

Aspects of Doctoral
Research at the
Maryvale International
Catholic Institute
(Volume Two)

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Edited by

Andrew B. Morris

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PREFACE

Established at Old Oscott in Birmingham, England in 1980, the Maryvale Institute is an International Catholic Centre of Further and Higher Education for Catechesis, Theology, Philosophy and Religious Education. It provides a variety of part-time and distance learning courses to the lay faithful, consecrated religious and ministers of the Roman Catholic Church. Maryvale's degree programmes are accredited by external academic partners. Its Bachelor of Arts (Hons) in Philosophy and its Master of Arts degree in Catholic Tradition are both validated by the Open University. In association with the Faculté Notre Dame of the Ecole Cathédrale in Paris, the Institute provides two ecclesiastical degrees courses, a Bachelor of Divinity and a Licence in Catechetics, while its doctoral research in Catholic Studies is conducted in collaboration with Liverpool Hope University. Successful students receive an award of Doctor of Philosophy (PhD) from the University.

To be accepted as a doctoral student, applicants are required to meet the entry requirements of both Liverpool Hope and Maryvale. The initial cohort, which included students from the USA as well as the UK, began their studies in 2009. Ten years later, following the first two graduations in 2014, a total of twenty-four students have now successfully completed their studies and can place PhD after their names; two have successfully completed MPhil programmes. Others will be graduating during 2019-20 and subsequent years.

This book, the second in a series of research extracts, is concerned with the outcomes of that doctoral programme. It seeks to both provide an overview of breadth of work by its students – and some members of Maryvale staff - and their contribution to new knowledge in the area of Catholic Studies, a wide field including history, literature, philosophy, spirituality, theology - both pastoral and practical theology, evangelisation, catechesis, religious education and Newman studies. After briefly explaining the background to the Institute's genesis, its development and the range of its current doctoral research programme, the book presents ten extracts grouped under two main headings. The first comprises five pieces of

textual analysis and/or commentary; the second has five empirical case studies undertaken in a variety of geographical jurisdictions.

Combining disparate research into a single manuscript has necessitated some adaption of the various original writing styles to ensure some consistency in presentation. For example, I have used UK English spelling and have edited some of the more extensive footnotes. Nevertheless, I have kept, as far as possible, the student's individual writing styles while attempting to produce a degree of uniformity in presentation. In doing so I appreciate that my preferences may, in some cases, seem to prevail over that of the author, and for that I apologise. I trust it will not irritate academic or general readers, nor detract from the contents of individual extracts.

I must thank all the graduates for their agreement in letting me undertake this task. I hope that they will be content with the compromises that I have made in editing their work which, I trust, in no way detracts for the contents of their original contributions to in their respective fields of study. Any errors or inaccuracies which may have resulted are my responsibility alone.

Andrew B. Morris - Editor

ACKNOWLEDGEMENTS

This is the second volume of edited doctoral research projects undertaken between 2014 and 2018 by students studying at the Maryvale International Catholic Institute of Higher Education and Catechesis in Birmingham and whose graduate awards were validated by Liverpool Hope University

May I record my thanks to all of the doctoral graduates who have generously allowed me to make use of their research, as well as those within the Institute, especially Fr Edward Clare, Director of the Institute and Prof Mary Mills, Director of Postgraduate Research at the time when this project was first proposed, who together agreed and facilitated publication of this volume.

The brief description of the Institute's background and history in part one of this book draws extensively on Beth Mulvey's book 'St Mary in the Valley - A History of Maryvale' and also from the work of the unnamed authors of the various prospectus booklets issued by the Institute over the past ten years. I thank them all.

Andrew B. Morris - Editor

CONTRIBUTOR PROFILES

Gwendolen Adams was awarded her doctorate in 2016 for a multi-disciplinary study in the field of pastoral theology, specifically on priest-parishioner relationships. She holds an MA in Catholic Studies from the University of St. Thomas, MN, USA. She is experienced in a number of apostolic and academic endeavours, having served as a youth minister, farm intern, diocesan marriage tribunal advocate, mentor of Catholic undergraduate households, and teacher on the middle-school, high-school, undergraduate, and graduate levels.

She is a visiting lecturer at the Augustine Institute, Denver, CO, where she teaches on education, the social teachings of Benedict XVI, and culture and the New Evangelization. She has presented at the Centre for Ethics and Culture Conference (University of Notre Dame), the Symposium on Advancing the New Evangelization (Benedictine College), the Diocese of Burlington, the Diocese of Superior, and other locations around the country.

