 1970’s free love and casual sex were novel concepts to the young sexual revolutionaries. Today, things have changed. Committed relationships, not casual hookups are the novelty. Premarital sex among teenagers, once considered a taboo, is now almost a norm. In reaction to this and all that they are being deprived of, a growing number of young adults are rebelling against their elders in the way that they dress, date, marry, and mate. A 1998 UCLA survey of college freshman found approval of sexual promiscuity at 25 year low. In 1998, 39.6 percent of students thought that casual sex was acceptable. This was a 12.3 percent drop from the record high of 51.9 percent in 1987. Books such as *The Rules: Time tested Secrets for Capturing the Heart of Mr. Right* by Ellen Fein and Sherrie Schneider, *I Kissed dating Goodbye* by Joshua Harris, and Wendy Shalit’s *A Return to Modesty: Discovering the Lost Virtue* have experienced astounding popularity and success. People have realized that the effects of the sexual revolution are not making them happy and they want to do something about it. Instead, they are seeking chastity.

Sexuality often plays a key role in many of the conversions of young Christians. Christianity’s strong stance on sexual morality addresses their deepest concerns in a way that secular values do not. The ideal about traditional sexual morality possesses a beauty that challenges yet satisfies. A spouse can be the greatest support on earth that any Christian is able to find. A mutual focus on God defines the best marriages of many young orthodox Christians. In his apostolic exhortation *The Role of the Christian Family in the Modern World*, John Paul II cited Tertullian, an early Church Father, on marriage:

*How wonderful the hope between two believers, with a single hope, a single desire, a single observance, a single service! They are both brethren and both fellow servants; there is no separation between them in spirit or flesh; in fact they are truly two in one flesh, and where the flesh is one, one is the spirit.* It is mutual dependence on God that leads God-fearing couples to submit everything to God, including how many children to have.

One stance that historical Christianity has always taken is a stance against artificial means of contraception. Many Churches have backed away against that stance, but it is the Catholic and Orthodox Churches that have maintained prohibitions against artificial means of contraception. According to Carroll, “Sex has two functions: bonding and babies. When couples block one of those functions, the Church teaches, they cut God out of the equation and short-circuit the total gift of self that sex should be. Artificial contraception also carries broader social consequences, according to the Church: it encourages extramarital sex, undermines marriage and the family, and allows people to more easily use each one another as a means to an end.” Although still in the minority, an increasing number of Catholics have begun to use natural family planning (NFP). NFP allows a woman to predict fertility by monitoring her body’s signals. In order to postpone pregnancy, the couple must abstain from sex for several days each month during the woman’s ovulation. This forces the couple to discuss daily the woman’s fertility and whether the couple is ready to have a child. Is there any other method of postponing pregnancy that requires communication from both spouses? This answer is no.

Another phenomena that has gained immense popularity among Christians who want to pass on their faith to their children is home schooling. It is an extremely popular alternative to public, private, or liberal parochial schools. The ranks of homeschooled students today number in the millions. Homeschooling allows parents to inculcate values into their children that they might not otherwise receive as students in any type of school. Homeschooling is a way to significantly strengthen the family and instill sexual morality into the next generation.

## **Chapter Six: The Campus**

The question, “If you are really a product of a materialistic universe, how is it that you don’t feel at home there?” posed by C.S. Lewis, opens this chapter on the college campus. America’s colleges and universities have long been incubators for new ideas and the resurgence of old ones. A few examples of this in history have been the sexual revolution, the civil rights movement, and the suspicion of both government and organized religion. According to Carroll, “The once prevalent assumptions of modernity—that progress is inevitable and that reason alone, not religious faith, leads to truth—have gradually given way to a postmodern rejection of reason and embrace of relativism, the idea that objective truth is not knowable.” Relativism and postmodernism predominate.

Although relativism and postmodernism predominate, a growing number of college students have been embracing orthodoxy amidst a secular college environment. Robert George, a political scientist who has taught at Princeton for at least fifteen years, has witnessed a movement that has united conservative students across the Judeo-Christian spectrum. Jews to Protestants to Catholics are becoming, “orthodox and enthusiastic.” On such campuses, orthodox students gravitate toward vibrant fellowships that offer them support against the battle that is encompassed under the umbrella of liberalism.

Orthodox youth seeking fellowship also seek fellowship at colleges and universities that integrate faith and reason both inside and outside of the classroom. Enrollment rose 24 percent between 1990 and 1996 at the ninety-five schools that belong to the Council for Christian Colleges and Universities (CCCU). That contrasted sharply with the 5 percent rise at non-religious private schools and the 4 percent increase at secular universities. In Catholic circles, students seeking immersion in orthodoxy often choose one of the “Big Six” schools: Christendom College in Virginia, Franciscan University of Steubenville in Ohio, Magdalen College in New Hampshire, Thomas Aquinas College in California, the College of St. Thomas More in New Hampshire, and the University of Dallas in Texas. Several of these schools have experienced enrollment surges in the past few years that have been attributed to adherence to the Vatican and an emphasis on classical education. Tom McFadden, the public relations correspondent from Christendom College, said, “They want to come back to the faith.” At Christendom a strict dress code is employed and plenty of pre-Vatican II piety is offered.

With a rise in campus ministry, the Catholic Church has risen to the need in its own ranks. Rather than lose Catholics to more pro-active evangelical groups, the Catholic Church is seeking to staff campuses with campus ministry teams. The need cannot be met fast enough. Curtis Martin, a Catholic in his forties who discovered evangelicalism at college and then later rediscovered his Catholic faith, launched the international Fellowship of Catholic University Students (FOCUS). FOCUS offers many different venues to its students: small-group studies of Scripture and the early Church Fathers, formation for student leaders, help for students who want to communicate Christian principles on campus, and large group events that allow Catholics on campus to witness to their friends. FOCUS along with so many other campus ministry teams is experiencing results. Although these results are at first in small measures, the tides are turning toward a more prevalent form of Christian orthodoxy at all colleges and universities, both orthodox and secular.

## **Chapter Seven: Politics**

“I am the king’s faithful servant, but God’s first,” stated St. Thomas More, martyr to the Roman Catholic faith. The chapter on politics opens at the annual March for Life that is held every year on the anniversary of Roe vs. Wade, January 22. It is there that we find tens of thousands of mostly young marchers who have converged from all over the U.S. to the nation’s capital. The March for Life is a way that young believers reject the separation of sacred and secular. They are not content to distance themselves from a society full of unwanted pregnancies, abortions, addictions, and divorce. Instead, they take a stand. Today’s faithful seek to actively engage today’s culture and the March for Life, a demonstration to the Supreme Court, is one way that this mission is accomplished.

According to Carroll, “Recent studies have shown a shift toward political conservatism among young Americans.” One study indicated that more young respondents in the 1990’s agreed that extramarital sex was always wrong, that military merits confidence, and that the death penalty should be used for murder. Support for legal abortion has also declined. There is a tremendous amount of youth in the pro-life movement. One pro-life group that particularly stands out is Crossroads, a pro-life organization composed of organizers and college students that every summer walks across the United States of America to witness to the dignity and sanctity of human life from conception to natural death.

The young orthodox are also taking an active role in politics. In the book we meet one young lady, Lauren Hoyes, whose evangelical faith and pro-life stance led her to Capitol Hill. She works as a legislative director for Republican Congressman Joseph Pitts from Pennsylvania. She spends most of her time working with the Values Action Team, a coalition of socially conservative Congressman and outside groups that work on legislation dealing with topics such as abortion, marriage, and education. Another congressional staff member for Pitts says that she watches for opportunities throughout the day to evangelize her coworkers, ranging from a quick prayer to a conversation. Even politics feels the conservative bent of the young orthodox.

## **Chapter Eight: The Call**

Luke 10:2, “He told them, ‘The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.’” Young Christians who are intent on spiritual integration

throughout all areas of their lives pay particular importance to how their faith informs their work. Despite the sacred-secular divide associated with today's workforce, Americans are increasingly unwilling to leave their faith at the office door. A Gallup poll indicated that 48 percent of employees had discussed their faith at work in the last 24 hours. While employers tend to generalize faith to nothing at all in order to 'welcome' everyone, some manifestations of faith at work are surprisingly specific. These include all spectrums from the physicians in the Christian Medical and Dental Associations, to journalists in Gegerapha, to lawyers in the St. Thomas More society. For them a job is never just a job, it is an extension of their faith journey.

## Chapter Nine: The Future

"For I know well the plans I have in mind for you, says the Lord, plans for your welfare, nor for woe! Plans to give you a future full of hope," Jeremiah 29:11. In her concluding chapter Carroll focuses on two factors that are the key to the success of believers in order transform their culture: ecumenism and balance. According to Carroll:

If these young believers continue to embrace opportunities to work together across denominational and even interdenominational lines without airbrushing significant theological differences, they have the potential to transform American religion and culture. If they refuse to do so, recoiling instead into their various subcultures to avoid the ideologically impure, their effects on American culture will be diluted and their obedience to Christ's Gospel imperative of unity will be incomplete. That insularity also will damage the credibility of their movement, relegate it to the fringes of society, and perhaps even repel their own children, who are apt to rebel against the subculture as did some of these believers and many of their parents.

The struggle of today's orthodox is a search for balance. Christianity should be in the world, but not of the world. Believers should find a balance between protecting their convictions from contamination and reaching out to the world to share those convictions. It is difficult but prayer, Scripture, and the Sacraments make it possible.

John Paul II, a hero to many of the new faithful, said that the new evangelization of today's society cannot happen without strong Christian

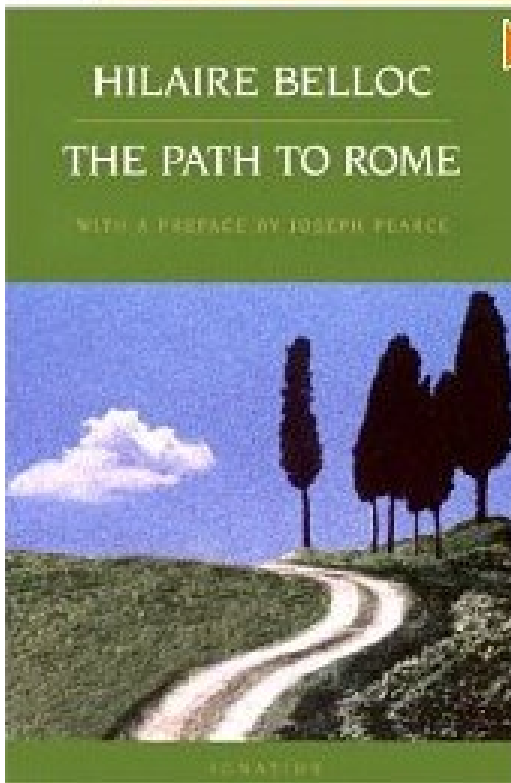
families. According to the former Pope, “The extent to which the Christian family accepts the Gospel and matures in faith, it becomes an evangelizing community.” The combination of a fierce determination to avoid divorce, strong faith communities that support marriage vows, and the belief in marriage as a divinely blessed bond found in chapter five seems to bode well for the future of the Christian family and American culture in general.

Courage and charity are two more key components to achieving a proper sense of balance. Some believers will contribute to the divisions in churches while others will challenge and inspire other believers. According to Carroll, “Those who balance truth and love, courage and charity, their impact on the church will be powerful and lasting.” This is already evident in an examination of religious education. Adult classes have sprung up all over the United States to meet the needs of the adults who have been poorly catechized in the past. Those same adults who have been seeking a re-catechesis in their own lives are also seeking to give children the religious education that they never had. The same young adults are also forming the clergy that will shape the Church in the next generation. The youth have rediscovered the faith and through their rediscovery bring bright rays of hope for the future of orthodox faiths across America.

CHAPTER FOURTY FOUR

**The Path to Rome by Hilaire  
Belloc**

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A Summary of *The Path to Rome* by  
Hilaire Belloc



## About the Author

Hilaire Belloc was one of the most prolific writers of the early twentieth century. Born on July 27, 1870, in France to an English mother and a French father, he grew up speaking both languages as native tongues. When Hilaire was just two years old, his father died after a tragic loss in the stock market. His mother, a writer, moved Hilaire and his sister to England, where he was well educated. He returned to France as a young man to fulfill his duties in the French military, and grew mightily in stature and endurance. When he was twenty years old, he walked a good distance across the United States in order to woo his future wife, Elodie.

Belloc became very active in English politics and was a member of Parliament for a short time. He wrote a great deal, and was therefore naturally often in need of money. He, along with his great friend and colleague G. K. Chesterton, found that making a living with the pen was a difficult life. Chesterton was a very reasoned and generally tactful individual, but Belloc made many nicknames for himself by his individually bombastic and polemic style. He was often called “Old Thunder”. He penned *The Path to Rome* at the age of 32, and enjoyed writing poetry, essays, travel literature, military history, religious history, Theology, and more. Some of his most famous works include *The Servile State* (1912), *The Crusades: The World's Debate* (1937), and *The Great Heresies* (1938).

A recent, definitive biography has been written about the life of Hilaire Belloc by Joseph Pearce entitled *Old Thunder: A Life of Hilaire Belloc* (2002).

## General Overview

This is a thoroughly delightful book that recounts one man's pilgrimage on foot from the heart of France to the heart of the Catholic Church. Hilaire Belloc determined to make an old-fashioned pilgrimage, but with strange rules that only he could devise. He would walk in as straight a line as possible from Toul, France, to Rome, Italy, no matter what rivers or mountains happened to be in his way. He would travel relatively quickly by sleeping during the heat of the day and walking in the cool of the night. He would use only his feet, and would disdain the use of any rolling cart or wagon.

The style of this book is mostly free association writing combined with a factual chronological and topographical narration. Belloc focuses on the people and places that he enjoyed the most, and completely overlooks scenes and scenery that he found dull or monotonous. His interests, which are numerous and varied, all center around one theme: how the Catholic Church has affected and formed the world in which he lives.

There are no chapter divisions in the book, for Belloc simply treats the work as a journal of naturally varying lengths. He devotes episodes in his book to short essays on the value of morning Mass, for example. One quirk of his writing style is that episodically he will speak directly and hypothetically to the reader, who he imagines is quickly bored with the book, and allows the reader to vent his frustrations. In normal Belloc fashion, however, he usually tells the reader how Belloc's version is correct, or simply to shut up.

The book, on the whole, is a captivating read of an experience which no one could have nowadays. In this modern era of passports, visas, and fenced-in borders, no one could cavalierly march through three countries, over mountain ranges, and through rushing rivers without being quickly detained by the local authorities. Although he takes pride in his accomplishments, he does not spare himself any humiliation, but bluntly records all of his frustrations, broken vows, and moments of rage.

## **The Path to Rome**

### **Proverb**

The book begins with a French proverb that means, roughly, "the first step is the hardest part." Belloc immediately takes exception to the proverb which he has put forward, claiming that it is not the first step which is most difficult, but the launching of the project in whole. He concludes that the person who composes proverbs knows the folly in the phraseology, but continues to err gleefully. This proverb, he claims, is actually designed to dissuade one from ever beginning anything. In writing a book, Belloc sees three difficulties: the beginning, the grand climacteric (i.e. that point in which the reader begins to desire to read more), and the ending. He goes on humorously to bemoan the difficulty of properly ending literature, and how one simply ought to tack on a piece of fine writing to the end of a book, no matter the subject.

## Toul, France

The beginning of his path to Rome was at Toul, France, in the earliest of June in the evening. He walked along a road which paralleled the Moselle River. Belloc planned to walk at night and rest during the day, due to the oppressive heat of the summer. Immediately after beginning, he turned and drew his first sketch of the trip, a drawing of the garrison of St. Miche, where Belloc himself had served in the First World War. In his satchel was a large piece of bread, some smoked ham, a drawing-pad, newspapers, chocolate, and a quart of fine Brulé wine. The wine recalled to Belloc some of his early soldiering days, with memorable incidents of men who cared somewhat too deeply about the fruit of the vine, with Belloc being chief among them. The moral of this narrative section is that what men love is not money but their own way.

As he walked along that first pleasant evening by the Moselle, he found himself in the mood in which all books are conceived, but none are actually written. His imagination began to run wild in a type of reverie full of reflection, reminiscence, and familiarity. But when night began to fall, a certain loneliness and uncertainty came upon him. In the full dark of the forest of Lorraine, he sat and had a good meal which restored his traveling spirit. He lit a pipe and began to sing, when he heard other voices down the road. He met with four soldiers on their way to roll-call at a nearby village-fort, shared a conversation, and then parted courteously. By midnight he had traveled twelve miles.

As he started to become fatigued, he began to wonder if he had not been a little too cavalier about his attitude to sleeping under the stars. He now wondered if a rug of some sort, a fire, and some comradeship were not essential for outdoorsmen. Even on this first night he began to waver in his conviction of how he had planned his trip, and he began to want a warm bed. But he stayed firm for now, passing villages which denied him sleep anyhow. In a bit of temper and fatigue, he made himself a bed in an orchard and slept for a little while until daylight.

Upon awaking, he discusses the peculiarity of breakfast, for which all men seem to prefer only certain and specific foods that they could not imagine at other parts of the day. For his breakfast that day he had his Brulé wine, which had tasted so wonderful the night before, but now seemed like vinegar. He continued his march, but now instead of a river, he was walking beside a canal that fed from the river.

## Flavigny

At Flavigny, he found companionship among the many peasants that lived there. This village stretched out all along one street, which he says is a Roman style, and the style of civilization. He sat down at the baker's house – he is especially fond of men who become honest bakers –, and ate warm food. He went out from his nice breakfast, and feeling drowsy, fell asleep just beyond the village.

He woke up in the heat of the day, irritated at himself for having wasted good marching hours. At the next village he found Mass already over, and was annoyed, since a man should attend Mass every morning. He says that daily Mass is a source of spiritual comfort for him for four reasons: 1) at the opening of each day one is silent and recollected during repetition of familiar action, 2) the Mass is a ritual, and all rituals are important, 3) the surroundings lead one to good and reasonable thoughts apart from busy wickedness, and 4) one is doing what men have done for thousands of years, part of the continuum of existence.

A very tall house loomed up before him, surrounded by a low wall. The owner of the house sold wine in a curious manner, namely by any quantity, not just in bottles. The man's concept of rank was foreign to Belloc, being based entirely on money and clothes, not on leisure or luxury. Belloc departed that place, by now completely exhausted and hobbling. He limped slowly into the town of Charmes, which he thought a wonderful name and therefore a wonderful way to think about how past ages have handed down impressions via place names. The actual town was, to him, a grave disappointment, however, and he quickly departed in the heat of the day. He yielded to the temptation to snooze in a grove.

He arose in the cool of evening, having gone already some forty miles, but his foot and now his knee were beginning to become painful. He asked heaven if this was really necessary on a pilgrimage but soon was to find a soothing balm in Epinal, a charming island city with a church that mixed architectural styles delightfully. He encountered some children celebrating the Feast of Corpus Christi. He found an inn and happily threw himself upon a soft bed, breaking another pre-pilgrimage vow, and praying humbly an intention to not attempt impossibilities like walking only at night or not sleeping in beds.

## Epinal

Beyond Epinal, he got lost in the woods. He remembered the following advice: if lost while going upwards, make for the steepest line; if lost while going downwards, listen for water and follow it down. He climbed up a steep hill through a forest, came to a crest, and looked down over the whole Moselle valley. This is one of the landscapes that came back to Belloc while writing the book; he remembered the whole journey as a series of landscapes. This way of travel, he felt, was vastly superior to railroad travel, which is shut away from these captivating sights.

Belloc found his rugged appearance was causing some middle-class persons to look at him sideways. He also found that the middle-class is the anchor of civilization.

As he came to the end of the Moselle valley, he approached the village of Rupt where he found an indifference to place-names. A hill above the city had no name of its own, but was even on the map as “the hill above Rupt.” At the next village he made sure to go to Mass and then belligerently instigated a political discussion on anti-Semitism. He passed through that town and approached the base of the great mountain called Ballon d’Alsace.

He made his own road up that mountain and to the summit, from which he looked down upon Europe. To his right were the Gauls, to the left were the Germanics, and in front of him were the Italian highlanders. These three people, in his view, were vastly different from each other in background, custom, philosophy, and outlook, and only at the Ballon d’Alsace did the three meet. He slogged down the slope painfully and took rest at an inn on the mountain, where the hostess spoke “the corpse of French with a German ghost in it.” It would be very difficult to follow a perfectly straight line into Rome, so he devised as close a method as possible. The first town he came upon was Giromagny, of the France of the plains, and he went to Mass.

## **Belfort**

In the next town of Belfort, Belloc bought some “open wine,” that is, wine in un-lidded containers. The shopkeeper simply ladled some wine off the top for the customer. To Belloc’s surprise, he found the wine to be very sweet and yet unspoiled. Belfort had two other surprises: 1) the way they built a bridge, simply waiting for the river to run dry and then feverishly sinking the foundations before the water returned, and 2) a great lion carved into a huge rock by Bartholdi, of Statue of Liberty fame. He

stumbled across a large powder-magazine which reminded him of two friends from youth who had zealously guarded such a depot; in one night they killed a donkey, wounded two mares, and seriously stunted the growth of a tree.

In a prideful effort to be out of France by the fourth day, he plodded on in haste along the marshy valley. As he marched, he pondered the mysteries of the immortal soul, wondering why men attempt to dissolve their spirit wholly from their bodies in detachment. His reverie was broken by the crashing of his Open Wine, which fell from his satchel. He had avoided drinking this wine in hopes of saving it as long as possible, but now it was no more. Lighter in sack but heavier in heart, he crossed the border to Switzerland.

## Switzerland

His first acquaintance in Switzerland was the Commercial Traveler from Marseilles, a thoroughly wonderful font of knowledge who well represented his area of the world. This man even secretly gave up his bed at an inn in order that the disheveled Belloc might rest. Belloc next encountered the first of the German cities, by which he means the spirit of the people from Eastern Europe who love to preserve the past, love ease, and fit their towns to the terrain and the mountains. The first of these cities was Porrentruy, where he had to pay before eating but was consoled by the quality of the wine.

Belloc determined to climb across the Jura, several ridges of high mountains, following the advice of locals. Reaching the top of the second ridge, he took his last look north, seeing a high isolated rock, the vast plain of Alsace and the distant Vosges. His descent down the south side of the mountain was terribly steep. In the valley of the Doubs below, which was shaped like a severe bend upon itself and which led nowhere, was the village of St. Ursanne. A church there had lower windows which were shaped like upright horseshoes, as though the weight of the church had completely bowed out their arches. This fascinated Belloc because he said that windows are to a building what eyes are to a man. He waxed eloquently on the virtues of windows, extolling their many virtues and uses. He wrote: "I will keep up the high worship of windows till I come to the windowless grave."

He tried to go across a very high railroad bridge despite the warning of the stationmaster, but was quickly seized with terror. He reflected upon the

nature of terror, since there really was little danger to him due to the construction of the bridge. He did not dare to turn around, and did not dare to stop. He made a vow to Our Lady of Perpetual Succour, and ran the last bit.

## **Glovelier**

On entering the town of Glovelier, before the fourth ridge of the Jura, he gave his benediction to a group of children playing. He wrote that three kinds of men can bestow benedictions: 1) the good man, whose goodness makes him a giver of blessing, 2) the Religious Official who exercises his office, and 3) one who is engaged in an act of goodness, like a pilgrim. The people of the town barely acknowledged him until he spoke to them in concise commands. He left Glovelier without regret. A boy hailed him and offered him a ride in a wagon. Belloc's original vow not to ride held some strength, and he merely clung to the back of the wagon in a pitiful manner so as to preserve the literal meaning of the vow.

## **Undervelier**

The next village, Undervelier, marked the transition from the French language to a dialect that Belloc found barbaric. The whole village poured into the church together for Vespers, which inspired Belloc to contemplate the nature of Belief and its hardness. "It is a good thing to have loved one woman from a child, and it is a good thing not to have to return to the Faith." He found their cooking in Undervelier worse than any other place except Omaha, Nebraska. He remarked offhand on the nature of clichés. He left the city for Moutier, and encountered his first person who spoke German instead of French. Since this man did not drink coffee, Belloc declared that he must be a heretic and walked off, singing an impromptu song about heretics.

## **Moutier**

The road beyond Moutier was boring to Belloc, and so he instigated an imaginary conversation with the reader. He attempted to prove that common things are really boring and uninspiring, no matter how literateurs are supposed to lift the common to the uncommon. He continued into a tangent about writing literature with symbols instead of words, and related a story about a young boy who was rejected from a forced priestly vocation.

## **Weissenstein**

The last slope of the Jura, a mountain called the Weissenstein, lay ahead. He stopped at an inn and bought wine from an old woman who looked like a witch. She gave him counterfeit change. He charged up the mountain and looked down from a gap and saw a natural sight so beautiful that he spontaneously praised God. The majestic Alps showed him how tiny and insignificant human achievements can seem before God. The down slope was a difficult cliff, and at the bottom were more villages that spoke only German. Knowing only English and French, Belloc felt very lonely among all these incommunicable strangers. He had already come 180 miles in seven days, and passed over seven great heights and seven great depths.

## **Tedious**

In a day without energy or a muse, Belloc had to choose a road slightly circuitous to the perfect straight line to Rome due to the terrain. While trudging along, he debated whether one should say “under these circumstances” or “in these circumstances,” without reaching a conclusion. His writing becomes intentionally as tedious as his journey during this day. At the end of the day, a peasant asked Belloc to hold his horse while he would drink in a bar. After holding the horse for most of an hour with no relief in sight, Belloc let the horse go and walloped it away with a crowd of peasants running after it. He slept at a small hotel.

## **Brienzer Grat**

Before him now was the Brienzer Grat, a sharp mountain ridge surrounding Interlaken and Lake Brienz. He climbed in the dark before dawn, perilously risking his life before waiting for full light. When he could suddenly see through the mist: there were the Alps just before him, and he was dangerously perched on the summit of his ridge. He wrote: “Have you ever tried looking down five thousand feet at sixty degrees?” His descent was difficult and heart wrenching. Upon reaching the town of Brienz, none of the citizens there believed that he could have crossed the Brienzer Grat before breakfast.

## **Grimsel Pass**

His next topographical hurdle was a complicated knot of ridges, rivers, and valleys at the Grimsel Pass. He found, to his surprise, a tourist trap in



the city of Meiringen, at what he thought was the pristine root of the world. He thanked God that he was delivered from being a tourist. There were already gaping holes and flaps in his boots. The Aar River was a torrent, but he followed it for quite some miles through the knot. At the top of another mountain, he pondered mountainhood: mountains themselves, in the vast scheme, are really not very giant things, but yet we feel that the whole world is small beneath us when we are on top of them. He finally came to a point where he could see down the Rhone valley for miles.

He met a woman at an inn who was not shifty-eyed. Thus he could tell she was a good person. He warned the reader sternly to beware all those who have shifty eyes.

He meant to leave the inn and travel over the frontier, but the woman stopped him and found him a guide who dissuaded him from starting immediately. The mountain was evidently terribly treacherous that day, having soft fallen snow upon it. Belloc attempted the mountain early the next morning with the guide, but the higher they went, the colder it became and the more difficult the snow made their journey. Belloc pushed on against the guide's advice. They marched directly into a gale blizzard with horizontal snow flying through them, stooping against the wind. But 800 feet from the summit (that is, from Italy), the guide refused to go on for any sum, and they returned defeated (though the return was anything but simple). Italy proved to be well defended. He set off again for Italy, this time by the normal (and dull) road.

## Italy

Just eight francs and ten centimes were in Belloc's pocket when he entered Italy. It was such a paltry sum that he felt like singing silly songs about it, and did. He could not get more money until Milan, so he had to devise strategies to make this sum last until then: 90 miles away. He had to make forced marches and do without luxuries. He figured that he could do two days of forty-five miles apiece. His guardian angel, in amazement, chastised: "Ninety miles is a great deal more than twice forty-five."

He bought food in Bodio and Biasca early the first morning, and was left now with just seven francs. He was very fatigued and losing sharpness and focus. He forgot his poverty and bought drinks for some men in Bellinzona, and after a meal there was down to under five francs. He attempted to find shortcuts to decrease the length of his journey (no thanks

to a rude mapmaker), and encountered some enchanting Italian lakes. Down at the town of Lugano, he ate a satisfying and, more importantly, inexpensive meal. He pushed on in the night, though he regretted it: his light purse had prevented him from taking a room. He was not able to travel before he collapsed in sleep near a telegraph pole. He attempted to walk farther, waking up in the middle of the night, but he was so exhausted that he attempted to find a bed anyway. He was refused by several members of a house, yet they provided him a bed while still refusing! After morning coffee, he was left with just two francs.

He attended morning Mass, where he received a mysterious omen: one of the altar servers had a half-shaved head. He entered Lombardy over the last of the Alps and found the town of Como mostly flooded, like Venice. He ate, but still found himself twenty-five miles from Milan in the heat of noon. He sat, thought, and watched the candles burn in the Como cathedral, and finally determined to ride the train to Milan in violation of all his previous vows. His tiny amount of money was exactly enough to get to the Milan station.

He had walked 378 straight miles.

## **Milan**

Milan appeared to be a magnificent city, resplendent with civilization. Belloc relaxed there, but felt ashamed by his shabby appearance. He left the city with regret, and was immediately disappointed with the flat muddy and rainy marshiness of Lombardy. He spent much of his time devising ways to accurately describe the ugliness and dullness of the countryside. The area was so dull that he actually ended up traveling north at one point. He began telling boring stories to himself just to pass the time. His story of the Learned Man who cheated the Devil, however, is a priceless example of Belloc's moralizing raconteurship.

He crossed the Po River – really a very large stream – on a boat bridge. In Piacenza, as the rain and mud continued, he discovered that Italians still live in mini palaces and that they are the impoverished heirs of a great time. He also found that all good and wonderful things exist – but not on the Emilian Way in the rain. The rain finally stopped at Borgo, a town at the foot of the Apennines.

He set out for Medesano by country roads, and was mistaken for a Venetian at a roadside inn. Evidently Venetians were not held in high

regard in that town, and he was threatened by several men, one with a knife. He became very angry and yelled nonsensical Italian phrases at them, showing them that he was a foreigner. The innkeeper defended him verbally, and the belligerent Italians abated. After this, all were neighborly.

## Taro River

The next river in his path was the Taro, which, he was informed by some natives, was impassable due to *rami* (i.e. the separate branches whereby the river flows through its arid bed). Drowning was a real threat in those turbulent waters. He did manage to find a guide, however, who found a reasonable area in the river. Belloc climbed on the guide's back, who walked him through the deep water in the first branch, about 20 yards in all. The guide taught him an interesting way to discover fords: toss a heavy rock into the middle of the water and observe the type of splash; the splash appears different if the water is less than four feet deep. Crossing another branch, the guide fell with Belloc on top of him, and Belloc immediately discovered how treacherous these icy waters were. For the last five branches, it was not necessary for the guide to carry Belloc. This guide's business was exactly that of St. Christopher's.

The path beyond disappeared from Belloc's feet, and he realized that he had lost it. After a nap, he climbed a glen and found to his disgust a nice road and to his delight a tremendous view down onto Italy. He was able to see all the way back to the Alps, from which he had come many days before.

## Calestano

But before him lay the town of Calestano, which awaited him with "ill favor, a prison, release, base flattery, and a very tardy meal." He was merely eating a meal at a café, surrounded by people who seemed suspicious of him, when he was arrested and taken to the jail. He was cross-examined, which was an interesting experience, seeing that he knew no Italian. The policemen asked for his passport or visa, but he was able to produce neither, since he had neither. He parried with the policemen with almost too much spirit, but eventually the policemen took him to the mayor, who released him. He returned to the original café, where he was oddly met with rejoicing and was even offered a bed for the night. He thought the people ridiculous, and therefore he loved them. "And when

you have arrested [a vagrant foreigner], can you do more than let him go without proof, on his own word? Hardly!”

## **Enza River**

After sleeping, he went over another ridge, singing. He met a peasant who also enjoyed singing in private, and they shared some moments together. He found a miller, and knew that where there is a miller, there is a mill, and where there is a mill, there is a river. He crossed the water with the help of a young man with stilts. He reflected that the Catholic Church makes men – not in the sense of being bullies or boasters, but full human beings capable of firm character.

He ate in the middle of the day, at Tizzano Val Parmense, in a large room with very many peasants who were eating soup with macaroni in it. He asked the innkeeper specifically for macaroni with cheese and tomato, and wine. In order not to appear as though he was throwing about his money, he narrowly haggled with the innkeeper. All the peasants applauded appreciatively.

Later in the afternoon, he encountered the Enza River at the bottom of a valley, but this river was not fordable. He asked for directions, but unfortunately misheard a word, and thought his destination, Collagna, was far closer than it actually was. The road seemed interminable to him, and went on and on all the way into deep night. He hobbled on and was denied a bed. He approached a bridge but was fearful to attempt it in the dark, and stopped. He found that the hour before daylight is the worst and loneliest hour. He walked on for need of something to do, but heard no animals or birds. Then, suddenly, the light appeared, and he collapsed into sleep.

## **Collagna**

Well beyond Collagna, he encountered a young priest, and was able to speak to him in Latin. Since he knew that revered language, the peasants around him gave him great admiration. The next sixty miles were an oven which Belloc would rather have forgotten, though he encountered some fascinating architecture. He continued to march too far too fast and was always fatigued. He wrote so little about this part of the journey that he criticized himself for writing it in the first place. He reduced himself to telling the origins of place names, which, despite himself, he made very interesting.

## **Lucca**

He found the town of Lucca to be perfect. He found much of the rest of his pilgrimage to be uninteresting, that is, to have nothing new. He began telling humorous stories again to pass the time. He jumped on to a passing oxen cart at one point, and enjoyed sleeping while traveling. He preaches against the temptation to write in a terse and overly brief style. He jumped on another two-wheeled cart, joyously riding against his vows yet again.

