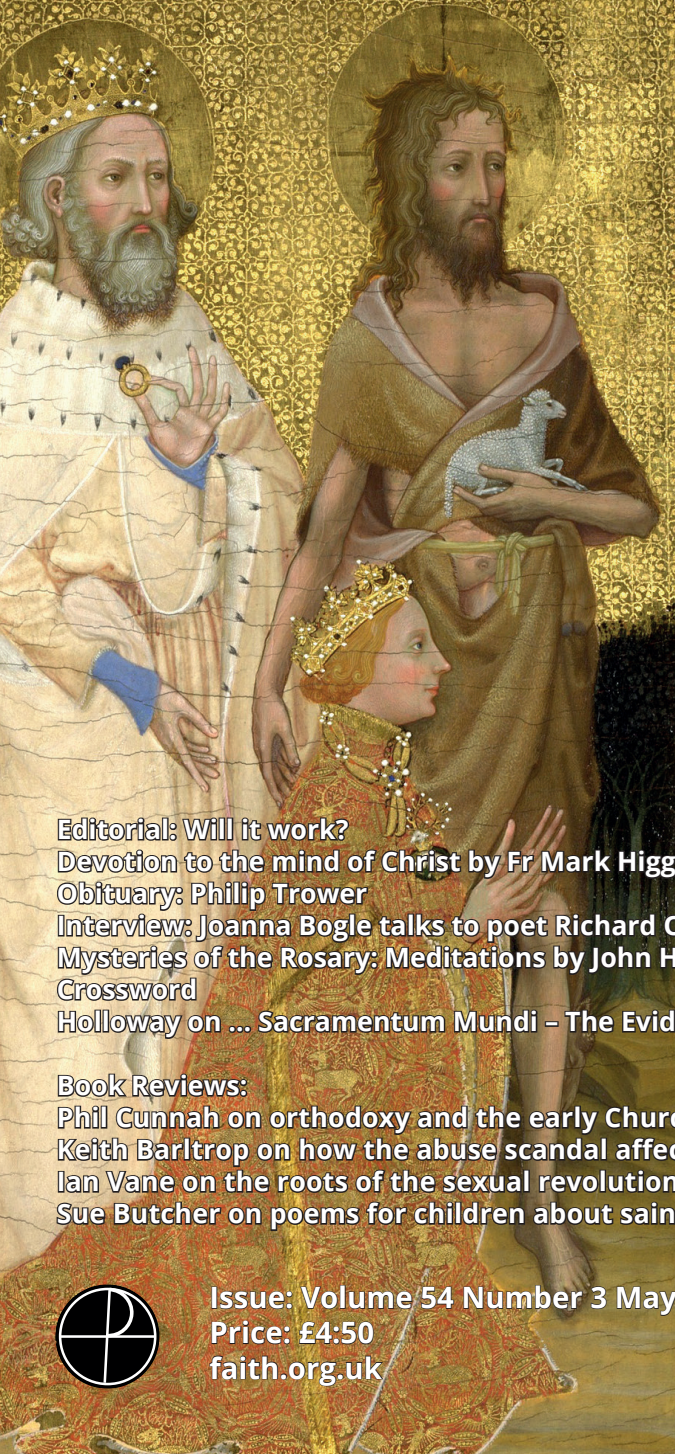


faith

Promoting A New Synthesis Of Faith And Reason



Editorial: Will it work?

Devotion to the mind of Christ by Fr Mark Higgins

Obituary: Philip Trower

Interview: Joanna Bogle talks to poet Richard Ormrod

Mysteries of the Rosary: Meditations by John Henry Newman

Crossword

Holloway on ... Sacramentum Mundi – The Evidence for Jesus, Part II

Book Reviews:

Phil Cunnah on orthodoxy and the early Church

Keith Bartrop on how the abuse scandal affects ordinary clergy

Ian Vane on the roots of the sexual revolution

Sue Butcher on poems for children about saints



Issue: Volume 54 Number 3 May and June 2019

Price: £4:50

faith.org.uk

1	Editorial: Will it work?
6	A mystic from Lancashire and devotion to Divine Wisdom by Fr Mark Higgins
11	OBITUARY: Philip Trower
13	Interview: Richard Ormrod
15	Poem: CRUCIFIXION
17	Rosary Meditations by Bl John Henry Newman, compiled by a Sister of St Cecilia's Abbey, Ryde
20	Holloway on... Sacramentum Mundi: The Evidence for Jesus Part II
27	Crossword by Aurora Borealis
28	Book Reviews <i>'What was from the Beginning' – the Emergence of Orthodoxy in Early Christianity</i> by Prosper Grech, reviewed by Phil Cunah <i>The Burden of Betrayal: Non-Offending Priests and the Clergy Child Sexual Abuse Scandals</i> by Barry O'Sullivan, reviewed by Keith Barltrop <i>The Global Sexual Revolution</i> by Gabriele Kuby, reviewed by Ian Vane <i>Saintly Rhymes for Modern Times</i> by Meghan Bausch, reviewed by Sue Butcher

Will it work?

Next year, 2020, will see the re-dedication of the faithful people of England and Wales to Mary.

Scotland was thus dedicated in 2017 in a powerful ceremony at the Marian grotto in Carfin. Now it is England's turn.

This dedication has a notable history. Back in 1381 in the reign of Richard II, following a time of social unrest, the king presented England to Mary as her "dowry". The event was recorded in a finely detailed painting which has become known as the Wilton Dyptych: it shows the monarch, flanked by St John Baptist, St Edward the Confessor and St Edmund of East Anglia, kneeling before Mary who holds out the Christ-child wrapped in cloth of gold and is surrounded by flower-crowned angels with soaring wings pointed Heavenwards.



A special bond

But the notion of England as having a special bond with Mary goes back beyond the 14th century to the last years of Saxon rule, another time of uncertainty and turbulence. In 1061 the Saxon king, Edward the Confessor had no children, and no one was sure who would be the next ruler. Pagan Vikings continued to attack Britain's coasts. The Holy Land, in these years following the first Christian Millennium, was in Moslem hands, something which felt shocking.

Walsingham

In the farthest Eastern part of England, some six miles from the sea, the manor was held by the Royal family of Harold, who seemed likely to be chosen as the next king. The manor's name, Walsingham, indicated an even older heritage: the prefix "Wals" was the Saxon name for a place of Romano-British people, denoting a group of "Welsh" or "strangers" - Christians, with beliefs strange to the first Saxon barbarian invaders who had arrived as the Roman Empire crumbled in the 5th century.

Editor: Joanna Bogle, editorfaithuk@gmail.com

Editorial Board: Patrick Burke, Hugh MacKenzie, Andrew Nash, Luiz Ruscillo, Andrea Fraile, Tim Finigan, Christina Read

Book Reviews Editor: Andrew Nash

Subscriptions & Enquiries: Sister Andrea Fraile, 104 Albert Road, Glasgow G42 8DR or subscribe on-line at www.faith.org.uk, faithsubscriptions@gmail.com



So when, in 1061, the (now Christian Saxon) Royal lady of Walsingham – to whom history has given the name Richeldis – announced that she had received a vision from the Holy Mother of God, the Blessed Virgin Mary, people listened. This was not something random. This was something deeply rooted in the land's distant and living past – a past that went back to the first arrival of the Faith long centuries before, travelling the roads and seaways of the Roman Empire and coming to Brittannia at an unknown but certainly very early date. Following the collapse of the Empire the Faith had been taught anew with the arrival of Augustine and a team of missionaries from Rome, sent to evangelise the Saxons – and Walsingham bound together these two strands.

The command from Mary, as announced to Richeldis in 1061, was to construct a new Nazareth on English soil. Nazareth itself could not be reached – it was in Moslem hands and effectively banned to Christian pilgrims. Walsingham must be a substitute: a place of prayer, of holiness, of petition, of consolation.

Thus the shrine was established, five years before the Norman Conquest which produced immediate and massive changes in the nation's life: we number our kings from William I, and date our national sense of ourselves with reference to 1066.

Marian devotion

Devotion to Mary was central to life in Medieval England: Walsingham was a shrine of international importance and thousands flocked there annually from across Europe. And it was just one of many shrines across the country, some of them of greater antiquity. Flower-names, place-names, pub-signs, songs and rhymes all echoed devotion to Mary in popular culture.

In more recent times – 19th and 20th centuries – a sense of Catholic identity in England focused on the story of the destruction of the shrines and abbeys in the 16th century, and the recusant years that followed. But in this 21st century something new began to emerge: with no Empire, and with the disappearance of the sense of a “protestant identity”, England's longer history slipped back into focus and with it a sense of the presence of Catholicism. Two world wars, massive immigration, and all sorts of events that would at one time have seemed impossible – including two Papal visits – shifted attention away from a version of history that had dominated since the Tudors.

The message is one of renewal



A prayer-centred action

A re-dedication

And so to the re-dedication of 2020 an initiative of the Bishops of England and Wales, to be carried out by the National Shrine of Our Lady of Walsingham on the Feast of the Annunciation. A prayer-centred action, beginning with a Dowry Tour of the image of Our Lady, taken to every Catholic Cathedral in England. At each one, a Triduum of prayer, Masses, and devotions. The message one of renewal, missionary zeal, and a commitment to the new evangelisation. These events and their associated literature and displays have drawn together various threads: from a 15th century document in which an Archbishop of Canterbury called for renewed Marian fervour, via the words of Leo XIII in the 1890s emphasising the importance of Walsingham, to Pope St John Paul's visit in 1982 when the Walsingham statue was carried to a massive gathering in London (at Wembley) and placed on the altar.