Her work has appeared in the *Church Life Journal*, *Faith and Culture*, and *The St. Austin Review*. She has developed curriculum for Vianney Vocations and her first book - to be published by Augustine Institute Press during 2019 - relates interview-based stories and analysis of successful American priest and lay apostolates since Vatican II. She maintains an online workshop at www.bardstreet.com, is Writer-in-Residence at St. Boniface Catholic Church, and serves on the board of the Aquinas Education Foundation at the St. Thomas Aquinas Catholic Centre at Purdue University, USA.

Sr Janet Arrowsmith is a member of the order of St. Joseph of the Apparition, communities of which are present in five continents throughout the world. There are, currently, sixty-six sisters in nine communities in the English/Irish Province. She joined the order in 1978 but because she had a fairly late vocation, and also had elderly parents for which she had a responsibility, she was unable to travel to one of the foreign missions but fulfilled her calling in England.

She worked for thirty-five years in an NHS Hospital specialising in rehabilitation of the elderly. In addition, she ran courses for people to become teachers of Natural Family Planning Methods, as well as instructing married couples herself.

Because of her background, both as a Religious and a medical doctor, Sr. Janet was in demand to give talk on the subject of ethics. However, since she had received no formal training in this discipline she embarked on a Master's Degree in spiritual, personal and moral development at Maryvale Institute.

Her studies introduced her both to academic research methods and stirred her latent interest in Spirituality and Charism. Being given the responsibility to develop the Lay Association in the Province spurred her to further reflection and a determination to explore and develop a greater academic understanding of the two terms. In this new role she had found some considerable confusion – even among Religious – as to their meaning, and so began her doctoral level research. She successfully completed her studies, graduating in 2017.

Rev Dr Daniel Cardó was born in Lima, Peru, in 1975. He is a member of the Sodalitium Christianae Vitae, was ordained to the Catholic priesthood in 2006 and in 2010 was appointed to Holy Name Parish, Denver. He teaches liturgical courses at St. John Vianney Seminary, and is visiting professor at the Augustine Institute. He is a board member of the Society for Catholic Liturgy and co-founder of the Source and Summit Institute for Liturgical Renewal and Sacred Music.

His interest in in liturgy and early Christian literature became the focus of his studies at the Maryvale Institute which he began in 2010. He received his doctoral award in 2015 for his thesis on The Cross as Sign of the Centrality of the Sacrificial Value of the Mass.

He is the author of 'La Fe en Pensamiento de Joseph Ratzinger' published by the University of Navarre, a book based on his Maryvale thesis entitled 'The Cross and the Eucharist in Early Christianity' published by Cambridge University Press in Spring 2019 and of several articles in various American publications.

Marie Cooke was born in Dumbarton, Scotland, and has lived and worked in ten cities from Berlin to Brighton. She has been involved with the

Maryvale Institute over a period of twenty-three years, as a mature student, then as an Associate and subsequently a full-time member of staff.

She began her part-time distance learning theological studies at Maryvale while bringing up a family and working full-time. Her initial studies on the Further Education Certificate in Catechesis led to the successful completion of a BA (Divinity), also at Maryvale. A post-graduate Certificate in Ecumenical Chaplaincy at Ushaw College was followed by research for a Master's degree (MTh) through Maynooth in Ireland. Both areas of study enhanced her capabilities in her role as Catholic Chaplain to four non-denominational secondary schools in Inverness and as Youth Co-ordinator for the Diocese of Aberdeen. Finally, she was awarded a PhD at Glasgow University with a thesis entitled 'Trimming their lamps' - an analysis and investigation of the Participation of Women in the Catholic Church in the Anglosphere since the Second Vatican Council.'

Using her background in youth ministry and project management Marie is involved in parish catechesis, social justice, ecumenism and interfaith dialogue. Professionally, she is the current Further Education Programme Director at the Maryvale Institute enjoying, in her own words, the pleasure and privilege of accompanying lay women and men as they deepen their faith knowledge and formation for pastoral ministry.

Sr Eleanor Gibson was born in Scotland in 1955 and joined the Congregation of the Daughters of Mary Help of Christians (Salesian Sisters) with whom she made her first religious profession in Kendal, Cumbria aged twenty. In 1985, she applied to be part of the Congregation's expansion into the African continent and since 1986 has belonged to the East African Province of Our Lady of Hope.