## **Viterbo**

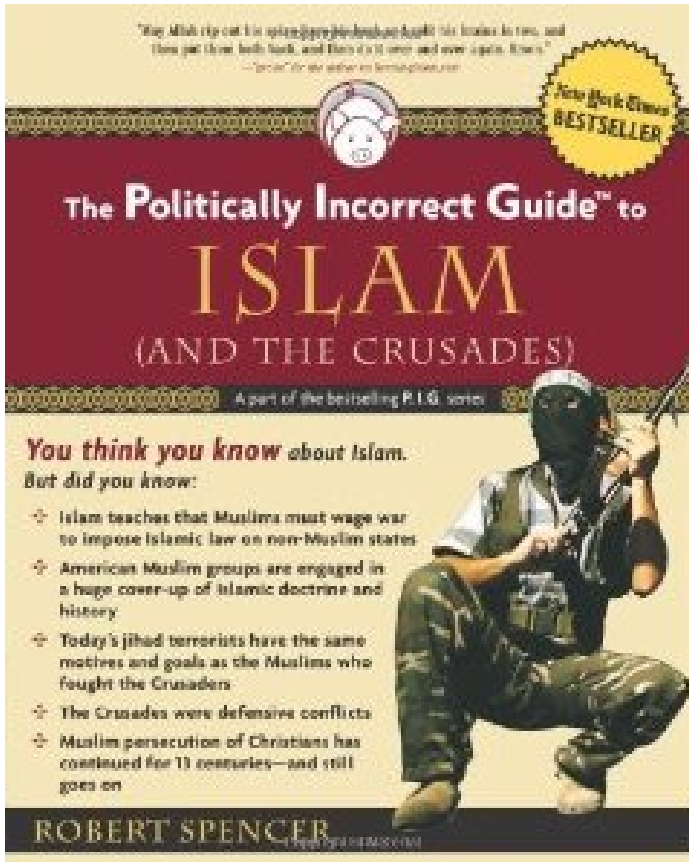
When Belloc came to Viterbo, he found a fabulous wall around the city which captured his imagination. The streets were narrow and tortuous, but they were vibrant and real. He departed Viterbo in yet more heat, and made his way to a mountain from which he could see Alba Longa, the city that birthed Rome. Rome itself was still hidden by the Sabinian hills, but the end of his pilgrimage was within reach. Etruria was behind, and Campagna and home were ahead. "Upon this arena were first fought out the chief destinies of the world."

## **Rome**

Excitedly, he made his way towards the Eternal City. He approached a bridge which crossed a river: the Tiber River. Just beyond was the Dome of St. Peter's Basilica, and his journey, and his book, reached an end. He determined to tell the reader nothing of Rome, since the book was only concerning his pilgrimage and his very singular journey. He ended the story with an original poem about his pilgrimage.

## CHAPTER FOURTY FIVE

# The Politically Incorrect Guide to Islam



A summary of *The Politically Incorrect Guide to Islam* by Robert Spencer

## About the Author

Robert Spencer is the director of Jihad Watch and an Adjunct Fellow with the Free Congress Foundation. He is the author of four books on Islam, including *Islam Unveiled: Disturbing Questions About the World's Fastest Growing Faith*, and *Onward Muslim Soldiers: How Jihad Still Threatens America and the West*, as well as eight monographs and hundreds of articles. He resides in a secure, undisclosed location.

## General Overview

Mr. Spencer presents to the reader the truth of Islam as revealed in their scriptures and their tradition and the historical reality that Islam truly both was and is. The main focus of Spencer's book is first to debunk the politically correct assumption that Islam is fundamentally a peaceful religion and then to present Islam as the immediate threat to Christianity and the Western Inheritance. The primary focus of the first section of the book examines the true nature of Islam. Mr. Spencer, in his presentation on the truths of Islam, covers the life of Muhammad and his teachings, the Qur'an as a book of war, Islam as fundamentally a religion of war, Islam as a religion of intolerance, and Islam's relation to the Crusades. After an exposition on the teaching and historical implications of Islam, Spencer examines Islam in relation to modern man. The jihad that was fought against Christianity, or anyone who is not Muslim, is still being waged. However, people like to deny the fact that Islam is fundamentally a religion of war and destruction that seeks to destroy or forcefully convert anyone who is not a Muslim. By an examination of the teachings Islam and its present instances of jihad, Spencer demonstrates that Islamic jihad is as active as ever.

## Part I: ISLAM

Spencer delves immediately into the life of the prophet Muhammad. Why does the life of Muhammad matter? "Contrary to what many secularists would have us believe, religions are not entirely determined (or distorted) by the faithful over time. The lives and words of the founders remain central, no matter how long ago they lived." The idea that believers shape a religion is a modern conception founded on the philosophical principle of deconstructionism, which was first fashionable in the 1960's. Deconstructionism teaches the only importance that written words have is that importance which is given by the reader. Following this philosophical

path one would come to the conclusion that if it is the reader alone who finds truth then there is no objective truth. Deconstructionism is contrary to all religious teaching, whether Jewish, Christian, Muslim, or Eastern. This is why one must examine the life and teaching of Muhammad. Muhammad is the one who gave Islam its objective truth.

Most Westerners know about the life of Moses or the life of Jesus but they have very little knowledge of the life of Muhammad. Less is known about Muhammad as compared to Moses and Jesus and what is known is highly disputed. Spencer presents information about Muhammad solely from Islamic texts. Spencer is presenting what Muslims themselves will not present. The first fact that Spencer presents is that, “Muhammad ibn Abdallah ibn Abd al-Muttalib (570-632), the prophet of Islam, was a man of war.” He was a man of war because he taught his followers that they had to fight for their religion because Allah, their God, had commanded them to take up arms. Muhammad himself, in addition to preaching the command of Allah to take up arms in the name of Allah, fought in numerous battles. It was through the course of those battles that he articulated the numerous Islamic principles that are to be forever followed. These facts, which are proclaimed by Muhammad, are crucial to a proper understanding of what caused the Crusades and what is causing the rise of the present global jihad movement.

Muhammad, prior to assuming the role of a prophet, had experience as a warrior. He participated in two local wars before receiving revelations from Allah through the angel Gabriel in 610. After receiving revelations he began in the service of Allah by preaching to his tribe both the worship of One God and his own position as a prophet. However, he was not well received by his Quraysh brethren in Mecca. They refused to listen to Muhammad and leave the worship of their gods. Muhammad was enraged with his brethren’s refusal to listen to him and cursed them. Muhammad’s curse upon his uncle is in the Qur’an, “May the hands of Abu Lahab perish! May he himself perish! Nothing shall his wealth and gains avail him. He shall be burnt in a flaming fire, and his wife, laden with faggots, shall have a rope of fibre around her neck!” (Qur’an 111:1-5).

Muhammad inconsistently turned from violent words to violent actions. In 622, he fled from Mecca to Medina. There, a band of tribal warriors had accepted him as a prophet and pledged loyalty to him. These first Muslim converts began raiding the caravans of the Quraysh, with Muhammad personally leading many of these raids. It was these raids according to Spencer that “kept the nascent Muslim movement solvent and helped form Islamic theology.” When the raiders attacked a caravan during the sacred



month of Rajab, Muhammad refused to share in the loot. However, shortly after, a new revelation came from Allah, in order to justify the raid. It said that the Quraysh's opposition to Muhammad was a worse transgression than the violation of the sacred month. According to Spencer, "Good had become identified with anything that redounded to the benefit of Muslims, regardless of whether it violated moral or other laws."

The Muslims moved on to further violence. The first major battle that the Muslims won was the battle of Badr. With this victory, certain attitudes and assumptions were being planted in the minds of Muslims, which remain with many of them to this day: "Allah will grant victory to his people against foes that are superior in numbers or firepower, so long as they remain faithful to his commands, victories entitled the Muslims to appropriate the possessions of the vanquished as booty, bloody vengeance against one's enemies belongs not solely to the Lord, but also to those who submit to him on earth. That is the meaning of the word Islam: submission, prisoners taken in battle against the Muslims may be put to death at the discretion of Muslim leaders, those who reject Islam are "the vilest of creatures" (Qur'an) and thus deserve no mercy. Anyone who insults or even opposes Muhammad or his people deserves a humiliating death – by beheading if possible; this is in accordance with Allah's command to "smite the necks" of the "unbelievers" [Qur'an 47:4]). It was the Badr that was the first practical example of what came to be known as the Islamic doctrine of jihad. A Revelation from Allah revealed that the defeat was a punishment for their unfaithfulness to Islam. This doctrine of defeat for unfaithfulness and victory for faithfulness was then later exemplified after the Muslim victory at the Battle of Trench.

The dishonesty of Islam was established by Muhammad in the events surrounding the Treaty of Hudaibiyya. In 628 Muhammad was inspired to perform a pilgrimage to Mecca. The Quraysh, his enemy, was guarding the city and he agreed to return home without making the pilgrimage. Muhammad also shocked his people by agreeing to further terms that were disadvantageous to Muslims in the Treaty of Hudaibiyya. Contrary to all facts, Muhammad insisted that the Muslims had been victorious, producing a new revelation from Allah: "Verily We have granted thee a manifest victory" (Qur'an 48:1). This was followed by a promise that Muslims would gain much booty. Muhammad then broke the Treaty by not allowing a woman of the Quraysh to return home. From this it could be discerned that only what was advantageous to Islam is good. Spencer further comments that for Islam, "nothing was good except what was advantageous to Islam, and nothing evil except what hindered it. Once the treaty was formally discarded, Islamic jurists, enunciated the principle

that, in general, truces were to be concluded for no longer than ten years and only entered into for the purpose of allowing weakened Muslim forces to gain strength.”

In the second chapter, Spencer classifies the Qur’an, the revelations of Allah to Muhammad, as a book of war: “The Qur’an is unique among the sacred writings of the world in counseling its adherents to make war against unbelievers.” There are over a hundred verses that exhort Muslims to wage war against unbelievers, this type of war is called jihad. Jihad comes from the verbal jihadi which means to strive hard. One meaning of the term is to strive hard on the battlefield on the behalf of Allah. This is the jihad, which is advocated to such a degree in the Qur’an against both those who have rejected Islam and those who profess to be believers but do not follow the faith in its fullness.

What about the common politically correct assumption that the Qur’an really teaches tolerance and peace? This assumption is entirely false with no scriptural foundation. The closest that the Qur’an comes to counseling tolerance and peace is the advice that unbelievers are to be left alone in their errors in order that Allah may deal with them, “Say: O disbelievers! I worship not that which ye worship; nor worship ye that which I worship. And I shall not worship that which ye worship. Nor will ye worship that which I worship. Unto you your religion, and unto me my religion,” (Qur’an 109:1-6). And also, “Have patience with what they say, and leave them with noble dignity. And leave Me alone to deal with those in possession of the good things of life, who deny the Truth; and bear with them for a little while,” (Qur’an 73:10-11). Allah will deal with unbelievers through his commission to believers.

Islam apologists will admit that the Qur’an does not leave relations between believers and unbelievers at the live-and-let-live stage. Muslim interreligious relations almost always progress to war. Why are Muslims to engage in war? The answer given by Muslims is that they are to fight in self-defense. However, what constitutes self-defense in their commission to, “fight them until persecution is not more, and religion is for Allah,” (Qur’an 2:190-193)? A sufficient provocation can be that one is not Muslim. Once hostilities between Islam and anyone else have begun, Muslims are to, “slay them wherever you find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you there, slay them. Such is the reward of disbelievers. But if they desist, then lo! Allah is Forgiving, Merciful.”

A leading Muslim apologist was asked the question if Islam is to attack even those non-Muslims which do not act against Islam because of the Islamic requirement to propagate Islam? His answer provides an example of the present Islamic threat found in jihad: "You should understand that we Muslims firmly believe that the person who doesn't believe in Allah as he is required to, is a disbeliever who would be doomed to Hell eternally. Thus one of the primary responsibilities of the Muslim ruler is to spread Islam throughout the world, thus saving people from eternal damnation." Muslims cannot live in peace with the rest of the world. They seek to conquer through jihad.

Another significant point that is used for jihad is the Islamic doctrine of abrogation, as seen previously where Allah changes or cancels things previously stated. This means that any peaceful verses that are found in the command are canceled by any later verses that advocate the principles of jihad. For Allah says, "None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: knowest thou not that Allah Hath power over all things?" (Qur'an 2:106). The violent verses of the ninth sura abrogate any prior peaceful verses that modern Muslim might use to show Islam as politically correct. Also most Muslim authorities agree that the ninth sura is probably the last revealed section of the Qur'an. In contrast to Christian Scripture where the only passages of commissioned war were against people of certain distinction for a certain reasons, the command to fight unbelievers in Islam is open-ended and universal.

In addition to the Qur'an, there is the Hadith, the traditions of Muhammad that also illustrate how fundamental jihad principles are to Islam. Spencer illustrates that the Hadith are, "volumes upon volumes of stories of Muhammad in which he (and sometimes his followers) explains how and in what situations various verses of the Qur'an came to him, pronounces on disputed questions, and leads by example." It is the Hadith that is second only to the Qur'an. There is no mistaking the centrality of violent jihad as found in Islam. Muhammad said that, besides converting to Islam, the best act that one could do would be to participate in jihad warfare. Muhammad also warned that Muslims who did not engage in jihad would be punished. There are three choices that Muslims are to offer to non-Muslims: accept Islam; pay the jizya, the poll-tax on non-Muslims; and war with Muslims. One is also able to see these three options legislated in Islamic law.

How is it that faced with this overwhelming amount of evidence at the violence of Islam every Muslim is not a terrorist? The necessity of jihad

violence is referenced numerous times in the Qur'an, but not every Muslim knows all the teachings of the Qur'an. One of the reasons for this is that because the Qur'an is written in classical Arabic and must be recited that way, and only a small number of Muslims actually have any idea what the text actually says. Most memorize the Qur'an without any conception of what it says. The teachings of Islam are never really learned but they can be remember: "where Muslims do coexist peacefully with non-Muslims, as in Central Asia and elsewhere it is not because the teachings of jihad have been reformed or rejected; they have simply been ignored, and history teaches us that they can be remembered at any time."

Christians and Jews are classified by Muslims as the dhimmis, which means both the protected and the guilty. They are the protected in a sense because they have had some revelation from Allah, yet they are guilty in another sense because they have rejected Muhammad as the prophet who completed the revelation of Allah. Because of the Christian status as dhimmis, Muslims are able to subject Christians and Jews to harsh treatment. This includes things such as seizure of Churches, extra taxes, execution, or exile into slavery. The extra tax was called the jizya, which was to be paid often in a very demeaning form. All of these factors of persecution help Muslims to force conversions. Dhimmitude is not a thing of the past and its enforcement can be seen legislated in every Islamic country. For example, "Apostasy – leaving the faith – is a capital offense in Islamic law. Egyptian officials arrested twenty-two Christians, many of them former Muslims who had secretly converted to Christianity, in October 2003. They were questioned and tortured; authorities suspected that several of them were trying to bring other Muslims to Christianity." Christians are not able to live peacefully in those countries.

It is a widespread myth that Islam respects and honors women: women are inferior to men since it is written "men have authority over women because God has made the one superior to the other," (Qur'an 4:34); it allows women to be used at will, "your women are a tilth for you to cultivate so go to your tilth as ye will," (Qur'an 2:223); and husbands are to beat their disobedient wives, "Good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart and scourge them," (4:34). Childhood marriages are also allowed in the Qur'an. Women possess no freedom outside of their spouse. They can be forbidden to leave the house without their husbands and they cannot travel alone.

Another aspect of Muslim maltreatment is that women are treated as sexual objects and marriage is merely a license for the sexual act. Islamic divorce is very simple for the man and extremely non-beneficial in all aspects for the woman. All the man has to do is to tell the woman that, "I divorce you." Islam also allows for temporary wives. Possessing a temporary wife is a way for Islamic men to gain a type of short-term respectable female companionship. The Islamic conception of rape may be the most threatening to women. Already in court a woman's testimony is worth half of what a man's is and in rape accusations it is necessary to have four male witnesses or else the woman will be herself held responsible.

Islamic culture is not a very uplifting environment for its participants. There is no concept of natural virtue since lying, killing, and stealing are not always wrong. There is no push for cultural advancement. What types of cultural advancement are Muslim countries lacking? They are lacking in art, music, science, and technology. The only thing that Muslims seek to advance is themselves militarily – not the betterment of the human person.

The lure of Islamic paradise has a greater lure than most believe. What is included in the Islamic conception of paradise? Spencer classifies it as, "everything a seventh-century Arabian desert-dweller could possibly dream of: gold and fine material things, fruits, wine, water, women... and boys." The joys of sex are the biggest temptation in Islamic paradise. These women were beautifully voluptuous, of modest gaze, and forever virgins. Also included in this paradise is wine, which they could not consume on earth, and little boys to be used in a homosexual nature. The surest way to enter paradise is to die as a Muslim martyr. Paradise is for those who, "slay and are slain," for Allah: "for theirs in return is the garden of Paradise. . . A promise binding on Him in truth" (Qur'an).

The Islamic counterpart was a huge part of the Crusades for which no one bothers to apologize. Islam had been a huge military threat to Christianity for 450 years prior to the Crusades. Four of Christendom's primary cities were within striking distance of the Islamic world: Constantinople, Alexandria, Antioch, and Jerusalem. How was it that Islam spread? Was it through preaching of the Islamic Gospel? No, Islam spread through the sword. Islam, as has been shown, is fundamentally a violent religion and it is through submission that people are converted. It was against the spread of Islam and all the Islamic doctrine as seen above that the Crusade were fought.

## Part II: THE CRUSADES

Why were the Crusades initiated? Pope Urban who called for the First Crusade at the Council of Clermont in 1095, according to the evidence Spence uncovers, “was calling for a defensive action – one that was long overdue.” The Christian empire of Byzantium had been almost annihilated as it was reduced to little more than Greece. The Byzantine Emperor had asked the Pope for help. Pope Urban said the following, “They have killed and captured many, and have destroyed the Churches and devastated the empire. If you permit them to continue thus for a while with impunity, the faithful of God will be much more widely attacked by them. On this account I, or rather the Lord, beseech you as Christ’s heralds to publish this everywhere and to persuade all people of whatever rank, foot-soldiers and knights, poor and rich, to carry aid promptly to those Christians and to destroy that vile race from the lands of our friends. . . . Moreover, Christ commands it.” Christians took up arms and answered the Holy Father’s call to defend its Christian Heritage.

The goals and actions of the Christians in the Crusade have been widely distorted. Christians did not establish European colonies in the Middle East. What the westerners did conquer was for their Eastern Brethren. Any land conquered was to revert to Byzantine Empire, the original possessor. The conquering of Jerusalem was not the slaughter that it is said to be today, the capture and the blood that was spilled was completely in alignment with the military standards of the day. The Muslim battle standards were the same. The Muslims were either equally or more bloody than the Crusades because Muslim warfare was combined with jihad once a place was captured. And lastly, Pope John Paul II never apologized for the Crusades. What was distorted was a line that was said on the “Day of Pardon.” Pope John Paul said thus, “We cannot fail to recognize *the infidelities to the Gospel committed by some of our brethren*, especially during the second millennium. Let us ask pardon for the divisions which have occurred among Christians, for the violence some have used in the service of truth and for the distrustful and hostile attitudes taken towards the followers of other religions.”

What exactly did the Crusades accomplish? The Crusades did not regain the Holy Land for Christian pilgrims, but the Crusades helped to halt the Muslim conquest of Western Europe. Islam still sought to take Spain; therefore, the Crusades ensured that the remainder of the world was safe, even if just for a short while, from the conquest of Islam. The Crusades

united the West and enabled them to form an army that would not have otherwise been created. The Crusades strengthened Europe.

### **Part III: TODAY'S JIHAD**

The jihad that was fought from Muhammad continues to this day. An example of a jihad prompt is given by Spencer, "We ask Allah to turn this Ramadan into a month of glory, victory, and might, to hoist high in (this month) the banner of religion, to strengthen Islam and the Muslims, to humiliate polytheism and polytheists, to wave the banner of monotheism, to firmly plant the banner of Jihad, and to smite the perverts and the obstinate." For Muslims the conflict must end with the hegemony of Islam. It is, in the words of Osama bin Laden, "so that Allah's Word and religion reign supreme."

Aren't the Muslims who want to establish Islamic government throughout the world just a very small minority? Spencer quotes Daniel Pipes who says that ten to fifteen percent of world's Muslims support the jihadist agenda. Another quote was at fifty percent and another is quoted as saying, "There are a billion plus Muslims in the Arab world, 90 percent of whom support Hamas." Obviously, Islam is not friendly to the remainder of the world.

A big problem that the West now faces is Islamophobia, a term coined by the UN to spread Islamic "tolerance" in the West. Islamophobia consists of attacking the entire religion of Islam as a problem for the world, condemning all of Islam and its history as extremist, treating all conflicts involving Muslims as the fault of Muslims themselves, and inciting war against Islam as a whole. Islamophobia says that Westerners are being 'intolerant' of and distorting a religion that they need to accept as a part of their culture. The Islam that Muslims live corresponds to the Koran, to everything that Islamophobia says that Islam is not.

Islamophobia tends to ignore the modern examples of jihad in order to better 'tolerate' Islam. For example, "on March 1, 1994, on the Brooklyn Bridge, a Muslim named Rashid Baz started shooting at a van filled with Hasidic boys, murdering one of them. FBI: it was 'road rage.' On August 6, 2003, in Houston, a Muslim named Mohammad Ali Alayed slashed the throat of his friend Ariel Sellouk, a Jew. Alayed had broken off his friendship with Sellouk when he began to become more devout in his Islam. On the night of the murder, Alayed called Sellouk and they went out to a bar together before going back to Alayed's apartment, where

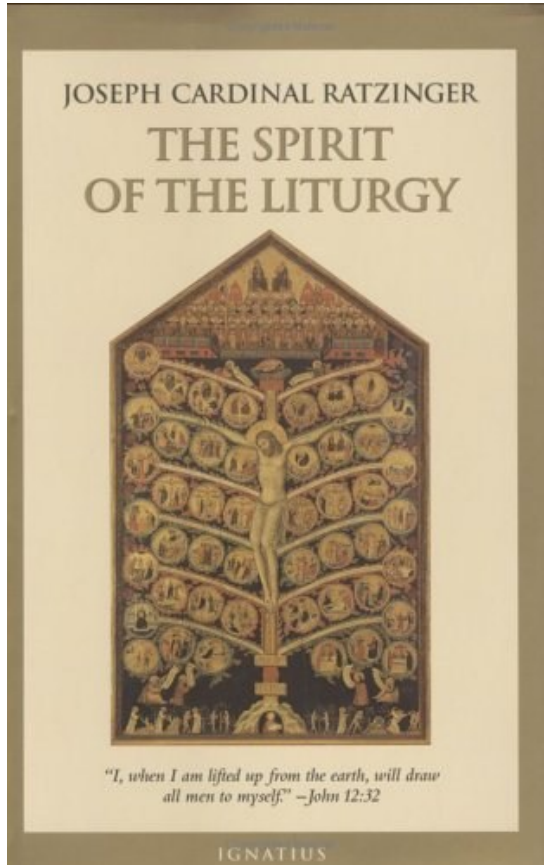
Alayed killed his friend. The two were not seen arguing at the bar. Although Alayed killed Sellouk after the fashion of jihadist murders in Iraq and went to a mosque after committing the murder, authorities said they ‘could not find any evident that Sellouk . . . was killed because of his race or religion.’” It is not known if officials are trying not to alarm Americans or protect innocent Muslims from backlash, but whatever their motivations, the United States has been keeping Americans away from the true nature of the Islamic threat.

What are the major cultural phenomena that are present in today’s society? Islam is conquering Europe by their immigration numbers. As Europe is failing to replace itself, Islamics are filling the gap more and more. Jihad is very prevalent in Europe because as one critic says, “Europe began thirty years ago to travel down a path of appeasement, accommodation, and cultural abdication in pursuit of shortsighted political and economic benefits.” Western Europe is becoming Islamized. What Spencer identifies throughout the entire book is summarized here in one sentence, “What I am calling for is a general recognition that we are already in war between two vastly different ideas of how to govern states and order societies, and in this struggle the West has nothing to apologize for and a great deal to defend.”



CHAPTER FOURTY SIX

# The Spirit of the Liturgy



A Summary of *The Spirit of the Liturgy* by Joseph Cardinal Ratzinger (Pope Benedict XVI)

## About The Author

Cardinal Ratzinger is the former prefect for the Congregation of Worship, who succeeded St. Peter the Apostle as one of his successors. He was born April 16, 1927, Holy Saturday in Marktl am Inn, Germany. In 1939, he took his first step toward the priesthood with his entrance into the minor seminary in Transtein, which was interrupted by World War II. In 1945, he re-entered the seminary with his brother Georg. After this, in 1947, he entered the Herzogliches Georgianum and on June 29, 1951, he received the sacrament of Holy Orders; he was ordained as a priest.

Father Ratzinger continued his studies at the University of Munich where in July 1953 he received his doctorate in Theology after he wrote his dissertation entitled, "The People and House of God in Augustine's doctrine of the Church." In 1959, he began his professorship at the University of Bonn, and then from 1962-1965 he was present through all the sessions of the Second Vatican Council as the chief theological advisor to Cardinal Josef Frings of Cologne, Germany.

On March 24, 1977, Father Ratzinger was elected to the position of Archbishop of Munich and Freising by Pope Paul VI. Then on June 1977, he was elevated to the position of a Cardinal by the same pope. In 1980, by Pope John Paul II, he was named to a chair on the special synod of the laity. Cardinal Ratzinger was further honored by Pope John Paul II when on November 25, 1981, he became the Prefect for the Congregation for the Doctrine of the Faith and the President *ex officio* of both the Pontifical Biblical Commission and the International Theological Commission. In 1998, he became Vice-Dean of the Sacred College of Cardinals and then in 2002 the Dean. On Tuesday April 19, 2005, the fourth ballot of the conclave elected Cardinal Joseph Ratzinger as Pope Benedict XVI.

## General Overview

This is a brief presentation of the historical and philosophical tradition of the Christian liturgy. Cardinal Ratzinger covers first the Essence of the Liturgy. Ratzinger, when younger, read the book *The Spirit of the Liturgy* by Father Romano Guardini and wished to contribute to the Church in the same manner as Father Romano Guardini. His book was dedicated on the feast day of St. Augustine, and Cardinal Ratzinger has weaved the thought of this Saint through his whole work. The essence of the liturgy involves the place of liturgy in the present reality of man as revealed through the cosmos in the unfolding of history. This unfolding of history is best

illuminated by the New Testament of Sacred Scripture in the light of the Old Testament seated in its Jewish heritage.

Cardinal Ratzinger then proceeds to expound on the liturgy in the context of time and space. When he speaks of the liturgy in time and space, he is commenting on the particulars of the liturgy. Cardinal Ratzinger answers the predominating questions on the issues dealing with the particulars of the liturgy including the significance of the Church building, the Altar and the Direction of Liturgical Prayer, The Reservation of the Blessed Sacrament, and Sacred Time.

Ratzinger then moves to another topic which is key to the liturgy. He makes numerous distinctions in the relationship of art and the liturgy. He addresses the questions of images in their historical context in relationship to the Church. He then moves to another form of art and its participation in the liturgy, music, and the liturgy. Philosophically, he defeats the predominating errors regarding the proper forms of images and music which are to participate in the liturgy.

Cardinal Ratzinger then advances to address the various liturgical forms. This first occurs in the various rites which are present today in the Catholic Church and then in the various material objects and positions of the body which are involved in a proper implementation of the liturgy.

## **Part One: The Essence of The Liturgy**

Cardinal Ratzinger's first section on the essence of the liturgy is divided into three chapters: the first is Liturgy and Life: The Place of the Liturgy in Reality, the second is Liturgy – Cosmos – History, and the third is From Old Testament to New: the Fundamental Form of the Christian Liturgy – Its Determination by Biblical Faith.

A term that the Cardinal defines and builds upon in Liturgy in life is the term "play." What does the term *play* signify in its relation to the liturgy? *Play* for Ratzinger is "a kind of other world, an oasis of freedom, where for a moment we can let life flow freely." Children play in an anticipation of later life. The liturgy can be thought of as a type of play in anticipation of later life. It is in the liturgy that man "plays" in an anticipation of the life to come.

Another approach that that the Cardinal uses to approach the topic of the liturgy in life is from Scripture, the Exodus of the Israelites. God

repeatedly through the agency of Moses orders Pharaoh to release the Israelites. "Let my people go, that they may serve me in the wilderness" (Ex: 7:16). The issue at hand is the Israelite's freedom of worship. It was first thought that the Israelites would be able to worship God within Egypt, but it is on the insistence of Moses, in obedience to the commands of God, that the Israelites must leave Egypt. When the Israelites finally leave the land, they are able to worship God, something that they were not able to do in Egypt. Israel does not depart from Egypt in order to be a distinctive people like all others. They leave to worship God and it is from this reason that the distinction for them as a people is made. The land is given to the people solely as a place to worship God. At Sinai, when the Israelites receive the Ten Commandments from God, the Israelites learn how to worship God in the manner that God Himself desires. *Cult* (i.e. the proper form of liturgy) is part of the worship of God but so too is life according to the will of God. The Israelites are released from Egypt in order to have a proper cult of God.

Cardinal Ratzinger then expounds on the three important aspects of the nature of religion. Firstly, at Sinai the people receive not only instructions about worship, but a rule of both life and law. Secondly, in the ordering of the covenant on Sinai, the three aspects of worship, law, and ethics are inseparably interwoven. In the New Covenant, the three aspects of worship as revealed in the covenant on Sinai would be unraveled. Finally, Cardinal Ratzinger goes on to state that, "When human affairs are so ordered that there is no recognition of God, there is a belittling of man. . . God has a right to a response from man, to man himself, and where that right of God totally disappears, the order of law among men is dissolved, because there is no cornerstone to keep the whole structure together." From this man can see that the proper type of worship is necessary for man to be fully man. Worship establishes the relationship between man to God and man to man. A life no longer receptive to the heavens is empty. You can see that every culture does not lack some type of cult. Even atheistic societies create their own empty materialistic forms of cult. However, man himself cannot establish his own worship. It is necessary that when God reveals Himself that He reveal the proper type of cult. It is the nature of worship to draw man to God and not God to man.

Liturgy, according to the second chapter, has its place in both history and the cosmos. The Sabbath is the pinnacle of God's creation and a sign of the covenant between man and God. The Sabbath is to bring about the freedom and equality of man because only when man is in a covenant with God does he truly become free. Before answering the question of what is the essence of true Christian worship, Ratzinger refers to the text that

concludes the giving of the ceremonial law in the book of Exodus. The tabernacle is constructed in a manner very similar to the creation account. The tabernacle ends with a type of vision of the Sabbath. “So Moses finished the work. Then the cloud covered the seat of meeting, and the glory of the Lord filled the tabernacle” (Ex 40:33f). The completion of the tent anticipates the completion of creation. God has made a dwelling place on this earth just as in creation heaven and earth is united. God, dwelling in creation, also dwells in the liturgy as a part of creation.

Cardinal Ratzinger then readdresses the question: What is worship? What happens when we worship? In all religions, sacrifice is at the heart of worship; however, man must first establish a fitting definition of sacrifice. Sacrifice has nothing to do with destruction, which is a common misconception. It is a type of surrender to God. True surrender to God, true sacrifice, is losing oneself in order that one may find himself through a dedication to God. The goals of creation and goals of worship are identical: the divinization of the world in freedom and love, a sacrifice back to God. The historical and the cosmic are not to be distinct from one another. The historical appears in the setting of the cosmic. This is evident in the traditional concept of the *exitus* and the *reditus*. The *exitus* of God’s free act of creation is in order to return man to God by his free will decision in the *reditus*. The *reditus* is possible for man because of the historical context in which the cosmos lies. Christ through the incarnation entered into history and provided the manner in which the cosmos could have a *reditus* to God. The liturgy as related to this will always be cosmic, but it does have its place in the historical context of time. Worship is presented as an *exitus* and *reditus* to God.

The third chapter that Cardinal Ratzinger embarks on is From Old Testament to New: The Fundamental Form of the Christian Liturgy – Its determination by Biblical Faith. The liturgy takes place in the context of both the struggles of man and society to find atonement, forgiveness, and reconciliation. This is made easier when man comes to find that the only real gift he should give to God is himself.

What was special about the liturgy of Israel? Primarily the one to whom it is directed. This is in accord with the first commandment: adoration is due to God alone. Leviticus prescribes the necessary laws for Old Testament worship given by God Himself. Exodus speaks of the prescribed rules for the Passover, the center of the liturgical year and of Israel’s memorial of faith. The Old Testament worship, however, as evident in the Old Testament itself, is not solely external. Hosea chapter six verse six thus states, “For I desire steadfast love and not sacrifice, the knowledge of

God, rather than burnt offerings.” The Old Testament Liturgy is just a foreshadowing of the New Testament. With the coming of the New Covenant is the end of the particular worship prescribed in the Old Testament – “At the moment of Jesus’ death, the function of the old Temple comes to an end. It is dissolved. It is no longer the place of God’s presence, His “footstool,” into which He has caused His glory to descend.” The Christian liturgy has an Old Testament foundation.

Ratzinger then continues to discuss the significance of the Greek term “logos.” *Logos* is the word of prayer for man, the dialogue between God and man. In John’s Gospel, Christ is also called the “logos” due to the incarnation; the Word became flesh. The Church Fathers played heavily on this relationship between the logos of Scripture and the logos as Christ. For the Church Fathers, the Eucharist is prayer, a sacrifice of the word. It goes beyond the Greek idea of sacrifice of the logos to the Old Testament idea that equivocates prayer to sacrifice. The Christian liturgy, including the concept of the term logos, is built upon its Jewish inheritance as Christ Himself was a Jew and a Jewish logos.

## **Part Two: Time and Space in The Liturgy**

The liturgy as present in man’s life partakes of time and space. The foundation of the liturgy is in the historical event of Christ’s death and resurrection on the Cross. God Himself intervened in time, first, through the Jews and, then, through the incarnation of Christ. The true interior act of the liturgy transcends time, but it is the particular external acts of the liturgy that find their place set in the compass of time. Christ’s sacrifice on the Cross happened once, but it is the Mass where this sacrifice of Calvary is represented time and time again for the benefit of mankind. In the liturgy, man is not only receiving an inheritance from the past but he becomes contemporaries with the foundation of the liturgy. For according to Cardinal Ratzinger, “St. Bernard of Clairvaux has this in mind when he says that the true *semel* (once) bears within itself the *semper* (always).” Christ’s sacrifice on Calvary contains the *semper* in its *semel*.