England... a special bond with Mary

Involved

Groups involved in the re-dedication include Youth 2000, EWTN the Catholic television network, and New Dawn the charismatic gathering. At one time, these were all new and somewhat marginal groupings within the Church – not so now, as each has grown and flourished somewhat against the odds along with a revival of Eucharistic adoration and fresh enthusiasm for the Rosary. They join older groups including the Knights of St Columba and the Guild of Our Lady of Ransom, and newer ones including Shalom TV and Animate youth ministries.

For everyone

This dedication is for everyone. The faithful Christians of modern Britain include many whose ancestors came only fairly recently to these shores. The biggest annual pilgrimages to Walsingham are those of the groups from the Indian sub-continent and from the Caribbean. The most thriving parishes are those with many Catholics from Kerala, Sri Lanka, Nigeria or the West Indies. “England” is a geographical expression, but not a racially homogenous one. We are a great mixture – and if the attendance at the various cathedrals so far, is anything to go by, the actual English among the Catholic faithful getting involved in this re-dedication are a minority.

This dedication is for everyone

How things stand

Will it work? Asking people to dedicate themselves to Mary seems out of keeping with modern secular Britain. But is it? Things are bleak. The biggest single cause of death among young men in Britain is suicide. Knife crime dominates the youth sub-culture of

London and of several other cities. Large numbers of people are regularly hallucinating through the use of marijuana, the scent of which is often all too evident in many suburban streets across the country. Other drugs are sold by criminal gangs using schoolchildren, a trade involving millions of pounds. "Sexting" – stripping, taking a self-photograph, and then sending this image to friends for group leering – is a standard teenage and pre-teen activity. Pornography is everywhere on the internet and its use is on a massive scale. And we are dying – fewer and fewer children are being born, there is much loneliness as marriages break up or are never formed, the elderly are denied proper bonds with their grandchildren.

None of these things are easily tackled by use of law or commerce. Is it so stupid to try prayer?

Will it work?

The Catholic Church is the biggest Christian denomination in Britain in terms of numbers actually attending church: this is not because we are large but because other groups are even smaller.

it is our tradition to invoke Mary's aid in times of trouble

This re-dedication is not a piece of noisy Catholic showing-off. It is, rather, a plea for maternal help that unites us with the faithful of past centuries and in real humility takes us to our knees. Catholics know only too well the sins of the Church as well as the sins of society. And it is our tradition to invoke Mary's aid in times of trouble and misery.

Our society needs to recover a sense of God's loving presence, and a renewed sense of respect for his will. Let us learn this from Mary our Mother. In England, the Dowry of Mary, the faithful, for centuries, have made pilgrimage to her shrine at Walsingham. for centuries. Today Walsingham comes to Wembley, and the statue of Our Lady of Walsingham, present here, reminds us it is Mary who will teach us how to be silent, how to listen to the voice of God in the midst of the busy and noisy world. We need to live as Mary did, in the presence of God, raising our minds and hearts to him in our daily activities and worries.

Pope St John Paul, England, 1981.

And Marian prayer has, or should have, a sort of non-threatening quality. This is not about enforcing anything: the Church "proposes, she imposes nothing". Just as the millions who visit Lourdes or Fatima each year include some who are not Catholics or whose faith is confused or limited, so this re-dedication can speak to those who would be untouched by stern rallying-calls, denunciations of sin or announcements of Catholic

beliefs. It is a form of pre-evangelising. Mary can surprise us. Many Catholic evangelists have discovered that the gift of a Miraculous Medal or a Rosary can often achieve what a Scriptural tract or missionary exhortation cannot. An invitation to place our country in Mary's care is a gentle thing.

In this time of need

We invite our readers, Catholic and non-Catholic, to join in the preparations for a re-dedication of our country to Mary, the mother of the Saviour. Her "yes" at the Annunciation was in a mysterious sense necessary for the Saviour to come among us. We should add our "yes" to this call to prayer in this time of need.



From the Aims and Ideals of Faith Movement:

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

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

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

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

A mystic from Lancashire, and devotion to Divine wisdom

Mark Higgins explores the message of Teresa Higginson



Teresa Higginson, until very recently, was described on Wikipedia as a “famous Welsh Catholic”, but this was hardly the case at all. By providence or chance Teresa’s birth in 1844 did happen to occur during a family pilgrimage to the Shrine of Holywell in North Wales, but to two very English parents, her father, from a Lancashire family with recusant roots, and her mother, of personal conversion.

Teresa grew up, as it were, on the frontiers of the expanding English Catholic mission, with her family home acting as a lodging house for travelling clergy and even as a chapel for Mass in the days before the building of her local parish church in Gainsborough, Lincolnshire. Visitors to the Higginson household included prominent figures of the period including Fathers Ignatius Spencer, Fredrick Faber and Dominic Barberi.

*spiritual growth
and maturity*

Family and school

We know only a little of her childhood, except that her family was large, loving, and deeply Catholic, and that from the ages of ten until eighteen Teresa boarded and was educated at the Convent of Our Lady of Mercy in Nottingham. It was there, inspired by the vocational commitment of her religious teachers, that she received the desire to commit her own life to the education of children.

Teresa’s first teaching position was at St. Alexander’s in Bootle, and in this period she successfully acquired the formal qualifications necessary to teach within the Catholic educational sector. Teresa loved her children and they quickly grew to love her. The parish priest, Fr. Powell, was also impressed with his newly qualified teacher, both in the infectious enthusiasm that she committed to her vocation, and to the spiritual depth he perceived in her soul. Fr. Powell became Teresa’s first real spiritual director, his work being succeeded by Fr. Edward Snow, who together provide us with the most important sketches we have of Teresa’s spiritual growth and maturity.

A teaching career

In some respects Teresa’s life followed the usual course events for a female Catholic teacher in the 19th century. Prior to legislation in 1919, married women were precluded from working as teachers in England, and so Teresa’s choice to remain single as a commitment to her vocation was hardly out of the ordinary. The fact that Teresa’s forty

year teaching career brought her to perhaps 6 different schools around the country is also hardly extraordinary, given, firstly, her rather precarious health that could leave her out of action for months at time, and secondly, the ease with which a Catholic teacher could be moved to a new task by a pastor based on local needs, or his own whim.

The longest continual stretch of work for Teresa was in Bootle, and it was here that Teresa, whilst lodging with other young female teachers, received and promoted a seemingly unusual Catholic devotion: devotion to the Sacred Head of Christ.

In reading about the life of Teresa, quite often the biographer fails to take her own terms, focusing various strange spiritual phenomena purported to her¹ rather than “the all absorbing interest of (her) life”², which she considered to be the promotion of the Sacred Head of Jesus Christ as the seat of Divine Wisdom.

The Sacred Head

What does it mean to have a devotion to the Sacred Head? Well, Teresa saw this devotion as the fulfilment and completion of the devotion to the Sacred Heart so popularised by St. Margaret Mary.

For Margaret Mary devotion to the Sacred Heart was a supernatural response to the errors concerning the affection or love of Christ for us, errors such as Jansenism which underappreciated the ardent love of Christ for all men, and distorted the meaning of His atoning sacrifice for us as something merely punitive and legal. For Teresa, the devotion to the Sacred Head was a supernatural response to affronts against the intellect of Christ, of His Divine Wisdom, which she saw as violated by the secular ideologies of her day.³

*the closeness of
their ideas*

Intellectual

At a fundamental level the intellectual landscape of the second half of the 19th Century was not so different from ours. The current was already towards a background of scientific ‘rationalism’ in Philosophy, and in Theology, and a theological Modernism that demanded a ‘demythologising’ of Sacred Scriptures. Teresa received from God an understanding that devotion to the intellect of the Incarnate Logos as governing and ruling all creation from the Sacred Head of Christ and guiding all the volitional movements of His Sacred Heart would provide an answer to the great crisis of her times which has continued unchecked into ours.⁴

As Teresa’s life drew to a close she seemed aware that her vision, the devotional emphasis that she had been given, was something that would mature, and ripen, and come into full force only in a later era,⁵ and whilst Teresa was never taught when and how this would come to pass, she was certain that it would do great things in this country of England and that it would help to bring back many of the separated brethren into to the True Fold.⁶

1 Cuprits include, the recently published article in the Catholic Herald, Simon Caldwell, “” In Catholic Herald, October 26 2018, and to a lesser extent, Whittington-Egan, Richard, “The Devil in Bootle”, The Bluecoat Press, 2010.

2 Kerr, Cecil. “Teresa Helena Higginson- Spouse of Jesus Crucified”, Gracewing Publishing 2008. Ch 7.

3 For an extensive and insightful comparison seen, Findlay-Wilson, Christopher, “Devotion to the Sacred Heart” in “Faith Magazine”, May-June 2002.

4 Letter 67 quoted in Chapter 8 “Devotion to the Sacred Head (cont.)” in Kerr, Cecil. “Teresa Helena Higginson- Spouse of Jesus Crucified”, Gracewing Publishing 2008.

5 Ibid. Letter 136

6 Ibid. Letter 99

Mystical

By the time of Teresa's death, various bishops and significant clergy were in favour of the promotion of her new devotion, but others still uneasy - largely due to a concern, not so much with the nature of the devotion, but rather to the purported mystical phenomena surrounding Teresa's biography.⁷ By the 1930s however Teresa's posthumous reputation reached its zenith, and a cause was put forward to Rome for her beatification. This presented her firstly as the model Catholic school teacher, devout, loved by her pupils and exemplary in her methods, and, secondarily, acknowledged the mystical phenomena associated with her and with the devotion of the Sacred Head.⁸ Her cause became a battleground within English Catholic intelligentsia as they divided over what kind of signal such a beatification would give towards the secular world. There were significant prelates and theologians on both sides, and amid the backdrop of such division Rome quietly shelved the cause, issuing a "*non expedit*", at which stage her cause remains to this day.⁹

*rationalism and
atheistic materialism*

Popular interest

It was during this period of popular interest in Teresa Higginson that the origins of the theology of the Faith Movement can also be traced. At least historically, the two co-formulators, or co-recipients, of the Faith Vision, Agnes Holloway and her son Edward Holloway, clearly understood a real link, a continuity, between the devotion to Christ's Sacred Head as the Seat of Divine Wisdom, and their own emphasis upon Christ as the Master Key to the meaning of the universe.