She has been involved in a variety of youth pastoral and catechetical works in both the formal and non-formal sectors in each of the four countries of East Africa where she has served; Kenya, Zambia, Tanzania and Ethiopia. She has had a pioneering role in the newly erected Province to which she belongs, being privileged to witness the transition from an initiative of mission *ad gentes* to the establishment of a Province in which the major leadership roles are already held by African Sisters.

She holds a BA in English Literature and Religious Studies from the University of London, and an MA in Pastoral & Educational Studies from the Maryvale Institute. Following those two periods of successful study

she began doctoral research in Catholic Theology (with emphasis on Catechesis) at Maryvale in 2011. She graduated in 2015 and is currently Director of the Institute of Youth Studies in Tangaza University College, Nairobi, Kenya which is run jointly with the Salesians of Don Bosco.

David C. Hajduk has over twenty-five years of experience in religious education and youth, family life, and pro-life ministries. He has been a member of the Religious Studies Department at Delbarton School in Morristown, New Jersey since 1998, and became Director of Campus Ministry in 2002. He has served as an Adjunct Professor of Systematic Theology at Immaculate Conception Seminary School of Theology (ICSST) since 2008.

He was awarded a Bachelor of Arts degree *magna cum laude* from Seton Hall University in 1993, with a double major in Religious Studies and Philosophy. In 2003 he earned a Master of Arts degree at ICSST and was presented with the Pope John Paul II Award for Academic Excellence. In 2013 ICSST and Seton Hall University honoured him with the prestigious 'Many Are One' Alumni Award for his service to the Church. He completed his Doctorate at Maryvale Institute in 2016 following the successful defence of his thesis on the thought of St. John Paul II.

David provides keynote addresses at conferences, presentations to High Schools and Colleges, talks to youth groups and Confirmation classes, seminars, retreats, diocesan workshops, parent nights, parish missions, and marriage preparation catechetical days. He has helped dioceses in New York and New Jersey revise their marriage preparation programs in light of St. John Paul II's Theology of the Body, and has personally prepared over 4,000 couples for the Sacrament of Marriage through his full-day catechetical workshops.

He is the author of *God's Plan for You - Life, Love, Marriage & Sex* (Pauline Books & Media, 2006), a book for teens on the Theology of the Body, which received the Catholic Press Association of the United States & Canada Book Award in 2007. It has sold over 12,000 copies, and has been translated into Spanish and Polish. He lives in Belvidere, New Jersey with his wife Shannon, and their eleven children, whom they home educate.

Birgith Kalve lives on an island outside Bergen on the West-coast of Norway, and teaches Christianity, Religion and Ethics, and Mathematics

in St. Paul Gymnas in Bergen. Educating pupils aged 16-19 year olds, this is a relatively new school, the first Catholic secondary institution in Norway. However, the rapidly growing Catholic community in recent years has resulted in Catholic schools also being established Oslo, Arendal, Bodø, and two more in Bergen.

Birgith's graduated from Maryvale in 2017. At the beginning of 2018 she appointed to the Schools Office of the Catholic Church in Norway based in the Oslo Diocese: a part-time post which, currently, she carries out in addition to her on-going work as a teacher. The responsibilities require her to undertake research, administration, translations, planning and other educational work for the Catholic Church, specifically in relation to its five schools. As part of the role she has been involved in collaboration with a number of universities in Great Britain in relation to the education of teachers for their role as Catholic educators.

She is looking forward to the opportunity to promote Catholic faith and teaching and to use the experience she has derived from her doctoral studies at Maryvale and Liverpool Hope University. Her thesis became available in paperback format from Lulu Publishers in August 2018.

Sr Thomas More Stepnowski of the Dominican Order of Preachers is a member of St. Cecilia Congregation, Nashville, Tennessee and Vice President of Academics at Aquinas College. She received her Bachelor's degree (BA) from the University of Dallas, a Master of Education (MEd) award from Belmont University, Nashville, and a Master of Arts from Providence College, Rhode Island. She obtained her doctoral award from the Maryvale Institute, graduating in 2015.

Sister Thomas More has taught in elementary and secondary schools in Tennessee, Virginia, Colorado and Maryland and has taught children's literature and adolescent literature in the School of Education, Aquinas College.