Ratzinger continues with the theme of the *semel* and the *semper*. The *semel*, for Ratzinger, seeks to obtain its *semper*. The sacrifice at Calvary is contained in the liturgy and is only complete when the world has become the place of love. The Christ has gone before man. He, in descending to hell, has done what we have to do, but what we could not first do. Christ opened for all of mankind a way to heaven. Man is part of time, and his place in the scheme of salvation is also a part of time. The liturgy gives

expression to the historical situation that it recreates. It is in the liturgy that there is also a historical *exitus* and *reditus* to God.

A part of the space in the liturgy is the space that the liturgy occupies, more precisely the building in which the sacred liturgy is to be held. It is the Church buildings that make it possible for people to gather for the liturgy. In the Old Testament the synagogue contained the “real presence” of God in the form of the Ark of the Covenant. The directions for the construction of this synagogue were heavily detailed and ornate. Today our Churches truly do contain the “Real Presence,” so how much more should they give glory to God? The traditional form of a Christian Church retains the general form of the Old Testament Synagogue in accordance with the relationship between the Old Testament and the New Testament.

There, however, have been modifications made in the traditional form of the Christian Church in relation to the synagogue. The Christian worshipper no longer looks toward Jerusalem but is to face east. The Christian is to face the rising sun, not in a worshipful manner, but he is facing the cosmos which bespeaks of Christ Himself. When one prays toward the east, he is attempting to enter the profession of history toward the future, to reach the New Heaven and the New Earth. The sanctuary, where the Word dwells, usually is a place set apart in the Church, just as it was a place set apart in the temple. The Torah is replaced with the Gospels and the Ark of the Covenant has been replaced by flesh and blood of the Word of the New Covenant. However, a distinction from the Old Testament Law is that women may approach but not enter the sanctuary. With the New Covenant came new liturgical modifications.

The priest as we have already established, according to tradition, is to face east while celebrating the liturgy, and not the people. Because of the positioning of body of St. Peter under St. Peter's in Rome the liturgy had to be celebrated facing the people, *versus populum*, while still facing east. It is this model that the modern “liturgical renewal” adapted. This was not a part of the documents of Vatican II. The celebration of mass *versus populum* does seem like a fruit of Vatican II bringing with it a new idea of the essence of liturgy – the liturgy as a communal meal. This aspect of the liturgy as a communal meal is not from the time of Christ. “Nowhere in Christian antiquity, could have arisen the idea of having to ‘face the people’ to preside at a meal. The communal character of a meal was emphasized just by the opposite disposition: the fact that all the participants were on the same side of the table.” As the priest turns toward the people he has enclosed the community within itself. When a priest faces the people he is no longer striving for the transcendent.

The liturgy is related to time. God, as discussed earlier, takes part in both the history and cosmos that compose man's present reality. Christ is the bridge between man and eternity. God's eternity is not timeless, but it is different than man knows time. God's power over time is present with time and in time. Each being has its own form of time including the liturgy. The liturgy contains its own particular relation to time. According to Cardinal Ratzinger, "It points to the Paschal Mystery of Jesus Christ, to His death and new rising. It points to the future of the world and the consummation of all history in the final coming of the Redeemer."

The Sabbath brought a sign of the covenant between God and man into time; creation was tied to the covenant. The day of Resurrection is the new Sabbath and is the day on which the Lord ties the New Covenant with the Old Covenant. Sunday is the sign of the New Covenant and Sunday assumes the significance of the Jewish Sabbath. Sunday, however, looks at not only the past but also to the future, the final consummation of Christ in history. Sunday, the eighth day, just as baptism is a rebirth, is a rebirth into time through the resurrection of Christ. The Feast of the Epiphany, emerging in the East, and the Feast of Christmas, emerging in the West, provide different emphases according to the different religious and cultural contexts in which they arose, but yet they both celebrate the birth of Christ as the dawning of history. Both feasts contain the revelation of God to humanity, Christ in relation to time.

### **Part Three: Art and Liturgy**

Images play a part, or at least should, in the liturgical setting for Christians. In Judaic times, it is still present in some forms of Judaism; there was a prohibition against images. Christ, in becoming man and redeeming humanity, redeemed the image. Because He became flesh, He can now be depicted in the flesh. The early images of Christ portrayed Him in an allegorical manner. The image portrayed Christ allegorically in a pedagogical function. Whereas man portrayed Christ allegorically *acheiropoietos*, miraculous images not made by human hands, depict the true face of Christ. A major controversy that immersed in the Church was Iconoclasm. There was a danger in the adoration of the image. The images, to some, assumed the status of a sacrament and that there was a type of "real presence" conveyed in the image. This is understandable when dealing with the *acheiropoietos* images. The result in the total rejection of the image combined with the political factor of the Jews and Muslims, who already rejected images, was the Iconoclasm conflict. Iconoclasm rejected the use of the image.



According to the Eastern Church, the icon begins in prayer and leads man to prayer. The icon painter himself must first undertake a long path of prayerful asceticism in order to create an image that passes from art to sacred art. For according to Cardinal Ratzinger, "The icon is intended to draw us onto an inner path, the eastward path, toward the Christ who is to return." The icon is more than a modern conception of beauty where, "the vision of a beauty that no longer points beyond itself but is content in the end with itself, the beauty of the appearing thing." Today there is a crisis in art. Man is no longer elevated to the sublime resulting in a blindness of the spirit of man. Art is a gift. It is not something which is capable of being mass produced. There is a present need for art to lead man to prayer.

Another form of art employed in the liturgy is music. In Scripture the verb "to sing", and its related nouns, is one of the most frequently employed words. It occurs 309 times in the Old Testament and 36 times in the New Testament. For Jews, the first mention of singing is after the crossing of the Red Sea. Singing, here, is praise for deliverance. For Christians, signing is done in remembrance of the Resurrection, man's true deliverance. The model for liturgical prayer, for both the Old and New Testaments, has always been the Psalms. The Psalms have been traditionally ascribed to King David and they find their completion in the "New David," a completion in Christ. In the Apocalypse the song of the conquerors is described as the song of God's servant Moses and the Lamb. In the Old Testament, singing was due to two principle motivations: affliction and joy, distress and deliverance. It is a love of God that pervades all of this that is bespoken. St. Augustine, also in regard to singing in the New Covenant, states the following, "*Cantare amantis est* (singing is a lover's thing)." The Holy Spirit is love and it is the Holy Spirit Who produces the singing. Singing is an art of the Holy Spirit.

A question for modernity is how far enculturation may approach Christianity when the Biblical faith first created its own form of culture. A negative example of enculturation of the liturgy is seen in liturgical music. In his first epistle to the Corinthians, St. Paul provides us with some information regarding the order of the service of the Christian liturgy, "When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification" (14:26). Cardinal Ratzinger continues to quotes Church sources, "The fifty-ninth canon of the Council of Laodicea forbids the use of private composed psalms and non-canonical writings in divine worship." Today, "artistic freedom" has broken loose into sacred music as it no longer develops from prayer. Liturgical music has become acculturated.

The combatting of the integration of secular music into the liturgy is a battle which is not unknown to the Roman Catholic Church. The Council of Trent made a norm that liturgical music should be at the service of the Word, and St. Pius X also made a similar intervention when he declared Gregorian Chant and Palestrina to be the standard for liturgical music. Sacred music in the liturgy has a specific responsibility, which is today in danger. The relation of liturgical music to logos is in relation to words, the Holy Spirit, and the cosmic liturgy. The mathematical order of the universe – “cosmos” means “order” – was identical with the essence of beauty itself. Music is to follow this order. For according to Cardinal Ratzinger, “We sing with the angels. But this cosmic character is grounded ultimately in the ordering of all Christian worship to logos.”

## Part Four: Liturgical Form

The first chapter in liturgical form is dedicated to rite. Etymologically, rite comes from *ritus*, which is defined in the Latin as “mos comprobatus in administrant sacrificiis (an approved practice in the administration of sacrifice).” Man is always seeking the correct manner of honoring God and this also encompasses rite. Also, orthodoxy, derived from the Greek and in its Christian connotation means on the order of true splendor, the glory of God.

Amongst Christians major rites, particular ways of worship have formed. Rite in this sense continues on to mean, “the practical arrangements made by the community, in time and space, for the basic type of worship received from God in faith. There are three primatial sees: Rome, Alexandria, and Antioch. Byzantium later also immersed as a see to make four. The rites that compose these sees are numerous and include the Roman, Syro-Malankar, Maronite, Chaldean, Coptic, Ethiopian, Gaulish, and Mozarabic Rites. However, according to the Cardinal, “Rites are not, therefore, just the products of enculturation, however much they may have incorporated elements from different cultures. They are forms of the apostolic Tradition and of its unfolding in the great places of the Tradition.”

In this manner the great forms of rite are able to embrace many cultures. Just as the Pope’s authority is bound to tradition, so also is the liturgy.

Through his body, man is to participate in liturgical form. The *oratio*, originally not meaning prayer but public speech, is human action. The sacrifice of Christ is accepted already and forever, but in the liturgy man

must make it his sacrifice in order to be transformed. But according to the Cardinal, “The uniqueness of the Eucharistic liturgy lies precisely in the fact that God Himself is acting and that we are drawn into that action of God.” To educate one in the liturgy, then, one must be led toward the essential action of the liturgy. Man’s action leads to God’s action.

Cardinal Ratzinger covers seven topics under the body and the liturgy: active participation, the sign of the cross, posture, gestures, the human voice, vestments, and matter. The most basic gesture of Christian prayer was, is, and forever will be the sign of the Cross. This confession of the Crucified Christ with one’s body finds Scriptural foundation in St. Paul, “We preach Christ Crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God” (I Cor 1:23). The sign of the cross is a confession in the faith established by the Crucified One and a hope for a future in Him.

The cross also shows man his way in life; to assume the cross is to act in imitation of Christ Himself. The cross, as shown, is a sign of the Passion of Christ, yet simultaneously it is a sign of the Resurrection. The Sign of the Cross, in the name of the Father, Son, and Holy Spirit, when holy water is used, is a remembrance of our Baptism. Baptism has a close connection to the Resurrection. The sign of the cross is simultaneously a remembrance of the death of Christ in union with man’s hope in a participation in His Resurrection.

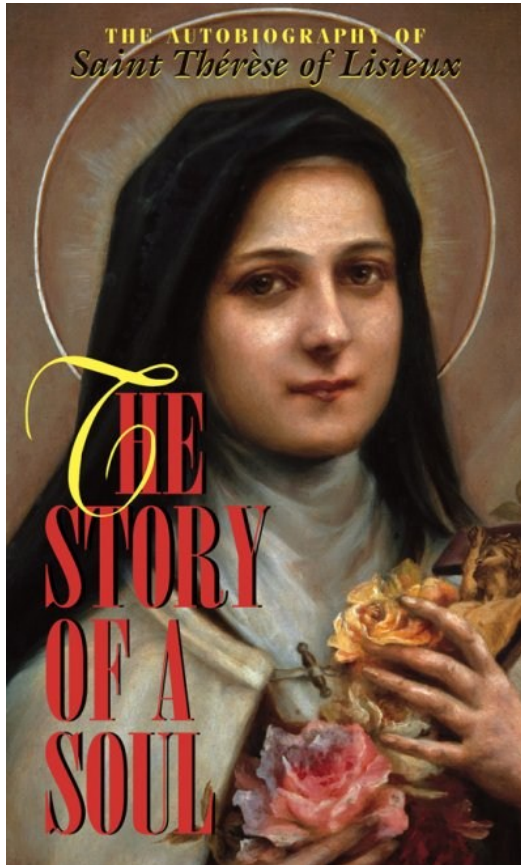
The Sign of the Cross is not merely a construction stemming from the New Testament. Numerous Jewish graves discovered in the Holy Land were inscribed with the cross. This stems from a verse in Ezekiel, “Go through the city, through Jerusalem, and put a mark [Tav] upon the foreheads of the men who sigh and groan over all the abominations that are committed in it.” The Tav (a Hebrew character) is in the form of a cross and a seal of God’s ownership. For the Jews it was a confession of faith in the God of Israel and a sign of hope God’s protection. As far as we know, Christians did not assume this Jewish symbol, the Tav transformed into the salvation brought by the New Covenant.

Man’s posture during the liturgy is important. The most obvious form of this posture is kneeling. According to the Cardinal, “The kneeling of Christians is not a form of enculturation into existing customs. It is quite the opposite, an expression of Christian culture, which transforms the existing culture through a new and deeper knowledge and experience of God.” There are three closely related forms of posture, prostration, falling

to one's knees before another, and kneeling. All three have their place in the liturgy. Dancing is not a proper form of expression for the Christian liturgy. Man's actions in the liturgy, ultimately are not about himself. Man is to show God the highest due honor. Cardinal Ratzinger summarizes this beautifully. "Liturgy can only attract people when it looks, not at itself, but at God, when it allows Him to enter and act."

CHAPTER FOURTY SEVEN

# The Story of a Soul



A Summary of *The Story of a Soul* by Saint  
Therese of Lisieux

## About the Author

St. Therese of Lisieux was proclaimed, by St. Pius X, as “the greatest saint of modern times.” She is also co-patron of the missions. Born in 1873, Therese was the youngest of five daughters. Her parents, the Martins, prosperous in their own right, were very successful in maintaining a devout household. The first sorrow of St. Therese’s short life of twenty five years was the death of her mother when she was four. Following this tragedy, her father relocated the family to Lisieux where his late wife’s brother and sister-in-law would help to care for Therese and her sisters. When Therese was nine, her sister, Pauline, left home to enter the nearby convent. Four years later, another sister, Marie, entered the same cloister. Both of Therese’s ‘little mothers’ had become sisters in another right. Shortly after Marie joined, Therese, at the age of fifteen, received the same calling to religious life. Her father agreed with her and gave her his consent. However, both of the Carmelite superiors and the bishop said that she was too young. The bishop changed his mind and Therese was given permission a few months later. It was there that she would live out her childhood goal – “I want to be a saint.”

## General Overview

The ‘Story of a Soul’ is St. Therese’s autobiography. Beginning with her first memory, it traces her life, ending with her blissful death in the convent. There are three segments: the first segment of her life was from her very early time of reason to the death of her mother when she was four and a half, the second segment of her life continued after the death of her mother until she was fourteen, and the third segment of her life began with her entrance to the convent until her death at twenty-five.

## Chapters One-Three

The *Story of a Soul* is addressed to Therese’s mother, and her natural sister, in the convent. The work opens; “I am going to entrust the story of my soul to you, my darling mother, to you who are doubly my mother.” Before beginning her autobiography, Therese said prayers before the statue of Mary. An examination of her life unfolds. The first question that Therese ponders, something to which God alone knows all the answers, is why do some souls receive more grace than others? God has showered an extraordinary amount of grace on some souls, such as St. Paul and St. Augustine, almost, according to Therese, forcing those souls to accept His

graces. Jesus, however, had enlightened Therese on this mystery, “He set the book of nature before me and I saw that all the flowers he created are lovely. The splendor of the rose and the whiteness of the lily do not rob the little violet of its scent or the daisy of its simple charm. I realized that if every tiny flower wanted to be a rose, spring would lose its loveliness and there would be no wild flowers to make the meadows gay.” It is the same in the garden of souls. God does show His love to the simplest souls, which show no resistance, as well as to the loftiest souls. God is love.

Therese shares her realization that it was God’s mercy alone that has created whatever good there is in her. It began when she was a child. There are three distinct periods of Therese’s soul. The first period is from when she first began to reason until the death of her mother. God had favored her, “by awakening my intelligence very early and by imprinting the happenings of my childhood so sharply on my memory that the things I am going to write about seem as if they took place yesterday.” Through St. Therese’s whole life she had been graced with the love that she received from her family. She was surrounded by love in such a great degree. Her first memories were of smiles and loving caresses. She was surrounded by her four older sisters, her mother, and her father in a very loving and devout household. Therese was raised to seek first the ways of the Lord.

Therese’s parents, at an early age, reared her in such a way as to eradicate all bad habits or inclinations. The first bad habit that her mother attempted to rid her of was that of great self-love. In one attempt, her mother offered her a half-penny if she would kiss the ground. Although this was a great fortune to little Therese, her pride revolted against this and she declined this fortune. However, as she was blessed with such good parents, “He (Jesus) watched over me. He drew good from my faults, for, checked in good time, they served to make me grow in perfection.” Therese’s parents helped her to grow in virtue and eradicate her bad habits.

Therese, in this time of her life, had a dream that would remain with her for the remainder of her life. One night she was walking through the garden by herself. She saw two little devils. They were astonishingly lively, yet scared of little Therese. After glaring at her they ran away and hid. When she beheld how cowardly the devils actually were, she went to investigate. They sought only to run away from her gaze, crazy with despair. Through this dream God taught her a lesson: “A soul in a state of grace need fear nothing from devils, for they are so cowardly that they flee from the gaze of a child.”

Therese was to be refined at an early age for her vocation. The first tragedy that struck the young Therese was the death of her mother. Every detail of it would remain with St. Therese for the remainder of her life. In her autobiography she does not give us many details about the death of her mother. However, there was one: the ceremony of extreme unction impressed Therese profoundly. The moment her mother died, everything about her changed. This began the second period of her life.

The second period of her life began when she was four and a half and continued until she was fourteen. It was the unhappiest of her three lifetime periods. Her old and happy self became, "a timid and quiet bundle of nerves." It was during this time that she was only cheerful around her family. She was also extremely sensitive to everything around her. One day, during her families' daily visits to the different chapels containing the Blessed Sacrament, six year old Therese made her first visit to the Carmel that was to be her home nine years later. It was at this time that she grew significantly closer to her father. It was her father who taught her numerous lessons, especially the importance of frequent almsgiving. Her father set a holy spiritual example for Therese.

Little Therese grew spiritually. She made her first reconciliation during that time. She was extremely grateful for how carefully God had prepared her. She was very excited that she was able to talk to Christ through a person here on earth. She also greatly enjoyed feast days. To Therese they seemed like, "days spent in heaven." Her favorite part of the feast day was the Eucharistic procession. It gave her such joy to spread the flowers underneath the procession. The best day for Therese was Sunday. She relished this day above all else. She felt "like an exile on earth and yearned for the peace of heaven and the eternal Sabbath of the Fatherland."

At the age of eight and a half, Therese replaced her sister Leonie in school. Due to Therese's great intelligence she advanced in school rather quickly. Although she was the youngest of all the pupils she was at the top of her class. This caused resentment on the behalf of the other students and hardship for Therese's sensitive nature. Little Therese was not like the other children. She did not know how to play with them and could not imitate them. However, she made the best of her time at school with her cousin Marie. Together they formed a small religious club. Therese continued to grow in sanctity in preparation for her religious vocation.

When the Carmel was properly explained to Therese at the age of nine, immediately, she knew that, "Carmel was the desert where God wanted



me to hide myself too.” At the age of nine, Therese went to visit the prioress to tell her of her promptings. Mother Marie de Gonzaga believed that Therese’s promptings were genuine, but that the convent did not accept nine year old postulants. Therese would have to wait until she was sixteen to enter Caramel.

Therese saw her sister Pauline behind the grate in Caramel. This meeting began a course of great suffering. Every Thursday Therese they would visit Pauline and every Thursday Therese would leave heartbroken and in tears. She had lost Pauline. It was not long before this emotional anguish caused Therese physical illness. Therese, herself, says that the illness was undoubtedly caused by the devil. The devil was angry at the harm that her family was doing to him. However, because of the guardianship of the Blessed Virgin Mary, Therese overcame her illness before it became too severe.

Shortly after this, though, she was struck with another illness, a continual headache. It began ever so slightly but progressively worsened. Her uncle believed her to be too sensitive and proscribed for her to be taken out of herself. He decided to keep her thoroughly entertained during the Easter Holidays. Just prior to Pauline’s taking the veil, Therese had a particularly bad spell. She did receive a small respite and was able to be there when Pauline took the veil, but shortly after that her condition considerably worsened. She believed that the devil was given physical power over her. She needed a miracle. She was given a cure and a vision from Our Lady of Victories. All this she would soon recount at Caramel on her next visit with Mother Marie of Gonzaga.

## **Chapters Four-Seven**

It was this visit to Caramel, her next visit subsequent to Pauline’s taking of the veil, where Therese knew what name she would take upon entering. For according to Therese, “On the morning of that day I thought of what name I should have in Caramel. I knew there was a Sister Therese of Jesus, but I was determined that my own lovely name of Therese should not be taken from me. Suddenly I thought of the little Jesus to whom I was so devoted and exclaimed: “How happy should I be to be called Therese of the Child Jesus!” After this the prioress asked the sisters what name Therese should be given. They came up with the same name for little Therese as Therese had for herself.

Therese was a voracious reader. As she was not good at games she would have been happy to spend all of her time reading. This, however, was not permitted. She was guided in both the time she could allot and the books that she was permitted to read. It was through the example of heroic deeds that, according to Therese, “God made me realize that the true glory is that which is eternal and that, to achieve it, there is no need to perform outstanding deeds. Instead, one must remain hidden and perform one’s good deeds so that the right hand knows not what the left hand does.” It was through the great examples of French saints found in literature that Therese found the aim of her life. Her goal was now to become a great saint. That was where her glory would lie.

Therese proceeds to describe the joy that accompanied her First Communion. She was sent away on retreat to school to prepare for this momentous event in her life. She did not like being away from her family in this manner. The nuns, however, showed her so much tender affection that she came to really enjoy the preparation. The culmination found in First Holy Communion was everything to little Therese. Her joy was so great that she wept. The absence of her much beloved mother did not affect her. According to Therese, “Heaven dwelt in my soul and Mummy had been there for a long time, and when Jesus visited me so did my beloved mother. She blessed me as she rejoiced at my happiness. Nor did I weep at your absence. On that day nothing but joy filled my heart, and I united myself with you who were giving yourself for ever to Him who gave Himself so lovingly to me.” Henceforth, nothing else for Therese could approach the joy that she received in most Holy Communion.

Therese believed that she did not deserve the graces that God had showered upon her. In her childhood she did possess many faults; because of her older sisters, she never did any housework and she was extremely sensitive, weeping quite often at the slightest provocation. She herself said, “No amount of reasoning with me did any good and I couldn’t cure myself of this wretched fault. I don’t know how I dreamt of entering Caramel while I behaved as childish as this.” She knew she needed a small miracle to overcome her childishness. She received this miracle on Christmas Day 1886. According to Therese, “He flooded the darkness of my soul with torrents of light. By becoming weak and frail for me, He gave me strength and courage. He clothed me with His weapons, and from that blessed night I was unconquerable.” It was on this night that the third period of her life began.

Next would come Therese’s thirst for the salvation of souls. One Sunday, while beholding the Cross, she was struck by the blood coming from one

of the hands of Christ. There was no one there to catch the blood. Therese was determined to stay continually at the Cross and receive that blood. She would then have to spread the blood, which had won us a Savior, to other souls. The cry of Christ on the cross, "I am thirsty," also rang through her mind. She too was thirsty for other souls, not with just the souls of priests, but with the souls of sinners who she wanted to save from eternal damnation. Because Therese had been delivered from her scruples and excessive sensitiveness, she was able to handle this new commission. Therese elaborates further to describe what God had done for her as similar to what Ezekiel recounts, "Passing by me, Jesus saw that I was ripe for love. He plighted His troth to me and I became His. He threw his cloak about me, washed me with water and anointed me with oil, clothed me in fine linen and silk, and decked me with bracelets and priceless gems. He fed me on wheat and honey and oil and I had matchless beauty and He made me a great queen."

Therese did not tell people about her vocation. There was only one person who encouraged Therese personally in her vocation, her sister Pauline. She was always reminded of her age. If her vocation had not been genuine it would have been killed at birth because of all the obstacles she met after responding to the call of Jesus. Therese did not know how to inform her father of her vocation. The day she chose to tell him was the Feast of Pentecost. In tears that day after Vespers, Therese informed her father of her decision to enter Caramel. His tears mingled with hers as he said nothing to deter her from her vocation but cautioned her that she was still too young to make such an important decision. Her father, however, because she had pleaded her case so well was convinced that Therese's desire came from God.

With her Father's consent Therese presumed that she could, "fly to Caramel without hindrance;" however, due to her young age, there were still many trials yet ahead. Therese was still only fifteen. Her uncle, showering with love and affection, refused consent and forbade her to even speak of her vocation until she was seventeen. After some time Therese approached her uncle about her vocation once again. Her unhappiness concerning her vocation had greatly influenced him. He had changed his mind, "for he had prayed to God to dispose his heart aright and his prayer was answered." The next obstacle that Therese encountered was far greater. The superior at Caramel would not let her enter before she was twenty-one. Therese and her father went to meet with the priest but he would not cede to her wishes. After a very decided *no* he added, "I'm only the Bishop's deputy. If he allows you to enter, I shall say nothing more."

Before her entrance into Caramel, Therese grew more spiritually. She carried on with her studies and grew in the love of God, sometimes experiencing true transports of ecstasy. It was during this time that God gave Therese insight into the souls of children. She spent a lot of time with two girls while their mother was ill. The children soaked up everything that she told them about God. Therese realized, “those innocent souls were like soft wax on which any imprint could be stamped – of evil, alas, as well as of good.” In addition to that, she realized that many more souls would become most holy if they had been properly guided from the start. She came to appreciate her own upbringing and God’s hand in that upbringing even more.

In an effort to pursue her vocation, Therese and her Father set out to visit the bishop. Therese had to overcome her shyness when approaching the Bishop. She told him of her desire to enter Caramel and her longing to give herself to God from the age of three. Therese and her father also informed the Bishop that they “intended to go to Rome with the diocesan pilgrimage and that Therese would not hesitate to speak to the Holy Father if she did not get permission beforehand.” Before reaching any conclusion the Bishop insisted on discussing the matter with the Superior of Caramel. Nothing could have upset Therese for she knew how determined the Superior’s opposition was. At this Therese began to cry. The Bishop’s response to Therese was one of kindness, “All is not lost my child. I am delighted you are going to Rome with your father. Your vocation will be strengthened. You should rejoice instead of weeping. Besides, I am going to Lisieux next week and I shall have a talk about you with the Superior. You will have my decision while you are in Italy.” Three days later, Therese and her father would journey to Rome.

The journey to Rome showed Therese the emptiness of all temporal things. She witnessed the emptiness that is contained merely in a title. She also came to a deeper understanding of the reasoning behind praying for priests, which is the charism of the Carmelites. She loved praying for sinners, but why priests? Were not their souls without blemish? During her month in Italy she met many holy priests, but saw that priests are still men, weak and subject to human frailty. If prayers are needed for holy priests, how much more are they needed for the lukewarm? It was during her pilgrimage to Rome that Therese came to a deeper realization of the duties that came with her vocation.

Therese saw many sights on her journey to Rome that began in Paris. In Paris she saw Our Lady of Victory. From Paris they took a train crossing through Switzerland. The beauty that Therese beheld on the train to Rome

she described as a foretaste of heaven. They stopped at Milan, Venice, Padua, Bologna, and Loreto before ending in Rome. It was in Rome that they beheld the Catacombs, the basilicas, and Vatican itself. Therese also acquired a devotion to St. Cecelia. On the seventh day that Therese was in Rome they were able to attend Mass with the Holy Father, Leo XIII. The Gospel for the day contained the words, "Do not be afraid, you, my little flock. Your Father has determined to give you His kingdom." This filled Therese with confidence for her audience with the Holy Father. She directly asked the Holy Father if she could enter Carmel at fifteen. The only answer he gave her was thus: "If God wills."

When she returned home Therese received an answer about her entrance into Carmel. Mother Marie of Gonzaga wrote to say that she had had the Bishop's reply since December 28, the Feast of the Holy Innocents, and that it authorized Therese's immediate entry. Mother, however, had decided to make Therese wait until after Easter. For Therese, her entrance was not soon enough.

The day that Therese would enter was the Feast of the Annunciation, April 9, 1888. She said farewell to all of her relatives and received her Father's blessing. Walking through the doors of Carmel she said goodbye to her family that lived in the world and was welcomed both by those beloved sisters who had been like mothers to Therese and by a whole new family of Carmelites. At last her longing was fulfilled. She was overcome by a serene and indescribable peace.

Cloistered life was everything that Therese had imagined that it would be. She found solace but was heavily reprimanded by her superiors. She was always grateful for this spiritual training. Father Pichon, a confessor and Therese's spiritual director, was astonished at God's dealings with her soul. He commented to her, "Before God, the Blessed Virgin, the angels, and all the saints, I declare that you have never committed a single mortal sin; thank Our Lord for what He has freely done for you without any merit on your part." Therese's soul was described by one of the nuns as very simple. It is the simple soul that is close to God. The simpler one becomes the closer one comes to God. Therese also entered a time of spiritual dryness. She felt no comfort in heaven or on earth, yet she was as happy as she could be. Her profession was set for September 8, 1890.

## **Chapters Eight-Eleven**

Prior to her final profession, Therese was still experiencing a complete spiritual dryness, almost as if she were forsaken. However, she was very at peace with this dryness, blaming it on her own lack of faith and fervor. An hour or two before her final profession she received the blessing of the Holy Father. This blessing, Therese says, “enabled me to weather the most furious storm of my life.” That storm was brought on by the devil.

The storm that Therese was experiencing was an attack from the devil. He was trying to persuade her that she did not have a religious vocation and needed to reenter the world. What was she to do? At once Therese informed the novice mistress of this temptation. The novice mistress merely laughed at Therese’s fears and reassured her that she had a religious vocation. Immediately the devil was driven off and Therese no longer had doubts concerning her vocation.

On the morning of September 8, 1890, Therese of Lisieux made her final profession in that, “peace which surpasseth all understanding.” Next to her heart, Therese carried this letter which said what she wanted for herself, “O Jesus, let my baptismal robe remain forever white. Take me, rather than let me stain my soul by the slightest deliberate fault. Let me neither look for nor find anyone but You alone. Let all creatures be as nothing to me and me nothing to them. Let no earthly things disturb my peace. O Jesus, I ask only for peace – peace and above all *love* that is without measure of limits. May I die as a martyr for You. Give me martyrdom of soul or body. Ah! Rather give me both! Enable me to fulfill all my duties perfectly and let me be ignored, trodden underfoot, and forgotten like a grain of sand. To You, my Beloved, I offer myself so that You may fulfill in me Your holy Will without a single creature placing any obstacle in the way.” On September 24, Therese took the veil. Her father could not come, due to illness, along with numerous others who were expected. That absence cast a veil of sadness over everything, yet Therese found solace at the bottom of the chalice.

Shortly after Therese’s profession, death struck the convent. Mother Genevieve was its first victim. A month later an influenza epidemic struck claiming numerous victims. Therese, along with the rest of the healthy sisters, was very busy tending to the sick. A great consolation for everyone at this time was the daily reception of most Holy Communion. Therese always knew how to maintain a positive outlook and make the best of things.

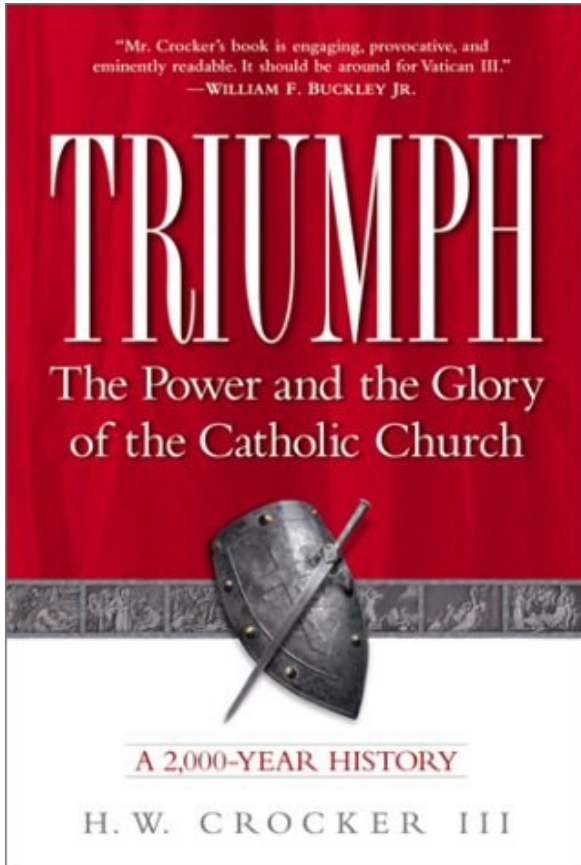
Therese confessed that in the convent that, “God has shown the same mercy to me as to King Solomon. All my desires have been fulfilled. I

don't mean only my desires for perfection, but also for those things that I knew were worthless, even though I hadn't experienced them." One of the examples that Therese uses for this was flowers. She had always adored flowers. Coming to Caramel she, "had renounced for good the joy of wandering through fields gay with spring flowers." Yet, in entering Caramel Therese had never had more flowers. To adorn the altar she received mass quantities of her favorite flowers. This is just one example of how God fulfills all man's desires. The one thing that Therese really wanted was for her cousin Celine to enter Caramel and for this wish she prayed ceaselessly. This happened and Therese was left with one desire: to love Jesus even into folly. It was love alone that attracted Therese.

It was to the love of Jesus that Therese devoted the remainder of her life. She herself says, "O Jesus, let me be Your eager victim and consume Your little sacrifice in the fire of divine love." She always sought to be a saint and it was this love that would lead her to sanctity. For Therese says that complete love requires complete surrender. It was in this love that Therese embraced her illness. She had abandoned herself a long time ago to Jesus and He was free to do with Therese what he would. It is through her illness that God allowed her to explore the hidden depths of charity. One of the ways she did this was to use prayer. She defined prayer as, "an upward leap of the heart, and untroubled glance towards heaven, a cry of gratitude and love which I utter from the depths of sorrow as well as from the heights of joy." It was in a spirit of prayer that she embraced and rejoiced in her sufferings. It was in spirit of love and prayer that she met her Beloved when her illness finally consumed her. Her final words in her autobiography were addressed to Christ, "I beseech You to cast Your divine glance upon a vast number of little souls. I beg you to choose in this world a multitude of little victims worthy of Your LOVE!!!"