In effect, the Holloways considered the theology of the Faith movement as a kind of translation of the truths of the Teresa's devotion to Christ's Sacred Head into the realm of theology, an academically rigorous theology which aims to re-present the entire Catholic Faith systematically through the framework of Christ, the Eternal Wisdom Incarnate through whom all things were made, His Sacred Head crowned as King of the Cosmos and Lord of History.¹⁰

*a supernatural
response*

New Synthesis

Fr Holloway suggested that in his New Synthesis of Faith and Reason we find, at least in embryonic form, the springboard from which to utilise this devotion as an intellectual response to the scourges of rationalism and atheistic materialism, those false ideologies which afflicted the Sacred Head of Christ and continue to poison the minds of the young and impressionable.¹¹ The biography of Agnes Holloway demonstrates her own personal devotion and admiration of Miss. Higginson, and it shows moreover her personal intuition that a profound link existed between the ideas she had formulated or received, and those of Teresa,¹² and indeed, Fr. Holloway informs us that the earliest copy of Mrs. Holloway's book "*God's Master Key*" was sent to the postulator of the cause for Teresa Higginson.¹³ In

his July 1983 *Faith* Magazine editorial Fr Holloway personally re-echoes the opinion of his mother, acknowledging both the authenticity of Teresa's revelations and their theological elucidation and development through the Faith Vision.¹⁴

Teresa's writings, as might be expected, are deeply mystical, and unfortunately only fragments of her letters have been published. Among these, two quotations stand out as clearly paralleling with the thought of Edward Holloway. The first is, "He (God) showed me (...) how man, by mad folly, tries also to rob nature of its God, (trying) to prove that matter is eternal and creative in itself and that there is no God or need for a God (...) that so matter and nature are creative of themselves and need no creative or providential power to call them into being or maintain them in existence".¹⁵ Here Teresa's thinking concords with Holloway's constant refrain that matter cannot be conflated with mind, but that matter is that which is controlled and directed by Mind, that the existence and development of the universe requires Mind and reflects a Mind.¹⁶

*the Wisdom
of God*

Incarnate Wisdom

The second quotation was identified by Agnes Holloway herself, taking it as an indication of the closeness of their ideas. This reads, "Christ, God made man is the beginning and end of all Creation and His knowledge and Wisdom are infinite as they are eternal".¹⁷ This demonstrates that not only did Teresa see the Incarnate Wisdom as the personal law-giver and pattern of human living, as echoed in her prayerful refrain, "O Wisdom of the Sacred Head guide me in all my ways",¹⁸ but also that, like Agnes Holloway she understood the Wisdom of God as both guiding creation and being its culmination through the mystery of the Incarnation. In Faith, this idea is expressed in terms of the Unity Law of Control and Direction, theological terminology which refers to the created participation or "imprint" of that Eternal Wisdom enshrined in the Head of God incarnate,¹⁹ a concept which is ultimately nothing more than an amplification of the theology behind the Johannine prologue.²⁰

Perspective

The author's personal perspective is that a devotion to the Sacred Head of Christ as the Seat of Divine Wisdom not only provides a basis for an engagement with contemporary philosophical debates as Teresa saw it, but also carries a content capable of responding to another great crisis of this moment- the false conception of love now prevalent in public discourse, a love that is purely will and affect, cut loose from reason and nature. Fr Holloway develops this line of thought with detail in *Catholicism: A New Synthesis*, Chapter 21, "Love the Quest for the Holy Grail" and his pamphlet "*Sexual Order and Holy Order*". A devotion to the Sacred Head as the Seat of Wisdom guiding all the movements of His Sacred Heart reminds fallen man that all too often "the heart is deceptive" (Jer. 17:9), and of the Christian imperative to have "the same mind" as Christ (Phil. 2:5).

*contemporary
philosophical
debates*

7 Whittington-Egan, Richard, "The Devil in Bootle", The Bluecoat Press, 2010, chapter 11.

8 Heimann, Mary, "medical and mystical opinion in British Catholicism" in Van Osselaer et. al. "Sign or Symptom? Exceptional Corporeal Phenomena in Religion and Medicine in the 19th and 20th Centuries" p91

9 Ibid. p99.

10 Holloway, Edward. "Matter and Mind: A Christian Synthesis", Faith-Keyway 2016, p. 203.

11 Holloway, Agnes. "God's Master Key: The Law of Control and Direction", Keyway 1988, p.54.

12 Holloway, Agnes. "God's Master Key: The Law of Control and Direction", Keyway 1988, p.102.

13 Holloway, Edward. "Introduction" in Holloway, Agnes. "God's Master Key: The Law of Control and Direction", Keyway 1988, p.5.

14 Holloway, Edward, "The Son of Man: A Meditation upon Psalm 8", Editorial, Faith, Vol. 15, no. 4, July/August 1983.

15 Letter 137 quoted in Chapter 8 "Devotion to the Sacred Head (cont.)" in Kerr, Cecil. "Teresa Helena Higginson- Spouse of Jesus Crucified", Gracewing Publishing 2008.

16 Holloway, Edward. "Matter and Mind: A Christian Synthesis", Faith-Keyway 2016, p. 35.

17 Letter of Teresa Higginson quoted in Holloway, Agnes. "God's Master Key: The Law of Control and Direction", Keyway 1988, p.102.

18 Whittington-Egan, Richard, "The Devil in Bootle", The Bluecoat Press, 2010, p.158

19 Holloway, Edward. "Matter and Mind: A Christian Synthesis", Faith-Keyway 2016, p. 89.

20 Ibid. Chapter 9, "And the Word was made Flesh"

Divine Wisdom

We are called to commune our autonomy to the governance of Divine Wisdom, for His law to be, as it were, our environment, the means of our true flourishing. In order for fallen and confused humanity to access this wisdom, this law that it is so in need of we must look towards the Catholic Church which, for both Holloway²¹ and Teresa,²² has been established by God as the infallible teacher of the Wisdom of the Sacred Head throughout history.

the Christian imperative

There are undoubtedly many overlaps between the thinking of Teresa, the school teacher from Lancashire and Agnes the housewife from South London, links certainly biographical or historical, but also, as this article has argued, theological connections which complement each other, while coming from different angles and expressed in different ways. It is to be hoped that the publishing of a greater number of Teresa's letters might enable a deeper study into these connections, and work to enrich still further the spirituality of the Faith Movement.

"Then let all creatures acknowledge, praise, bless and love this Wisdom, let them adore the Sacred Head of Jesus as its Seat" (from Teresa's "Prayer to Mary").

Fr Mark Higgins is a priest of the Southwark diocese

²¹ Ibid. Chapter 18, "The Church of Christ"

²² Letter 48a quoted in Chapter 7 "Devotion to the Sacred Head" in Kerr, Cecil. "Teresa Helena Higginson- Spouse of Jesus Crucified", Gracewing Publishing 2008.

Catholicism Store

www.catholicismstore.co.uk



Catholic DVD Programmes: suitable for parishes, RCIA, home groups or individual learning. We also stock Leader Books and Workbooks. The very best America offers:

BISHOP ROBERT BARRON JEFF CAVINS JASON EVERT

Lowest prices guaranteed, e.g. 'Pivotal Players' only £65 'Catholicism' only £50

Please visit www.catholicismstore.co.uk or email sales@catholicismstore.co.uk

Obituary: Philip Trower

Philip Trower, Catholic writer, died earlier this year. His books on theology and history attracted considerable interest from a younger generation of Catholics, shaped by Pope John Paul II. A warm admirer of John Paul, he saw the years that immediately followed the Second Vatican Council as a time of turmoil that emerged into greater confidence and unity through the efforts of the Polish Pope.



Born on May 16th, 1923) to Sir William Gosselin Trower and Joan Olivia Tomlin, John Philip Trower was educated at a preparatory school in Dorset and then privately with a family in France, followed by four years at Eton. He belonged to an Anglican family – an ancestor wrote *Trower on the Epistles*, a noted Biblical commentary - but took an early interest in Catholicism partly through the influence of his French governess.

Trower joined the Army in 1942, was commissioned into the Rifle Brigade in 1943, saw service in the Italian campaign and sustained a shrapnel wound in his arm in Rome during the Battle of Anzio. He later enjoyed recalling that he had acquired skills in basket-weaving and embroidery as part of compulsory occupational therapy while recovering. On returning to active duty he served in Egypt with an intelligence unit based in Cairo.

Writing career

His writing career began after demobilisation the 1950s, when he became a regular contributor to *The Spectator* and the *Times Literary Supplement*. His first novel, *Tillotson*, was published in 1951 by Collins and received a Book Society commendation at the instigation of the historian Veronica Wedgwood and novelist Rose Macaulay

Another novel written at this time did not see the light of day until the 1990s when its existence was revealed in a casual conversation with a Catholic journalist and it was unearthed and sent to Ignatius Press in the USA. Published as *A Danger to the State*, it is centred on the suppression of the Jesuits and the tragedy following the destruction of their work in South America, and received favourable reviews and considerable popularity.