Her primary areas of interest include the Catholic imagination and culture and her doctoral thesis, which she successfully defended, was an exploration of this phenomenon. Given that initial interest and her membership of the Dominican Order, her thesis was concerned with the work of two fellow Dominicans and entitled *The Training of the Imagination in the Published Works of Reverend Conrad Pepler OP and Reverend Gerald Vann OP*.

Marc Tumeinski received his doctorate from the Maryvale Institute in 2015 following the successful defence of his thesis exploring non-violence and the promotion of peace in modern Catholic Social Teaching and its implications for the notion of active participation in the Eucharist.

He is an Assistant Professor of Theology at Anna Maria College in Paxton, Massachusetts (USA). He oversees both the undergraduate and graduate theology programs at Anna Maria College, with BA and MA degrees in Theology, Catholic Studies and Pastoral Ministry. He taught as an adjunct at Anna Maria beginning in 2009, until his appointment as a Visiting Assistant Professor in 2015 and later as an Assistant Professor in 2016.

In addition, he has taught at Holy Apostles College and Seminary, and at Worcester State University. He has published in the *Heythrop Journal*, *America: The National Catholic Review*, *Homiletic and Pastoral Review*, *Social Justice Review*, *Teaching Theology and Religion*, and *The Journal of the Christian Institute on Disability*.

Marc is a member of the Diaconate Advisory Board in the diocese of Worcester. His current research interests include Catholic peace-making, the identity of the Church as a creative minority, and the theology of Christian service to the lowly and vulnerable.

PART ONE

CHAPTER ONE

THE MARYVALE INSTITUTE OF FURTHER AND HIGHER EDUCATION: BACKGROUND AND HISTORY

ANDREW B. MORRIS

An Historic Spiritual Environment for Academic Work

Maryvale lies at the centre of the ancient settlement of Oscott, about five miles from Birmingham City Centre in the UK. It occupies a unique place in the history of the Catholic Church in England. Catholic worship has been celebrated continuously on the site for over 1000 years. The oldest part of the present building, originally called Oscott House, was the home of the Bromwich family, and the base for the local Catholic mission during the 17th and 18th centuries. Andrew Bromwich was one of the last priests to be imprisoned towards the end of the penal period, and when he inherited the family house he gave it over for the use of the Church as the English mission emerged from the shadows with the gradual relaxation of the anti-Catholic laws.

From 1794 to 1838 it was used to house the first seminary established in England and, being placed under the patronage of Our Blessed Lady, became known as St Mary's College, Oscott. When the seminary was relocated to a new and larger building in 1838 (in the area of Birmingham called New Oscott) it was used as a school until, in 1846, it became the home of Blessed John Henry Newman and his community of fellow converts. Following ordination in Rome, he established the first English Oratory there and renamed the house Maryvale.

After the Oratory moved to central Birmingham, Maryvale briefly became the novitiate house for the Oblates of Mary Immaculate and was visited by their founder, St Eugene de Mazenod. Then for nearly 130 years it was an

orphanage run by the Sisters of Mercy until they left in 1980 when it assumed its present role as an institute dedicated to adult faith formation.

The Maryvale Institute – Purpose and Mission

From its inception the Maryvale Institute sought to provide opportunities for lay people, clergy and religious to achieve a deeper understanding of the Catholic faith and to appreciate more clearly its joyful message for the lives of individuals and communities. It stands within the Catholic theological tradition and draws from that tradition an insistence, not only on the foundational importance of faith for theological reasoning, but also on the place of reason in the response of faith.

The stated mission of the Institute is to be a leader in the provision of lifelong learning and research opportunities in Catholic Evangelisation, Catechetics, Theology, Philosophy and Religious Education in order to serve Christ's mandate and his Church's mission of evangelisation in contemporary society.

The Trust Deed defines its role as a diocesan, national and international college as one that:

- lives and presents the Catholic faith, morality and its contribution to contemporary religious, moral and ethical issues;
- provides a range of formation courses offered primarily, but not exclusively, to lay and consecrated religious members of the Church, especially those involved in catechesis or other lay apostolates;
- takes a self-critical stance as an academic community in monitoring and evaluating its own courses and methods in the light of evidence gathered internally and that provided by external agencies to ensure the highest possible standards and relevance of its academic activities;
- develops its courses and other activities according to the findings of ongoing evaluation procedures and in response to changing needs in the wider community, as advised by the Board of Trustees;
- develops collaborative partnerships with other centres of Catholic theological education in the UK and elsewhere, and other UK higher education providers;

In pursuance of this the Institute provides opportunities for Catholic formation and education through courses across a wide range of subjects and levels. It is now an established of further and higher education, an International Catholic Distance-Learning College for Catechesis, Theology, Philosophy and Religious Education specialises in the provision of part-time and distance learning courses. This provision is a distinctive combination of the methodology of distance learning and critical engagement with the Word of God in Scripture and Tradition, guided by the Church's Magisterium.