CHAPTER FOURTY EIGHT

**The Triumph**



*A Summary of Triumph: The Power and the Glory of the Catholic Church* by H.W. Crocker III



## About the Author

H. W. Crocker III, a Catholic convert from Anglicanism, has worked as a journalist, speechwriter for the governor of California, and book editor. He is the author of the bestselling *Robert E. Lee on Leadership* and the prize-winning comic novel *The Old Limey*. Mr. Crocker lives in Northern Virginia.

## General Overview

*The Triumph* by H. W. Crocker is a single volume history of over 2000 years of the Catholic Church, from the very birth of Christ to Pope John Paul II. As such, it packs into 427 pages an amazingly dense amount of information. From a strictly historical point of view, it is written largely from a Catholic viewpoint, and manages to touch on almost all of the large (and many of the small) events of Catholic history. It includes the rise of Catholicism in Rome, the middle ages, the renaissance, and modernity in lucid detail.

## PROLOGUE: *In hoc Signo Vinces*

Constantine received a vision from the Lord in 312 telling him that ‘under the sign of the cross he would conquer’ and he subsequently had his troops paint that sign upon their armor and pray to the Christian God. By the end of 312 he had conquered the Roman nation, and in 313 the Edict of Milan was issued declaring Christianity a legal religion.

## Chapter 1

### *The Lamb of God:*

Jesus’ early years are lost to history, aside from His reported virgin birth and incident at the temple when he was 12. Circa 31 or 32, Jesus began preaching as an itinerant missionary, but was renowned even by contemporary historians as a “performer of astonishing feats”. Jesus, through His preaching, did not merely assert a set of morals but claimed to be divine, and He has come on a divine and not earthly mission. He imbues Peter and the apostles with the power to bind and loose sins and with that begins the history of the Catholic Church.

## Chapter 2

### *Under the Roman Imperium*

St. Paul, formerly a persecutor of Christians and a devout Jew, began preaching the Gospel to gentiles and eventually, with Peter, reached the Roman Capital. This was at the time of the Roman Emperor Tiberius, who regarded the religion sympathetically. The emperor Nero, however, was not as sympathetic and blamed a fire in the Rome on the Christians that had begun to flourish there. These persecutions occurred in 54 and 68, and were likely the cause of the death of Ss. Peter and Paul. Later, Emperor Domitian repeatedly persecuted the Christians as well as the Jews. This treatment set up legal precedent that Christians could be singled out for their faith and executed, and such legal precedent was often employed.

### *How the Catholic Church Saved Christianity*

In the year 70, after an uprising, Romans again conquered the city of Jerusalem and utterly destroyed the temple and dispersed the Jews. This havoc was also wreaked tangentially upon the Christians living in the area, who now had to spread out to the world and could not remain centered in Jerusalem. The faith, spreading out, was governed by the early Church, mainly the apostles, and was marked by several important qualities. Namely, it was *apostolic*, *historical* (i.e. in that it was created by Jesus), *hierarchical*, defined by *tradition*, and *Roman* (i.e. centered in Rome). Most importantly, the Church was able to single out what the correct faith was and define it for the devout believers, as well as singling out what the heresies were and warning against them. It had the authority to teach the Truth, and it did so numerous times against countless heresies.

## Chapter 3

### *Trial by Fire*

Persecutions continued to rock the early Church well into the 3<sup>rd</sup> Century, and the trials that ensued spawned many heresies, most centering on the ability of persecuted apostates to be forgiven, which the Church continued to warn against.

### *The Visible Church*

The institutions of the Church began to take visible form for historians in the shapes of Bishops which lead individual areas and were assisted by presbyters (priests). There were also deacons, whose responsibilities dealt mainly with social welfare. The charity of the early Christians was immense, and is noted even by pagan scholars of the time. The Church at this time was also defining the proper faith that fell between Manichean thought and pagan rampant sensualism. In addition, the monastic tradition within the Church was beginning to develop, and the understanding that the Roman bishop was, *at a minimum*, the first amongst equals was becoming more prominent.

## Chapter 4

### *Constantine*

Constantine was the son of a Roman general, who later became Caesar of the West. When his father died he became leader of the troops and was proclaimed Augustus; eventually he conquered Rome (as in the Prologue), and by the age of 45 was the de-facto ruler of all of the empire. As a Christian emperor he resolved to settle the heretical controversies facing the Church and did so by calling councils for the bishops to declare the true faith. One of the main heresies plaguing the Church at this time was the Arian heresy, which denied the divinity of Christ. The Arian heresy survived for many years, and was only finally purged from the Church at the second general council in 381, thanks to the papacy and the staunch defense of orthodoxy put up by St. Athanasius.

### *The Nicene Council*

Constantine called the Nicene Council, which adopted what we know as the Nicene Creed as the definitive summary of Christian belief. In addition to creating this creed, the council of Nicaea also adopted the date of Easter that was being used by the West. Notably, the Church also strengthened the practice of selecting its priests from those men who chose celibacy as a vocation, as decreed in the 3<sup>rd</sup> Canon of the Council.

### *The Imperial Legacy*

Constantine later built the city of Constantinople in the East, which caused a larger rift between the East and West. Later, when the secular power was vacant in the West, the papacy took over. In the East, however, a tradition

of caesaropapism (i.e. imperial supremacy over the Church) took hold. After a reign that drastically affected the Church, Constantine was baptized and died immediately afterwards.

## Chapter 5

### *The War for the Empire*

The three sons of Constantine that took hold over the empire began to war amongst themselves and eventually left the empire split east-west, with Julian the Apostate (so called because he apostatized from Christianity and became a pagan) leading the West. The Church under Julian suffered an immense persecution, and the rift between the East and West continued to grow as the East sunk further into post-Arian heresy and the West under the control of the Papacy clung to orthodoxy. After Julian's death, the subsequent emperors were for the large part Catholic and Catholicism began to once again flourish in the empire.

### *Theodosius, Ambrose, and a Christian Imperium*

Eventually the Emperor Theodosius came to power and was the last emperor to unite the East and West. He also dealt the deathblow to Arianism and paganism in the empire. He was an extremely orthodox Catholic and virulently opposed heresy of any form. During his reign, St. Ambrose often sparred with him over religious and political matters, and Ambrose often won, leading the emperor to repent publicly for his error. Meanwhile, the issue of the Papal Supremacy continued to become clearer as the papacy became more obviously involved in governing the entire body of the Church.

## Chapter 6

### *A New Barbarian World Order*

Barbarians from the north eventually conquered the Western Roman Empire in the 7<sup>th</sup> century, and despite their name did so in a fairly civilized manner. The best account of this from a Catholic perspective is given by St. Augustine of Hippo, in *The City of God*. Augustine himself was a convert to the faith from a mixed marriage. He led a life devoid of chastity and full of heresy for much of his youth, and eventually converted under the influence of his mother, St. Monica, and the bishop St.

Ambrose. After his conversion, he eventually became a bishop himself, and a staunch defender of orthodoxy against numerous heresies.

### *The Cinders of Empire, The Candle of Faith*

In the vacuum of leadership left by the Barbarian conquering of the Empire, it fell to the Pope to take charge of both the religious *and* secular powers. As the world of the West sunk into the Dark Ages, the Church made every effort – most especially by way of monasticism – to retain the learning of the Roman Empire and the great works of art and writing that had been produced. The Eastern Patriarch of Constantinople took the opportunity of disarray to attempt to challenge the authority of the Papacy, to which the Pope put up a staunch defense. There was a long record of Roman Bishops acting with the power of a pope and even enforcing decisions and edicts outside of the Roman See and in other bishop's sees.

### *The Barbarian Conversion and the Mission of St. Patrick*

Apart from the political and theological intrigue of the East and West, the missionary spirit of the Western Church had been reignited and was seen most especially in St. Patrick, who converted pagan Ireland and established orthodox Catholicism. At relatively the same time, monasticism began to boom in the West as well under the tutelage of several saints, but most importantly St. Benedict, who wrote the Rule of St. Benedict and established the Benedictine Order that still exists today.

## **Chapter 7**

### *The Restoration of Catholic Europe*

In 518 the Emperor of the East reunited with Rome, accepting Catholicism as the orthodox Christianity. This continued through the next Eastern Emperor, despite some turbulence between the Pope and Emperor as to who wielded the supreme power.

### **Gregory the Great**

In 590 Gregory, a monk and deacon, was proclaimed pope against his will. With reluctant acceptance he ascended to the papacy, and took the title 'servant of the servants of God'. He was known as an excellent pope, who insisted on enforcement of clerical celibacy, governed the state as well as

the Church, and remained personally humble. At the death of Gregory in 604, the East began to again assert its power over the papacy, despite threats that were beginning to appear for them as well. Persians conquered Jerusalem in 614, and by 637 a new religion from Arabia (i.e. Islam) had conquered the Christian city of Antioch.

Schism between the East and the West that had reemerged was once again settled in 681 at the Sixth General Council of the Church in Constantinople. However, the tensions between the two began to arise again and it was not long until there was out and out political hostility. This was further incited by the rising iconoclastic trend in the East, influenced by the extremely iconoclastic Muslims who were exerting military and social influence. The heresy continued until the 787 when the universal Church concluded in council that Iconoclasm was heretical. The tensions, however, were not resolved. The Eastern emperor eventually declared the West in heresy due to the *filioque* (i.e. an addition to the Creed that stated the Holy Spirit proceeds from the Son *as well as* the Father), though this belief was a traditional one upheld by Christians. While the East and West would restore communion briefly several more times, the break was almost nearly complete.

## Chapter 8

### *The Rise—and Near Fall—of Christendom*

The feudal system of government began to become more popular in the West and while the ‘barbarians’ warred amongst themselves, kingdoms began to form. Charlemagne in 774 conquered the Lombards and secured the Frankish throne. Later, he was crowned ‘Emperor of the West’ by Pope Leo III. Western Europe after Charlemagne’s death plunged into a perpetual state of warfare and the Church was in a perpetual state of siege. Lights of the future were rising up, such as Hugh Capet in France in 987 and Otto the Great in Germany from 936 to 973.

### *The Dark Ages of the Papacy*

The Papacy was a dangerous profession at that time, with one out of three being murdered. The office was bought and sold and fought for, and so some of the popes who ascended to the throne had less than glistening records. Meanwhile, the German king became increasingly more powerful and while giving order to the European community also began to threaten the autonomy of the Church.

Eventually, Hildebrand became Pope and took the name Gregory VII, and lead a reform within and without of the Church. It was to Pope Gregory VII that King Henry IV knelt in the snow for penance outside the Lateran Palace.

## **Chapter 9**

### *The Crusades*

In 1071 the Byzantine army was defeated by Islamic forces. The Islamic religion was a simple rational faith being proclaimed from Arabia that denied almost all of Catholic dogma. It appealed to the societies it enveloped for its simplicity and temporal and supposed eternal benefits, and it rapidly gained military power. Pope Urban II declared the first crusade in 1097 to protect the Christian world from the onslaught of Muslim invaders. The Crusaders eventually regained Antioch and eventually Jerusalem in 1099. The knights held these areas as an isthmus in a sea of Islam, while Byzantium declared the victories its own to the chagrin of the Crusaders.

### *The Monks of Battle*

In response to the continued need for troops, monastic orders began to develop that also trained their monks for battle. The first group was the Knights of the Templar (or Knights of the Temple), who were an offshoot of a Benedictine style order. Other groups were the Knights Hospitallers, now known as the Knights of Malta. The Templars grew in temporal power and controversy enveloped them later, and the eventually melded into the Hospitallers in 1312.

### *Richard the Lionhearted and the Monarchs of War*

By 1164 the Second Crusade to protect Europe from Muslim invasion was launched by St. Bernard of Clairvaux, the result of which was utter failure. In 1187 the Islam forces dramatically recaptured what had been taken in the First Crusade, and Pope Gregory VIII announced the Third Crusade in response. It was initially led by Fredrick Barbarossa, who died in a river crossing. Later, Richard the Lion Heart helped to siege Jerusalem and eventually negotiate a peace pact with Saladin, the leader of the Islamic forces, which would allow safe passage of Christians. The French and English Crusaders returned home, leaving the German Crusaders behind

to take care of the Holy Land. From them sprang a third military monastic order, the Teutonic Knights.

Pope Innocent III declared the 4<sup>th</sup> Crusade after the death of Saladin, and planned to attack the Holy Land by way of Egypt. The Crusaders, however, took a different route and ended up at Constantinople. In July 1203 the Crusaders, against the direct orders of the Pope, sacked Constantinople in an attempt to settle a political squabble amongst the rulers of the Byzantine Empire. The promise made to them was aid in the Crusades, but after almost 2 years that aid did not come, and was eventually outright denied. The Crusaders sacked Constantinople again as punishment.

### *The Last Crusades*

The Fifth Crusade began in 1217, which was meant to follow the plan of the 4<sup>th</sup>. The attack failed in Egypt, and the Sixth Crusade was launched in 1228 and by way of treaty gained control of Bethlehem, Nazareth, and virtually the entirety of Jerusalem in 1229. In 1244, however, another group of Muslims conquered the Holy Land anew. In 1261 the Byzantines recaptured Constantinople, and almost all of the Crusaders holdings were lost. However, in 1274 the Church of the West and the East was once again reunited by the East accepting the papacy and the filioque, but the Eastern Emperor failed to enforce the agreement and the last vestiges of Crusader holdings were utterly conquered as they had no support from the Byzantines or reinforcements from the West.

## **Chapter 10**

### *Reconquista*

The Holy Land was not the only Christian place taken captive by the Islam forces. Spain was also conquered in the 8<sup>th</sup> century, and it was not completely regained from them until 1492. In 1085 Alfonso VI, king of Leon, took back Toledo in central Spain. Cordoba returned to Spanish hands in 1236, and Valencia was taken back 2 years later. Ten years later Seville, then Cadiz, and by the end of the 13<sup>th</sup> Century the Moors were penned into Granada on the coast.

### *The Vicar of Europe*



The Papacy became the central authority of Christendom and of the secular powers of the European community during all this time. The various nations, especially Germany, would attempt to enforce their claims to be able to appoint their own bishops. The Church, however, never gave in on these claims and insisted that She was not a national church but a Universal Church run by God through the Papacy. In 1130 there was a contested papal election, however, that caused much dismay within the Church and confusion about Papal power. The eventual winner of this problem was Pope Innocent II.

In the 12<sup>th</sup> Century, a man who has been titled the ‘most famous Englishman of the middle ages’ became Archbishop of Canterbury: Thomas Becket. He was the king of England’s chancellor at the time, and resigned from his secular position to perform his duties as bishop. To the chagrin of his former employer, he insisted on the Church’s independence from the throne of England, and was forced into exile for six years. In 1170 when he was returned, he was murdered by four knights of the king, who was compelled to do public penance as a result.

### *The Heart of Assisi*

Francis was a son of a merchant who experienced an extreme inner conversion that called him to a radical life of poverty. By 1208 he had gathered a group of followers and was attempting to seek papal sanction for a simple rule for his fellows. The Pope apparently had a dream in which St. Francis held the Lateran Palace up on his shoulders, and taking this as a sign, the Pope endorsed St. Francis’ rule. St. Francis’ example was the most beloved of the middle ages, and he is still renowned as one of the greatest saints.

### *Abelard and Aquinas*

A focal point of the intellectual debate circa the 12<sup>th</sup> century was the arguments that Peter Abelard and St. Bernard of Clairvaux launched against one another. Abelard was an unchaste man who ran into trouble with the parents of his pregnant fiancée turned secret wife, and after being castrated, became a monk. St. Bernard of Clairvaux challenged his heretical ideas (it should be noted that Abelard died reconciled to the Church), and in the line of other great scholastics such as St. Anselm and St. Aquinas, presented the Church with great teaching on theology and philosophy. St. Aquinas in particular excelled in his studies, presenting the Church with the 21 volume Summa Theologica, which ended with the

words “I can do no more. Such secrets have been revealed to me that all I have written now appears to be of little value.”

## **Chapter Eleven**

### *Inquisition*

Around 1209 a heresy called Albigensianism arose within the Church. The Albigensians could be defined as a sort of pro-death league, opposed to marriage, to children, and pregnancy, for which they recommended abortion. The heresy spread throughout Europe for mostly political reasons. Eventually, after failed attempts to peaceably convert the heretics, Pope Innocent III declared that the Albigensians were more of a threat to the Church than the invading Muslims, and launched an internal crusade against them. The Crusade was largely successful, and ended in 1229 when the Pope declared that the inquisition would remain to root out those heretics that still remained.

### *Laying Down the Law*

After the successful crusade against the Albigensians, the Church enforced more strict guidelines about what the faithful could and could not do, in order to prevent the rising up of more heresies. The inquisition itself became stricter with these movements, and despite the Church’s censures against torture or the death penalty, individual inquisitors would cross these lines or hand convicted heretics over to the state to be killed, rather than the Church applying the death penalty. On the whole, the scope of the Inquisition was rather small, with the chance that a person could be called before the inquisitor virtually zero. The focus of the inquisition was in areas where heresy had risen up already, which was relegated to southern France for the most part.

### *Stupor Mundi*

Frederick II was raised as a papal ward and was extremely well educated. He was involved in politics, with the Pope as his guide and regent, early in his life. Eventually, in 1215, he became the Holy Roman Emperor and ruled Germany through peace and prosperity. However, he neglected to join the Crusades. He was a fairly nominal Catholic and had a wealth of interest in other religions, to the extent that his knowledge earned him the title ‘stupor mundi’ or “wonder of the world”. Finally, in 1227, his

exploits earned him an excommunication from Pope Gregory IX for being more than a decade late in his promises to join the Crusades. After embarking on a crusade to lift his excommunication and several spats with the Pope, he was returned to his state of grace. However, in 1238 after increasing tensions the papacy mounted another war against Frederick to maintain papal control of Italy. The war lasted until 1250 when Frederick died of illness and repented upon his deathbed.

### *Tilting Toward La Belle France*

Italy fell into a state of anarchy after the war with Frederick, with bands of troops roaming about causing havoc. The French came to the aid of the Pope and occupied Sicily and Northern Italy, helping to maintain control. Unfortunately, rebels in Sicily led a mass slaughter of the French, even going so far as to kill French babies in Sicilian mother's wombs. The genocide was so intense that the Pope declared a crusade against the murderers, and convened a church council to aid as well. The council, coincidentally, reunited the East and West one more time. However, after the Council was completed, the East failed to honor it in any way.

## **Chapter Twelve**

### *Fleur-de-Lis and Iron Cross*

In 1309 Pope Clement V moved the papacy from the war torn and ravaged Italy to Avignon in southern France. Avignon was a papal property that was not owned by France, and yet it offered the convenience of the safety and orderliness of the French society. This move lasted for more than 70 years.

### *The Knights Templar and the Hatred of Philip the Fair*

Philip IV was king of France from 1285-1314 and during his reign conditions degenerated in his country. He first exiled the Jews, then the Knights Templar, and then the Lombards (i.e. Italian Merchants). Philip accused the Knights Templar of having slipped into heresy, and ordered the arrest and torture of every Knight Templar in France. This was done without papal approval, and many of the tortured knights confessed to crimes they later repented of, saying they did so under coercion and torture. The Pope, in response, ordered a commission of Cardinals to investigate. The Cardinals ordered a cessation to torture, and the

investigation continued. In virtually every case outside of France, the Knights were cleared. In France, however, the secular law forced the Knights to be burned at the stake. In 1312 the Pope reluctantly agreed to dissolve, but not condemn, the order.

### *The French Papacy*

After a series of decent popes, Pope Innocent VI employed Cardinal Gil Álvarez Carillo de Albornoz to regain the Papal States in Italy in order to make Rome safe for the papacy again. This was completed in 1356. In 1367 Pope Urban V landed in Rome and moved into the Vatican, as the Lateran Palace had been destroyed by fire. Urban, however, returned to France to negotiate peace between the French and English, and died there in 1370. The last of the Avignon popes was his successor, Gregory XI. Gregory returned to Rome, even though it was still unsafe, but remained there despite the danger. The next pope that was elected was Pope Urban VI, an Italian. Immediately after his election, the Cardinals had second thoughts and declared his election void due to the violence rife in Rome during the elections that supposedly influenced their choice. Elected in his stead was Robert of Geneva, who took the name Pope Clement VII and moved to Avignon. Clement VII was the far better man, but Urban VI, who was torturously cruel, was the validly elected pope. When Urban died, the College of Cardinals in Rome elected Boniface IX, another Italian, who was much milder and a better leader than his predecessor. The Great Schism continued though, with another illegitimate line of papacy in Avignon. When Clement died, the French Cardinals elected Benedict XIII as the new antipope. Eventually, in 1409, a council of Cardinals and canon lawyers deposed both popes and elected Alexander V. Both deposed popes refused to agree and now there were three contenders for the Papacy. After Alexander's death, Cardinals that supported him continued the third line of succession. In 1414 the Council of Constance assembled with 5000 delegates, and in 1415 the Council announced that it was superior to individual popes and had the full power of the Church. It deposed John XXIII (of the Alexandrian line), and with some political maneuvering had Gregory XII the true Pope, of the original, correct line, resign, and Martin V was elected as the new and true Pope.

### *Albion's Seed*

In England the philosopher John Wycliffe led the charge that the state was superior to the Church and drew up public ire against rich churchmen. One of his followers outside of England was Jan Hus, a Czech nationalist

and academic. King Wenceslaus of Germany proclaimed, when the Church declared the followers of Hus heretics, that the Church had no authority over his subjects. The next year, however, he reversed himself and attempted to eradicate the heretics, sparking an internal war. The Hussites became more and more radical, eventually declaring that sole religious authority was found in the Bible (i.e. sola scriptura). In 1420 Pope Martin announced a crusade against the Hussites, and Bohemia descended into civil war.

## Chapter Thirteen

### *Renaissance*

The Popes of the Renaissance were not quite as bad as they are popularly made out to be. They were, while not religious enthusiasts, men of their times and did what they needed to do to maintain Catholic Orthodoxy. Pope Eugene IV (1431-1447) struggled with his Cardinals who sought to limit papal power and introduce a conciliar-type of church government. They were supported by the States, who thought that a Church run solely by councils would be easier to control. His successor, Pope Nicholas V was worldly-wise and regained Papal control through cash-payments and other tricks of the diplomatic trade.

### *The Borgias and the Renaissance Popes*

Callistus III was the first pope from the Borgia family. He was a pious man, who overturned the charges of heresy passed on Joan of Arc in 1431. His successor was Pius II, who lived a secular life and fathered children until the age of 40, when he began to live and work in the Church. He became a priest, and a year later, a bishop – notably, following his vow of celibacy. At the age of 53 he became pope, with the stated goal of reaffirming the papacy's power over all men of the Church, councils, and kings. His successor was Paul II, who was a reformist pope opposed to the abuse of indulgences. Following him was Sixtus IV, a pious Franciscan with an unstained private life. He devoted much money to the rebuilding of Rome and the arts, which inspired those under him to gain more money by, unfortunately, abusing indulgences.

The most famous of Renaissance popes was Alexander VI, who simply ignored his priestly vows of celibacy. Aside from his unchastity, he remained diligent to his work as Pope, and showed himself an extremely gifted administrator. Despite his impious private lifestyle, he upheld the

Church's orthodoxy and theology strictly. He apparently saw no reason that his own failings should change what the Church teaches. His successor was Julius II, who was as much a Renaissance pope as Alexander. Following him was Pope Leo X, who while personally pious, was an extravagant spender. The extreme expenses of his papacy lead to the increased sales of indulgences and church offices, which drew the ire of an obscure German monk named Luther.

## Chapter Fourteen

### *Turks and Protestants*

The Hapsburg Emperor Charles V defended the Faith before Luther's assaults. In 1521 at the Diet of Worms he condemned Luther as a heretic. In the meanwhile, Luther had done some massive evangelization, and the Church began to recognize what Charles V already knew. By 1524 the Protestant Revolution had brought about the beginnings of the bloodiest peasant uprisings in history.

### *Martin Luther, Zerstoror Von die Christenheit*

After the Protestant wars that lasted almost a century, the lines of battle fell almost as the old Roman wars did. The northern half of Europe was ensconced in Lutheranism, Calvinism, and Anglicanism, while the old Roman Empire remained entrenched in Catholicism. Luther removed most of the sacraments from theology, and decided the priesthood was unnecessary. Luther himself became a monk to escape his abusive parents, one of whom was not Catholic but pagan. The pagan influence obviously had an influence on Luther, who was quite literally anally obsessed. He often had 'anal combat' with the Devil, and supposedly they flung feces at one another. Luther is quoted as saying that he would "throw him (the devil) into my anus, where he belongs." Moreover, Luther had his thunderbolt idea that faith alone was sufficient for salvation from, in his own words, "knowledge the Holy Spirit gave me on the privy in the tower."

The Church was certainly in need of reform at this time, but its deficiencies are often grossly exaggerated and its leadership of Europe, staunch defense of Orthodoxy, care of the poor and other virtues are often neglected in historical accounts completely. Luther's ideas of reform were extreme though, and he eventually denied even the existence of free will and espoused predestination. Protestantism continued to flourish and

abandoned all history and sense of theology, relying solely on the Bible and faith alone, which amounted to a general intention of goodness.

After an insane escalation of his heresy and peasant rebellion that denied the benefits of celibacy, the Church as an institution, the need for a priesthood, mortal sin, the ability to resist sexual temptation, marriage as a sacrament, and particularly every point of Catholic doctrine, Luther turned on the peasants and wrote *Against the Murdering, Thieving Hordes of Peasants*, winning the support of the German kings.

Meanwhile, other Protestant sects went to doctrinal war with Luther, and further degenerated Christianity into heretical thought. John Calvin created the first and only Christian Police State in Geneva, and Zwingli was taking ground in Switzerland.

In 1546 Pope Paul III and Charles V went to war to restore the entirety of Germany to the faith. The Pope withdrew his troops before the completion of the battles, however, and as a result it was agreed at the Diet of Augsburg in 1555 that the peoples of the various German principalities would follow the religion of their respective princes.

Calvin, meanwhile, had laid the foundation for Reformed and Presbyterian Christianity, and developed ever more strict interpretations of the bible and the code of law that he found there. He eventually sunk into the doctrine of double predestination, with the individual having no real control over himself or his fate.

## **Chapter Fifteen**

### *The King's Good Servant, but God's First*

Henry VIII, who had been an extremely pious man, found himself lusting after Anne Boleyn, who would not consent to be anything but his wife. This was a problem, as Henry was already married. Henry appealed to the Pope on dubious legal grounds to declare his marriage invalid. His marriage was deemed to be valid and therefore indissoluble, and in response Henry separated himself from the Catholic Church. Monks and nuns in England were expelled from their monasteries and convents, and martyred St. Thomas More. After Henry died, his son born of Anne Boleyn came into power for a short while, and then his daughter Mary Tudor of his real wife came to power. Mary was Catholic, and in retaliation to the great devastation wrecked on the Church in England,

Mary executed nearly 300 rebellious Protestants. This gave the Protestants martyrs to gather around, and when Mary died, the Catholic cause in England essentially died with her. The next queen, Elizabeth I, made Catholicism illegal and its adherents were branded as traitors.

## **Chapter Sixteen**

### *A Century of War*

In 1571 a massive sea battle was fought between the heavily outnumbered Catholics and the Muslims. The pope, St. Pius V, insisting that the soldiers put on the armor of prayer, attributed the miraculous victory to the Blessed Mother, and instituted the Feast of Our Lady of Victory.

### *The War in France*

In France, at the end of the 16<sup>th</sup> century, war broke out between the Protestant Huguenots and French Catholics. Eventually a protestant, Henry IV won the throne, but converted to Catholicism four years later under intense pressure from the largely Catholic France. Tensions between the Protestants and Catholics continued, and helped to incite wars in other countries, such as the 30 years' war in Germany.

### *An English Coda*

After a failed attempt by some exasperated Catholics to assassinate the leading members of the English government, laws in England became even more strict than they had been. Catholics were largely assumed to be traitors worthy of death unless they could prove otherwise, and there is still an English bonfire celebration every year in commemoration of the death of the Catholic Guy Fawkes. James II eventually came to power in England, and as a pseudo-Catholic he lifted the laws persecuting the Church. This made him incredibly unpopular.

## **Chapter Seventeen**

### *The View From Rome – and From Philosophy*

As the Papacy entered the 18<sup>th</sup> Century, it had no hope of restoring by arms or military campaign its glories of the past. It couched itself in the



tradition of the Church and staunchly defended against Protestant attacks the Catholic Tradition of theology and philosophy, even if it was too difficult for the Protestants to understand. The Protestants, for their part, had invested all authority in scripture and were so left open to the invariable attacks of textual criticism that swamped them with problems.

## Chapter Eighteen

### *Revolution*

In France a writer named Voltaire came to prominence, and he was as sharp a critic of the Church as has ever lived. His main thesis was that Christianity should be unable to define any dogma other than a vague deism, and he inaugurated the 'Age of Reason'. In this battle of rhetoric, the Jesuits turned out to be the Church's most prominent defenders, and as a result they were the targets of much rhetorical criticism themselves.

### *The Suppression of the Jesuits*

The French government of the time was at disease with the great power of the Jesuit order, and so ordered that they should be made subject to the state. The pope, however, argued that they should '...be as they are, or cease to be.' Taking that statement literally, France expelled the Jesuits from the country in 1767. In 1773, after extreme pressure was mounted from every major country in Europe, Pope Clement XIV disbanded the Jesuit order in Europe. It was a decision that would be overturned in due course.

### *Reason's Bloody Terror*

At the same time there was a revolution brewing in the New World, in which Catholic interest was not immediately apparent. The new country that was formed by the revolution, however, aided the growth of Catholicism by beginning to make freedom of religion a more common tenet.

In France, however, the revolution took an opposite twist. The French government under political pressure invoked a form of parliament, and also signed a law forcing all clergy to swear allegiance primarily to the country – before the pope. The clergy largely did not do this, and so fell on the right-wing side of the splitting political controversy. They found

themselves, oddly, with the monarchy and defenders of tradition. After the revolution, the King and Queen were guillotined and the priests expelled in large part from the country on pain of death. Thousands were killed for staying. Catholic women in particular were targets for rape and death, both because of their faith and because of their ability to ‘breed brigands’.

## Chapter Nineteen

### *Revival and the Syllabus of Errors*

In 1796 Napoleon, an officer of the French Republic began the first conquest of Italy. The conquest went extraordinarily well, and the French recognized Napoleon as their First Consul. In 1804 he became emperor, and soon his rule became despotism. Eventually, his troops conquered Italy – it had been freed for some time – and the pope became a prisoner of the French from 1808 to 1814. After a failed attempt to take Russia, Napoleon was compelled by political reasons to free the pope, and in the next year the Allied armies marched into Paris and Napoleon was exiled to the island of Elba. He escaped and returned to France, rallied new armies and marched to Waterloo where he was defeated again and exiled once more to the escape-proof island of St. Helena. It was there he died in 1821, leaving Europe transformed in the wake of his empire. England lessened and finally removed its anti-Catholic laws, and the Church gained friends amongst its old allies in Europe.

War, however, broke out in Italy to unify the government under non-papal control. By 1861, Italy was united under a new king, Victor Emmanuel II and the pope’s holdings were reduced to the immediate environs of Rome. Pius IX was the pope at the time, and despite these temporal setbacks, he greatly advanced the faith in other regions. It was Pope Pius IX who affirmed as dogmatic the belief in the Immaculate Conception, the Infallibility of the Pope and presided at the First Vatican Council. He consecrated Catholic Christendom to the Sacred Heart of Jesus, and wrote the Syllabus of Errors targeting liberalism.

### *Kulturkampf*

The culture war began in Germany in 1871 with the state insisting on the secular supervision of Catholic schools. In 1872 the Jesuits and other Catholic orders were expelled from the country, and the state passed laws favoring the so-called Old Catholics who accepted state supremacy over the Church. Problems of this nature continued until well into World War I.

## **Chapter Twenty**

### *The Century of Martyrs*

The 20<sup>th</sup> Century was the most murderous in history, especially targeting Catholics and Jews. In 1905 the French government once again seized all Church property and transferred it to secular ownership. The Church was struggling in much of Europe, and only in America did it seem to be flourishing at all. During the reign of Pope St. Pius X (1903-1914) the Church focused largely on reform of its seminaries and streamlining its canon law, as well as centralizing power in the papacy.

### *The Age of the Dictators*

In 1929 through much political negotiation, the Church regained some say in the use of its property. In Italy, the Vatican City was granted to the Church along with the Lateran Palace, Castel Gandolfo, and a few other holdings. The Church had less luck with Germany, however, and when in 1933 a concordat was signed with Germany granting Catholic's religious freedom, Hitler immediately ignored it. In 1937 the Church had a letter denouncing the Nazi's read in every pulpit in Germany, and Hitler in response went to political war with the Church, inciting a new Kulturkampf.

### *The Crucifixion of the Church in Mexico and Spain*

Mexico in 1917 became the first explicitly socialist, anti-religious, and constitutional revolutionary republic in the world. Most of the people of the Mexican State remained loyal to the Church, but the revolutionaries who led the country were far from that. Between Nov 11<sup>th</sup>, 1931 and April 28<sup>th</sup>, 1936, four hundred and eighty Catholic churches, schools, orphanages and hospitals were closed by the government. The persecution in Mexico continued and only increased until the outbreak of World War II.

## **Chapter Twenty One**

### *The Global Struggle*

Pope Pius XII came to power in 1939 and made desperate overtures to keep peace in Europe before the outbreak of the Second World War. During the war itself, Pope Pius XII was instrumental in saving at least 700,000 Jews from certain death, as well as working tirelessly to end the war and to stop the spread of Communism in the East. His defense of the Jews during the war was so outstanding, that the chief Rabbi of Rome, after the war (when there was no secular reason for doing so) converted to Catholicism and took the pope's given name as his new Christian name.

### *Restoration*

In 1950 Pope Pius XII invoked papal infallibility to define the dogma of the Assumption of Mary, and the Catholic Church experienced an intellectual revival in the likes of G. K. Chesterton, Graham Greene, J.R.R. Tolkien, Thomas Merton and Cardinal Avery Dulles. While the Papacy may not have been politically as powerful as it once was, the Church was restoring itself in the realms of faith and philosophy to some extent during the years after the Second World War.