Trower became a Catholic in 1953 partly under the influence of his friend the poet Dunstan Thompson, whose literary executor he became after the latter's death. Thompson had for some years abandoned his childhood Catholicism, but returned during a procession at the Catholic shrine at Walsingham in Norfolk which the two had gone to watch simply because they lived nearby. Trower had, as he would later write, long been fascinated by the Catholic faith and regarded it as intellectually more coherent and convincing than Anglicanism, as well as spiritually compelling in its Eucharistic doctrine.

Noted contributor

He went on to become a noted contributor to Catholic newspapers and magazine in Britain, the USA, and Canada, frequently focussing on the tensions and controversies following the Second Vatican Council. He took a positive view of the Council, which he regarded as a necessary continuation of the First Vatican Council (which took place in the 19th century) involving the developing understanding of the Church's teaching. But he believed that in the post-conciliar years, its message had been hijacked and that there had been a loss of intellectual coherence. His books *Turmoil and Truth* and *The Catholic Church and the Counterfaith* reflected his concern – and that of others including leading figures of the Council such as Cardinal Joseph Ratzinger (now Pope Emeritus Benedict XVI) – about the ways in which the Council's message was distorted.

Trower enjoyed a moment of fame in 2018 by finally attending his Oxford degree ceremony sixty years after graduating. Following a shortened wartime course at Oxford he gained a BA but by the time he received his exam results he was already in the Army. In the summer of 2018, his nephews decided that he should finally graduate and arranged for him to do so. The event received considerable media coverage, with Trower, arriving in a wheelchair, characteristically saying that his failure to graduate earlier was due to "sheer inefficiency on my part".

Philip Trower was a strong supporter of FAITH magazine and contributed a number of features over the years. His funeral Mass, concelebrated by several priest friends, was held at Nazareth House, Cheltenham. Unmarried, he was close to his wider family and spent his last years living with or near them in Hertfordshire and Cheltenham. A memorial service was held in April at the family's church at St James' Church, Stanstead Abbots.

Interview

Poetry and belief

Joanna Bogle meets poet and biographer Richard Ormrod



Not many serious magazines publish poetry today. FAITH magazine makes the occasional contribution in that department. And the other, better known, magazine that does it rather well is the *Spectator*.

Who are the poets whose work enhances those pages? One of them sits opposite me in the pub near Westminster Cathedral: Richard Ormrod, who is also a biographer and a book reviewer, including for FAITH magazine.

"I found myself wondering what church I could attend"

We are meeting to discuss his latest biography - of poet and Anglican clergyman Andrew Young, whose work was much admired by CS Lewis. Ormrod sees him as a sadly neglected figure, whose love of nature and concern for what is today called "the environment" make him relevant today and with a message that needs to be heard. "Young's deeply observant, unsentimental nature poetry challenges us. It's important, and it speaks to a generation that is becoming aware of its own lack of link with the natural world."

Catholic Church

Ormrod has himself been writing poetry since he was twelve, but only seriously for the last ten years. He is a convert to the Catholic Church from the Anglo-Catholic wing of the CofE.

"I was definitely High Church. In fact I honestly thought of myself as Catholic – but Catholic within the Church of England. But then I came to see that so many Anglicans simply didn't see themselves that way. While I regarded Mass as the priority, others simply didn't grasp its importance in that way at all.

"I found myself wondering what church I could attend: there was such a multiplicity of Anglican churches with differing views. Eventually I went along to the Catholic chaplaincy at Birmingham University, and it all made sense from there. I joined the RCIA group and went forward."

as a biographer and also as an academic

That was in 1997 and he hasn't looked back. In 2008 he wrote his PhD thesis on the experiences of Anglicans joining the Catholic Church from the years 1945 to 2005. "That involved interviewing a number of people who were extremely helpful, including Lord

Carey, the retired Archbishop of Canterbury, and Cardinal Murphy-O'Connor. The thesis covered a period of 60 years, and a particularly interesting period."

Themes

His poetry does not explore only Christian themes, but frequently does so. "And it's not, of course, a question of simply re-asserting belief. Like most Christians, I know all about doubts. There's that prayer that makes so much sense: Lord, I believe...but help my unbelief."

*talking about
Newman*

In addition to being published in the *Spectator*, Ormrod's work has been published in specialist poetry magazines and in the *Salzburg Review*. A recent significant poem was one written to commemorate the 100th anniversary of the death of WWI poet Edward Thomas. But his main work is as a biographer and also as an academic, teaching and lecturing in creative writing for the Open University. "There's a point of view which states that writing prose stifles your poetry and I think there's some truth in that."

Hopkins, Eliot, and Newman

His admires the work of Gerard Manley Hopkins and T. S. Eliot and "most of all, of course, John Henry Newman. My copy of the *Apologia* has so many markers in it, page after page..."

We end up talking about Newman, his importance, the message he holds for us all.

"He's my all-time hero – as he is for so many. It's impossible not to be moved by that image of him preaching for that final time at Littlemore...the parting of friends...when he laid his preaching bands on the pulpit, knowing he would never take them up again."

Is there scope for good Christian poetry today?

"Yes, of course. But – well – like so much else, it does require a real love of language, a knowledge of prosody, and indeed of the Faith. It can't just be an expression of the ego, or about self-expression. I think that's something that is hard for people to grasp today." He pauses, then adds: "The main problem, really, remains the lack of publishing opportunities beyond parish magazine level. Isn't it about time somebody started a quarterly magazine called something like *Contemporary Christian Poetry*?"

*a real love of
language*

Joanna Bogle is Editor of FAITH magazine

CRUCIFIXION

This death was like no other
harsher wilder, more bitter
than myrrh or Mary's tears –
this death defied natural law,
or logic, though foretold
generations before...

This death was like no other
before or since – not even
the Slaughter of the Innocents,
the Infanta's Inquisition
or the ovens of Auschwitz –
this death was beyond death.

This death was like no other:
cruder, crueller, yet kinder
than mercy or medicine –
sweeter than wild honey,
more lethal than locusts
or the plagues of Egypt;

This death was like no other:
stranger, stronger, finer than
gossamer, or cloth of gold –
a love-poem to humanity,
richer, more resonant than
any adagio, or painted pieta;

This death was like no other:
it rents the temple of earthly
vanities, leaving only this –
Christ always is: with
our sin riveted to a tree,
this death killed death.

Richard Ormrod.

Write in Time

**Fast and accurate
copy typing, transcription & notetaking services**

I'll do your Word Processing, Design, Ghost writing and Proofreading for you.

I'll deliver any document you want produced professionally, in a timescale to suit you. With over 20 years' experience in high-end admin and secretarial roles, I get the job done – efficiently, conscientiously and confidentially.

FREE INTRODUCTORY OFFER: For a limited period only, get a document of your choice produced (up to 2000 words) **for nothing.**

Please contact me for more information:

Sheila Pereira

Email: sml.33ba@gmail.com Mob: 07598 169978

Meditations by Blessed John Henry Newman on the Mysteries of the Rosary

To celebrate the forthcoming canonisation of Blessed John Henry Newman, we reprint these Meditations on the Rosary, compiled from his writings by a Benedictine Sister at St Cecilia's Abbey, Ryde. In this May issue we offer the Joyful Mysteries: subsequent issues of FAITH will offer the Luminous, Sorrowful and Glorious Mysteries.

The Annunciation (PS ii, 12, pp.131-2)

Who can estimate the holiness and perfection of her, who was chosen to be the Mother of Christ. If to him that hath, more is given, and holiness and Divine favour go together (and this we are expressly told), what must have been the transcendent purity of her whom the Creator Spirit condescended to overshadow with His miraculous presence? What must have been her gifts, who was chosen to be the only near earthly relative of the Son of God, the only one whom he was bound by nature to revere and look up to; the one appointed to train and educate Him, to instruct Him day by day, as He grew in wisdom and in stature?



The Visitation (PS vi, 22, p.314)


Take St Mary's hymn...She was no woman of high estate, the nursling of palaces and the pride of a people, yet she was chosen to an illustrious place in the Kingdom of heaven. What God began in her was a sort of type of His dealings with His Church. So she spoke of His *scattering the proud, putting down the mighty, exalting the humble and meek, filling the hungry with good things, and sending the rich empty away* (Lk 1.46-53). This was a shadow or outline of that Kingdom of the Spirit, which was then coming on earth.

The Nativity (PS ii,3, p. 32)

He came into this world, not in the clouds of heaven, but born into it, born of a woman; He the Son of Mary, and she (if it may be said) the mother of God. Thus He came ,

NEW

Essays Critical and Historical
Volume I



JOHN HENRY NEWMAN

With an Introduction, Notes and Textual Appendix by ANDREW NASH

Newman Millennium Edition Volume XII

Essays Critical and Historical

Volume I

JOHN HENRY NEWMAN

edited by Andrew Nash

Written by Newman as magazine articles during the Oxford Movement, these essays have never before been published in a critical edition. Topics include: the effect of Rationalism on revealed religion; the role of apostolic tradition; St. Ignatius of Antioch as a key witness to the Catholicism of the early Church; the radical social teaching of de La Mennais; the prospects of the Church of England; Anglicanism in America; a satirical account of an early Methodist sect; and Newman's views on poetry.

This edition provides a detailed Editor's Introduction providing the background and a critical analysis of each essay; footnotes to Newman's text explaining his many historical and patristic references which can be obscure to the modern reader; and a Textual Appendix which reveals for the first time how very substantially Newman revised the articles when he republished them as a Catholic in 1871. Volume II will follow during 2019.

978 0 85244 4573 570pp £35 hardback www.gracewing.co.uk

GRACEWING

selecting and setting apart for Himself the elements of body and soul; then, uniting them to Himself from their first origin of existence, pervading them, hallowing them by His own Divinity, spiritualizing them, and filling them with light and purity, the while they continued to be human, and for a time mortal and exposed to infirmity. And as they grew from day to day in their holy union, His Eternal Essence still was one with them, exalting them, acting in them, manifesting Itself through them, so that He was truly God and man, One Person-as we are soul and body, yet one man, so truly God and man are not two, but one Christ. Thus did the Son of God enter this mortal world.