Study Programmes – Validation and Accreditation

In the 1980s, as a Diocesan Catechetical Centre, it initially offered short courses for lay people in the Catholic Archdiocese of Birmingham before developing into an international, distance-learning college offering adult courses from further education to PhD level in a range of Catholic Studies. Students completing one of the adult further education courses receive a Maryvale certificate. The Higher education courses are offered through Maryvale's validation partnerships.

Maryvale Institute is approved by The Open University as an appropriate organisation to offer higher education programmes leading to its validated awards; a BA (Hons) in Philosophy and the Catholic Tradition and an MA in Catholic Applied Theology.

Its status as a Higher Institute of Religious Science (HIRS) is approved by the Ecclesiastical Theology Faculty Notre Dame de Paris, Ecole Cathedrale, Paris. Validated through this relationship are the HIRS programmes: the Baccalaureate in Divinity and the Licence in Catechetics.

The Institute's Postgraduate Research programme, comprising Master and Doctor of Philosophy degrees (MPhil and PhD in Catholic Studies), is currently validated by and through Liverpool Hope University. Within the generic title of Catholic Studies research facilities cover areas of history, literature, philosophy, spirituality, theology, Newman studies, religious education and catechesis.

Distance-Learning

Maryvale developed its learning methodology on that pioneered by the Open University. The use of part-time distance learning means that

students can follow complex courses of study leading to publicly-recognised awards whilst maintaining their existing vocational, family and work commitments. Distance learning programmes, generally, are supported by comprehensive course books and residential schools – providing personal contact in lectures, seminars and structured discussions. Post-graduate students, are allocated academic tutors who are experts in their respective fields, and helped develop the academic skills necessary for their respective disciplines and academic career development. In addition, the Maryvale Library provides books, electronic resources and access to a range of databases of current research. Together these enable access to religious formation and to the immeasurable treasures to be discovered in the Christian Tradition and in contemporary Church teaching and thought.

CHAPTER TWO

TEN DOCTORAL THESES – A BRIEF INTRODUCTION

ANDREW B MORRIS

This is the second book in the series of extracts taken from doctoral theses completed by Maryvale students since 2014. The ten extracts in this volume are divided into two groups. The first comprises analysis and/or commentary on various aspects of Catholic documents and activities. The second part is concerned with case studies undertaken in a variety of jurisdictions in Africa, America, Norway and the UK.

Textual Analysis and Commentary

The first extract of two extracts from **Marie Cooke's** thesis included in this volume, is taken, mainly, from chapters two and four in which she explores the development of the Church's teaching on the participation of women in the Catholic Church.

She examines the nature and extent of the participation of women and attitudes towards their developing roles, from the Second Vatican Council to the present day in the Anglosphere nations by means of an analysis of Vatican documents and an earlier survey data on the subject authorised by the Catholic Bishops' Conferences in Australia, New Zealand, the USA, Canada, England & Wales, Ireland. She then seeks to illuminate her general findings by combining them with a qualitative and quantitative research project she conducted in Scotland in 2013 (described in the chapter eight of this volume).

She argues that the dangers of a culture of clericalism is a serious barrier to any lay participation and that there is a crucial need for effective education and formation of the laity, as is the importance of Catholic

social teaching in providing a conduit for increased dialogue and respect between women and men.

Further, she suggests that Church's emphasis on unity and continuity is acknowledged as both a barrier to, and yet potentially a positive means for, future collaboration between men and women and offers proposals about how this research could underpin future development in the Catholic Church, particularly in Scotland. These include utilising an oblique methodology and the implementation of a receptive feminism. The facilitation of dialogue, she suggests, would ensure there is true gender equality, allowing the gifts of both women and men to be engaged in meeting the needs of the Church and the world.