### *Vatican II and Humanae Vitae*

Pope John XXIII came to power in 1958 and called the Second Vatican Council which lasted until 1965, two years after his pontificate. The Council proclaimed the Universal Call to Sainthood and attempted to reform the liturgy to make it more accessible to the modern world. Pope Paul VI (1963-1978) inherited with the council an almost impossible situation: to institute the largest council in Church history with as little transitional pain as possible. Unfortunately, the reforms were sharp enough for many to abandon the faith, and Vatican II documents have been wrongly interpreted for half a century now to justify many un-Catholic beliefs. In addition to negotiating these problems, Pope Paul VI issued the encyclical *Humanae Vitae* which fell like a bombshell on the Church, reiterating in clear terms the Church's ban on abortion and contraception. Following the pontificate of Pope Paul VI was the one-month reign of Pope John Paul I, and then the long and reign of John Paul II.

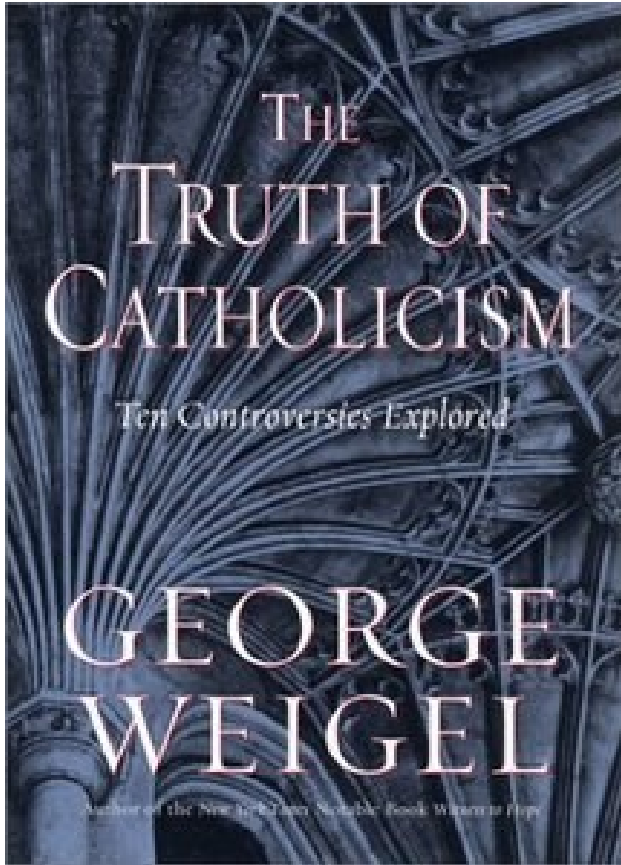
### *The Era of Pope John Paul II*

John Paul II came to the papacy in 1978, and was the first non-Italian pope in more than 450 years. Through his political maneuverings he was able to work forcefully and with great success for the fall of Communism in

Russia, as well as sparking an enormous revival amongst the youth of the Church.

CHAPTER FOURTY NINE

**The Truth of Catholicism by  
George Weigel**



Summary on *The Truth of Catholicism:  
Ten Controversies Explored* by George  
Weigel

## About the Author

George Weigel is a theologian who focuses on important issues relevant to today's world. He has written and edited a total of 17 books, the most popular is *Witness To Hope*, the biography of John Paul II, which was eventually published in a least eleven different languages. Mr. Weigel has also written countless articles and columns for major newspapers and magazines.

## General Overview

The Truth of Catholicism provides a basic outlook on the views of the Catholic Church that are either willfully or unintentionally misconstrued. Topics that are covered include whether Jesus Christ is the only savior of the world and whether or not salvation can only be found through the Catholic Church. Weigel discusses how a belief in an all-powerful God does not demean man but raises him to another level. The pros and cons of calling different sects within the Church either conservative or liberal are discussed as well as issues concerning the liturgy. Weigel further provides guidelines as to how one ought to live and love. Explanations are given as to why man is allowed to suffer and how that does not deny the existence of God or show that God does not care for His creatures. The book discusses the Catholic Church in view of the many other denominations that have been formed over the years. The issues of the Church and ideas of democracy are carefully looked at and explained. The personal call to holiness is a final consideration.

## Chapter One: Is Jesus the Only Savior: Christ and the Conquest of Our Fears

In 2000 a controversy arose after the issuing of the doctrinal document, *Dominus Iesus*. The controversy centered on the Catholic Church's assertion that she is the only source of salvation through Jesus Christ. The God that is revealed to us through Jesus Christ is not a detached God, but one who loves His people as a father. He loves us all so much, as exemplified in the parable of the Prodigal son.

John Paul II said that we cannot live without love; we need love in order for our lives to have meaning. Jesus reveals to us this great truth, that humans actually need love, and that it is not some sort of psychological condition.

Jesus reveals to us that we are special and that we have a destination that we are traveling towards. Because of Christ's incarnation we have dignity as human beings. Our future is not left to chance. We have a divine destiny. We should live in anticipation of the Kingdom of God. We do not have to wait to be in communion with Jesus Christ, but the relationship can take place now. Because of this we can live a positive life because we know that good will triumph in the end.

The message that the Catholic Church teaches about the dignity of humanity is a very different proposal in today's world. The Catholic Church asserts that we do not fulfill ourselves by making ourselves the center of the universe, but we do so by giving ourselves in service to others. Self-assertion led to the fall in Eden; self-giving is the only way to happiness. We find ourselves by giving of ourselves.

With the entrance of original sin into the world, humanity forgot its story. When Christ came into the world, He reclaimed that story and made it His own. The center of this story is Christ Himself. In light of the story of Christ, all of our individual stories begin to make sense. By saying that the story of Christ is the only story, the Catholic Church is not allowing itself to have a narrow mind or prejudice view of the world.

The Catholic Church is not intolerant. In Roman times the freedom the Church offered to women and to oppressed people was astounding and unheard of. Mother Theresa was the least intolerant person in the world, and her God was none other than Jesus Christ – her faith was that of Roman Catholicism. The Catholic Church demands the respect that everyone deserves.

## **Chapter Two: Does Belief in God Demean Us? Liberation and the God of Abraham, Isaac, Jacob, and Jesus**

Does belief in God somehow limit and demean a person by making him dependent on someone? Some people do not believe in God simply because they are skeptical of God's existence. But a new kind of atheism has arisen that is not connected with skepticism. Rather it comes about with an "ideology and program for remaking the world," an atheistic humanism.



These ideologies went against the God we see in the Old Testament. This God created people and then let them have free rule over the world He had created. A connection with God through prayer and worship allowed the human to continue to be free, and not subject to any demonic forces that might wreak havoc on their lives. Atheistic humanism does not see this relationship with God as something that frees a person, but something that demeans a person; therefore, God needs to be removed entirely.

There are things in our everyday life that point to the supernatural such as the need for order and the experience of play. A man feels that he will live on even after he has died for a friend, and we all are outraged by crimes that “cry to heaven.”

John Paul II stresses to us the great mercy that God shows to His People. Look for a moment at the parable of the Prodigal Son. There God is a merciful, loving, fatherly God. God keeps our lives from being meaningless. To seek God out as our Father and to recognize His mercy is a sign of maturity and freedom.

God the Father begets God the Son, and from the love that flows between the two of them proceeds the Holy Spirit. The fact that Jesus became incarnate is a result of God’s great love and desire to give to His people. God became incarnate so that He might be with us and we might be with Him one day in Heaven.

### **Chapter Three: Liberal Church? Conservative Church? Why Catholicism is Not a Denomination and What that Means**

John XXIII called Vatican II not to reform any heresy that was attacking the Church at the time, but rather to urge the Church to move forward in an evangelical movement. Unfortunately, after the council people began to divide the Church into two parties: the liberal and the conservative. The idea of liberal or conservative Catholicism has encouraged some to look on the Church as merely another denomination.

A Christian denomination in and of itself does not have a distinct form. It is the Catholic Church that gives form to a denomination according to what it should be like. But Catholicism was established by Jesus Christ who gave it its form that no one can change. The Church cannot change at

the will of the people – in fact it cannot change at all; therefore, it cannot be considered a denomination

The Church is described as a communion because the believers are in union with God and the saints. In a communion, all the members are a part of and connected to each other in a very special way.

Buried under St. Peter's are the bones of St. Peter himself. This is an actual, historical fact that attests to the existence of Simon Peter as a real person. His experiences with Christ and the other apostles were real.

Part of the Petrine Office is to safeguard doctrine that is passed down through the ages. Sacred doctrine is not something that is dead and stale, but full of life. Sacred Scripture, the Sacraments and Pastoral Authority are not intended to make life dull and boring for the Christian but to give him the energy and dynamics he needs.

## **Chapter Four: Where Do We Find the “Real World?” Liturgy and the Extraordinary Ordinary**

There are two controversies that frequently arise today. First, the question of liturgy and all that it entails, and, secondly, the argument as to whether or not women can be priests. It is under these two issues that one can most readily see the split between liberal and conservative Catholics. However, it is important to remember that these are theological and not political questions.

The Sacraments of the Catholic Church are rooted in the rituals of the Hebrew Bible. The rituals of the Jews were not shallow celebrations of seasonal events. Nor were they an attempt to please pagan gods. Rather, these rituals called to mind and made present again miraculous experiences. Such are the Sacraments of the Catholic Church, and through them grace is conferred upon us in a very real way.

The average Catholic who has not read the documents of the Second Vatican Council will likely suggest that Vatican II only changed the Mass. The changes brought about in the Mass were intended to allow the laity to more fully participate in the Mass as a “priestly people.” However, it is important to remember the liturgy does not belong to the people, but to God.

Sometimes we allow ourselves to be put before God within the liturgy, just as the Israelites worshiped the golden calf. The golden calf was an attempt to represent that which could not be represented. God made us in His image; we cannot make Him into one of our own. It is false worship to put ourselves before God. The Mass was intended to worship God and God alone. When the Mass becomes some kind of affirmation of self, or focus on the self and not God, it is false worship.

The priest is not just some person who gets things done within the Catholic Church as a sort of drone or slave. Rather he is a representative or icon of the high priest, Jesus Christ. Through our baptism, we all participate in the divine priesthood of Jesus Christ. However, an ordained priest is a symbol of Christ's presence among His people.

No one has a right to be a priest, neither man nor woman. A man is called to the priesthood by God alone. Equality comes from being created in the image and likeness of God. Being either male or female is uniquely tied up with the nature of God.

According to tradition, Christ's relationship with the Church has been seen as the love between a husband and a wife. The priest, who is a representative of Christ (masculine), gives himself to the Church who is portrayed as the feminine counterpart. Therefore, the priest must be male because he is a representative of Christ and the spouse of the Church.

Prayer is our response to God's thirst for us. By lifting ourselves in prayer to God we can share in the love of God – the Father, Son, and Holy Spirit.

## **Chapter Five: How Should We Live: The Moral Life and the Laws that Liberate**

The Church has never ignored moral absolutes, even though most people in the modern world have. Many view the moral life of the Church from a negative perspective, seeing that morality means not doing what is prohibited. Rather the moral life should be seen positively and induce one to be self-giving, centering himself on love. The whole purpose of the moral life is to prepare us to live with God forever. The Beatitudes show us that our moral actions have consequences when we reach Heaven.

We need to understand that freedom is not doing "what I want to do." This simply means that we have the freedom to choose what we want to do.

This does not point to our dignity as human beings in any extraordinary way. Rather, freedom is being able to live by the rules. A pianist cannot make music unless he abides by the rules of music. By living life morally, we are free to be satisfied and happy.

The Ten Commandments that God gave to the people of Israel were liberating, not hindering. These commandments kept the people of Israel from becoming slaves once again. John Paul II recognized the liberation that the Ten Commandments give through obedience to them. Obedience to God's commandments helps to save men from so many problems and difficulties if he just lives by them.

Today many people misunderstand the meaning of compassion. It is not affirming someone in their lifestyle because they chose it, regardless whether or not it is a moral lifestyle. Rather, compassion should be understood as leading others to healing.

## **Chapter Six: How Should We Love: Celebrating the Gift of Sex**

Sex is the complete gift of self to another and can only take place within the context of marriage, for only within marriage is there the commitment that is required in order to give oneself totally to another. Sex outside of marriage makes the other person an object to gratify some sexual desire and does not take the whole person into account.

Through the sexuality of man and woman, one can come to a better understanding of God. The complete gift of self is a God-like act. Man and woman are made in the image and likeness of God. In the sexual act, man and woman give themselves to each other without losing their own identity. This giving of self to the other is very much like the Holy Trinity, which is a continual gift of self to the other and the reception by the other of this gift.

Pre-marital sex, rape, pornography, and masturbation all take sex out of the context in which it was rightfully to be understood. In these instances a person is no longer giving himself to another with the love being reciprocated. Rather, the person either makes himself an object for his own pleasure or uses another to gratify himself.

Contraception disrupts the sexual act because it no longer recognized the whole gift of self, including the gift of fertility. Catholics are called to responsibly have and raise children. They may avoid pregnancy only if they have a good reason to do so and then they must respect the body by using its natural cycle to prevent a pregnancy. No artificial methods are permissible because they turn the person in to an object.

Divorce has never been allowed in the Catholic Church. An annulment is not a divorce, but rather it investigates to see if a sacramental marriage took place. If no sacramental marriage took place, the couple may separate because there was no marriage from the beginning.

Homosexual acts are never permissible because they do not allow self-gift, nor do they allow the person to receive the gift that is given. Homosexuals need to live chaste lives just as single heterosexuals are expected to live chaste lives. The Catholic Church should be a source of support for a chaste life to the homosexual.

## **Chapter Seven: Why Do We Suffer? Redeeming the World and Its Pain**

One of the hardest things to understand in this world is suffering. It is so hard to understand that it, in fact, can be thought of as a sort of mystery. It is true that animals can feel pain, but only humans can suffer. Suffering is very much connected with humanity. When Jesus came to earth He did not rid the world of suffering, but showed man how to embrace it.

It cannot be denied that John Paul II had his share of sufferings. From the early death of his family, to intense physical pain, John Paul II understood suffering. The Pope pointed out that humans can feel a suffering that is beyond physical pain, a “moral suffering.” Moral suffering points to the fact that man has a soul. Through suffering we can come to know God.

Suffering is caused by evil, which is a deprivation of the good. One cannot possibly come to understand the sufferings that Christ felt while on the cross. Yet Christ embraced the suffering in an act of love for mankind. When we love in spite of suffering we become more closely united to God through suffering.

For the Christian, suffering should be seen as a vocation. One can serve others through suffering through a gift of self out of love for another.

Through participation in the “treasure” of suffering, the Christian can participate in the redemption of others.

## **Chapter Eight: What About the Rest of the World: Other Christians, Other Religions**

Today many believe that as long as someone sincerely believes a thing to be true, it is. Truth is equal and relative to each person. How then are ecumenism and interreligious dialogue to take place if one believes that there is only one truth, the truth of the Catholic Church?

The Catholic Church teaches that there can only be one Church because there is only one Christ. Unity does not come from the Church, but rather it comes from Jesus Christ. The unity that Jesus Christ gives to the Church is a gift that He has never withdrawn; nor will He ever take away this gift. Ecumenically, the Church is to bring the unity that it has from Christ to others. Catholics recognize that they have many brothers and sisters in Christ through baptism. Prayer between Catholics and their separated brethren is encouraged. The Papacy shows Christ’s will for the Church. Christians should be urged to see the papacy as trying to serve their needs and not hinder them.

The Jews were the first people to whom God revealed Himself. John Paul II feels that Catholics have an obligation to try to bring them to the Church.

God wishes that all be saved. The only way to salvation is through the Catholic Church. Some kind of relationship with the Church is needed in order for anyone to be saved.

By spreading the good news, Catholics fulfill the commandment to love their neighbors as themselves. All truth, even though it might not be the whole truth, points to the truth that we are all destined for God who created us.

## **Chapter Nine: Is Catholicism Safe for Democracy? Living Freedom for Excellence in Public**

It is false to say that the Catholic Church is anti-democracy. Those who suggest this simply do not understand what the Church teaches about democracy.

Through the Gospel, the Church forms a culture and a people that will be capable of running a good government that will lead to humanity's flourishing. For the Church, democracy is a part of a political community. A democracy needs people to run it, and it takes a very special kind of people to correctly run a democracy. Clearly there needs to be absolute truth and morals for a democracy to function correctly.

There are those who erroneously suggest that truth should be relative in a democracy. If there are no binding moral norms in a democracy, then in times of disagreement the only way to solve the problem is through force. In a monarchy only the king needs to be virtuous in order for there to be a virtuous government, but in a democracy, the entire people need to be virtuous.

The Church's public teaching on abortion and end of life issues has been hotly contested by democratic politics. The Catholic Church's teaching on the immorality of abortion rests on the fact that the Church holds the killing of innocent life to be immoral. An unborn baby is a human being and this fact cannot be altered. The Church understands that sometimes there are unwanted and unplanned pregnancies, which is why she supports and encourages numerous ways to support mothers and their unborn children.

The issue of the right to life is one of justice and not an insincere attempt to condemn sexual immorality. The Church has always publically argued against the evils of abortion. When the old and the unborn are placed outside of legal protection, the democratic idea of liberty and justice for all no longer exists. The choice to keep an unborn baby is not a private choice as it affects the whole world.

## **Chapter Ten: What Will Become of Us? Saints and the Human Future**

We often ask the question "what will become of us," when we think of the future. The only answer we can know for sure is that we must try to become saints. A saint is a person who lives out the vocation of their lives to the fullest extent and ultimately reaches heaven. They do what God

intended for them to do without complaint. One needs to find his vocation and give himself completely to it.

The Catholic Church does not “make” saints. Rather, through a long process the Church recognizes those men and women whom God has made saints.

Saints help guide us to heaven by making things here on earth clearer to us.

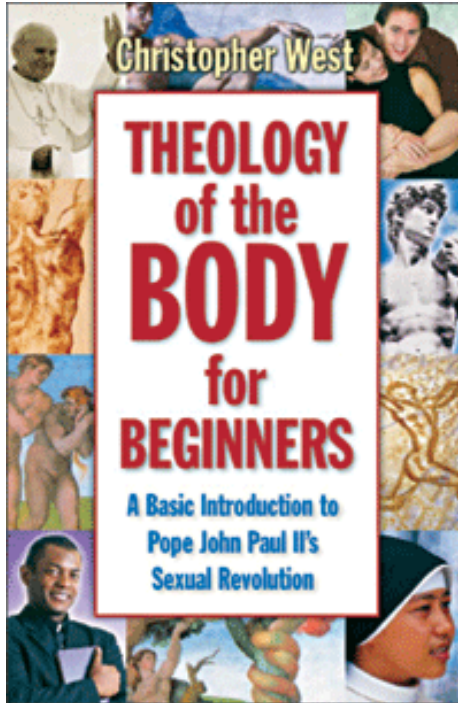
In order for the Church to recognize a person as a saint, the Church needs some kind of sign or a miracle. This miracle needs to go beyond what is naturally possible in order to be recognized as a miracle. The miracle needs to be attributed to divine power.

John Paul II reminds us that the Church is here on earth to make us holy. Catholicism tells us that we are “intended for greatness, that greatness is demanded of us” and that the Catholic Church helps us achieve that greatness.



CHAPTER FIFTY

**Theology of the Body for  
Beginners by Christopher West**



*Theology of the Body for Beginners: A Basic Introduction to Pope John Paul II's Sexual Revolution* by Christopher West.

## About the Author

Raised Catholic, Christopher West almost left the Church over the issue of contraception. But he discovered John Paul II's Theology of the Body and has since become a well-known promoter, educator, and speaker on this life-changing subject. He is a graduate of the John Paul II Institute for Marriage and Family in Washington, D.C. He has worked in the Archdiocese of Denver as the Director of the Office of Marriage and Family and is currently a member of several theological institutes. He has given talks all over the world and keeps up a busy speaking schedule. He, his wife, and three children live in Lancaster County, Pennsylvania.

## General Overview

Did you ever think of the body as theological? The body itself reveals man's call to love as God loves. This truth is core to the theology of the body and sheds light not only on marriage, but also on celibacy, the Eucharist, and other issues. In this book, Christopher West demonstrates that "[l]iving according to the truth of our embodiment as male and female takes us to the heart of the Christian life" (126).

## Chapter One: What is the Theology of the Body?

Theology of the Body is the title given to the 129 general audiences delivered by John Paul II between 1979 and 1984 dealing with "human embodiment, particularly as it concerns sexuality and erotic desire" (1).

Far from rejecting the body as bad, the Church teaches that, in some way, the body makes visible the mystery of God. This is the idea of body as sacrament. Christopher West cites John Paul II's thesis for the Theology of the Body. "The body, in fact, and it alone," the Pope says, "is capable of making visible what is invisible: the spiritual and the divine. It was created to transfer into the visible reality of the world, the mystery hidden since time immemorial in God, and thus to be a sign of it (Feb. 20, 1980)" (5). Since the body can speak to us of God and also since God Himself became incarnate, we can "speak of the body as a theology" (6).

The most common analogy Scripture uses to speak about God's relation with His people is the marital analogy. Because of the vast difference between God and man, the analogy must not be taken literally; however, of analogies, "John Paul II believes the spousal analogy is the *least*

inadequate” (11). The body speaks to us of God in two ways. First, the love between a man and a woman images the life-giving communion of love between the Persons of the Trinity. Second, drawing from Ephesians 5, “sexual love is meant to image the union of God with humanity...The Church receives [Christ’s] love and attempts to reciprocate it” (9). In addition, the union of the sexes “foreshadows” (9) the Eucharist. The Eucharist, in turn, “sheds definitive light of the meaning of man and woman’s communion” (10).

Sex is something of momentous import. It is connected with the ordering of civilization, the meaning of life, and the proclamation of the mystery of God. This is why God’s archenemy is so busy distorting our sexual relationships. John Paul II’s theology of the body calls men and women to live the truth of their sexuality and provides the Church’s teaching with a “fresh theology [that]...corresponds perfectly with the deepest yearnings of our hearts for love and union” (15).

This correspondence of teaching with human experience is known in philosophy as the “subjective” approach. With this approach, John Paul II reflects on Scripture and “invites us to embrace our own dignity” (16). This shifts the emphasis “from *legalism* to *liberty*” (16). The pope’s theology of the body is structured to answer two questions.

Part I responds to the question “What does it mean to be human?” (16) in three stages:

(1) Our Origin (before the fall), (2) Our History: (the fall, and life afterwards) and, (3) Our Destiny (resurrection).

Part II asks, “How am I supposed to live my life in a way that brings true happiness?” (16). It likewise contains three sections: (1) Celibacy, (2) Marriage and, (3) Ethics. West’s book follows this structure.

## **Chapter Two: Before the Fig Leaves: God’s Original Plan for the Body and Sex**

The Scripture passage starting off the Theology of the Body is Jesus’ answer to the Pharisees: “For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so (Mt. 19:8)” (19). Accordingly, the pope takes us back to the beginning, to Genesis, and

West invites us to find the “echo” of man’s original experiences – solitude, unity, and nakedness – in our own hearts.

*Original Solitude* In original solitude, which is before the creation of woman, man discovers that he is different from any other creature; he is a *person*, that is, he is made in God’s image and gifted with freedom. Freedom not only sets man apart from the animals, but also makes love possible. Adam was given freedom to choose love. Adam realizes he’s called to love, love of God and love of neighbor.

*Original Unity* When Adam sees Eve, he cries out, “This at last is bone of my bones and flesh of my flesh!” (Gn. 2:23). “Adam is fascinated with *her body* because, as the Pope points out, this ‘at last’ is a body that expresses the person” (24). Because of the body’s sacramental dimension, Adam’s union with Eve is spiritual as well as physical. Now Pope John Paul II “presents a dramatic development of Catholic thinking. Traditionally theologians have said we image God as individuals, through our rational soul.” John Paul II states that we image God “through the communion of persons which man and woman form” (25).

*Original Nakedness* The nakedness of Adam and Eve was characterized by the absence of shame. This is because both were free from lust and from fear of another’s lust. Instead, “[i]n their nakedness, the first man and woman discovered what the Pope call the ‘the nuptial meaning of the body.’ The nuptial meaning of the body is defined as ‘the body’s ‘capacity of expressing love: that love precisely in which the person becomes a gift and—by means of this gift—fulfills the very meaning of his being and existence.’ (Jan. 16, 1980)” That is, Adam and Eve’s unashamed nakedness reveals that they are free to express gift-love. We are all called to live the nuptial meaning of our bodies, called to gift-love, whatever our vocation.

### **Chapter Three: The Entrance of the Fig Leaves: The Effects of Sin and the Redemption of Sexuality.**

This saying of Christ’s is “severe:” “[E]veryone who looks at a woman lustfully has already committed adultery with her in his heart (Mt. 5: 28)” (33). The woman could even be his wife! “[L]ust obscures in each of us God’s original plan for sexual love,” (34) but Christ came to redeem us.

God gifted Adam and Eve with the ability to share in His life and love, but they doubted His gift when they ate from the tree. “In the moment they

reject their *receptivity* before God and *grasp* at their own ‘happiness,’ they turn their backs on God’s love, on God’s gift. In a way, they cast God’s love out of their hearts” (36). Without the spirit of God’s love in them, they must hide and protect their bodies from each other. Lust has entered the human heart.

Jesus Christ calls for a new ethos, that is, for a transformation of the heart. God gives us the gift of grace; we must believe in the gift. Christ did everything He could to prove God’s love for us, even giving Himself up to death for us and leaving us the Eucharist. “[The] sacraments make Christ’s death and resurrection a *living reality* in our own lives” (44). If we are open, God will transform us.

West now addresses the travel towards purity. As John Paul II says in the encyclical *Veritatis Splendor*, a pure look is one that respects the nuptial meaning of the body. Though purity may have to begin with negation (e.g. avoidance of temptation by, for example, *not* looking), it should work towards this positive vision (i.e. seeing God in the body). Movement towards the positive vision is facilitated by commitment “to a progressive education in self-control of the will, of the feelings, of the emotions” (49). Neither indulgence nor repression, but rather surrender to Christ must be the answer to our temptations. Fasting, prayer, and self-evaluation are good and helpful in this regard.

## **Chapter Four: Beyond the Fig Leaves: The Resurrection of the Body**

Our bodies will be with us in heaven! “To the degree that creatures can, we will share – body and soul – in God’s eternal exchange of love. And this ‘great mystery’ is prefigured right from the beginning in man and woman’s ‘exchange of love,’ that is, in and through their ‘one flesh’” (55). Our sharing in God’s love is our destiny. We will still be male and female in heaven, but as Christ says in Matthew 22, we will not marry. Marriage is an icon. In heaven, we will have the real thing.

“In the beatific vision we will *know* God and He will *know* us... We will *participate* ‘fully’ in God’s divinity and He will *participate* fully in our humanity” (59). This exchange fulfills the nuptial meaning of the body. “[W]e will also live in self-giving love and communion with all the saints” (61-62). But remember that analogies are imperfect; “[h]eaven is not some eternally magnified experience of sexual union on earth” (61).

Heaven is “eternal ecstasy; unrivaled rapture; bounteous, beautiful Bliss” (64).

## **Chapter Five: Christian Celibacy: A Marriage Made in Heaven**

We have completed the first part of the Theology of the Body which was dedicated to answering the question of who we are. Now we seek to answer “How ought I to live in order to be happy?” Of our two choices – marriage and celibacy – we look first at celibacy.

Our choices are not between indulgence of lust (marriage) and repression of lust (celibacy). We are *all* in need of redemption from lust. Celibacy must not be a choice made out of contempt for sexuality, but, as John Paul II states, “must flow from a ‘profound and mature knowledge of the nuptial meaning of the body’” (73).

Also in this chapter, some misunderstandings generated by a misreading of St. Paul are clarified. For example, no, marriage does *not* justify lust. And yes, celibacy is “better” than marriage “not because of celibacy itself, but because it is chosen *for the kingdom*” (71). For each of us, our own vocation is best.

The marital and celibate vocations illuminate each other. From married people, celibates learn “fidelity and self-donation.” “Furthermore, the fruit of children in married life helps celibate men and women realize that they are called to a fruitfulness as well—a fruitfulness of the spirit” (72). Celibacy “skip[s] the earthly sacrament of marriage in anticipation of the heavenly reality” (66) and reminds couples that their marriage is an image of this reality. Celibates uphold the preciousness of sexual union, demonstrating, by their sacrifice, that it is of great value.

The chapter concludes with the unusually virginal marriage of Joseph and Mary. “As a married couple, they were given the exceptional calling to live their sexuality according to its ultimate meaning – total self-donation to God” (75). This self-donation is what brought Jesus to earth. It’s what we’re called to imitate.

## **Chapter Six: Christian Marriage: Imaging Christ’s Union with the Church**

How we ought to live in order to be happy is answered simply thus, “to love as God loves, in ‘sincere self-giving’” (77). For this, marriage is the ordinary vocation, but it must be lived as God ordained if it is to bring happiness.

“Be subject to one another out of reverence for Christ. Wives, be subject to your husbands...” (78. Eph. 5:21-22). This infamous passage of Ephesians 5, on which the Pope bases his discussion of marriage, is given an amazing interpretation in light of the theology of the body. A husband and wife’s subjection to one another means that “both spouses realize and live the nuptial meaning of their bodies, which calls them to mutual and sincere self-giving,” with Christ as their model (81). Pure spouses know “in their hearts” that their union “proclaims the union of Christ and the Church” (81). Lust becomes unimaginable.

Ephesians 5 calls the husband especially to Christ’s self-sacrificial love. In the spousal analogy, the husband images Christ while the wife images the Church. “Marriage ‘corresponds to the vocation of Christians only when it reflects the love which Christ the Bridegroom gives to the Church, His Bride, and which the Church... attempts to return to Christ’” (83-84). What about the submission of the wife? West puts it this way: “Wives, put yourself *under* (sub) the *mission* of your husband.” What’s the mission of the husband? ... “Husbands, love your wives *as Christ loved the Church.*” Therefore, what St. Paul means is “Wives, allow your husbands to *serve you*” (84).

Living marriage in this light is transformative. Through our struggles, we are made holy. Because sacraments exist to unite the Bride-Church to the Christ the Bridegroom, “John Paul II observes that marriage serves as the model or *prototype* of all the sacraments of the new covenant” (86). Sacraments symbolize our unity with God; *they also accomplish it*. St. Paul’s genius “brought these two signs together [the “one flesh” union of marriage and the union of Christ and the Church], and made of them one great sign – that is, a great sacrament,” a sacrament which reveals the meaning of life: “to love as Christ loves” (90).

West describes the love of Christ as free, total, faithful, and fruitful. “If we can speak the truth with our bodies, we can also speak lies” (92). “Ultimately, all questions of sexual morality come down to one very simple question: Does this act truly image God’s *free, total, faithful, fruitful* love or does it not?” (93)

## Chapter Seven: Theology in the Bedroom: A Liberating Sexual Morality

The major issue dealt with in this chapter is contraception. But first, John Paul II reflects on the Song of Songs and the book of Tobit. The former demonstrates that love never violates the one it loves and the latter that love which looks to God is stronger than death.

*Humanae Vitae*, the encyclical which shocked the world, called for a “total vision of man and his vocation” (HV, n. 7). This is what John Paul II has given us in the theology of the body. Keeping in mind the importance of marriage as a sacrament, “the deepest *theological* reason for the immorality of contraception” is that it turns marriage into an “anti-sacrament” (103, 104). “Rather than proclaiming, ‘God is life-giving love,’ the language of contracepted intercourse says, ‘God is *not* life-giving

love” (104). Contraception makes the marriage vows a lie and is damaging to the spouses’ relationship, regardless of whether or not they know it. Poison, for example, will kill you, even if you don’t know that it is poison.

This does not mean a dozen kids for everyone. It means “responsible parenthood” (106).

It means self-control. Abstinence and Natural Family Planning (NFP) are both licit and highly successful methods of avoiding pregnancy if one has just reasons for doing so. The key difference between contraception and NFP is that while NFP uses a God-given period of infertility, contraception puts the power over life into human hands “just like the deceiver originally tempted us to do – and [makes us] like God” (109).

Chastity, though difficult, is “positive and liberating” (110). It helps us grow in “*self-mastery* which is training in human freedom” (CCC, n. 2339). “It enters into Christ’s death and resurrection. As lust dies, authentic love is raised up” (111). While contraception excludes the Holy Spirit, chastity is open to the Holy Spirit. With the help of the Holy Spirit and with the help of the sacraments, it is possible to live God’s plan for marriage.



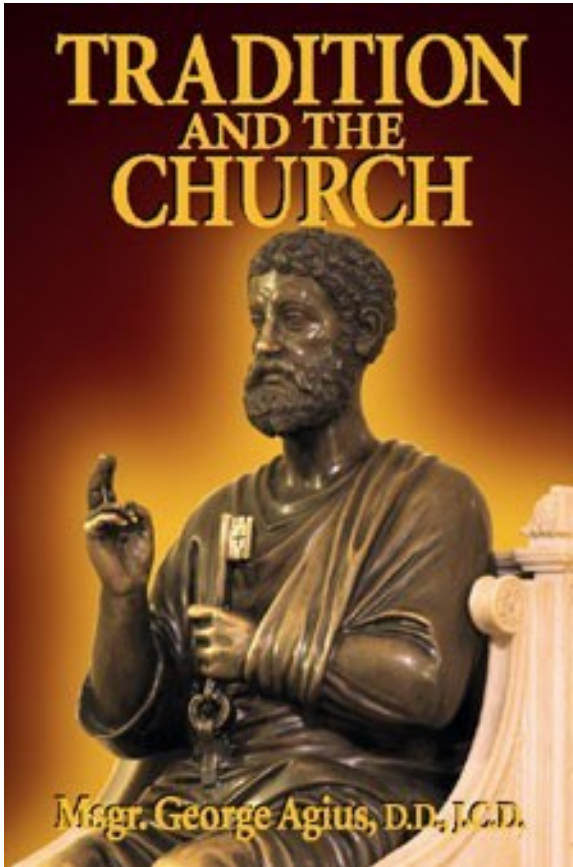
## **Chapter Eight: Sharing the Theology of the Body in a “New Evangelization”**

“[T]here will be no renewal of the Church and of the world without a renewal of marriage and the family. And there will be no renewal of marriage and the family without a return to the full truth of God’s plan for the body and sexuality” (117). John Paul II’s theology of the body forms a vital part of that renewal and provides us with a compelling message to offer others.