The Presentation (PS vi,9, pp.112-113)

Though it is not called a sign, yet it had been published in the manner of a sign, that the Lord should suddenly come to His Temple, even *the Messenger of the Covenant* (Mal. 3.1)... But how did he come to fulfil these prophecies? As an infant in arms, recognized by one or two holy persons, and that by means of *faith*, without pomp, or display of greatness. Simeon held in his hands the immaculate form of the Saviour of men, the Light and Life of the world, the all-holy and incorruptible Presence which the Angels of God worship; yet in what an outward appearance! Yet still he said undoubtingly, *Mine eyes have seen Thy salvation; a light to lighten the Gentiles*,

The Finding in the Temple (US 15, p. 313)

When her Son and Saviour ... had been found, to her surprise, in the Temple, amid the doctors, ... and had on her addressing Him, vouchsafed to justify His conduct, we are told, *His mother kept all these sayings in her heart* (Lk 2.51).... Thus St Mary is our pattern of faith, both in the reception and in the study of Divine Truth. She does not think it enough to accept, she dwells upon it; not enough to possess, she uses it; not enough to assent, she develops it; not enough to submit the Reason, she reasons upon it; not indeed reasoning first, and believing afterwards, with Zacharias, yet first believing without reasoning, next from love and reverence, reasoning after believing. And thus she symbolizes to us, not only the faith of the unlearned, but of the doctors of the Church also, who have to investigate, and weigh, and define, as well as to profess the Gospel; to draw the line between truth and heresy; to anticipate or remedy the various aberrations of wrong reason; to combat pride and recklessness with their {314} own arms; and thus to triumph over the sophist and the innovator.

St Cecilia's Abbey can be contacted at www.stceciliabbey.org.uk

THE GENDER AGENDA

A conference sponsored by the Association of Catholic Women

What does it mean to be male or female? How – and why – are the two sexes different?

Come and discover what the Catholic church has to say.

WEDNESDAY June 12th 2019

St Mary Moorfields, Eldon Street London EC2M 7LS

11 am Coffee and welcome

11.30 am Kerri Christopher, *The Humanum Institute*.

What does it mean to be human? Discovering an authentic understanding of the uniqueness of human personhood and human identity.

1.05pm Mass 1.30pm LUNCH

2.30 pm Louise Kirk *Alive to the World*.

What are the current trends in schools on teaching about human identity and human relationships? How can we help children understand and value the truth about human beings and our responsibilities and care for one another?

Discussion

4pm Tea and depart

Admission by ticket, £15.00p Send cheque made out to Association of Catholic Women to: ACW, Flat 2, Salamander Court, 135 York Way LONDON N7 9LG

Kerri Christopher holds an STB and STL from Pontifical University of St. Thomas through the faculty of Sacred Heart Major Seminary, Michigan, focusing on the New Feminism. In 2012, she became the first woman in the world to receive a Licentiate in the New Evangelisation. As part of her doctoral studies at the Pontifical Lateran University in Rome, she researched the nature of gender and the vocation of woman. She regularly teaches courses on the thought of St. John Paul II, systematic theology, and issues of sexuality.

Louise Kirk is the UK Coordinator of the character education programme *Alive to the World*. and author of *Sexuality Explained: a Guide for Parents and Children*. She serves on the Commission for the New Evangelisation in Shrewsbury Diocese and is a member of the Lords and Commons Family and Child Protection Group and co-author of its latest report on sex education schemes in Britain's schools.

I want a laity, not arrogant, not rash in speech, not disputatious, but...who know their religion, who enter into it, who know just where they stand, who know what they hold and what they do not...

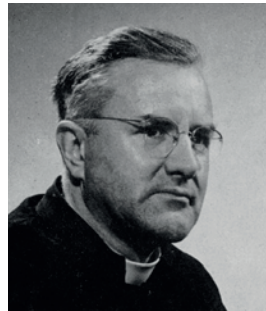
John Henry Newman

Association of Catholic Women: acwconference@gmail.com

Holloway on...

Sacramentum Mundi: The Evidence for Jesus Part II

EDWARD HOLLOWAY



The evidence for Jesus, God incarnate, the Word made Flesh, begins most immediately with Mankind. First, the making of man as a synthesis of living matter and spirit. We can show how the living body, through that unique brain which alone in all nature is the *brain of man*, needs the soul of its own material formulation, and requires the non-material spirit as its principle of life formation and personality. The relationship is equally true, whether in a philosophy of ordered evolution, which gives a much greater majesty to the process, or of direct creation. If we postulate the creation of man by an ordered evolution, then we keep the Unity of the Unity-Law within which all being is framed in the beginning, as a much more majestic economy. We can also show how Man is at once continuous with natural evolution through the body but a *special creation* — through the soul, for God alone and directly can create the spiritual energy. The soul cannot evolve. Angels neither marry nor beget, because they are totally spiritual in nature.

Man: a new dimension

The thrill about this line of evidence for Jesus, is that Man, breathed by God into a new dimension of being, needs a *new dimension of the Unity-Law*, to give him his control, his direction, and his fulfilment in being. All life forms less than mankind are controlled by the law of fulfilment, personal and according to their species, by the law which is within the interplay upon them of nature around, the impact of earth and light, and air, and forest, and their inbuilt nature and its brain ... in a word, by the environment that is of their own kind and is the closed cycle of material, *The thrill about this line of evidence for Jesus*. We are made into a new dimension. We live, learn, think, and are fulfilled by intellect and free thinking reason, by the inward knowledge and by its expression *in the spoken word*, because in man, the soul synthesized with matter, needs both the inner word of understanding, the word of prayer and consciousness of

God, and also the word expressed with matter.

The answer to man's question to God

That is to say Mankind needs the 'word' *made flesh* in writing, speech, ritual, art, and deed. Whether to learn or to love, we look up to God and say "What about me? Where is your *Unity-Law* of control and direction to life and fulfilment for me? What is my meaning and my measure? Who are you, Lord of Creation? Am I your servant, my Master ... or am I your son, Oh my Father?" There was One in human history, who uniquely among all "prophetic" or "priestly" figures declares with utter perfection, the answer to the query which arises from man's very nature, and because of man's very nature. That One declared "*I am the Way, and the Truth, and the Life, no man comes to the Father, except through Me*" (John 14:6). There has been nobody, apart from Jesus Christ, who has dared to speak thus. The declaration He made is the answer to man's question to God.

A line of perfection

As we unfold the evidence for Jesus, we are looking for more than any old proof of the existence of God. We are looking for more than any sort of 'revelation' from God to human kind. We are looking for a line of perfection. The development of the universe was poised with perfection within a material Unity-Law of control and direction to ordered fulfilment. We are saying *we unfold the evidence for Jesus* that when we get to man, the summit of the universe, we must look for that same one, perfect Unity-Law to continue *without break*, perfectly and coherently, from God himself, in his relationships to mankind. We are saying that with man God becomes the Lord of history, and that this "perfect line" of God's determination of the spiritual creation will inexorably lead to Christ and will vindicate Christ.

God, the spiritual environment

It is only in this age that so full a vision can be seen in all its detail, but seen it was, even in the apostolic age. What else did St. Paul mean, when to the men of Athens he declared of God that "We are His offspring, as your own poets have said, and in Him we live, and move, and are" (Acts 17:28). Everything below man, "lives and moves and is" within the environment of that material universe, within which it finds its life law, and the determination of its being. St. Paul is saying that God is the *spiritual environment* within which we human beings live and move and are. In Him alone we find the life-law and the determination to fulfilment of our being. *We must look for it in Him*

We must look for it in Him on the personal level, the family level and the social level, the community and the world level. We do not look simply for the leadership

of great souls, who have found God by contemplation, as in the faith of Hinduism and Buddhism. We look for a line in history given by God as one with his first law of creation. We look, in the name of coherent continuity, and a more perfect truth and love for our own manifestation from God which is the Way, and Truth, and Life for mankind. By this, individually and socially, we will come to the Father by his own uniquely true and perfect "Unity-Law" for angels and for men.

Bible 'lives again' in this context

If we look, we will find it uniquely in the Bible, and its magisterial tradition down vast ages. Now, in the context of God's direct leading on, how that "dead record of more simple times" lives and is radiant in its living context! We will find in the Bible a sign we find in no other Faith. We will find a record of God's revealing *by the word* which begins with the creation of Man. It is simple in its beginnings as becomes God's word to simple folk, but contains within itself an enormous power of true and coherent development in depth of understanding. No myth possesses this quality of coherent development.

*a pure, noble and
coherent concept of
God*

Together with a pure, noble and coherent concept of God, the Bible goes on to develop down long ages in depth of wisdom and a growing truth. The Bible alone, in the fall of man, gives us the seed of that doctrine of "Original Sin", of the damage done to the nature of man by the disobedient power of the soul, which explains why man alone in all nature is self-divided against his true good, and against his own better willing. The wisdom of the great souls of the contemplative East, perceived the "tanha" the thirst of greedy desire in man but made it basic to material life and being, and therefore made all matter in some way a fallen thing, a principle of evil.