From the very beginning, the Cross has always been an important symbol of Christian faith. In his thesis exploring its presence in, and significance for, the Eucharist, **Daniel Cardo** argues that it became a key element in understanding and practice during the fourth century, a golden age of patristics, which witnessed a more mature expression of the awareness of the centrality of the Cross, and the beginnings of the process of writing the oral patrimony of euchological tradition.

His review of the theological pillars of the Eastern and Western patristic heritage offers a solid base for studying the way in which the Roman Church understood and put into practice the relation between the Cross and the Eucharist.

The fourth to the eighth centuries mark, he argues, a significant period of dogmatic and liturgical development. Studying those primary sources in a systematic way, highlighting recurrent themes and showing the interconnections among them, makes it possible to discover some of the most foundational elements for a harmonious comprehension of the ways in which the relation between the Cross and the Eucharist was seen and practiced, most notably as an idea, as a gesture and as an object. Furthermore, an understanding of the theology of the Cross leads to an understanding of the theology of the Eucharist. In other words, the Cross appears as an essential hermeneutical key for the mystery of the Eucharist.

Finally, Daniel argues that a close reading of patristic primary sources offers an important foundation to read the Roman liturgical documents

from this decisive period and hence to illumine contemporary liturgical discussions.

Marc Tumeinski's thesis explores theological questions about shared practices that help the Church to act as peace-maker. He examines the topic of Christian peace-making as a communal practice, through an ecumenical dialogue between Mennonite John Howard Yoder and Catholic Joseph Ratzinger. His qualitative reading of the two interlocutors is focused through the conceptual lens of practice, adapted primarily from the text *Inventing Catholic Tradition* by Terrence Tilley. Rooted in Alasdair MacIntyre's work, Tilley describes a communal practice as incorporating shared: vision, dispositions, actions, grammar, memory, authority and imagination.

Using that definition of communal practice, Marc explores the identification, description and analysis of three communal Christian practices that are supportive of the Church's vocation of peace-making; subordination, binding-and-loosing, and diaspora. Each practice is studied in turn and he shows how each of them connects to his overarching research question of peace-making; subordination to questions of socio-political peace, binding-and-loosing to ecclesial peace, and diaspora to building peace in the world.

His research identifies textual material that is relevant to each of the three peace-making practices, and categorizes this material under the practice elements listed above. His adopted framework of shared practice enables a focused comparison of Yoder and Ratzinger, and an identification of complementarities and tensions.

On a more fundamental level, Marc argues that his thesis demonstrates how the three practices are interconnected and, by drawing on existing theological knowledge, provides a theological basis for further study of the Christian call to peace-making.

The aim of **Thomas More Stepnowski's** thesis is to propose a philosophy of education on the formation of the imagination as drawn from the published writings of the English Dominican Fathers Conrad Pepler and Gerald Vann supplemented by Thomistic and Dominican definitions, and

adapted to the cultural needs of the twenty-first century. She argues that in the late twentieth century and early twenty-first century, the Catholic Imagination has been an interest to heterogeneous audiences, but though several attempts have been made to define the Catholic Imagination, they are either particular to an individual author or simply provide examples of the Catholic Imagination from the fine arts or popular culture. Notwithstanding the interest in the topic, she argues that the absence of a study or recommendations on how the Catholic Imagination is formed is striking.

Her thesis is divided into two distinct phases. The first introduces the imagination as having three possible ‘states’: natural, hindered, and graced. In this preparatory phrase she examines two primary influences; *contemplation*, the gazing at truth, which is preparatory for action, and *prudence*, the key moral and intellectual virtue. She suggests that contemplation and prudence assist in promoting beneficial experiences that can form the imagination. Yet the converse can also occur, that is, the imagination’s formation can also be affected by a deficiency in contemplation and prudence. In a similar fashion, she also considers *wonder*, the desire for knowledge, and *curiosity*, an inordinate desire for knowledge.

The second phase is concerned with the *environment* or the framework in which experiences enter the imagination. She proposes three divisions of *settings*, that is, thematic groups, which respond to the need of renewal; man’s relation to nature, man’s relationship to humanity (family, education, high culture and work), man’s relationship to God (liturgy and the sacraments). Each *setting* provides occasions or that which gives rise to the *experiences* which may be beneficial or damaging to the imagination. Therefore, each *setting* is presented in two divisions; *target* and *impeded*. The *target setting* is the response of the natural or the graced imagination to beneficial experiences, and the *impeded setting* is the response of the hindered imagination to partial or adverse experiences.