The term “new evangelization” refers to evangelization aimed, for the most part, at Christians who have lost the understanding of their faith. The new evangelization seeks to present treasured truths in a way and language that modern people will find attractive. Theology of the Body is a perfect starting point because everyone is interested in sex. Theology of the body teaches us that the “mystery of love and communion isn’t something ‘out there’ somewhere. It’s right here – it’s bodily (120). The common human desire for love and communion points to our desire for Christ and for heaven. The task of the new evangelization is to untwist twisted desires and to lead us to Jesus.

CHAPTER FIFTY ONE

# Tradition and the Church



A Summary of *Tradition and the Church*  
by Msgr. George Agius, D.D., J.C.D

## About the Author

Msgr. George Agius, D.D., J.C.D. was a priest that served in the various dioceses throughout the United States and abroad, and studied in Rome with the (then) future pope Pius XII. He spent much of his life and priestly ministry studying in order to help meet the challenges that confronted the Church in the 1920's. It was during this time that he wrote *Tradition and the Church*, which was originally published in 1928, largely in response to Protestant doctrines of Sola Scriptura and private judgment.

## General Introduction

Every question of Christian Doctrine touches Tradition. We must ask then what Tradition is and what it consists of. For the Protestant, Scripture alone constitutes the Rule of Faith, to the exclusion of all other things; for the Catholic, the Church, combined with Scripture, forms his Rule of Faith. Moreover, Protestants believe that it is an important doctrine and role of each individual believer to judge the scriptures and to interpret them personally. The rejection of Divine Tradition has caused Protestantism to fall into total disarray. That same Divine Tradition is nothing else other than the Apostolic succession of the eternal and infallible Church. The issue for the Protestant then is not just one of what Church, but more fundamentally of whether there is a Tradition at all. If there is, then it must be the Catholic Tradition.

## Chapter #1: General Notions of Tradition

*Tradition Means Whatever is Delivered, as well As the Way and Means by Which the Object Delivered Came to Us:*

The proper source of Revelation lies in the word of God, which is both written and unwritten. We sometimes say that the written is contained in Scripture, while the unwritten is contained in Tradition. By unwritten we do not, of course, mean that it has never been written down, but merely that it is not contained *explicitly* in the Scriptures. It was transmitted by the Apostles to their followers, and afterwards written down.

The word Tradition objectively means whatever is delivered or transmitted. However, there is another sense of Tradition apart from the objective, and that is the active. This refers to how the objective Tradition is transmitted to us and is a sufficient condition for the knowledge of the

objective Tradition. In other words, active Tradition must by its very nature include the objective Tradition, and likewise the objective Tradition presupposes an active Tradition. They are materially equivalent. Tradition must always be understood in this composite sense. The active Tradition is the Church, because it is by the continued succession of the Church that Tradition is delivered to us.

*Traditions, Not Being All of the Same Kind Have a Different Value and Authority:*

Traditions are written, oral or practical. They are also distinguished by whether or not the object conveyed is dogmatic or disciplinary. Dogmatic tradition would include the Dogma of the Immaculate Conception, and disciplinary would include the practice of not eating meat on Fridays. Tradition can also either be local or universal, they can impose obligations or they can advise, they can be constitutive (i.e. constitutes a doctrine in and of itself) or inhesive (e.g. speaks to a doctrine that is found in Scripture). Most importantly, traditions are either divine or ecclesiastical.

*Traditions are Either Divine or Ecclesiastical:*

Traditions fall into these categories based on whether or not they derive from God or from the Church, respectively. Divine traditions belong to the Faith, while Ecclesiastical traditions belong to discipline. Divine traditions are all dogmatic truths that must be believed and are revealed directly by God either in Scripture or through His Apostles, or by Christ Himself. Ecclesiastical traditions are legislative. The best rule of discernment is this: if the Church never dared to change a tradition, or to dispense with it, it is surely divine.

*As a General Rule, Tradition Must be Considered In Its Strict Sense:*

The only sense of Tradition that we must regard it in is the one that means those things delivered to us orally or practically.

*All Traditions Approved by the Church Should Be Respected and Believed:*

Because all traditions derive either from God or from the Church who was granted authority by God, they demand our respect and obedience.

## **Chapter #2: The Constitution of the Church**

### *An Outline of the Constitution of the Church Throughout the Centuries:*

The Church was instituted by Christ Himself and is necessary for the salvation of mankind. The Church is an unequal society, composed of the clergy and the laity. The clergy are responsible for the administration of the Church. Supreme authority lies in the bishop of Rome.

### *The Constitution of the Church is Substantially Unalterable:*

Because the Church was instituted by God Himself, it is unalterable. To set up a new authority is to set up no authority at all, because authority lies only in the Catholic Church. Authority is also a necessary part of the Christian religion, and as such the Church is a necessary part.

### *Before Founding the Church, Christ Proved His Divinity:*

The scriptures are abundantly clear that Christ claimed to be of Divine nature. Christ not only claimed to be of Divine nature, but also lived as such and expounded such a perfect doctrine that only God could have taught it. Christ definitively proved His divinity.

### *Authority is Necessary in the Church:*

Faith is obedience to a master, and obedience implies that there must be an authority (i.e. the master). Authority and obedience, then, are essential to the Faith and constitute its soul and body. Christ conveyed His authority to the Church, and so obedience to the Church is obedience to Christ.

### *Christ communicates His Authority to the Apostles:*

After His Resurrection, Christ communicated His authority to the Apostles and conferred the Primacy on Peter. After this, what the Apostles preached and taught was free from error (i.e. infallible), and this is the fundamental act of creation of the Church.

### *The Apostles Assert Their Full Authority:*

According to 2 Cor 5:20, the apostle considered themselves ambassadors of Christ, exhorting on behalf of Christ and teaching for Him. Paul even claims that should an Angel contradict his teachings, the believer must agree with Paul because of his divinely instituted authority (Gal 1:8-9).

*Obedience by the Faithful Was Due to the Apostles:*

The Faithful must obey those whom Christ appointed as their rulers. As such, all men are subject to the Apostles in matters of salvation. If they refuse to hear them, they refuse to hear Christ.

**Chapter #3: Establishment of Divine Tradition, That Is, of an Apostolic Succession: An Ever-Living and Official Body to Govern the Church**

*Introduction:*

It is not in the realm of Christian thought to consider what Christ might have done, only what He did do. Because He did institute this Church, it does not matter if some other form of Church or Tradition would have worked. Only what Christ has chosen matters for us. The Church He instituted must of a necessity exist today and be necessary for salvation.

*Christ Established a Perpetual Apostolic Succession:*

Jesus declared the Apostles teachers to all nations for all time. Obviously, as they did not live for all time or go to all nations, this capacity as teacher must be passed on to others.

*A Closer Analysis of Christ's Words in Matthew 28 and in John 14 Shows a perpetual Apostolic Succession:*

The words of Christ in these chapters show that each Apostle was the recipient of the new Revelation which was to be completed by them and nobody else. Second, each Apostle had divine authority over the Universal Church. Third, their authority was all subordinate to Peter and in communion with Peter as the head of the Apostles.

*The Apostles Chose and Instructed Their Successors in Office:*

As Christ commanded His Apostles to teach and preach and give witness all over the world, so the Apostles commanded those people that succeeded them as Bishops. Thus began the chain of Apostolic succession that will last until the end of time.

*Not All the Gifts, with Which Christ Enriched the Apostles, Passed to Their Successors in Office:*

There is a distinction in the graces given to the Apostles. Some were extraordinary (e.g. the reception of new Revelation, personal infallibility when teaching that revelation, authority over the Church without boundaries) and some were ordinary and belonged to their status as Bishops (e.g. infallibility when in communion, authority over a specific part of the Church, the capacity to ordain and function as priests). Only the ordinary powers of the Apostles as Bishops passed on to their successors, not the extraordinary powers. In Peter's case, the primacy of his office was part of the Ordinary powers of the Bishop of Rome, and is passed along to the successive Bishops of Rome.

*The Apostolic Succession is not Impaired by the Absence of the Extraordinary Charisms:*

The successors of the Apostles were granted all the graces they needed in order to effectively govern the Church. No new revelation is to be expected, and as such the successors of the Apostles succeed them only as Bishops and not as new Apostles.

## **Chapter #4: Necessity of an Apostolic Succession**

*Introduction:*

Without a Magisterium (i.e. divine teaching authority of the Church) the Faith can be neither universal nor one. Universality of Faith is presenting the same Revelation to all men in all ages and places, according to their intelligence. Unity of Faith is that uniformity of belief and profession which is identical in every member of the Church

*The Last Word of the Church on Religious Unity:*

Because the Revelation to the Catholic Church was full and complete, the Church can accept no compromise or conditions on the Revelation. It is thus never possible to deny even the tiniest article of the Faith in order to reconcile with our departed Brethren.

*Universality of Faith Cannot be Attained Through the Scriptures Only:*

Sola Scriptura is a doctrine that is intrinsically flawed because it fails to make the Church Universal, as Christ prayed for it to be. For the first 1500 years of Christianity most Christians were illiterate and yet managed to receive the same Faith as others through the auspices of the Church. To learn the Faith you must have a Master or Teacher, and text alone or Scripture alone cannot possibly provide all the unity that is needed. If this is contested, a simple look at what Protestantism looks like today will prove the case.

*Universality of Faith Cannot be Affected by Immediate Revelation or Scientific Demonstration, but Only by the Living Authority of the Church:*

God does grant special revelation to some specifically favored souls, but this is extremely rare and it cannot provide the Unity of Faith that God intended for His Church. Also, scientific demonstration or personal judgment cannot bring the Christian world together in Unity. Humans are not infallible and cannot infallibly reach the entirety of the Faith on their own.

*Without Church Authority There can be No Unity of Faith:*

As we have shown, no other methods of achieving Unity of Faith are truly effective, and authority is necessary, and Christ granted authority to His Church. Only the Church can affect Unity of Faith.

*Universality and Unity of Faith Have been Lost by All the Oldest Denominations of Protestantism:*

Protestants believe that each individual reader of Scripture will be guided to the truth by the Holy Spirit and thus Unity of the Faith will be achieved. This obviously has not occurred, and even Martin Luther disagreed with other Protestants about the Scriptures. The Holy Spirit cannot contradict



Himself, and so it is impossible for Protestants to achieve Unity of Faith in this manner. Consequently, the majority of Protestant faiths have now declared that Universality of the Faith and Unity of the Faith are no longer essential.

*Universality and Unity of Faith Do Not Exist In the Protestant Denominations of Today:*

Protestantism of today (1928) is no better. They are now split into two groups, the Modernists and the Fundamentalists. Modernists follow the dictates of their private judgment, while Fundamentalists follow the 'creed' of their denomination and Scripture. Protestants are still splintered, and even further splintered than in the past, over their doctrinal conceptions. As such, they must reject the necessity of the Unity of the Faith or authority in the Church. One Protestant said: "If I had to recognize any authority in the Church, logic itself convinces me to turn to the Catholic Church" (D. Shenkel).

*The Successors of the Apostles Are the Infallible Guardians of the Deposit of Faith:*

Christ is with the Apostles and their successors to the end of the world, by His own admission (cf. Matt 28:20). As such, God insures that the succession and the Deposit of Faith are guarded infallibly against error.

*Those Who are Charged with the Infallible Guardianship of the Deposit of Faith are also Its Infallible Teachers:*

The essential principle of Divine Tradition is the perpetual and infallible keeping of the original sense and of the specific understanding of the Faith by the successors of the Apostles. As such, those who guard the faith as successors can also infallibly teach what the Faith means as its infallible interpreters.

## **Chapter #5: Testimony of the First Centuries**

*Introduction:*

Some Protestants will claim that the Church accepted tradition up until either the Apostles died or the Scriptures were written, at which point the

Early Church became Sola Scriptura. This is impossible, as demonstrated by historical research and Church history.

*The Apostolic Churches were Ruled by Tradition As Well as by the Scriptures:*

Historical testimony shows that the whole of Christian antiquity during the time of the Apostles held to Tradition. Authors such as St. Clement (ordained by St. Peter) and St. Ignatius (disciple of St. John) stringently defend Tradition.

*Tradition and Scripture Ruled the Church in the Last Half of the Second Century and All of the Third Century:*

The same course of writing and holding onto Tradition can be demonstrated in the Third Century as well. St. Irenaeus defends Tradition in the last half of the 2<sup>nd</sup> Century against Gnostics and other heretics. Tertullian declared that heretics are not even allowed to argue from the Scriptures because the Scriptures were written by Catholics, and Catholics knew what they meant. It was therefore impossible for someone to take Catholic Scriptures and tell Catholics what the Catholic author supposedly meant, especially when there were still people living who had spoken to those authors and believed in Tradition.

*In the First Centuries of the Church the Practical Manner of Judging the Truth or Falsity of Doctrine was Based on the Fundamental Principle That all Revelation Is Kept and Delivered in its Integrity only Through the Common Consent of the Pastors and Doctors:*

History shows us that people did not immediately have recourse to Scriptures to decide what was true about the Faith, but that they looked to the rulers of the Church who had authority to tell them what the Faith was. Thus, the Early Church soon began to adopt Creeds to define the Faith and an understanding of the body of Tradition that was not added to or changed.

*In the First Centuries, When a New Doctrine Appeared Among the Faithful, the Feeling of the Church Was So Aroused, That She Used All Possible Ways to Put an End to it:*

The Church was so adamantly against introducing any new doctrine into Tradition that when a heretic or schismatic proposed a foreign doctrine or something novel, the entire Church rose up against it. The Bishop in the area the doctrine arose condemned those involved, and also informed the Roman Pontiff of the crises and the neighboring Bishops as well.

*The Church Has Always Been Ruled by Scripture and by Tradition:*

The testimonies of the Church Fathers both before and after the Nicene councils are identical in regards to the Faith and the use of Scripture and Tradition. St. Augustine is a staunch defender of Tradition.

*The Explanation Offered by Protestants on The Testimonies of Tradition of the Early Church Cannot be Accepted Because the First Christians Interpreted Scripture According to Tradition:*

Some Protestants will contend that the early writers in the Church were only using Scripture as the basis for their writings and theology, and hence it was the Scriptures that brought about the unity and harmony of the Early Church. They fail to notice those same writers defending Tradition and the essential presupposition that any interpretation of Scripture that the Fathers use is the one that the Church authorized. The Scriptures exist in so far as the Church brought them into existence and gave them to the faithful, not vice versa.

## **Chapter #6: Existence of Tradition**

*There is No Reason Why Revelation from its Nature should Necessarily Be Restricted to Scripture:*

Because God is infinitely perfect, anything that humans can do well God must be able to do perfectly. Hence, if man can express his thoughts both in writing and in words, God also can do so. Therefore, God is not restricted to using only Scriptures.

*After the Creation and Fall of Man, Down to The Coming of Christ, Tradition Always Existed:*

The earliest faith of the Hebrews was handed down orally at least until the time of Moses. For much of that time people could not even write or read, and so Tradition was the only method of transmission of the Faith.

*The Church Always Believed Theoretically in Tradition:*

There are many dogmatic truths that must be believed but are not contained in Scriptures. This existed for both the Hebrews and for us. The Church has always accepted this, as can be seen in one of the early councils of the Church which declared: “If any one denies Ecclesiastical Tradition, whether it is written or not, let him be anathema (i.e. cut off from the Church).”

*What the Church Believed Theoretically She Also Professed Always in her Practice, that is, Truths and Rites Which are Not Contained in The Scriptures:*

The Church also contains many rites and liturgies that are not enumerated in Scripture and pass down to us through Tradition. She has always believed in these practical Traditions, and so has also professed her belief in Tradition both theoretically and practically.

## **Chapter #7: Aberrations of Protestantism**

*Protestantism is Inconsistent:*

Protestants insist on dogmas not contained in scriptures, such as Sola Scriptura. This is intrinsically inconsistent, because Scripture does not contain these truths. Scriptures do not explicitly declare the doctrine of the Trinity, the substitutionary theory of the Blood of the Atonement, the immediate and visible second advent of Christ, and yet Protestants declare that you must believe these things to Christian. The mere existence of any declaration that a Protestant must believe something is inconsistent with the original supposition of private judgment and Sola Scriptura. Each Protestant should have to decide for himself, in order to be consistent.

*The Principle of Protestantism—Considered As the Main Foundation and Reason for its Separation From the Catholic Church—Is an Open Contradiction:*

Because of the above facts, the principal reasons for Protestants leaving the Church (e.g. Sola Scriptura and Private Judgment) are open logical contradictions. Faith consists in the submission of the intellect to a higher authority, and that is exactly the opposite of the Reformation's ideas.

*In the Belief and Practice of Religion, Our Separated Brethren Profess and Perform Many Things, Which are not Written in the Scriptures. They Know Them Only from Tradition:*

Some of these practices include the belief in the Trinity, following the Catholic Church in celebrating the Lord's Day on Sunday instead of Saturday. Some of the beliefs they hold seem to openly contradict Scripture, such as the permissibility of eating strangled meat or blood, taking oaths in certain circumstances, and the celebration of Sunday instead of Saturday. All of these things may in fact or are in fact permissible, but the only way to know that is from Church Tradition.

## **Chapter #8**

### *Introduction*

It is impossible that the Church became 'corrupted' in the first centuries of its existence. This is due to the fact that the Apostles were still alive when the first generation of Christians were being taught, and those Christians were alive and teaching the second and third generations.

*The Traditions of the Church are not Subject to Corruption:*

Because the Traditions were written either in Scripture or by the Fathers, it is impossible that they could become corrupted over time. It would be easy to point back to what the Fathers wrote and notice the distinction if there was one.

*Tradition, Approved by the Church, is a Supernatural and Absolute Certitude in Every Century of the Church:*

Because the Church has been granted divine authority and is infallible in its teaching of Tradition and Revelation, whatever the Church declares as Tradition is absolute and certainly true in all ages and times.

*The Canon or Rule of St. Vincent of Lerin is True in an Affirmative, not in an Exclusive Sense. It is Simply the Way to Find Out the Apostolicity of a Certain Doctrine in Order to Repel Novelty:*

St. Vincent of Lerin said “We must hold what has been held always, everywhere, and by all; this is truly and properly Catholic ... this can be obtained if we follow universality, antiquity, consent.” This statement must be taken in its sense of its affirmation of what is Tradition, not in its exclusive sense. That is, there may be implicit doctrines of the Church that were not always known by everyone, but were implied in the Church’s explicit doctrines. Those implicit doctrines can become clear and be explicitly stated without breaking St. Vincent of Lerin’s rule.

## **Chapter #9: Means and Ways by Which Tradition is Safely Transmitted**

*Introduction:*

Tradition is transmitted by the infallible and ever-living Apostolic Succession of the Church.

*The Solemn Judgment of the Church is an infallible Proof of Divine Tradition:*

Because the Church is the infallible teacher of Tradition, whatever it solemnly declares as dogma must be believed and professed by all and is essential to the Faith. It is not permissible to abstain from even one of the Dogmas of the Church.

*The Symbol [Creed] of the Apostles is truly “Apostolic,” Not only in Doctrine, But in Origin:*

The Apostle’s Creed is rightly called Apostolic because it came to us through those taught by the Apostles. The truths contained in it were enumerated by the Apostles and passed on to the successive generations of Christians, who wrote it down in the form of the Apostle’s Creed

*The Nicene—Constantinopolitan and Athanasian Symbols are a Vindication of the Mystery of The Most Blessed Trinity:*

The Creeds that followed the Apostle's Creed were enumerations on that Creed and more clearly explained points of dogma and doctrine that had been disputed by heretics. Thus the Athanasian Creed revolves around the Trinity, and the Nicene-Constantinopolitan Creed focuses on the Incarnation of Christ, the Procession of the Holy Spirit, and the general dogmas of the Faith.

*The Common Belief of the Fathers and the Analogy To Reason Prove That the Consent of the Faithful is a Rule of Divine Tradition:*

When the Catholic people as a whole proclaim that a doctrine or an institution is true and practice it, that is a safe sign that the doctrine is part of divine Revelation whether contained in the Scriptures or not. So long as the Church remains unified and universal, the body cannot be separated and so what it proclaims as a whole must be true.

*The Constant and Unanimous Consent of Catholic Schools on Matters of Faith is a Certain Proof of Divine Tradition:*

While the Schools do not have teaching authority and do not act as official witnesses of the Church, we are able to arrive at the knowledge possessed by the Apostolic Succession through the testimony of these Schools. Thus, whatever the Catholic Schools teach as Matters of Faith that is taught unanimously amongst them all at all times is certainly proof that it is a Divine Tradition.

*The Ancient Ecclesiastical Monuments Are an Ever-living Expression and a Visible Confirmation of Catholic Christianity:*

The tomb markings in the crypts of the Early Church and the decorations of the earliest churches all bear witness to certain dogmas contained only explicitly in Tradition that were believed by the Church. These artifacts bear witness to the fact that the Church was not ever 'Sola Scriptura', but believed in Tradition as well.

## **Chapter #10: The Fathers and Doctors of the Church**

*The “Fathers” and “Doctors” Were in Every Century the “Luminaries” of the Church:*

To be declared a Father or Doctor of the Church means that the presentation of doctrine given by the person must be especially pure and correct. The person also must possess an extraordinary level of personal sanctity, and typically the nearer that the writers are to Christ and the Apostolic times the more revered is their testimony.

*The Fathers Distinguish the Scriptures from Tradition as two Different Parts of Revelation:*

The Fathers are unanimous in making this distinction about the ways in which Revelation is passed on. None of the Fathers reject Tradition in any way and regard the passing on of Scriptures and Tradition as both valid transmissions of Church beliefs.

*The Unanimous Consent of the Fathers of the Church in Matters of Faith and Morals is a Rule of Divine Tradition:*

When the Fathers of the Church consent on certain doctrines which belong to the Faith and the Church does not contest them, this is a sure sign that the Fathers are illuminating Divine Tradition. Likewise, if the Fathers of the Church explain a certain doctrine that is not explicitly declared by the Church, it is a dangerous sign of temerity to disagree with them.

*The Consent of Some of the Fathers, When the Others Are Silent, Or Not Contradicting, Is a Sure Argument of Divine Tradition:*

When some of the Fathers speak to a doctrine and the others are silent and not contradicting, it is a sure sign that the doctrine is Divine Tradition. Typically, other Fathers are silent because they respect the ability of the original writers to deal with the issue, or the issue has already been settled, or is not of concern in the geographical area where the silent Fathers were writing.

*The Consent of Either All the Western, or of All the Eastern Fathers, or Even of a Very Few Of the Fathers, When the Rest Do Not Contradict, Is a Sure Argument of Divine Tradition:*



Likewise, the consent of even a very few of the Fathers when all of the others do not contradict them is a sign that they are illuminating Divine Tradition.

*Although the Fathers of the Church Are Not Infallible, Their Authority Is so Great That, Whenever Any One of the Fathers Does Not Appear To Be of One Mind with the Others, We Must Be Very Cautious Before Declaring That He is in Error, Or Not in Accord With The Rest of Them:*

Because the Church Fathers were such saintly men and so valiantly defended the Faith against heretics, when it seems that one of them is declaring a doctrine differently than the others, it is important to examine his meaning in every light in order to determine that it is not in some way in accord with the rest of the Fathers.

*The Fathers Did Not Advocate the Sufficiency Of the Scriptures to the Exclusion of Tradition:*

None of the Fathers at any point advocated the doctrine of Sola Scriptura or Private Judgment. On the contrary, they fought against any notion even close to that, and argued that the Church's Tradition was essential to the Faith.

*The Opinion, or Doctrine, Approved by Some of The Fathers, that Christ Will Reign Upon Earth With the Just for a Thousand Years Does Not Impair the Statement that the Consent of the Fathers, or of the Faithful, Is a Sure Proof of Divine Tradition:*

Some of the earliest Church Fathers spoke of a doctrine called Millennialism, but it was never unanimously accepted or even consented to without at least some debate amongst the Fathers. Many Fathers declared that there was insufficient understanding at that point in time to make a declaration on it, and so it was possible to agree or disagree without rejecting the faith. Unanimously, the Fathers later rejected this as a doctrine, and so this does not impair the earlier statement regarding the consent of the Church Fathers as a sign of Divine Tradition.

## **Chapter #11: The Intellect of the Church**

*The Catholic Church is the Subject of Divine Tradition; the Deposit of Faith is the Object:*

Divine Tradition is split into its subjective and objective sense. The object is the thing delivered (i.e. the ‘tradition’ itself). This is the Deposit of Faith. The subject is the method by which it is delivered, and this is the Church.

*The “Catholic Intellect,” Instructing and Moving the Church in her Solemn Definitions, or Manifesting Itself in the Consent of the Apostolic Succession Under the Assistance of the Holy Ghost, is the Infallible Interpreter of Scripture:*

The “Catholic Intellect” is a way of referring to the Magisterium of the Church. It is through the Church’s ‘intellect’ that it declares the meaning of its Tradition, and as the Church is guided by the Holy Spirit until the end of time and is infallible, the “Catholic Intellect’s” interpretation of Scripture is also infallible.

*The Authentic Interpretation of the Church on Any Scriptural Texts is the Supreme “rule of Intelligence,” Which Must Simply be Followed:*

When the Church declares what the Scriptures mean on any particular point, the declaration is absolutely true. It would be heretical from then on to bend those Scriptures to mean something other than what the Church has taught.

*The Authentic Interpretation of the Church Is a “Rule of Intelligence” in a Negative and An Affirmative Sense. If the Church has not Specifically Set Forth Any Authentic Interpretation, She is the “Supreme Canon of Interpretation” in a Negative Sense:*

By affirmative sense, we mean that if the Church has spoken as to what Scriptural text means, we must hold to that as revealed and true. If the Church has not yet spoken on a Scriptural text, then we must not bend that text to mean the opposite of anything the Church has taught or to oppose the Church on any grounds. This is the ‘negative sense’ of the “Rule of Intelligence”. Because Scriptures cannot contradict themselves, we can be

sure that no part of Scriptures not yet taught explicitly by the Church will explicitly deny any other part.

*In any Scriptural Doctrine the “Catholic Intellect” Helps and Leads to the Truth in a Positive Way:*

Because the “Catholic Intellect” contains the whole body of Tradition handed down by the Apostles and can perfectly understand it, the “Catholic Intellect” is essential in learning the Truth of the Scriptures. It is only by the “Catholic Intellect” that one could fully understand the Angel Gabriel’s greeting to Mary and know that it ultimately means she is the Immaculate Conception, for example.

*The “Catholic Intellect” is Not an Obstacle to A Progressive and Fuller Knowledge of the Scriptures:*

It is impossible to understand the Scriptures properly without the infallible authority that helped in their creation. As such, the “Catholic Intellect” is never an obstacle to understanding the Truth, but always aids in the process. At any point that the “Catholic Intellect” becomes an obstacle, it is a sure sign that the interpretation is incorrect.

## **Chapter #12: Relation of Tradition to Scripture**

*In its Relation to Scripture, Tradition Comes First Chronologically:*

Because Tradition existed both in the Old Testament and in the New Covenant before writing, it is obvious that it existed chronologically before Scriptures.

*According to the Order Established by Christ, No One Can Have a True Christian Knowledge of the Scriptures without Divine Tradition. Tradition thus Precedes the Scriptures Historically and Theologically:*

Because there is a distinction between the knowledge ‘of the Scriptures’ and the knowledge of ‘what the Scriptures mean’, it is impossible to interpret them accurately without knowing the original intent and meaning of the authors. Only Divine Tradition can carry on that meaning infallibly,

and so Tradition precedes our understanding of the Scriptures by allowing us to interpret them (cf. 2 Pet. 1:20-21). Thus, Tradition precedes Scriptures both historically and theologically.

*Tradition, Not the Scriptures, Was Intended by the Apostles to Rule the Church of Christ:*

The Apostles did not ever explicitly declare that Scriptures would be the rule of the Church, and some of the Scriptures were not even written by the Apostles themselves. It is impossible to surmise that the Apostles intended Scriptures to be the rule from Scriptures alone, especially because Scriptures never state this. It is obvious from the statements of the Apostles even in Scriptures that the Apostles intended Tradition to rule the Church.

*In Comprehension, Tradition is Broader Than The Scriptures:*

Tradition's objective sense is that which is delivered as doctrine in any form. In this sense, the body of what has been delivered is broader than the body of the Scriptures, and contains more information.

*The Nature Itself of the Scriptures is an Evidence That They are not the Principal, Nor the Only Means, Instituted by Christ for the Propagation And Preservation of the Church:*

As the Scriptures are personal letters of the Apostles and even address individuals of the Church at the time, sometimes even giving specific advice for scenarios that can never repeat themselves (e.g. Paul telling Timothy to take wine for his stomach problems), the Scriptures bear witness to the fact that they were not written as a permanent guide to the Church. There is no central structure to them, they do not systematically lay out doctrine as one would expect in a rulebook for the Church, and they touch on topics that are entirely personal. They bear witness to the opposite of Sola Scriptura, mainly that they were meant to be an aid in ruling the Church and not its sole source of information.

## **Chapter #13: Development of Tradition**

*Introduction:*

Because Tradition is so complex and so broad, it is possible that some things are not yet understood. Thus, Tradition can still develop. It does not develop in the sense that something new or novel is added, but it develops in the sense that we can further understand something implicitly stated in Tradition.

*All Catholic Revelation Must Be Believed, If not Explicitly, at Least Implicitly:*

Because the entirety of the Deposit of Faith has been given to us, it is essential that it be believed in its entirety. It is not essential that it all be believed explicitly, because there are some things which are not fully yet explained or declared by the Church. It is however essential that what has been solemnly declared is explicitly believed, and that the individual gives an assent of faith to what the Church as a whole implicitly believes.

*It is Possible that not All Revelation Was at All Times and Everywhere Explicitly Declared and Believed in the Church:*

It is possible that through the guidance of the Holy Spirit who came to 'teach us all truth', and through human study of Tradition and the questioning and controversies caused by heretics, that what was once only implicit in Tradition could become clear and be pronounced explicitly. Therefore, there could have been a point in time when the Church as a whole did not explicitly believe something that it later declared and explicitly believed.

*Many Truths Held Today as Revealed Were not Always so. They May Have Been Even Denied Without Shipwreck of the Faith:*

Many of the truths that we believe today are like this, in that they were not always explicitly declared by the Church. In the past, it would have even been possible to deny some of these things without absolutely abandoning the faith, because they were not yet fully explained. Once they were fully explained, full agreement with them became essential.

*Those Truths, Which Were not Always Explicitly Believed as Revealed Could Never Have Been so Obscure That An Opposite and Negative Consent Could Ever Have Prevailed Against Them:*

It is impossible that an implicit belief was ever so confusing and obscure that a person could validly declare the exact opposite of that belief.

*The Definitions of the Church on Any Revealed Truth Contain not only Some of the Truth, But the Truth Pure and Simple:*

Whatever the Church defines about a specific dogma is entirely the truth about it. It is not possible that at some later date it could be understood in a different or fuller way, because the original declaration was the entire simple truth about the dogma.

## **Chapter #14: Completeness of Revelation**

*Catholic Revelation must not Be Confounded with Private Revelation:*

Catholic Revelation came to its end at the death of St. John, the last of the Apostles. It must not, as such, be confused with the revelation that God gives to some very special souls. Those revelations are meant for those people in particular, and not for the Church as a whole.

*Catholic Revelation has So Come to an End That It Excludes the Formation of a New Church, Or of Another Testament of a More Perfect Order, or with a More Abundant Divine Communication of the Truth:*

Because the Deposit of Faith contains the entire truth in its most abundant way, it is impossible that something could be added to it or that a new revelation could be given that would form a new Church or a new Deposit of Faith.

*Catholic Revelation was Completed by the Holy Ghost Through the Apostles. No Other is To Be Expected:*

The completeness of Truth has been given to us in Christ and the Deposit, and so we cannot expect additions to the completeness.

*The Catholic Church Has Always Considered Revelation, Both in Doctrine and in Practice, as Closed Forever:*

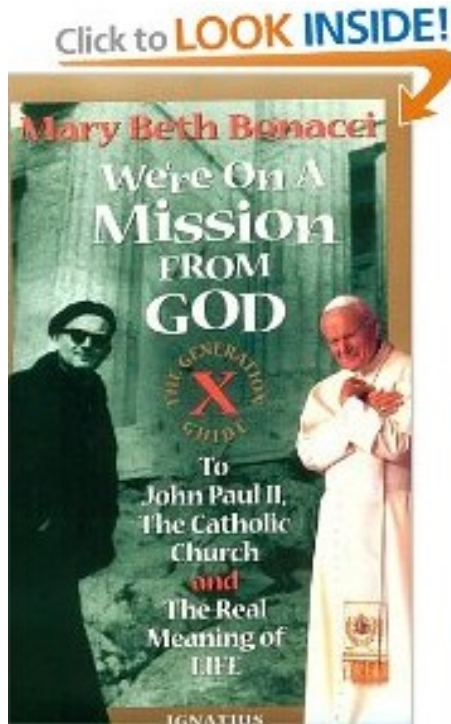
The truth is absolute and so cannot be changed. Thus, any novelty or change in the faith must be heresy, as the addition of truths to the Faith has been forever sealed because it is complete.

*The deposit of Faith is Greater and More Complete the Closer It Is to the Plenitude of Time, That Is, to Christ:*

In the history of salvation, the truths revealed to man have become closer to fullness as history approached Christ. What the Patriarchs knew as revelation before the Jewish faith was established under Moses was not quite as complete as Moses' understanding. Likewise, our Deposit of Faith is not only fuller, but completely full, because it is revealed by Truth Himself in Christ.

CHAPTER FIFTY TWO

# We're On a Mission from God



*A Summary of *We're On A Mission From God: The Generation X Guide to John Paul II, The Catholic Church, and the Real Meaning of Life* By Mary Beth Bonacci*



## **About the Author**

Mary Beth Bonacci is a graduate from the John Paul II Institute. She has spoken to Christians around the world, including to the youth gathered in Denver for World Youth Day in 1993. She is also the author of *Real Love*, a book about relationships and chastity.