Pointing to 'him who is to come'

In the Old Testament too, as the record of God's leading on of men, we find the raising up gradually and coherently, in line with man's nature, of the priest and the prophet, who parallel the natural development of community and state, king, counsellor, warrior and scribe. The Bible alone possesses the one unique sign of a special vocation in history for mankind. We mean it is totally prophetic, and the people of the Jews, made God's trustees for a final climax of God's Unity-Law for Mankind, understood it to be so. All the Bible contains, whether in prophecy, word of wisdom, psalm, liturgy, or human type, was pointing forward to "Him who is to

*The Bible alone
possesses the one
unique sign*

come". Messianism, as we find it in the long ages of the Bible's span is unique among faiths. This characteristic is the very "elan vital" of a spiritual evolution given by God and guided by God. It develops to a peak, and anticipates some mighty culmination of God's provision for us. The whole of the Old Testament, with its unique signs of God's preparation for Jesus Christ, as The Lord of History *Incarnate*, is the Advent season of the Saviour's coming.

Centre of the Unity-Law made 'Son of Man'

And come he did. With him begins the "New Testament" in God's final perfection of his creation. This is the line of God's perfect salvation, and his redemption of fallen mankind. This is also the line of God's perfect truth and holiness for mankind: the line of marriage restored, chastity for the Kingdom of God's sake, and the banishment of even the evil thought which is adultery in the heart. We could require of God, in the name of his own divine wisdom and goodness, that he give us some revealing of Himself, and some fulfilment in Himself, in the name of the One Law within which He framed creation. We could not demand, nor even dare to conceive, that the Word, the Living Mind of God in whom all creation, Angels, matter, and men was framed, should be decreed for us, within that One Unity-Law of creation, *as The Word made Flesh*. We could neither require it nor conceive of it in our hearts.

*This is the line
of God's perfect
salvation*

Jesus, fulfilment of the Intellect of God

Yet, this is the Christian claim. If God should declare it, and prove it by his own signs, the utter and appalling coherence of it all, our living communion with the Infinity, the Truth, and the Goodness that defines God's own being, becomes another facet of the evidence for Jesus. The majestic declaration of the prologue of St. John is echoed also in St. Paul, apostle of the Gentiles. This is significant, for the vision of St. John was given by Christ personally to the "beloved disciple" trained to know Christ as "He who is", and to fulfil the special vocation of the author of the Gospel of Christ's explicit Divinity.

*the vision of St. John
was given by Christ
personally*

Paul also claimed to have learned his gospel of Christ, *not from the other apostles*, but immediately from Christ, and Paul writes of Jesus: "*Who is the image of the invisible God, the Firstborn of every creature. For in Him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations, or principalities, or powers. All things were created by Him and in Him. And He is before all, and through Him all things do hold together. And He is the head of the body, the Church: Who is the Beginning, the firstborn from the dead, that in all things He may hold the Primacy. For in Him it has well pleased the*

Father, that all Fullness should dwell ..." (Coloss. 1:16-19). This is to say that Jesus Christ is the fulfilment in the Flesh for us of the Word, or Intellect of God, in which the first equational poisoning of the Unity-Law of primal creation was poised.

The Church, the Eucharist

Does not the sheer majesty of the *evidence for Jesus* begin to shine? And those words, those "dead words of long ago", do they not live and testify with undiminished power, when shown within the living context of God, the Lord of History, who is at all times, Old Testament and New, *the head of the Body, the Church, who is the Beginning*, and through his physical resurrection the First Born of the dead? In such a presentation of Christ, the whole majesty of his divinity can be traced in the New Testament, in his person, his doctrine, his constitution of the Church, and the meaning of the sacraments of the Church.

The inevitability of the Holy Eucharist as well, as both sacrifice and sacrament, is shown because the Church lives in and through Jesus Christ risen. He is the very life of the whole man, body and soul, and so He would, surely inevitably, as his 'last testament of love' have left us the Sacrament of His Living self, body and blood, soul and divinity, under the forms of bread and wine: not transignification, but *reality*, namely transubstantiation.

*the Church lives in
and through Jesus
Christ risen*

The coherence of the magisterium

We can follow also the necessity of the claim to a divine magisterium of Jesus Christ, exercised on earth *through the word* as the abiding office of his Divinity within the Church. Such a word, is also by name of divine, an infallible magisterium. So to claim, is to possess a unique mark of the fulness of the Church, the Truth in which such a Church subsists. There is mighty evidence for Jesus too, in the development of the Church's defined and solemn doctrine over two thousand years; through this magisterium she claims, and its exercised power. There is no denying the coherence, nor the sign.

All of this was never more necessary now, when only a *divine* magisterium can hold to God's true vision of man, and human goodness, the mighty, untrammelled intellect of man, growing more godlike through each decade, more terrible too, in the decadence of a fallen nature, and the arrogance of evil pride and lusts running amok. Should not the Council have taken this line? Did it not call for an *Aggiornamento* for the world of today, and for mankind in this age?

Tragedy of an opportunity missed

Yet the Council did not take this line, or at least did not centre it clearly and unambiguously in this way. If the Fathers of the Council had done so, if the Commissions had done so, then the Rationalist Neo-Modernist could not have seized the initiative, at the intellectual centres of the Church's life. This happened, and so we saw dissent, uncertainty, self-division, great loss of our people, and appalling loss of vocations and of the contemplative life. The very need for the Encyclical *Humani Generis* [in 1950], Pope Pius XII's last despairing warning of the resurgence of Neo-Modernism in the Church, should have shown us the way we needed to go and *the alternative vision* the Holy Spirit asked for and did not receive.

There are many things to think of, and the years since the Council have been no era of pride and joy and new certainty in faith. We pray God, and Our Blessed Lady, whose warnings of the dead sea fruits of human pride, arrogance of intellect, and sensual lust have come so terribly true, that we will all do better. Then we may be able to declare to God's family and to all Mankind *Sursum Corda*: "Lift up your hearts", at the vision of Jesus, and the evidences for The Sacrament of the World.

*In this Editorial from 1985 Fr.Holloway was reflecting on a TV programme, 'The Evidence for Jesus'.
The first part appeared in our previous issue.*

SAVE THE DATE!

FAITH Movement Summer Session:
Monday July 29th 2019 – Friday August 2nd
WOLDINGHAM SCHOOL, Surrey
Information from the FAITH website:
www.faith.org

ZISYS EVENTS

Professional Audio Visual Installation

- **Considering upgrading your sound system?**
- **In needs of a system overhaul or a complete new AV installation?**
- **Sound Systems, Audio Visual Installations, Induction Loops, Radio Microphones, Lectern Microphones**

Call us for a free, no obligation quote: 01292 479 500
contact@zisysavmn.co.uk • www.zisysavmmn.co.uk

Prestwick Airport, Robertson Road, Prestwick, Ayrshire KA9 2QA

CATHOLIC HISTORY WALKS

Richmond

Sunday, 5th May, 3.30pm. From Richmond, with its Tudor history, we walk along the river to Grey Court House, the childhood home of Bl John Henry Newman. Meet at St Elizabeth's Church, The Vineyard, Richmond, TW10 6AQ. Nearest station, tube, and overground: Richmond.

Richmond

Wednesday, 22nd May, 7pm. A walk from Richmond to Ham, as above.

John Henry Newman Evening

Monday 3rd June, 6.30pm. Hosted by the Ladies' Ordinariate Group and led by Sarah de Nordwall, an evening about John Henry Newman's life, with readings of his prose and poetry. It concludes with a walk to his birthplace over the river. Meet at Parish Room, 22 Redcross Way, SE1 5TN. Nearest Tube: London Bridge or Borough. For this event only, booking is necessary. Email chwalkslondon@gmail.com

The City and Tower of London

Tuesday 4th June, 2.30pm. Meet at Monument Tube Station.

Annual Martyrs' Walk

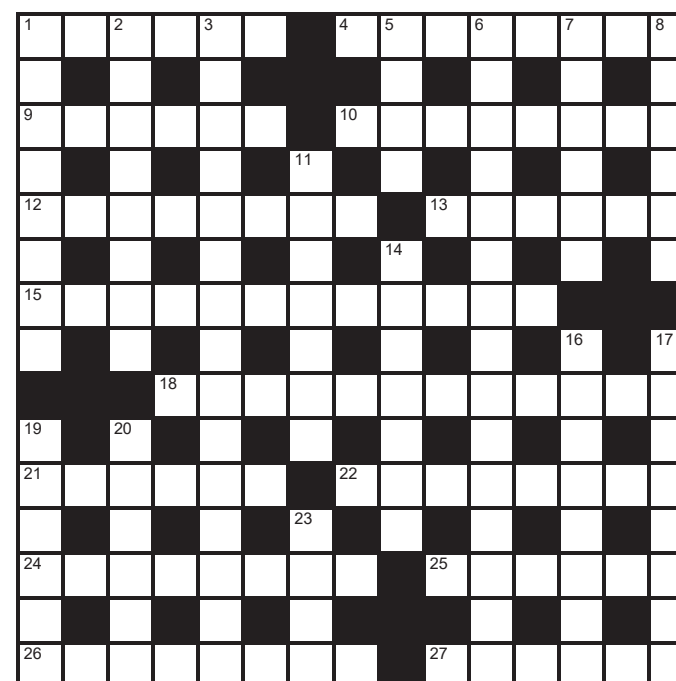
Sunday 23rd June, 1.30pm. A devotional walk along the route taken by the martyrs to Tyburn. We will arrive at Tyburn Convent at around 4pm, for Benediction and then tea. Meet in the churchyard of St Sepulchre-without-Newgate, London, EC1A 2DQ. Nearest Tube: St Paul's.

Jam, Cakes, History, Heritage, Evangelisation

9th to 11th August. A weekend in Walsingham, exploring Catholic culture and history, and how to use it to evangelise. For more details email and to book: dowryhouse@walsingham.org.uk

<http://www.catholichistorywalks.com>

CROSSWORD 16 by Aurora Borealis



We invite you to complete this crossword. The clues in bold involve general religious knowledge - the others are cryptic clues with secular answers.