She concludes that the initial stage is essential in choosing and refining the beneficial experiences which renew culture in creative responses, but also acknowledges that the imagination can be hindered and malformed by a deficiency in contemplation and prudence wherein harmful or neutral experiences can limit the renewal of culture.

David Hajduk's thesis offers a contribution to existing studies of John Paul II's anthropology, and to the question of whether it can be seen as a response to the Cartesian paradigm and the so-called Manichaeic views and attitudes.

His research proceeds from a textual analysis of John Paul II's *Letter to Families*, section 19 – promulgated in 1994 - to establish the content of the New Manichaeism as it pertains to John Paul's critique of Cartesian Rationalism contained in that section. In light of his analysis, and with the aim of offering a greater degree of clarification of John Paul II's concerns, David explores the relationship between these features of Cartesian Rationalism and corresponding teachings of ancient Manichaeism. This is followed by a comparison of John Paul's use of the Manichaeic label with its characteristic use in Christian tradition, which further elucidates its purpose, discloses its novelty, and offers insights as to why the Pope chose this label over other possible labels.

His thesis concludes that, in drawing an analogy with the beliefs of the ancient Manichees by the label 'New Manichaeism', John Paul II means to describe particular features of Cartesian Rationalism that he believed to have permeated the contemporary cultural heritage and experience and to have led to a dualistic understanding of the human person, a utilitarian view of the human body, and major consequences for ethics, notably for sexual ethics and bioethics. This understanding, David claims, provides a useful interpretive tool for approaching John Paul's anthropology.

Empirical Research

This second extract from **Marie Cooke's** thesis describes research she conducted in Scotland in 2013. She combined qualitative and quantitative techniques to gather data on current opinion and praxis regarding the participation of women in the Catholic Church in Scotland, to record positive areas of participation, identify any barriers, and elicit suggestions as to how participation could be improved.

She used the methodology and the coding framework previously developed by the Australian Catholic University (ACU) in 1999 to conduct a micro version of their survey. In doing so she ensured her research had a sound academic and professional foundation and could serve as a basis for

comparison between the Australian findings and her Scottish data. She used three elements from the Australian research: a questionnaire in paper and electronic form, written submissions from a wide range of networks and individuals who were asked to circulate information and invite submissions to the project, and interviews. The latter were organised through meetings with focus groups comprising Religious, lay workers, ecumenical participants and other parish groups. Individuals, including bishops, priests, and women with significant experience were also interviewed.

Gwendolen Adams examines the practice of geographic stability and the spiritual benefits it affords Catholic priests, parishioners, and parishes in the United States. She notes that since 1984, some Catholic bishops in the United States have embraced a policy which limits pastor assignments to two six-year terms.

Her work raises an important question about whether a reversed situation of increased stability might better serve Catholic communities. It is a question that has received little attention in Catholic pastoral theology, so her studies provide an important contribution to examining the impact of geographic stability within the context of the Catholic Church in the United States of America.

She uses an iterative critical realist methodology, employing a multi-disciplinary approach. Her theoretical framework for the research presents magisterial documents of the Catholic Church which address geographic stability, demonstrating the Catholic Church's consistent preference for clerical geographic stability. In addition, she uses the work of Alasdair MacIntyre and the historical experience of the Benedictine tradition to illuminate how geographic stability could affect the spirituality of individuals and communities. One chapter of her thesis outlines the United States Catholic parish context and reveals a history of increased priestly vocations and parish flourishing parallel to a history of increased priest and parishioner stability.

She concludes her thesis with a comparative case study of three parishes in the Diocese of Lafayette-in-Indiana, which is the subject of the extract in this volume. The study surveyed 1,009 parishioners and conducted thirty-four priest and parishioner interviews, using both quantitative and

qualitative methods to analyse the data. The theoretical framework and the study inform one another, allowing her to make the argument that geographic stability is the normal condition for maintaining institutional ability to offer long-term services within and beyond the institution. Geographic stability is also the normal condition for long-term embodied interaction, which supports the familial relationships proper to a parish community as well as spiritual formation.

Given the potential benefits she identifies, she argues that Catholic dioceses in the United States should revisit their policies with regard to priestly assignments while Catholic priests and laity in the United States should consider embracing a long-term connection to a particular parish and cultivating this connection through the practice of geographic stability.

