

shore, Lay like the folds of a bright girdle furled. But now I only hear Its melancholy, long withdrawing roar."

Coleridge, by contrast, emphasised that in order to have an "efficient" belief in Christianity, a person must be a Christian, that only by *becoming* a Christian can we have true knowledge. He cited John (7:16-17): "*Do the will of my Father, and ye shall know I am of God*". Though Newman had formed his beliefs before he read Coleridge, when did so he appreciated their similarity. However, Newman and his followers went further than Coleridge. When still High Anglicans they insisted that the message of the Bible must be supported by the authority of an Apostolic Church; later as Catholics the bedrock was an infallible church. That the light of faith still burned strong is evident from the works of many Victorian poets. Two short selections are Emily Bronte's last poem: "*Though earth and moon were gone, And sons and universes ceased to be, And Thou wert left alone, Every existence would exist in thee.*" And Christina Rossetti, author of the carol *In the Bleak Midwinter*, who wrote "*None other lamb, none other Name, None other hope in heaven or earth or sea, None other Hiding-place from guilt and shame None beside Thee.*"

-Stephen S

Entrance antiphon: Forsake me not, O Lord, my God; be not far from me! Make haste and come to my help, O Lord, my strong salvation!

First Reading: Deuteronomy 6: 2-6

Psalm 17: Response: I love you, Lord, my strength.

Second Reading: Hebrews 7:23-28

Gospel Acclamation: Alleluia, alleluia! Your words are spirit, Lord, and they are life: you have the message of eternal life. Alleluia!

Gospel: Mark 12: 28-34

Memorial Acclamation: When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Communion Antiphon: You will show me the path of life, the fullness of joy in your presence, O Lord.



Thirty First Sunday in Ordinary Time Cycle B, 2023

Weekly Reflection: New

Challenges to Faith in 19th Century:

(1): Biblical Criticism: An English

Literature A level set book c.1970 was

"Poems of Faith and Doubt, an

anthology of Victorian Verse". I still retain a copy of the slim volume. The introduction, by the editor, Professor R.L. Brett, is a masterly overview of the currents of Faith and Doubt in that century as reflected in its poetry. It is on that introduction that these first two articles are based. Three new serious attacks on religious faith occurred in the first half of the 19th century. They were the subject of extensive debate and had differing and long-lasting consequences. The first was novel scrutiny of the New Testament from both historical and linguistic scholarship. The second was new philosophical thought and the third was the theory of evolution primarily introduced by Charles Darwin. In these articles I will attempt to give a very brief outline of these attacks and of some of the most notable responses to them.

Biblical scrutiny was mainly originated by German scholars, pre-eminently D.F. Strauss who wrote a *Life of Jesus* (1835). He saw Christianity as a myth, not in the sense of a deliberately invented falsehood, but similar to Greek myths which embodied truths of great value. Strauss said that the groundwork for this myth lay in the centuries of Messianic hope by the Jewish people. For Strauss it only then needed a person like the human teacher, Jesus, to lead his followers to see in Him a divine Christ. Miracles, resurrection etc were ruled out on the basis that the history of religion was really the history of man's developing thoughts about the infinite. Scholars such as Strauss had a profound effect on many literary figures, e.g. George Eliot who thought that the *idea* of Christ and what she called the '*great symbolic meanings*' of Christianity were not invalidated, but that its historical facts had been disproved. Others with similar views expressed them more wistfully. Matthew Arnold wrote: "*The Sea of Faith Was once, too, at the full, and round earth's*