## **General Overview**

Mary Beth Bonacci addresses issues that are close to the hearts of young Americans today. By using different quotations from John Paul II on God, the Church, truth, evangelization, and relationships, discussions are formed and carried out in a simple and effective way for the youth. Mary Beth Bonacci lists reasons for being Christian, for developing prayer life, for striving for holiness. She explains things that often remain a mystery to the mainstream young person, such as the Sacraments, and the Churches stance on sexual morality. She clarifies the often difficult questions about morality in today's world and the stance that a young person should take. She shows the way to the evangelization that a young person is called to by his participation in the Catholic Church. Mary Beth Bonacci also exhorts the necessity of friendship, a good relationship with parents, and pure dating relationships.

## **Introduction**

The relationship that John Paul II has with young people is not a result of the normal attractions that make a superstar. He does not have any of the qualities that are required to capture the attention of young people, yet he is able to attract millions to youth days around the world. His attraction is the love he shows for everyone, a very supernatural kind of love that allows him to reach out to everyone he meets, both young and old. John Paul II not only loves us, but he teaches us through his writings and sermons. By listening to him we can come to an understanding of what the Church wants for her youth.

## **Part I: God**

### **Chapter One: Can Being a Christian Make Me Happy?**

People living the secular world today find it hard to live up to the rules and regulations of the Catholic Church. Any emptiness they feel in their lives they try to fill with different kinds of immorality. They have so much suffering in their lives already that they feel the extra rules will just make their life more miserable than it already is – that they will cut into the fun they are having. John Paul II realizes the difficulties of life, but instead of filling them with material goods, we should try and make our lives more abundant by accepting the teachings of Jesus Christ in the Catholic Church.

Christ came to die for us, to heal our sinful lives. If we follow Him we will eventually reach Heaven. This does not mean that life will become easier by any means, but we will have meaning and joy in our lives that cannot be given by anything or anyone else.

## **Chapter Two: What is the Meaning of Life?**

John Paul II as a young person must have asked the questions young people ask themselves every day. He also realizes that it is healthy for young people to question things, for it helps them seek out the truth. If one doesn't seriously question his life, religion, et cetera, and try to find answers, he will never grow. People who do not ask these basic questions will most likely spend the rest of their lives in futility.

John Paul says that we must give our lives meaning. We have the capacity to do good, but this capacity is a result of our relationship with Christ.

Bonacci explains that God left a hole in the very core of our being. We can either choose to fill that hole with God, or we can fill it with other things. This is to turn other material and earthly things into God. Only God can fill this hole, and when He does, our life has meaning.

We need to let God in our hearts and really and truly follow him. We have to let God be in charge of our lives. We need to know that God is our goal; we need to realize this fact and want to attain this goal. Bonacci says that it might take a while before we realize that we need to put God first in our lives.

John Paul II has found the meaning of his life. Notice that he does not seem stressed by his tremendous responsibilities. Rather, because he knows that God is his goal, he is filled with peace. His happiness comes from knowing who is at the center and in charge of his life

## **Chapter Three: How Holy Do I Have To Be?**

Christ wants to be the very center of our lives. God does not want us to be half way for Him but all the way for Him. God wants every little thing we do and every thought that crosses our minds to be for Him. God wants to be the center of our attention because it is the best thing for us.

Sometimes we forget to keep God in the front, but He eventually reminds us who is supposed to be in charge. We tend to forget about God when everything is going well in our lives. That's what the bad times are for, to remind us who is really in charge. God purifies us by suffering.

## **Part II: The Church**

### **Chapter Four: Why the Catholic Church?**

In a society where everything is relative, even good and evil, it is hard to know what to believe and who to trust. Moreover, should one believe blindly everything the Catholic Church says? Protestant churches use the Bible as their source for determining what is right and wrong, but this has led to many contradictions throughout the years.

Some Catholics only practice those areas of faith that appeal to them and discard the rest. The Church teaches what she holds to be true on the authority of Jesus Christ. Jesus built His Church on Peter and gave authority to him.

Only the Catholic Church can trace its founding all the way back to Jesus Christ. It makes sense that Jesus would leave behind Him the Church to bring the Good News to all people. The Church is not a stagnant form of government but rather a living body. It is called the bride of Christ. The duty of the Church is to transmit the teaching of Christ to the world. Because of this, the Pope and the Magisterium cannot make up their own laws and rules. The Church is always using the same doctrines to understand current problems and issues.

To be Catholic is to believe in Jesus Christ and to recognize the Catholic Church as the source of His authority here on earth. As Catholics it is important to know what the Church teaches; the *Catechism of the Catholic Church* serves this purpose. If we do not believe what the Catholic Church teaches we reject the authority of Christ.

## **Chapter Five: What Is A Sacrament?**

What else does the Church provide for us besides an authoritative voice as to what is right and wrong? The Church also spreads Christ's love through the world by means of the Sacraments. The Sacraments give the soul grace, the spiritual nourishment of God's love that we need in order to follow God and overcome temptation.

There are seven different sacraments: baptism, confession, the Holy Eucharist, confirmation, marriage and holy orders. We should frequently receive the Sacraments of Confession and Holy Eucharist.

A sacrament has an outward physical part, such as the pouring of water in baptism, or the oil used in confirmation and anointing of the sick. These outward signs are for the physical material part of our nature that needs to see something. God understood that the Sacraments would have to include some tangible form in order to satisfy our physical nature. The outward signs of Sacraments help to show what is taking place spiritually. In a Sacrament the tangible and the spiritual unite.

## **Chapter Six: Does Baptism Really Matter?**

The sacrament of baptism is not some sort of coming of age or naming ceremony. What takes place at a baptism is a result of the fall of Adam and Eve. Because of the sin of Adam and Eve all men on earth have original sin on their souls. Before Christ came, heaven was shut to everyone, for there was no way to remove the original sin. Christ came of His own free will in order to make a sacrifice pure enough to satisfy the Father. By His death, Jesus Christ healed the rift that stood between man and God.

We enter into the Catholic Church through the sacrament of baptism. It washes away the original sin that is on the soul of every man that is born, even today. It makes us a member of the Catholic Church.

Catholics baptize little babies because by washing away the original sin on their souls, baptism can help them to God much more quickly. Children need the grace from baptism in order to grow in faith. Also not all children make it to adulthood. By baptizing them they are assured a place in heaven.

The Holy Father urges us to use the graces we find in the Sacraments for hope and optimism, that by doing good we participate more fully with the Catholic Church and act on the graces received from baptism.

## **Chapter Seven: Why Bother Going to Confession?**

Our relationship with God is not one that is based on emotion. But if one is constantly feeling as if God is not present in his life, one needs to take a really good look at his life. Have you been keeping God in charge of your life? Is there a lot of sin in your life?

In a human relationship we would apologize and make up with a person that we have offended in some way. When we are with someone that we have hurt or violated we do not feel comfortable around them until we have made up.

It is the same with any relationship with God. We hurt Him by our sin, and through sin hurt our relationship with God. There are two types of sin, mortal and venial. Venial sin hacks away at our relationship with God. Mortal sin severs it completely; it is a very serious and dangerous matter to fall into mortal sin.

God will always forgive us, no matter how bad our sins are. God gave us the Sacrament of Confession so that we can go to Him and be reconciled with Him by confession our sins. The Sacrament of Penance provides a tangible and spiritual source of consolation for the soul.

Through the priest, Christ absolves all our sins in the Sacrament of Penance; the relationship with God is restored.

## **Chapter Eight: We Don't Really Eat Christ's Body Or Do We?**

Catholics really do believe that when we receive the sacrament of Holy Eucharist we are actually receiving the body, blood, soul, and divinity of Jesus Christ. This is not something that the Church made up – it is something that Jesus emphatically tells us in Scripture.

The Eucharist gives us life that we need in order to gain eternal salvation. When we receive Holy Eucharist, Jesus is actually physically and

spiritually present within us. It gives us the grace we need to live a holy life from day to day.

We cannot receive Holy Communion without preparing for it first. We must prepare ourselves while we are at Mass and not allow ourselves to become distracted. We must make sure that our souls are free from sin. Moreover, we should frequently receive the sacrament of Holy Eucharist, since it is the food our soul needs to survive.

## **Chapter Nine: What Does The Church Really Say About Sex and Marriage?**

Despite what many people think, the Church has a very positive idea on sex and marriage. John Paul II spoke on the nuptial meaning of the body. He knew there was a lot of confusion in the world about sex and marriage and he wanted to clarify.

The pope explained that sex is a very beautiful thing when in the context of marriage: sex is a gift from God Himself and that we must live the truth of our bodies, but within the context of marriage.

God first created Adam, and then as a companion for Adam, God created Eve. Although they were naked, they did not stand before each other in shame, rather they were unashamed. The reason they could do this is because these two people totally and completely trusted in each other. Adam was only concerned with the well-being of Eve, and Eve with the well-being of Adam. For Adam and Eve, sex was a way to show how much they trusted in each other, it was a total gift of self to the other person.

God designed sex to speak a language. When we sexually give our body to another we are telling that other person that we want to be with that person forever. This language has never changed, even though society today wants us to think otherwise.

In the sacrament of marriage, God binds two people together for the rest of their life on earth. Some people ask about annulments: is that a Catholic divorce? No. An annulment takes place when the Church examines the circumstances surrounding the marriage and then the Church decides that no valid marriage ever took place.

After the fall of Adam and Eve in the Garden of Eden, Adam and Eve became ashamed of their bodies. This is a result of a lack of trust. Now that sin has entered the world, Adam can use Eve simply for sexual pleasure, and Eve knows this. The trust in the relationship has been broken because each is thinking not of the best interest of the other, but rather of the best interest for themselves.

Even though sin entered into the world, the language that sex speaks has not changed. It still tells the other person that “I want to be with you forever.” The problem today is that many people say one thing with their bodies, and think another thing with their minds.

Marriage is the sacrament that binds two people together for the rest of their lives. It says to the other person, “I want to be with you forever.” When two people give themselves to each other sexually within marriage, their minds and their bodies are saying the same thing. Outside of marriage, sex physically tells a person “I want to be with you forever,” but the person might not be thinking that. Sex outside of marriage uses the other person horribly.

Lust can still come into marriage, and people can use each other within marriage. But marriage, because it is a Sacrament, provides the grace to help people live. By letting God take charge of a relationship we can be sure that it is in good hands.

## **Chapter Ten: Whom Does God Call To The Religious Life**

A priest is a man who shares in the ministry of Christ, as he has the power to act as Christ; forgive sins and consecrate bread and wine. The priesthood is for men alone. Since the priest is acting for Christ, we have to take into consideration that Christ was male, not female. Even the Holy Father recognizes that the Church does not have the authority to make women priests because Christ was not a woman.

The religious life is for women, and men, who are not called to the priesthood, who live a life dedicated to God alone. People who live the religious life are free to follow God completely, freeing them from responsibilities they would find as single or married people.

Priests and religious are asked to take vows in order to give more freedom to their lives. By taking vows of poverty, chastity, and obedience, these souls are able to worry less about material things and dedicate their lives more fully to God.

God calls special people to live the life of the priesthood or the religious life. Those who follow the call of God are very happy. Joining the priesthood or religious life is not about rejecting love but accepting the love of God.

## **Chapter Eleven: What About Other Christians?**

For a long time there was only the Catholic Church. Then came the Great Schism, and the Eastern Orthodox Churches broke away from the Catholic Church. This was followed by the Protestant Reformation and then Henry VIII's break from the Church. The breaks continued until we have many, many churches that are separated from the Catholic Church.

There have been attempts to bring other Churches back into union with the Catholic Church, but it is a slow process.

It is important to work with the people that are separated from the Catholic Church and to treat them lovingly. It is important to talk with them and help them see the truth about the Catholic Church, for many are led astray by horrible misconceptions.

## **Chapter Twelve: Why Do We Pray to Mary?**

One of the biggest problems that Protestants have with Catholics is that they think we worship Mary. Christ preserved Mary from all sin because He wanted an appropriate vessel to come to earth in. God also created her without original sin so that she might be able to raise Jesus Christ, who is God.

We do not worship Mary; we honor her. The Holy Father says that she guides us to Christ and teaches us how to follow Him. We can ask Mary for help because she is the mother of Christ and He is ready to listen to anything she asks.

Jesus gave us Mary for our mother as He hung on the Cross. She cares about us and understands our suffering. She wants to lead us to her Son.



## **Part III: Truth**

### **Chapter Thirteen: What If I Am Not Sure That I Believe All This Stuff?**

Because we are human we have probably all doubted our religion at one point or another. Doubt doesn't mean that we question whether or not God exists, but it asks why we believe what we do.

Doubt is an invitation from God to better understand and learn about our faith. An intelligent person asks questions and finds answers. However, there is the danger that one will just give up entirely and not take the time to find the answers. When in doubt, find an answer from a priest or the *Catechism of the Catholic Church*.

Most importantly, we need grace from God to understand what His Church teaches us. Pray to God for understanding to help you find answers to your questions.

### **Chapter Fourteen: How Should I “Clarify My Values”?**

In the secular world today, truth is relative and everyone has different value systems. God created everything with an inherent value that does not change from person to person. We need to know the truth in order to love. We cannot respect other peoples systems of values when they are in conflict with our own. If they conflict with ours, which are from the Catholic Church, the source of truth, then they are not true. We can always find the truth by turning to Jesus Christ and the Catholic Church.

### **Chapter Fifteen: How Do I Know When To Trust My Conscience?**

If we have a properly formed conscience we will know the difference between right and wrong. Society today leads people to mis-form their consciences, so that they do not have any qualms about doing what we know to be evil.

John Paul II says that to have a good conscience is like having the voice of God in the back of our minds, telling us what is right and wrong. In order

to have a good conscience, we must understand things the way they really are. Then we must love Jesus above all other things. We should listen to our conscience and not let it be polluted by the corrupted ideas and opinions of people today.

## **Chapter Sixteen: Am I Supposed to Love Myself?**

Christ told us to love our neighbors as ourselves; we are supposed to love ourselves. John Paul II tells us how we should love ourselves. We should love ourselves not because we are beautiful, talented and popular, but because God loves us so much that He died on a cross for us. The talents that God has given us are the extras of His love. God gave us those talents to develop and use for good. We have an obligation to use them.

We also have an obligation not to sin because it hurts both ourselves and God, who loves us very much.

Real self-love is to understand the dignity that God created you with, and to understand that God loves you very, very much.

## **Part IV: Evangelization**

### **Chapter Seventeen: What Are We Supposed To Be Doing While We Are Here?**

John Paul II says that our life has meaning when we give it as a free gift for others. We are happiest when we live for others and not for ourselves. As humans, we were created to go beyond ourselves, and we are happiest when we are doing just that.

We are required to do two things in this world. First, we are to love our neighbor as ourselves, and then we are to make the world a better place. We might not be able to fix all the problems in the world, but we can fix a few.

### **Chapter Eighteen: God Wants Me To Spread the Gospel?**

John Paul II is calling young people everywhere to spread the Gospel while living their lives. We know we are happiest when we are following the Good News of the Gospel, so how do we spread that happiness to others? The best way to spread the Gospel is to live it. People will follow our example or ask us why we do certain things. We need to be ready to answer their questions by studying what we believe. If we live the life that Christ intended us to live, and love our neighbors as ourselves, we can bring others to the faith just by our examples.

## **Chapter Nineteen: But How Can I Get Up the Guts To Talk To My Friends About This Christianity Stuff?**

How do we find the courage to look unpopular and tell people why we do the things we do? How can we convince people that our way is the only way? We can't do it by ourselves – we need God's help. He is the one that will do the convincing.

Before Pentecost, the Apostles were afraid to spread the Good News too. They needed the grace of God before they could go out and preach the Good News without fear. The Apostles received the grace they needed when the Holy Spirit descended on them in tongues of fire. We receive the grace from the Holy Spirit in the Sacrament of Confirmation. This grace gives us what we need in order to go out into the world.

The Holy Spirit helps us as we spread the Good News; He also helps those to whom we are spreading the Good News. We cannot go against society by ourselves; we need God to help us along the whole way.

We also have to prepare ourselves and understand what the Church teaches in order to bring others to the faith. But the Holy Spirit will help us here too. When we pray for guidance and instruction, the Holy Spirit will help.

## **Chapter Twenty: Could It be Hmm . . . , Satan?**

We know what side of the battle we are on and who is with us. But who is fighting for the other side? Despite the attempts of the world to merely laugh him off, Satan does actually exist. Satan is a fallen angel who attempted to make himself like God. As punishment he was sent to hell, and many angels followed him there.

It needs to be clarified that Satan is not as powerful as God. God and Satan are not two forces that continually struggle. God allows Satan to do what he does in the world.

Satan tries to get us to join his side by working on our free will. He tries to get us to choose sin by making it appear to be appealing. He is always watching us, trying to find our weakness and cause us to fall into sin through them. We can avoid giving into Satan by staying very close to God. We need the grace of God to resist Satan.

## **Chapter Twenty-One: Is The Church Really Against Contraception?**

Very few people understand the Churches teaching on contraception. Through sex one can tell another that “I want to be with you forever”, and through sex God allows man to participate in His act of creation by bringing a new baby into the world. This is a very beautiful thing. In the sexual act God is there creating new life. When we use contraception, we take God out of the picture.

In the sexual act men and women become ministers of the plan of God – they help bring into the world people He has thought about and loved even before they existed.

If you were conceived outside of marriage this doesn’t mean that God thinks that you are some kind of accident. He still loves you and made you fit into His plan.

Catholics do not have to have as many babies as they possibly can. Everyone is called to parenthood in a different way; some people can have large families, while some people cannot. But this does not give any Catholic couple the right to use contraception. If pregnancy needs to be avoided this can be done naturally, without excluding God from the picture.

Natural Family Planning (NFP) takes into consideration the fertile and infertile times of a woman’s cycle. To avoid pregnancy the couple only has to avoid sexual union during the woman’s fertile cycle.

NFP can be abused if the couple is avoiding pregnancy for selfish reasons. NFP is not Catholic birth control because it still lets God participate in the

sexual union – it does not exclude Him. Moreover, a contraceptive tells a woman that her fertility, which is a gift from God, is a problem. Contraceptives are also harmful to health and often are not even contraceptives, since they actually cause abortions.

## **Chapter Twenty-Two: Abortion: How Can I Impose My Morality On Anyone Else?**

Abortion is a very touchy subject in today society. We wonder if it is alright for us to impose our moralities on other people. It is alright and we should. Think about other illegal immoral acts that take place. We impose our morality on those people, so why not on people who take the lives of their children? There is a victim in an abortion, we just do not see the victim the way we would in any other crime. Also, abortion is supposed to somehow solve any problems that the woman is experiencing. How does killing her baby help financial problems? Abortion has never given anything to society, ever.

## **Chapter Twenty-Three: Abortion: So It's Wrong. What Am I Supposed To Do About It?**

The Pope emphatically stated that we must aid the pro-life movement. But what can we do? The first thing we should not do is kill abortion doctors. Killing abortion doctors is not the solution to the abortion problem, and it gives a bad name to pro-lifers. It is also like playing God, which is exactly what we are not supposed to do. Moreover, by killing an abortion doctor, the doctor loses his opportunity to repent of his actions before he dies. There is one example of an abortion doctor that actually converted and became one of the most pro-life people ever.

We can defend life through the government, working on passing legislation that will protect and help the unborn. We can educate people about what the unborn child really is – a baby, not a clump of tissue. We can use direct action, where people stand out in front of an abortion mill and protest through prayer and try and persuade the women who are going in not to kill their children. Or we can directly help at a pregnancy center, giving women the courage and financial aid they need to have their babies.

## **Chapter Twenty-Four: Should Christians Be Environmentalists?**

We should take care of the earth to the best of our ability because it is a great gift that has been given to us by God. The earth is also a source of life for us; we need pure air, clean water, and healthy plants and animals in order to survive. However, we should never put the earth in front of ourselves. We were not created for the earth, but the earth was created for us. It is wrong when forests take precedence over the need for housing. It is wrong when thousands of dollars are used to help an animal when children starve on the streets.

## **Chapter Twenty-Five: Why Is Life So Unfair Sometimes?**

Sometimes it seems like we are wallowing in undeserved suffering. It seems like everywhere we turn life is just miserable. John Paul II tells us to have courage. We are going to suffer; the secular world is telling us a lie when it says that we do not need to suffer. Christ suffered for us. We will have to suffer in order to spread the Good News. The Holy Father says we will struggle. God does not like to see us suffer, but He knows that it is good for us to suffer. If we face our suffering with courage in this life, we will be rewarded in the next.

## **Chapter Twenty-Six: Ask Not If Your Country Can Pray For You . . . .**

Our country was founded on God, but now we are starting to lose that God centeredness. We need to pray for our country that she might always stand up for what is right and just. We still need to work to help get our country back on the right track, but we need to pray most of all. We need to pray for the leaders of our country, that they will lead us in the right direction.

## **Part V: Relationships**

### **Chapter Twenty-Seven: To Whom Can I Turn When I Really Need A Friend?**

We are always drawn to people who love us. When we have a problem we should always turn to Jesus Christ in the Most Holy Sacrament of the Altar. He is always there in the tabernacle ready to hear our problems. We should tell Him everything, our desires, anxieties, hopes, dreams, fears,

and troubles. God will also speak to us, but we need to listen for Him in silence. We cannot expect to hear His voice in the noise of everyday life.

When we listen to what God is telling us, we most often find that He is encouraging us. He gives us the strength to go on farther and farther.

When we pray we should also reflect on all that Christ has done for us. We should stop and think about the Passion, and what Christ went through, all because He loved us. John Paul says that in the silence of prayer we can come to a deeper understanding of the mystery of Christ's passion and death.

Prayer is a way to develop our relationship with God. For this reason alone we should pray very often before the Blessed Sacrament – it is the right sort of relationship to cultivate and encourage.

## **Chapter Twenty-Eight: How Does My Relationship With God Affect My Relationship With My Friends?**

The magic we feel in a relationship with a friend or a loved one is the love and presence of Jesus Christ Himself. Aristotle says that with friends, the higher the common object of interest, the higher the friendship. Friendships based on God are the highest form of friendship. We need to have friends of our own faith, and friend of other faiths so that we might lead them to the True Faith.

We need to be careful that our friendships do not lead us away from our Faith. We need to be especially careful of this in our dating relationships. If we are dating someone that does not share our own beliefs about purity and sex we are in a very dangerous situation. We need to be sure that we do not let the other person lure us into doing things that we know are wrong. If the relationship is continually leading into sin and impurity, we need to end the relationship. It would be wrong to continue in such a relationship that could possibly cost one's soul. If God is not in a relationship it is not a loving relationship because God is the author of love.

## **Chapter Twenty-Nine: Talk to My Parents?**

The Holy Father has pointed out that today there is tension between different generations that did not exist before. We need to build “bridges

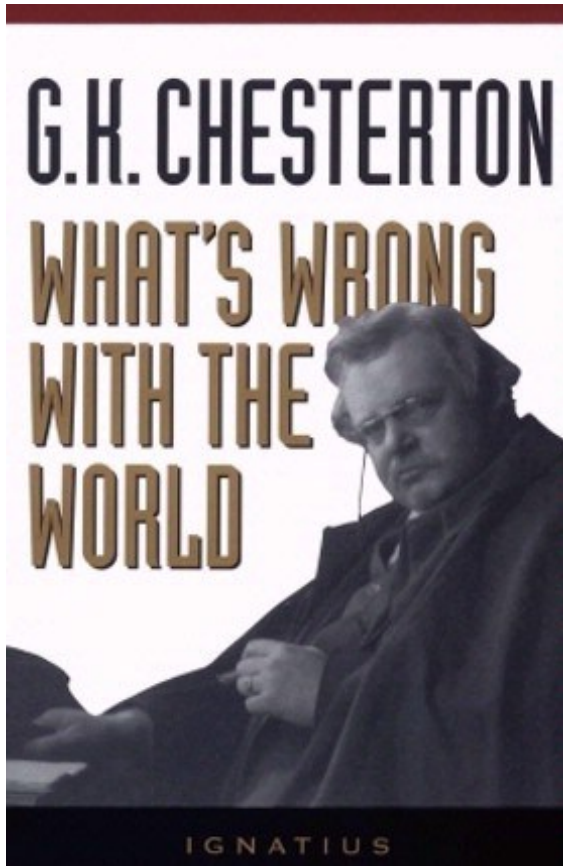
of communication” between ourselves and our parents. This way we can come to understand why they hold certain ideas and enforce certain rules. We also need to come to an understanding of why parents enforce the rules and regulations that they do, since it is not to keep their children from having fun, but from being hurt badly.

Parents also need to know what views and ideas that their children hold. To them it would be a great relief to hear that their child has the same moralities and believes the same things that they themselves do. It does not mean that all disagreements between parents and children will disappear, but it will make one’s relationship with his or her parents a lot easier.



CHAPTER FIFTY THREE

# What's Wrong With the World



A Summary of *What's Wrong With the World* by G. K. Chesterton

## About the Author

G. K. Chesterton was an astonishingly prolific, rotund, and revered author, poet, essayist, lecturer, radio personality, playwright, biographer, religious commentator, politico, travelogue, debater, and even illustrator. Born in 1874 in London, England, he was educated at University College, though he never received a degree. In his young adulthood he was captivated by spiritualism, but he returned to the Christian faith sometime after marrying Frances Blogg in 1901. He could quote whole chapters from famous authors at will, and often demonstrated his astounding memory and wit. He converted from Anglicanism to Catholicism in 1922, which stimulated him to write his famous biographies of St. Thomas Aquinas and St. Francis of Assisi. In 1925, he began to publish his “G.K.’s Weekly,” and continued to do so until his death. He died in 1936 after producing more than 100 books and numerous essays and stories, including his most famous character, the detective Father Brown. Other notable works include *The Man Who Was Thursday* (1908), *Orthodoxy* (1909), *Manalive* (1912), *The Everlasting Man* (1925), and *Autobiography* (1936).

## General Overview

Chesterton attacks a ridiculously large subject with his usual logic and wit. His main argument is that what is wrong with the world is that the world is moving headlong toward Socialism without thinking of the ideal of Socialism. In fact, the modern world has forgotten the ideals of everything. We do things, but we do not remember why we do them. And more, we are afraid of fulfilling any ideal.

Since the institution that was most dear to Chesterton’s heart was the family, this book was his attempt to restore the family to its rightful place in society. His hope was that if the family was restored, then society would be restored. Thus, he discusses in turn, man, woman, and child in his tightly woven critique of modern society. Chesterton was never a purely negative critic, and offers a variety of solutions to the problems that he enumerates.

Since Chesterton’s wit and insight were so fantastically unique, this summary of necessity includes his own summarizations of his arguments, indicated by quotation marks.

## PART ONE: THE HOMELESSNESS OF MAN

## **Chapter I: The Medical Mistake**

Chesterton states that most books of social inquiry scientifically come to a conclusion that they call “The Remedy,” but this remedy is never found. He believes that instead of stating the disease and then finding the cure, we ought to find the cure before we find the disease. Before explaining himself, he takes issue with modern fallacies of biological metaphor, like referring to the Social Organism or a “young nation”. It is ridiculous to speak of social ills in the same manner as a bodily disease, for a doctor would never plan to build up a whole new person like sociologists want to build new societies. Medicine seeks to restore; social science seeks to renew or anew. In modern social arguments, “we agree about the evil; it is about the good that we should tear each other’s eyes out.” He says that “the only way to discuss the social evil is to get at once to the social ideal. We can all see the national madness; but what is national sanity?” The meaning of the book’s title is that what is wrong with the world is that no one remembers to ask what is right.

## **Chapter II: Wanted, An Unpractical Man**

Chesterton looks at the “chicken and the egg” question sideways, saying that an egg’s only purpose is to produce a chicken, whereas a chicken has many more uses than just producing eggs. The chicken’s life is value in itself. But politics seems to reduce things to their uses only. He extols idealism, which he defines as “considering everything in its practical essence.” When things go wrong, instead of looking for a practical man, he suggests finding an unpractical man, a theorist. His reasoning: a practical man is used to daily practice where things already work, but if things no longer work, one needs a thinker who can know why things worked in the first place. The more complicated the problem, the more abstract the thinker needed. He disparages “efficiency” by the same logic, for if any action has occurred, then it was efficient simply by virtue of having happened. Modern politics is full of this confusion. Politicians no longer remember why they are to do what they do, and it all becomes “an extravagant riot of second bests.” Politicians are full of “floundering opportunism,” when they say one thing but privately think it unattainable and who regret something but resignedly continue it. “If our statesmen were visionaries something practical might be done.”

## **Chapter III: The New Hypocrite**

“This new cloudy political cowardice has rendered useless the old English compromise.” Compromise used to mean that two sides get half, but now it means that no side ever gets a whole. For those persons who fear “dogmas,” Chesterton says the only alternative is “prejudice.” “A doctrine is a definite point; a prejudice is a direction”, meaning that at least a point is somewhere, whereas a direction prevents one from ever being sure of their position. Even a clear difference of creed will unite men in chivalrous argument, whereas “tendencies” simply cloud the issue and divide. “Men will walk along the edge of a chasm in clear weather, but they will edge miles away from it in a fog...The rational human faith must armor itself with prejudice in an age of prejudices, just as it armored itself with logic in an age of logic.” The sincere controversialist, who is rare nowadays, is actually a good listener, but a modern prejudician is only either constantly talking or completely silent. “Doctrine, therefore, does not cause dissensions; rather a doctrine alone can cure our dissensions.”

## **Chapter IV: The Fear of the Past**

Our current age, in cowardice, looks to the future rather than the past. Modern war does not excite the imagination like a Crusader’s charge because the Crusader was charging *toward* God and justice whereas modern wars generally occur because we believe the enemy is wrong. “It is impossible to imagine a mediaeval knight talking of longer and longer French lances, with precisely the quivering employed about larger and larger German ships.” The past is as broad as humanity itself, but the future can be safely limited by my imagination. All Revolutions have been Restorations (e.g. witness the Renaissance, which means “rebirth”). The future can only be fruitful if it is rooted in the past. Moderns are also fearful, and often omit to record the huge ideals which made the past great. By always seeking new ideas, valid and tried old ideas are omitted. A famous lie: “As you have made your bed, so must lie on it.” No; make it again. Tools are not blunted simply because they have been once used.

## **Chapter V: The Unfinished Temple**

Moderns erroneously believe that if a thing has been defeated, then it has been disproved. If a monk is unchaste, that does not mean that the ideal of the Church has been destroyed but rather that an individual fell to sin. The Church, through the reality of the world and churchmen, has never accomplished all of its ideals. “The Christian ideal has not been tried and found wanting. It has been found difficult; and left untried.” The French Revolution proves to be a similar example, in its unfulfilled ideals of the

honorably impoverished stoic statesman and extreme publicity. Like the great medieval ideals, the modern great democratic ideal has thus remained unfulfilled.

## **Chapter VI: The Enemies of Property**

The solution then is to actually *do* the ideal. “Christ knew that it would be a more stunning thunderbolt to fulfill the law than to destroy it.” This book takes one old ideal: domesticity, the happy and holy family. God can make something from nothing and man can make something out of anything. Man uses limited creation, and thus needs the limits. A man’s land, his property, is the admirable limit of his creation, and is thus the art of democracy. A man’s land has no shape until he can see his neighbor’s boundaries.

## **Chapter VII: The Free Family**

There is no such thing as “free love,” since there are enormous consequences attached to love and sex. These consequences are gradual, and necessitate the family structure in its cooperative and educational senses. The home is the only truly anarchist institution: it is older than, and stands outside, the State. The State is not delicate enough to deal legislatively with family issues. There is an essential principle in family life, that in everything worth having, there must be some pain to be survived in order for the pleasure to endure. “If Americans can be divorced for ‘incompatibility of temper’ I cannot conceive why they are not all divorced. I have known many happy marriages, but never a compatible one. The whole aim of marriage is to fight through and survive...incompatibility.”

## **Chapter VIII: The Wildness of Domesticity**

There is a false psychology of wealthy persons that causes error, e.g., “Why should woman be economically dependent upon man?” The answer is that she isn’t among poor and practical people, but is only among the highly wealthy where the woman has to invent herself occupations. Another error is that the home is dull and adventure is only outside, since the wealthy man can afford to be a vagrant and can pay for any indiscretion. The poor man’s home is the only place of liberty, where he can picnic on his own floor and wear whatever he likes. Any other place has specified rules of conduct, and the poor man is not at all free. Every

normal man desires his own house and land, as opposed to apartments or constant travel. To have nearly everybody live in a house would please nearly everybody.

## **Chapter IX: History of Hudge and Gudge**

These two characters represent wealthy and noble young men. Hudge tries to rescue people from slums and builds up a row of tall tenements for them which, though weatherproof, are scarcely better. Gudge feels something lacking in these shapeless buildings, and convinces himself that the people were better off before. Hudge overreacts and begins to think his tenements palaces of true beauty. Gudge overreacts and says that poverty is good for people. But neither Hudge nor Gudge stopped to think what sort of a house the people might actually prefer. Chesterton ridicules Burke's statement that an Englishman's house is his castle, since only in the rest of Europe does one find that peasant proprietorship. These governors, Hudge and Gudge, represent England's ruling aristocratic oligarchy.

## **Chapter X: Oppression by Optimism**

The oligarchic aristocrats inherit their power through their adherence to fashion, not tradition, since by following "Progress" they are constantly intent on the future. They always stand with the modern against the tradition, and are enabled to enslave the common man by "reasoning" with him in fine language about the future.

## **Chapter XI: The Homelessness of Jones**

Jones, who represents the modern Englishman, simply wants to live his own life in his own home, but is constantly beleaguered by meddling aristocrats who know better. He is turned out of his home, his garden, and eventually has to head for the Socialistic workhouse. Chesterton draws a parallel to how the aristocrats forced the poor into factories and modern wage-slavery in the name of Progress. "Whether necessary or not, both Industrialism and Collectivism have been accepted as necessities – not as naked ideals or desires...Nobody likes the Marxian school; it is endured as the only way of preventing poverty." The real vision remains private property, free families, democratic domesticity, and one man one house.

# **PART TWO: IMPERIALISM or THE MISTAKE ABOUT MAN**

## **Chapter I: The Charm of Jingoism**

Popular British Imperialism of Chesterton's time seemed to stem from an unwarranted English sentimentalism. For example, Australia and British Columbia were regarded as paradises where the wicked convert and the weary rest. It is a strange optimism that says that although England appears ugly and apathetic, there is still hope somewhere else in the world. It is a false creation, easily dominated. But the Imperialism which is the title of this Part is a different, deeper, and more sinister sort altogether.