Birgith Kalve thesis claims that the unusual political situation in Norway with its combined restrictive and liberal approaches to biotechnology, marriage and family matters is a result of different political behaviour in relation to specific national democratic procedures. She characterises the Norway approach as being atypical inasmuch as Norwegian legislation relating to reproductive and related biotechnologies is stricter than in the other Nordic countries. Her analysis of explanations for its unique character suggests that it is rooted in the conservative impact of Christian thinking on social traditions and family structure.

That this is the case, she argues, is not least because, of the increasing influence of the leadership in the Roman Catholic Church in Norway in recent times, which remains a mouthpiece of magisterial teachings on biomedicine, marriage and family issues, together with conservative voices from the Evangelical and Protestant Free Churches and the Christian Democratic Party, the KrF. Another explanatory element, she suggests, is to be found in the Norwegian political and legislative system which is characterised by extensive use of public consultations in advance of new legislation, the responses to which are taken into account by politicians.

The cumulative effect of these factors, she suggests, explains the more conservative attitudes among Norwegian policy makers and legislators in the field of biotechnology, as well as financial family policy. However,

she notes the strength of conservative Christian impact has been dependent on whether the Christian Democratic Party KrF have been in government.

Janet Arrowsmith's thesis explores the relationship of the authentic spirituality of a Religious institute with its charism, that is, the unique gift of grace which God has given to the church by calling into being the Institute itself and for the furtherance of Christ's mission. She argues that the Charism of a Congregation has three parts to it; the members, the spirituality which the members share and the mission which is chosen and carried out in a way that is consistent with their faith vision.

Of those three elements Sr Janet hypothesizes that spirituality plays a particularly important role of ensuring the continuity for the individual members of the community over time. This role of the spirituality is examined in relation to the Congregation of the Sisters of St. Joseph of the Apparition. While her own Congregation was the case she investigated, the three elements she identifies, she argues, can be applied to other institutions and jurisdictions.

Her thesis is divided into three parts. First, the spirituality of the Congregation's foundress, St. Emilie de Vialar, is elucidated and described by referring to documents in archives which she either wrote or otherwise contributed. The second part shows the presence of this spirituality in the first Constitutions, the Development of the Rule and the current Constitutions.

The third part of her research - from which the extract in this volume is taken - consists of a questionnaire given to a sample of the current membership of the Religious Congregation designed to allow them to describe their experiences.

Responses confirmed that the elements of the authentic spirituality were present in their lives. They also confirmed long-standing spiritual strengths and the respondents were moved by the mystery of the Incarnation in a way that steered them towards works of charity despite the many cultural and social changes that have occurred in the life of the Congregation.

The extract from **Eleanor Gibson's** thesis is taken almost in its entirety from chapter three - her case study of the attitudes and opinions of Catholic youth living in Nairobi who inhabit two conflicting cultures; one steeped in their traditional African roots, the other influenced by the all-pervading mores of modern western secular liberalism. A second extract (in which she explores the inherent tensions and complications they face) is included in an earlier volume of Maryvale doctoral extracts also published by Cambridge Scholars. Two important questions guided her field research: what is the typical composition of the Catholic youth group; how do the youth experience church?

The Archdiocese of Nairobi comprises eleven Deaneries with one hundred and six Parishes, and many Parishes have sub-stations. All of these Parishes will have a youth group of substantially the same make up as the research sample. The Western Deanery, she argues, can thus be seen as a single example of the various Deaneries that comprise the Archdiocese and may be taken to be representative of, although not identical to, the others. Given that in this research the case under consideration encompasses diverse groups, it can be considered as highly representative.

She used a questionnaire made up of five preliminary closed questions aimed at obtaining general information in order to be able to construct an overall profile of the members of the youth group. These were followed by a further nineteen questions that sought to obtain information about the faith situation of the youth in the four interrelated areas of sacramental life, prayer, knowledge of the faith, moral choices. Two questions were included on the place of African tradition. The questionnaire concluded with three general open questions which allowed the respondents the possibility to briefly express their opinions concerning the church and youth.

The questionnaire was piloted in one Nairobi slum parish in another Deanery and one rural parish in September, 2013. Where any misunderstandings were noted a few minimal changes were implemented for the sake of clarity. The main exercise then took place in the deanery with the first questionnaire being administered on 6th October, 2013 and the final one in March, 2014.