A copy of George Weigel's *The Fragility of Order* will go to the sender of the first correct solution opened from all those received by April 30th 2019. Entries may be the original page or a photocopy and should be sent to:

FAITH Crossword no 16
45 East St Helen Street
Abingdon Oxon OX14 5EE.
Please include your full name and postal address.

(7, 8)

Across

- Oil used in anointing (6)**
- Furious, knowing all about weaponry (2,2,4)
- Communist pursues a left force to become king (6)
- Journeys undertaken alone? (3,5)
- Lack bite in commotion about dress code (5,3)
- Third place for British Rail on taking last letter east (6)
- Ordinary grain-loving rats might have this (3,2,3,4)
- Meeting room in a monastery (7,5)**
- Country attire made from Scottish flower with last bit of grass (6)
- Eco pro in terrible muddle - hard cheese! (8)
- Old boy, nearly in a rage, working to create forgetfulness (8)
- Firm with connection to much of sea produces chemical (6)
- The virtue of considering others more important than oneself (8)**
- Fantastical beast found in dewy, vernal forest (6)

- Has control over brakes around end of driving (6)
- Method with case of sanctity - good man should meet me rising (6)
- Ordained clerics with authority over a diocese (7)**
- Stopped little monster with unusual deed (7)
- **Deo omnis terra (8)**
- Brought into existence, as Christ by the Father (8)**
- Saint invoked against the plague (2,4)**
- Lobbied lamely around racket (6)
- Gothic, perhaps, found in church (4)

The Editor apologises to the Crossword compiler and to readers for the error in printing the incorrect grid for Crossword 16 in the last issue. Here are the clues again, and the correct grid.

A special prize is awarded to SW of Didcot who submitted a correct solution in spite of this, constructing a grid from correct answers to the clues.

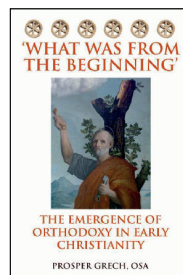
Down

- Charlie, old actor, born with odd beard, begins to skim dictionary (8)
- Leaves off ditties (8)
- Dave's feet OK? Phil moves around - and here he comes! (5,2,3,5)
- Paper servant (4)
- Knowledge of God not based on divine revelation**

How the faith was kept – but what about today?

'What was from the Beginning' – The Emergence of Orthodoxy in Early Christianity by Prosper Grech, OSA, Gracewing, pp. 132, £9.99.

reviewed by Phil Cunnah



In each society there is a tension between innovation and tradition. As a society changes and develops, how does it welcome what is new while holding fast to what brought it to that point? Today we feel that tension keenly. In a fast-paced technology-driven society, it's important to be abreast of developments and have the latest item. Yet over reliance on social media is changing the nature of traditional human interaction. Morally speaking, Western societies are shedding the traditional values that underpinned their culture and introducing new moral norms. In the Church too, this tension has been felt. The controversy over the possibility of communion for the divorced and remarried is an example. One side claim this as an alien innovation, another tries to show a development of the tradition. It's in this context that we receive Prosper Grech's book, *'What was from the Beginning'*.

Handing on the experience of Jesus

Created a Cardinal in 2012 by Pope Benedict XVI, Prosper Grech is an expert in early Christianity. He helped to found the Augustinianum Institute of Patristic Studies in Rome and enjoys an impressive resumé of study and learning. Such is his reputation, he was given the privilege

of addressing the college of Cardinals before the 2013 conclave that elected Pope Francis. In this work he shows the wide breadth of his learning. The title comes from the opening words of St John's first letter, "We declare to you what was from the beginning, what we have heard, what we have seen with our eyes ..." The writer is describing a process of handing on the experience of Jesus Christ, had by his apostles, so that others could share in their communion. As the years continue, future generations continue to pass on this experience and there develops a tension between innovation and tradition as it is assimilated by more and more cultures. Grech's intention is to examine this process through the first centuries of the Church, to identify and evaluate the contributing factors to the emergence of orthodoxy.

Breadth of learning

'What was from the Beginning' is a series of short essays dedicated to the most significant facets of tradition. Grech takes the reader through many subjects such as the importance of councils, the role of the Roman church, the *sensus fidelium* and the principle of *Lex Orandi*, referring to the way in which prayer influences or expresses

belief. The breadth of his learning jumps out on every page. A bit like a pilot guiding a ship into port, Grech knows every difficulty and dead end as he guides the reader through his subject. The aim is to show how the Church preserved the tradition through these facets and avoided the innovations. Particularly welcome is his examination of the church of Rome as an appeal for orthodoxy in which he evaluates the witness of Ss. Clement and Irenaeus. Too often we hear of Rome's primacy as an innovation of Leonine theology in the fifth century. Furthermore, he poses the problem for the early Church of *Sola Scriptura*, the Protestant principle of scripture alone as the source of orthodoxy. With great skill, he notes that "If asked about his faith a Christian would not have answered 'I believe in what the Bible says' but 'I believe in what Jesus and the Apostles said'"

The bare principles

There are times, however, when the breadth provided by the book lacks the depth the reader would like. It is an admission that Grech makes early on, and the further reading section serves to offset this fact. An example is the section on doctrinal development where Grech takes the reader from Vincent of Lerins and his principle that orthodoxy is what was believed *everywhere, by everyone, always*, through to John Henry Newman's work *An Essay on the Development of Christian Doctrine*. The reader comes away knowing the bare principles but Grech avoids a more thorough examination of both theologies.

Limitation

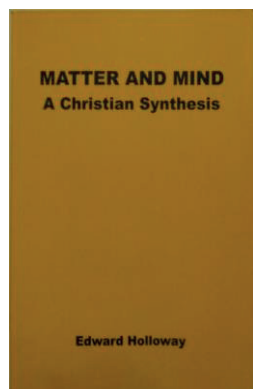
Perhaps the most important question surrounding this book is what was Grech's intention? Is it just another introductory

text book for students of theology? If so, they might be better served by picking up Kelly's classic, *Early Christian Doctrines*, which provides greater depth. In the preface, Grech describes the book as "a modest contribution to the ongoing debate about the rise of orthodoxy in early Christianity and the present ecumenical movement." Certainly, one can see the pertinence of this work with regards to the emergence of many evangelical communities that are established in independence from traditional churches. Each new community appears as an innovation that lacks a historical narrative that fully accounts for the tradition they've received. Is Grech challenging these communities? In truth he avoids drawing too many conclusions for the modern context and, to this reader's mind, this modesty is the limitation of the book.

Present difficulties

By tackling the subject of orthodoxy, and consequently the tension between innovation and tradition, Grech is highlighting the tensions facing the Church today, not just ecumenically, but doctrinally. His reluctance to address these difficult questions and limit himself to the patristic period leave the reader feeling short changed so that the book is more of a theology introduction than a significant contribution to modern debate. Ultimately the reader takes away an important principle for dialogue in his preface, "It is not possible to argue about present differences without referring to our beginnings." But the reader is left wondering what this learned man really thinks about present differences.

Fr Phil Cunnah is a priest of the Diocese of Middlesbrough, currently working in school chaplaincy and youth ministry.



MATTER AND MIND A Christian Synthesis by Edward Holloway

Edited and with an Introduction by Roger Nesbitt

427pp, £15.00

Fr Edward Holloway's masterpiece on science and religion, *Catholicism: A New Synthesis*, has inspired priests, laity and religious since it was first published in 1969. Here now is his original version – never published before – of this profound vision. Written when he was a young priest in the late 1940s, it sets out with freshness and urgency his insight into how the Catholic faith can be presented in a synthesis with the new scientific knowledge of evolution. He addresses the fundamental issues about God, the evolution of the universe and the emergence of human life. The question of human nature – how much is matter and how much is mind? – is answered convincingly. And God's revelation to the world, climaxing in Jesus Christ, is presented in a striking perspective. With his grasp of evolutionary science – which research in the decades since has further confirmed – he argues the philosophical and theological basis which must underpin Christian thought in the modern age.

His friend and fellow founder of the Faith Movement, Fr Roger Nesbitt, has now edited this early text to bring Fr Holloway's thought to a new generation. As atheism grows in the secular West, this synthesis is more urgently needed than ever if the Church is to present the Faith in its fullness to the scientific age.

Please send me a copy of Matter and Mind – A Christian Synthesis. I enclose a cheque for £18.30 (£15.00 + £3.30 p&p) to Faith-Keyway Trust.

Name

Address.....

.....

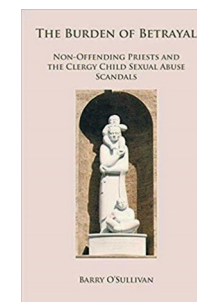
Post to: Faith-Keyway Trust, 104 Albert Road, Glasgow, G42 8DR.

Or go to www.faith.org.uk/shop to order your copy online.

Shame, anger and fear at the abuse crisis

The Burden of Betrayal: Non-Offending Priests and the Clergy Child Sexual Abuse Scandals, by Barry O'Sullivan. Gracewing, 2018, £14.99

reviewed by Keith Barltrop



"I challenge anyone to come up with a more devastatingly effective strategy for attacking the mystical body of Christ than the abuse of children and young people by priests. This sin had countless direct victims of course, but it also crippled the Church financially, undercut vocations, caused people to lose confidence in Christianity, dramatically compromised attempts at evangelisation, etc., etc. It was a diabolical masterpiece."

These words of Bishop Robert Barron, Auxiliary Bishop of Los Angeles, were alluded to in his keynote presentation at last year's National Eucharistic Congress in Liverpool. They remain for me the best short description I have heard of the clerical sex abuse scandal.