## **Chapter II: Wisdom and the Weather**

Common things can be extraordinarily complex, such as birth, death, and first love. Vulgar things can have subtle refinements. The custom of discussing the weather is a many-layered one: it evokes the image of primeval elemental worship, it is polite and politic – that is, recognized equality since all conversationalists share the weather – and it arises from the bodily brotherhood of man. Discussing the weather expresses comradeship, which is half of life whereas the other half is love. The term “comrade” can become fatuous, but it is necessary to describe how men relate to each other. They do not talk to each other like women, but talk to the subject which they are discussing.

## **Chapter III: The Common Vision**

Democracy rests on the assumption that all men have something in common, even if it be as silly or simple as the propensity to wear clothes or to admire courage. Chesterton believed the old Public Houses, which were already in decline, to be the finest examples of true democracy, with their rowdy egalitarianism and fine masculine debates. Men do not enjoy naked superiority, but rather the struggle of equals (e.g. the introduction into sports of artificial handicaps in order to make opponents equal). But this “democracy has one real enemy, and that is civilization.” Technology and scientific miracles tend to isolate men from each other, despoiling democratic machinery.

## **Chapter IV: The Insane Necessity**

Man has always been democratic, but has always assumed an oligarchy because of the element of speed: if a house is burning, only one person can give the order to put it out, there is no time for a democratic vote. It is better that the stupidest person give orders than everyone vote on every order. European aristocracy is misnamed; it is really the remnant of the ancient Roman military organization made to prop up the continent against peril. In the military, a man is not obeyed because he is the most serious, or the smartest, or the most attractive; he is obeyed because of his rank. The same is true with the aristocracy.

There are two kinds of social structures: personal government (kings) and impersonal government (creeds). Modern business is at odds with leisure and comradeship, and it is despotic, un-democratic, and unromantic. The “modern doctrine of commercial despotism” is the highest example of the impersonal government. “This is what is wrong. This is the huge modern heresy of altering the human soul to fit its conditions, instead of altering human conditions to fit the human soul...Certainly, we would sacrifice all our wires, wheels, systems, specialties, physical science and frenzied finance for one half-hour of happiness such as has often come to us with comrades in a common tavern.”

## **PART THREE: FEMINISM, or THE MISTAKE ABOUT WOMAN**

### **Chapter I: The Unmilitary Suffragette**

Chesterton was sympathetic to “the feminine question,” but took issue with the popular Suffragette movement. He said that the Suffragettes were not militant enough in the sense of raising a vibrant movement, but were rather a small group of women who created disorder. These women were using the wrong means, in his opinion: “If...all the woman nagged for a vote they would get it in a month.” The real problem is that there were millions of women who were opposed to the Suffragette philosophy. “These people practically say that females may vote about everything except about Female Suffrage.”

### **Chapter II: The Universal Stick**



Many common objects are common because they have no specialty, that is, they can perform many functions. A stick, for example, can be used to hold a man up or knock him down, to point with, to balance with, to trifle with, etc. Modern substitutes for these universal things always seem to be perfectly specialized to only one function, so they are not as useful. The same is true with religion, which used to inform man of his universe and many other uses, but is now broken into lesser specialties. Liberal education, once prized, is also now disregarded. Modern man has to be specialized in order to survive in a ruthless trade environment. Tradition had decided, therefore, that the woman is to be the mistress-of-all-trades. But for women this ideal of comprehensiveness has faded away.

### **Chapter III: The Emancipation of Domesticity**

The woman does not have to excel at one thing like the man, but rather has to be able to *do* various things: cooking, teaching, etc. Competitiveness is the antithesis of the woman's art, and she may develop all of her hobbies. Women are thus kept at home not to keep them narrow but to keep them broad. Only by partly limiting the woman can she be free to do everything. This is not to deny that women have often been mistreated or oppressed. Women stand for the idea of sanity, the solidity of home. Clearly, the woman, who bears and first raises the children, needs to be able to teach them everything. The woman is the monarch of the home, and is in charge of a gigantic number of details which can be exhausting, but are by no means narrow. "Modern women defend their [workplace] with all the fierceness of domesticity...That is why they do office work so well; and that is why they ought not do it."

### **Chapter IV: The Romance of Thrift**

Women stand for thrift, and men stand for extravagance. Thrift is the more romantic, since it takes more imagination and creativity. The man often makes the money, but the woman has hundreds of decisions on how to use it. Most masculine pleasures are ephemeral; once the beer is drunk, it is gone. Most feminine pleasures are rooted; a diamond necklace may cost much, but at least one still has the diamonds. Female thrift stands against male waste like feminine dignity against masculine ill-manners.

### **Chapter V: The Coldness of Chloe**

Chesterton discusses artificiality in order to examine the poetical frigidness of women. Although women are painted as emotional, their most terrible quality can be their icy protection of their own vulnerability. A woman is most feminine when she wears a skirt, although modern women claim the right to wear trousers. But a proof of the dignity of the skirt: rulers, judges, and priests wear long robes when wishing to be dignified.

## **Chapter VI: The Pedant and the Savage**

He will not discuss whether woman should be educated out of her thrift and dignity because it is an unanswerable question – which is why moderns love it so – and because he does not wish her to cease these virtues. There is a great battle between the qualities of woman and the pleasure-seeking barbarities of man.

## **Chapter VII: The Modern Surrender of Woman**

But oddly, woman has publicly surrendered to man, saying that man has been right all along, and that woman should behave just like man (cf. Suffragettes). “We knew quite well that nothing is necessary to the country except that the men should be men and the women women...Suddenly, without warning, the women have begun to say all the nonsense that we ourselves hardly believed when we said it.” Yet, oddly, most of these women do not actually know what a vote is, if directly asked.

## **Chapter VIII: The Brand of the Fleur-de-Lis**

“Seemingly from the dawn of man all nations have had governments; and all nations have been ashamed of them.” They are accepted as unfortunate necessities. Governments punish lawbreakers, but the executioners were always masked. Government, by definition, coerces its subjects; it is force. Modern democracies are also collective, so that we all become the masked executioner.

## **Chapter IX: Sincerity and the Gallows**

The tradition against female suffrage really keeps the woman out of the collective acts of coercion and punishment. Making a vote is not just

writing on a paper, but marking a collective death warrant for wrongdoers, among other things. But executions are no longer held in public, though they are public. Merely veiling the brutality does not make the act any less brutal.

## **Chapter X: The Higher Anarchy**

“Woman’s wisdom stands partly, not only for a wholesome hesitation about punishment, but even for a wholesome hesitation about absolute rules.” Women do treat each individual as an individual. Women’s wisdom – and sometimes applied cold shoulders – are often more effective than a broad law from the government.

## **Chapter XI: The Queen and the Suffragettes**

Why were women allowed to be queens, but were rarely admitted to democratic processes? “The reason is very simple: that something female is endangered much more by the violence of the crowd.” One bloody and conniving Queen Elizabeth is an exception; a thousand of her is a nightmare.

## **Chapter XII: The Modern Slave**

The rigid rules of business were designed by males for males. “If clerks do not try to shirk their work, our whole great commercial system breaks down. It *is* breaking down, under the inroad of women who are adopting the unprecedented and impossible course of taking the system seriously and doing it well. Their very efficiency is the definition of their slavery.” The modern feminist appears to dislike feminine characteristics. Most feminists agree that women are tyrannized in shops and mills, but their solution is to propose unions; Chesterton proposes to reclaim their womanhood from this modern slavery.

## **PART FOUR: EDUCATION, or THE MISTAKE ABOUT THE CHILD**

### **Chapter I: The Calvinism of To-day**

Since Calvinists like Bernard Shaw believe in predestination, they do not place the same emphasis on this life that Catholics do. When discussing children, Chesterton's Catholicism steers emphasis away from heredity and eugenics.

## **Chapter II: The Tribal Terror**

A prominent journalist of the day claimed that a child was a heterogeneous mixture of its parents: like yellow beads and blue beads in a bottle. Chesterton argued that a child was a homogenous mixture of its parents: the color *green*, which, though a mixture, is yet a whole new experience. No child is a perfect copy of its parents. There is no science to determine a child's moral heredity, much less to predict a future child's mannerisms or traits.

## **Chapter III: The Tricks of Environment**

Nor can an educator claim that a person is molded only by their environment. Even if this were so, the very same environment can have different effects on different people. "Even in matters admittedly within its range, popular science goes a great deal too fast, and drops enormous links of logic."

## **Chapter IV: The Truth About Education**

"The main fact about education is that there is no such thing...It is not an object, but a method." Anything can be passed on to a child within "education," whether it be manners, mathematics, or even how to commit a crime. The only commonality among all teachers is their authority; that they are dogmatic and pass something on.

## **Chapter V: An Evil Cry**

One cannot give something to a child unless it is first possessed by the teacher; that is, it cannot be "drawn out" latently from within the child (e.g. they can burble on their own all day long, but they can only speak a specific language after it has been painstakingly taught to them). For example, the foolish cry of "Save the children" implies that it is impossible to save the fathers. Now, if the fathers cannot be saved, then

there are no role models with which to save the children. “Education is only truth is a state of transmission.”

## **Chapter VI: Authority the Unavoidable**

The educator thus has to form the child’s mind, and this can be an arbitrary thing. “Education is violent; because it is creative...It is an interference with life and growth.” The teacher has to be sure enough that something is true in order to have the courage to transmit it to the child. But often the educational theories are younger than the babes taught by them, as authorities flee from their real duty. And modern educators forbid more things than the old-fashioned headmasters. Why should children be forbidden to play with toy soldiers or to read adventure stories?

## **Chapter VII: The Humility of Mrs. Grundy**

“You cannot have free education; for if you left a child free you would not educate him at all.” If a Puritan forbids the playing with soldiers on Sunday, then he is democratic since he expresses a larger opinion; if an Educator forbids soldiers on all days, then he is a despot on his own authority. Some moderns say that education should merely be the enlightenment of the mind, but in actuality all persons – schooled or not – are educated by virtue of their living life. Even the truant is being taught all day. The poor learn everything backwards, from the present day, and the educated learn everything forwards, from ancient times. The poor “are not like sheep without a shepherd”, for they have “experts” howling all about them. There is no darkness to be defeated, only light replacing light.

## **Chapter VIII: The Broken Rainbow**

Color is used as an example of modernity. Artists past would use color to convey importance and to show that colors are worthy of note themselves. The same colors are used now as were used in ancient times, but they have lost their meaning. Monks wore brown to connote labor and humility; brown now is just brown. Kings wore purple to suggest riches and solemnity; purple now is just purple. “We are like children who have mixed all the colors in the paint-box together and lost the paper of instructions.”

## **Chapter IX: The Need for Narrowness**

“The true task of culture today is not a task of expansion, but very decidedly of selection – and rejection. The educationist must find a creed and teach it.” Without an orthodox theory, there is no direction. Chesterton urges the positive solution of returning to the old ideals and doing them well.

## **Chapter X: The Case for the Public Schools**

Contemporary public schools, distinguished from the old private system in England, are attacked wrongly by three groups of people. The first claim that Greek ought not to be taught to modern children, but the very word *democracy* comes from the Greek. The second say that public schools promote animalism and brutality, but cruelty is removed from the public schools by the encouragement of physical courage. The third say that it is merely for the aristocracy, but Chesterton disagrees. Thus, the false accusations are of classicism, cruelty, and exclusiveness.

## **Chapter XI: The School for Hypocrites**

But what is really wrong with the public schools is the cynical indifference to truth; students are not taught to desire truth, and thus are not taught to speak truth. The highest virtues then become what had been pleasurable for “gentlemen,” like cleanliness and sport. The same hypocrisy is shown in their strange reasons for not helping the poor. “But there is something quite pestilently Pecksniffian about shrinking from a hard task on the plea that it is not hard enough.” [*Mr. Pecksniff was a pricelessly hypocritical Charles Dickens character from his novel Martin Chuzzlewit*]

## **Chapter XII: The Staleness of the New Schools**

English public schools are the ideal because they disregard truth. “Progress ought to be based on principle, [but] our modern progress is mostly based on precedent.” The elementary schools had no ideal, since they only borrowed from the public schools what had been borrowed from the aristocratic schools.

## **Chapter XIII: The Outlawed Parent**

The opinions of the people, of the parents, are not allowed within the schools. The parents are the only ones restricted from education. Indeed, among the lower classes the schoolmaster actually works against the parents.

## **Chapter XIV: Folly and Female Education**

“All the educational reformers did was to ask what was being done to boys and then go and do it to girls.” This is imitation, not genius. Many boyish activities, like physical games, are not good for girls. There is no intellectual design in modern feminine education, which also forces the girl to specialize.

## **PART FIVE: THE HOME OF MAN**

### **Chapter I: The Empire of the Insect**

Edmund Burke and Charles Darwin essentially agree that man ought to adapt himself to circumstances. Chesterton says man ought to adapt circumstances to himself. It is dangerous to say that man is a shifting and alterable thing. Ants were used to typify industry, not for the ant’s sake, but for industry’s sake. But now we are told not to look down at the insect, but up at it.

### **Chapter II: The Fallacy of the Umbrella Stand**

Mending and ending are not the same; you mend something because you like it, you end it because you don’t. “Piece by piece... personal liberty is being stolen from Englishmen.” Socialists seem to think that umbrellas and walking sticks are the same things, simply because both are put into an umbrella stand. Not so.

### **Chapter III: The Dreadful Duty of Gudge**

A question for both Hudge, the energetic Progressive, and Gudge, the obstinate Conservative: “Do you want to keep the family at all?” If so, both must be told quite sternly that they need to amend their outlook by reading this book.

## **Chapter IV: A Last Instance**

Could Hudge and Gudge secretly be in partnership? “The quarrel they keep up in public is very much of a put-up job.” Is it conscious or not? “I only know that between them they still keep the common man homeless.”

## **Chapter V: Conclusion**

Chesterton prefers Peasant Proprietorship over Socialism, and stresses in a parable about a young girl’s hair that “we must instantly begin all over again, and begin at the other end.” He urges the reader to think of people first, and thus to save humanity.

### **THREE NOTES**

#### **Note I: On Female Suffrage**

The women who oppose female suffrage actually have a positive argument, not a negative one, and this should be borne in mind.

#### **Note II: On Cleanliness in Education**

Washing is, of course, important and good, but should not be elevated above godliness. “Dirt is evil chiefly as evidence of sloth.”

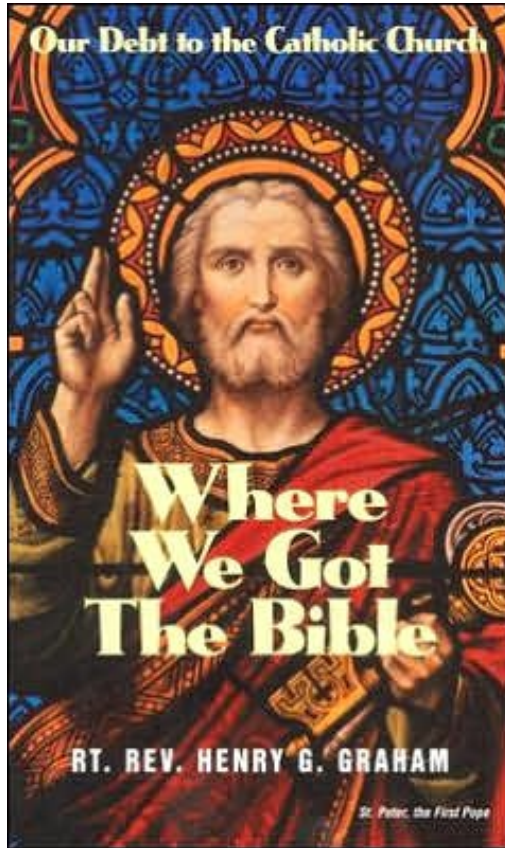
#### **Note III: On Peasant Proprietorship**

What is wrong is “that we will go forward because we dare not go back.” He hopes to decentralize property, and dislikes Socialism because it will allow commerce to remain unchanged.



CHAPTER FIFTY FOUR

# Where We Got the Bible



A Summary of *Where We Got the Bible...Our Debt to the Catholic Church*  
by Rt. Rev. Henry G. Graham

## General Overview

The Catholic Church has been the victim of slander on the subject of her relationship with the Bible. Protestants are taught that the Church hates the Bible, that her doctrines are not based on it, and that she has tried to keep it out of her people's hands. These beliefs are the result of a "falsification of history." In order to set the record straight, the Protestant accusations must be explained and answered individually, and the true history of the Catholic Church's glorious legacy must be set forth to take their place.

In order to support their doctrine of *sola scriptura*, which teaches that the Bible alone is necessary for salvation, Protestants act as if the Bible has always been readily accessible to all men. They ignore the fact that the intervention of an extra-scriptural authority – namely the Catholic Church – was necessary to create that Bible, and to protect it from corruption and false interpretation through the ages. To carry out this duty, the Church has done everything possible to spread the Bible among its people – contrary to her reputation, which asserts that she tried to prevent its translation and printing, and that she persecuted anyone who opposed her.

The true history of the matter proves that the Church is neither opposed to the Bible – as her enemies claim – nor exclusively committed to it, without the intervention of another authority – the way Protestants are. The Church's relationship with the Bible, vindicated by history, has been one of respect for God's word tempered by prudent consideration of its limitations.

## The Protestant Case

The Protestant doctrine of *sola scriptura* rests on a series of misconceptions about the origin and history of the Bible and its relation to the Catholic Church. The first set of mistakes results from a lack of common sense. Many people subconsciously assume that the Bible, being absolutely necessary for salvation, was written all at once, by one man, in English, and readily available to all – in short, that it dropped "down from Heaven ready-made."

This mindset ignores the historical reality that the books of the Bible were written and collected over a long span of time, in ancient languages and during a wide range of historical contexts. The second set of mistakes concerns the periods during and after the Reformation and addresses the Church's alleged enmity towards the Bible. *Sola scriptura* presupposes

that, since the Bible contains everything necessary for salvation, anyone who read it for himself would immediately arrive at the truth, and consequently convert to Protestantism. The Catholic Church, then, has done everything she could to keep the Bible out of her people's hands, for if they read it, they would realize that Catholicism is unbiblical. Many Protestants believe that, to this end, the Catholic Church has tried to prevent the Bible from being printed or translated into English. To support these assertions, they cite the condemnations of John Wycliffe and William Tyndale as examples of the Church's efforts to keep the Bible hidden.

To answer these charges, a history of the Bible must be set forth. The first group of mistakes can be corrected by investigating the sources of the Old and New Testaments, and the second by relating the true history of the Catholic Church's actions to preserve and spread the Bible.

## **The Catholic Response**

In reality, the Catholic Church is not only the protector and promoter of the Bible, but its author as well. She received the Old Testament canon from the Jews, perfected it by affirming the authenticity of the Deutero-Canonical books, and chose the writings of her own disciples to form the canon of the New Testament.

When Christianity was in its earliest stages, there was no New Testament. There were many Christian writings, some of which were acknowledged to be divinely inspired—and therefore deserving of a place in the canon of scripture—and some which were disputed. Many people read books like the “Epistle of St. Clement” or the “Gospel according to the Hebrews” at public worship and considered them to be at the same level of authority as the writings which all Christians now accept. The confusion reached a crisis when Christians began to be persecuted by the Romans, who forced them to hand over their holy scriptures or be killed. With the profusion of “scriptures,” Christians had no way of knowing which ones were really inspired—and as such worth dying for—and which were not. The New Testament canon needed to be settled once and for all.

In 397 A.D., the Church called the Council of Carthage to settle this problem. Under the authority of the Pope, with the help of sacred tradition and the guidance of the Holy Spirit, the Church decided which writings belonged in the New Testament canon. This canon, combined with the Old Testament received from the Jews, whose canon had been settled by 100

B.C., formed the only Bible Christians knew until the Reformation. The Bible which the Protestants use to attack the Catholic Church would not exist had it not been for that same Church's authoritative intervention.

This was not the end of the Church's dealings with the Bible. By writing and collecting its books, she had established herself as its author and guarantor. Thus she alone had the right and duty to say which versions of the Bible were whole and which corrupt, and to promote the former and suppress the latter. In this capacity, the Catholic Church has handed down the same Bible from its conception to the present day.

Of course, the original manuscripts no longer exist; but there is still enough evidence to support the Church's claim that her Bible is a faithful copy of them. There is as ample proof of her role in spreading the Bible, as there are reasons that her actions were not more effective.

The preservation of the Bible through the centuries has been mainly due to the work of Catholic monks and nuns. There are copies of the Holy Book surviving from as early as the fourth century, when the canon was settled at the Council of Carthage, and there are thousands of manuscripts still existing which date from then onwards. In the Dark Ages the chaos that followed the dissolution of the Roman Empire might have stifled the supply of Bibles had it not been for the Church—whose history in this period, in contrast to the rest of the world's, was not “dark,” but in fact rather glorious.

These “dark” ages saw great innovations in education, architecture, and religious orders. A flowering of European learning produced great universities, scholars like St. Thomas Aquinas, St. Bonaventure, and Albertus Magnus, and the theological school of thought known as Scholasticism. Beautiful cathedrals and abbeys were built, and the Dominican and Franciscan orders were founded. The Crusades were undertaken to defend the Holy Land. But most importantly, the whole of Christendom was nourished by the powerful network of monasteries and convents which carried out the Church's duty of educating its people in the Faith. The work of copying Bibles by hand was slow, hard, and expensive; but the dedication of the religious orders to this task assured that not only every monastery and every church, but many individuals owned a copy of the Bible. The Church did her best to make sure that everyone who could read had access to the Bible, even chaining copies of it to public places near churches to assure that those too poor to own a Bible would be able to read someone else's.

Protestants object that, if the Church really provided so many copies of the Bible, then those copies would still be around today; but they are overlooking three things that account for the disappearance of many of the manuscripts: natural destroyers like fire, human destroyers like pagan persecutors or reformers, and the primitive copying methods of the day. A brief review of these methods is necessary to put the issue in perspective.

For the first few centuries of Christianity, the Scriptures were written on papyrus, a material invented in ancient Egypt which consisted of many thin sheets of reed bark posted together. Papyrus was extremely brittle and perishable, and consequently most of the books of the Bible written on it—including all the originals—have been destroyed by time. By the fourth century, parchment—a more durable, but also more expensive material—had replaced papyrus. Parchment was made out of sheep or goat skin. A more expensive variant of this material, vellum, was made out of tender calf skin. Many New Testament manuscripts were written on vellum, which explains the fact that many more vellum than papyrus manuscripts have survived; but there was a downside to vellum, too. Because it was so expensive, a scribe would often wash the ink off an old vellum manuscript in order to use the sheet over and avoid buying a new one. These recycled manuscripts, called palimpsests, often covered valuable Scriptures with writings of lesser importance. In the nineteenth century a method was discovered for revealing the earlier writing on a palimpsest, but not all of those manuscripts have been recovered. The ink used also caused problems: it often faded, or peeled off, or ate through parchment over time. Thus, although the Church tried to preserve as many copies of the Bible as she could, a large amount were destroyed by circumstances beyond her control.

The Catholic Church, then, preserved the Bible through the Dark Ages, and continued to do so in the Middle Ages. That era, however, is also controversial. Even after evidence that the Church kept the Bible alive by copying it, Protestants still claim that she tried to keep the Scriptures out of people's hands by refusing to translate them out of their inaccessible Latin. This charge must be thoroughly refuted, because it forms a partial basis for a justification of the Reformation.

To begin with, the Bible was not always in Latin. The Old Testament was written in Hebrew, and the New in Greek. In the fourth century, St. Jerome translated both testaments into Latin, which was the language of the people at the time. When Rome fell and individual nations began to come into power, other languages became more common, but Latin was still universal; those who could read, read Latin. But when a demand for

vernacular scriptures finally arose, the Church responded; as she had translated her Bible from Hebrew and Greek to Latin, so she now translated the Latin into English, Spanish, French, German, Italian, and many other languages. Long before John Wycliffe and Martin Luther—who supposedly made the very first English and German translations of the Scriptures, against the Church’s will—there were many opportunities for Christians to read the Bible in their own languages. English translations of scripture, in fact, had been available since the seventh century. Even those who could not read were still acquainted with the Bible. They were taught by lessons in school and by sermons in church; by sacred dramas, like today’s Passion Play at Oberammergau; by sacred art; and by hymns and poetry. The proof of this is in the writings surviving from those days, which are filled not only with direct quotations from scripture, but with unconscious usage of scriptural phrases and ideas. The Bible was so much a part of people’s lives that it influenced everything from personal letters to legal documents.

Another common charge against the Catholic Church is that, in her perpetual crusade to keep the Bible out of her people’s hands, she tried to prevent it from being printed. The truth is that the Church not only condoned the printing of the Bible, but actively brought it about by making sure that, once the printing press had been invented, it was the first book printed. The Catholic Church, then, by the time of the Reformation, had written, authenticated, passed down, taught, translated, and printed the Bible; and yet Protestants today are taught that men like Wycliffe and Tyndale lived at a time when the Bible was practically unknown. Since this belief is often defended using the stories of Wycliffe and Tyndale, the history of the Bible in England must be especially examined in order to correct the misconception.

The Protestant version of history says that Wycliffe and Tyndale merely tried to provide their countrymen with an English translation of the Bible, and for this reason were persecuted by the Bible-hating Catholic Church. This story has two historical problems. First, after the evidence has been examined, the charge of Bible-hating loses its credibility. Second, it oversimplifies the matter by ignoring the circumstances that persuaded the Church to oppose the translations. It was not that she was against *any* English translation, but that she was against translations by these two men, because they were unfit for the job.

John Wycliffe—far from being the courageous whistle-blower that his followers have claimed—was a heretic. He publicly denounced religious orders, the Pope, and the doctrine of transubstantiation. The Church could

not trust that his translation would be orthodox; and even if it had, it would have been filled with heretical commentaries, like other Protestant translations of the day. The Church was not opposed to an English translation of the Bible; but since she already had several—as shown above—a translation by Wycliffe would be not only heretical, but also superfluous.

William Tyndale, too, was unqualified for the job of translating the Bible. He lived 100 years after Wycliffe, and thus his ambition was to provide, not an English Bible, but a *printed* English Bible—although, like Wycliffe, he wanted to promote his own translation. But he was only a mediocre scholar, and—like Wycliffe—a heretic. The proof of Tyndale’s unfitness for the job was made evident when he carried out his plans and had his Bible published in Germany, in disobedience to the Church. This new translation contained Luther’s heretical commentaries, as well as Tyndale’s own prologue and notes, which attacked the Church’s rites and religious orders. It was even too radical for the Protestants, who omitted Tyndale’s notes in subsequent editions of the Bible. Even Henry VIII declared the translation to be “corrupted” and banned it in English. Thus the Church was proved correct in her estimation of Tyndale’s abilities.

It is true that Rome had banned all English printed versions at the time; but the example of Tyndale only serves to justify that action as well. Seeing the potential of English translations like Tyndale’s and Wycliffe’s to be harmful, and the confused state England was already in, the Church judged it unwise to complicate the situation by flooding the country with printed English translations. Her decision was further justified by the fact that there was no great need for a printed English Bible at the time. When contraband copies came onto the market, there was so little demand for them that royal acts had to be passed to force people to buy them, and printers had a glut of unsold Bibles on their hands.

Wycliffe and Tyndale, then, were unqualified to translate the Bible because of their heretical views and—in the case of Tyndale—inadequate scholarship; but there is a second reason that they were condemned by the Church: the fact that they were not authorized.

The Church wanted to make sure that only orthodox versions of the Bible would be put into her people’s hands, so she required all new translations to have her approval. This caution was proved well-taken when serious corruptions in unauthorized translations came to light. Luther’s translation, for example, added the word “only” to St. Paul’s teaching that “we are justified by faith;” a version called “Whittingham’s Bible”

contained an “Epistle of Calvin;” and all Protestant Bibles to this day are missing the seven Deutero-Canonical books, as well as pieces of the books of Daniel and Esther. Because corruptions like these occurred so frequently—there were hundreds of erroneous editions in England alone, including many with blatant mistranslations or typographical errors—the Church refused to approve any translation not made under her supervision. Even if one disagrees with the Church’s doctrine, or with her decision to delay an official English translation, it is easy to understand how the circumstances convinced her to act the way she did. In any case, she did not delay long: by 1609, she had completed the official Douai-Rheims translation.

This Bible, although an English version, was published in France, because many Catholic Englishmen had been forced to flee there to escape persecution. It was carefully translated from the Latin Vulgate, a 382 A.D. version by St. Jerome which had been commissioned by the Pope and translated from the earliest Greek and Hebrew manuscripts available. This Bible had been adopted by the Council of Trent (1546) as the official Catholic translation. The Douai-Rheims, then, was the only complete and authentic English version of the Bible, and the only one with the Church’s infallible approval. It does not claim to be composed in the most beautiful prose style, or accompanied by the most profound notes; but it is completely orthodox, and it has stood the test of time. The Catholic Church has never been forced to recall it, or change anything essential about it. Once again her caution was proven to arise, not from contempt of the Bible, but from respect for it. The historical charge of Catholic Bible-hating is thus refuted by historical facts, all of which are attested to even by Protestant scholars; but the Church’s actions regarding the Bible cannot be fully understood until her view on the Bible’s role has been set forth. This context further establishes the appropriateness of the Church’s actions.

## **The Role of Scripture**

The Protestant view of scripture says that the Bible is the only thing necessary for salvation. This *sola scriptura* doctrine leads to the encouragement of individual interpretation; for if the Bible stands alone, then there is no authority needed to guide its interpretation, and anyone who reads the Bible will understand it properly on his own. The Catholic Church, on the other hand, teaches that the Bible is a sacred authority, but that it was not meant to be taken by itself. She sees herself as a divinely-appointed authority, who uses sacred tradition and the guidance of the



Holy Spirit to give her people what the Bible has to offer, as well as what is outside the realm of Scripture altogether. This position is supported by arguments drawn from history and from the Bible itself.

First of all, the Bible did not always exist. This in itself is a powerful argument against *sola scriptura*, because it implies that, if the Bible is absolutely necessary for salvation, then all those who lived before it was written—or, for that matter, had no access to it once it was—could not be saved. It would surely be inconsistent with God’s justice to damn a man simply because he was unlucky enough to live before the Bible.

Even the manner in which the Bible was written shows that it is not absolutely necessary. If Christ had meant to leave His Church with a Bible which was sufficient for their salvation, it is reasonable to assume that He would have instructed His apostles to write a complete account of His teachings, or write one Himself, as other founders of religions have done. But Christ did not write a word, and He told His apostles to preach, not to write.

The books of the New Testament arose out of special circumstances. St. Luke, for example, says at the beginning of his Gospel that he is writing to correct certain false stories about Christ which were then circulating, and St. Paul’s epistles—though relevant for all—were obviously written to address specific problems in the churches he had founded. Even if the evangelists’ intentions *had* been to tell the entire story of Jesus, it would have been impossible; St. John says that “the whole world would not have contained the books that would be written.” This does not mean that we do not need to know the other things Christ said; for surely all His words are profitable. Instead, this is the point at which tradition takes over. Tradition has a dual role: it is the heir to apostolic teaching and the deposit of scriptural interpretation. In its first role, it is the collection of teachings not recorded in the Bible which were received by men close to Christ and the apostles and handed down through the ages. In its second role, it is the explication of Scripture by Church Fathers. Tradition can thus enable Christians to reap the full benefit of Christ’s and His apostles’ teachings; but it can only do so if they accept it and understand why it is necessary.

The necessity of extra-scriptural authority before the Bible was written and while its books were being collected and verified has already been discussed; but authority was needed even after these periods. Since the Bible had to be copied by hand for centuries, errors in the text were very common. Monks left out words, copied words wrongly, or mistook

commentators' notes for part of the sacred text itself, and copied them accordingly.

These variations in the text challenge the doctrine of *sola scriptura* because they make it hard to know which copy of the Bible is correct. This does not contradict the Church's belief that the Bible is free from error. The authors of the Bible were inspired; but this does not mean that every subsequent scribe who copied the Bible was likewise protected from error. Unless there is some legitimate authority to declare which Bible is authentic and which is not, there can be no firm ground for the belief that the Bible stands on its own.

The Church's role does not end with determining which Bible is correct; for even if men have the right Bible, they are unable to interpret it infallibly. The Bible is not given to indisputable interpretations; it is full, according to St. Peter, of "many things hard to be understood." The attempt to grasp these things without the aid of a divinely-appointed authority has led to the tragic fragmentation of the Christian church. Knowing the confusion that would follow if men did not have such an authority, Christ would not have left His followers with nothing but the Bible. Instead, He founded a Church which He endowed with the guidance of the Holy Spirit and the promise of infallibility. The Church's direct link to Christ and His apostles through sacred tradition makes her the only reliable authority for determining which writings a Christian should accept as inspired, and for interpreting them properly. Without the Catholic Church, there would be no Bible.

Since the Bible is thus "the Church's offspring," the Church has the right to direct her people in regard to it. Actions like delaying an official English translation appear perfectly reasonable to a Catholic, because he understands that, since the Bible is not absolutely necessary, it is foolish to rush to disseminate copies of it without first assuring that it is an authentic version. To a Protestant who believes in *sola scriptura* salvation, the Church's caution appears to be the product of enmity towards the Bible; but that is because Protestants have expanded the Bible's role out of proportion. Since the Catholic Church always has the inspiration of the Holy Spirit and the counsel of sacred tradition to rely on, she is free to regulate the translation and dissemination of the Bible as she sees fit, without fear of endangering her people's salvation.

## Conclusion

Rome's work is not over; she must always be on guard to protect the Bible from corruption or false interpretation. To carry out this responsibility, she has appointed a standing Biblical Commission. Without the Church's unceasing work, neither Protestants nor Catholics would have a Bible, and without her steadying influence, the regrettable splintering of churches would have continued *ad absurdum*.

As it is, she remains the only church with the complete and authentic Bible, and the only one whose doctrines follow it faithfully. Christ's promise to the apostles—"[h]e that heareth you heareth me"—is fulfilled in Catholicism's apostolic tradition. The only ones who can be assured of possessing the fullness of His truth are those who submit to the prudent authority of His Church.