Ground-breaking research

Fr. Barry O'Sullivan's approach in *The Burden of Betrayal* relies less on the imagination and striking phraseology than does Bishop Barron, but his deeply-researched study is an extremely valuable and ground-breaking piece of work, putting the spotlight on one particular element of this Satanic masterpiece, its effect on fellow clergy.

Quite rightly, the primary focus in all studies of sexual abuse must be its effect on the direct victims themselves, children and young people, whose stories need to

be heard and re-heard and taken seriously. The more we know of the devastating effect of child abuse on victims' lives, the more tempting it is to sideline others who are affected in a secondary way: victims' families, perpetrators' families and friends, fellow-clergy, and the Church as a whole, where, as Bishop Barron says, there is a knock-on effect in practically every area of the life of a Church to which priests have dedicated their entire lives.

In-depth study

Originating in doctoral research at Manchester University, *The Burden of Betrayal* is the first systematic study of the effects of clerical abuse on non-offending brother clergy. O'Sullivan is candid about the limitations of his approach: it was restricted to interviews with only six out of nearly 5,900 clergy in England and Wales, and is open to question in that he is a priest himself, what is technically known as an 'inside researcher.'

On the other hand, what it lacks in breadth, his study makes up for in depth, and his sample size is justified according to the criteria laid down by his chosen research method, Interpretative Phenomenological Analysis. Furthermore, it was conducted under the usual strict academic controls of a professional doctorate.

The result, while not exactly bedtime

reading, is a graphic portrayal of the various effects of clerical abuse on fellow-clergy, their implications for pastoral practice, and the possibilities for learning from the horrendous scenarios which have unfolded before our eyes over the last few years.

Cover-ups and mishandling

And to say that this book is timely would be a major understatement. As I write, the long-awaited Vatican 'Summit' on the Protection of Minors has just ended, with what lasting effects we will have to wait and see. On the very day it opened, a carefully timed bombshell exploded in the form of Frédéric Martel's *In the Closet of the Vatican*, an exposé of rampant homosexuality among the very guardians of morality themselves in Rome. Though careful to distinguish homosexuality from child abuse, its author makes the valid point that secrecy in one area leads easily to cover-ups in others, thus facilitating the whole wretched mishandling of child abuse allegations in which bishops have been caught up, another major theme of *The Burden of Betrayal*.

Negative feelings and misperceptions

Fr. O'Sullivan's status as a fellow diocesan priest, and indeed a diocesan Safeguarding Co-ordinator and psychotherapist, enabled him to win the trust of the clergy he interviewed and to tease out from them various aspects of the effects of clerical child abuse on their own self-image as priests, their feelings about the perpetrators, and their confidence in the institutional Church's ability to deal with the crisis.

Negative feelings unsurprisingly predominate: shame, anger both at perpetrators and at bishops who have covered up abuse, anxieties about working with children, and fear of how they themselves may be perceived as part of a 'paedophile priesthood.' Nevertheless,

O'Sullivan encounters also a surprising amount of resilience and hope that things can improve. He criticises some of the priests for their misperceptions of child abuse procedures, which lead them to fear their bishops will 'hang them out to dry' if they are subject to false allegations, but in general reflects fairly and with admirable empathy the whole range of emotions and attitudes his interviewees report.

Lay people

One factor other priests and I have noticed recently, which I did not find mentioned in his book, is the relative lack of interest in the whole subject in the Church in this country, compared to the USA where it has aroused intense and ongoing anger. When I recently asked a group of lay people in a parish just outside London how they dealt with their negative feelings about the Church of today with its scandals and whether they thought they could feel happy being part of the Catholic body, they seemed almost to brush off the scandals as yesterday's news; and in my own parish I have detected very little in the way of strong feelings about them either in the last three or four years, despite – or perhaps because of – my addressing the subject explicitly in a series of talks a few years ago.

One would like to hope that this sort of reaction is the effect of having stringent child protection procedures in place in our parishes – though sadly not in some of our monastic schools – for several years. If so, the suffering of fellow-clergy at the hands of abusive brothers in the priesthood, so comprehensively described in *The Burden of Betrayal*, could be viewed as a sacrifice that is bearing fruit in bringing to birth a Church where our children are safe. Even so, it pales into insignificance compared to the suffering of the direct victims themselves.

Mgr. Keith Barltrop is Parish Priest of St. Mary of the Angels, Bayswater.

The attack on human dignity and the family

The Global Sexual Revolution by Gabriele Kuby, Lifesite/Angelico Press, 302pp, paperback £16.00.

reviewed by Ian Vane

If, like me, you are approaching your sixth decade and are bemused by the speed of the sexual revolution – the separation of sex from babies, the increasing culture of 'friends with benefits' – but have never been able to articulate how or from where it came, then this book is a must-read. Kuby identifies and succinctly articulates the roots, cause, aims and objectives of this revolution, its destructive consequence and a way back to real freedom through recognising our true human identity as children of God.

Well researched

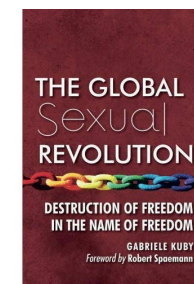
First and foremost, Kuby recognises the fundamental causes of the sexual revolution, namely the manipulation of the masses – 'Incite the passions: control the man' – and the furtherance of a fear of a population explosion based on a demographic model of the 1920's, and yes, you've guessed it, money! The smaller the population, the less the money has to go around and the more there will be 'for me'.

The book is incredibly well researched

and therefore presents a very coherent case. The founders of the revolution are identified, along with late 19th and early 20th century theories which were dressed up as having been scientifically proven. Kuby identifies the billions of US dollars poured in by powerful Foundations (capital 'F' used advisedly) into the abortion and contraception industry and to NGO lobby groups, and the manner in which lobby groups are then able to manipulate the UN and European Parliament to pour further billions in to 'gender mainstreaming' and the impact this has had on national governments who no longer oppose such lobbying for fear that any such opposition will lead to the loss of funding for other national needs.

Destroying the family

The primary objective of 'gender mainstreaming' is the destruction of the heterosexual or 'binary' family as the basic unit of society and the subsequent invasion of personal conscience by the state. Kuby demonstrates how the 'Yogaharata Principles' arise from the foregoing. As



to how this is possible, Kuby shows the manipulation of language, a familiar example being 'reproductive rights' rather than 'contraception' and 'abortion', and an anthropology in which gender is not a given but something assumed by the individual, and this according to their subjective choice. Over the summer period of 2018 the Yogaharata Principles were observed in the UK with the High Court upholding Ealing Borough Council's 'buffer zone' at abortion clinics, the UK Government's £4.5 million pledge to its 'LGBT Action Plan 2018' (see 'YP 18'), the desire to bring in no-fault divorce, and making it an offence for parents to smack their children.

Impact on society

And so the author moves from the pseudo-science, the funding, political lobbying and manipulation of language to the impact upon society and the individual. Again, we are presented with findings which show an enslavement to pornography by the population at large (67% of 16- and 17-year old boys) and its destructive impact upon the lives of men and then their wives and families. Other findings and reports show the self-destructive nature of the 'homosexual life style' with older homosexual men having had on 'average 251 sexual partners'. Additionally, many of these individuals admitted to not being able to be faithful to a single partner. In short, the mountain of statistics and research in these arenas is staggering, yet much of this, even as empirical science, and the truth thereof, is denied.

Rebuilding freedom

Having comprehensively demonstrated the carnage wrought, Kuby shows how true freedom can be won back. Turning her attention to the Christian community and the impact the sexual revolution has had on the differing denominations, she does not shy away from the scandals in the Church but begins to rebuild freedom through a Biblical anthropology. Basing her reconstruction on real love as being Christ-like and therefore sacrificial, she points to the prophetic words of Pope Paul VI in *Humanae Vitae* and through this directs us to Pope St. John Paul II's 'theology of the body' and his *Familiaris Consortio* and *The Truth and Meaning of Human Sexuality*.

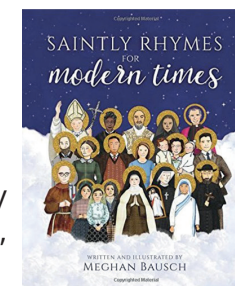
For anyone wishing to know where the battle lines are drawn in the defence of human dignity and the heterosexual family as the basic unit of society, this is a necessary if sometimes alarming read, but a read which should also inspire personal purity, chastity and fidelity for the sake of the Kingdom of God.

Fr. Ian Vane is the parish priest of Our Lady Immaculate and St. Philip Neri, Uckfield, and St. John the Evangelist, Heron's Ghyll.

Introducing children to the family of the Church

Saintly Rhymes for Modern Times, written and illustrated by Meghan Bausch, Our Sunday Visitor Publishing Division, 40pp, £12.98 hardback.

reviewed by Sue Butcher



This is a delightful book, designed for young children and beautifully laid out. There are sixteen short poems covering the lives of nineteen holy men, women and children. Every poem is accompanied by a charming illustration, and the visual impact of the book is one of its strengths. Each portrait of a Saint, Blessed or Venerable has been created by a combination of drawing and collage and superimposed on a photographic background. For example, the three children of Fatima look as though their clothes have been cut out of fabric, and they are accompanied by a stylised sheep made from a woolly material. The children's hands and faces have been drawn and painted, as has the picture of Our Lady, and the background is a photograph of fields, trees and a dry stone wall. A swirling sun has been added above the children, and the overall effect is very engaging.

A range of recent saints

Meghan Bausch has concentrated on more recent Saints. Only Fr Damien and Thérèse of Lisieux and her parents lived the whole of their lives in the nineteenth century; the others all lived out the whole or significant parts of their lives in the twentieth century.

There is a great range of holy people, from Chiara Badano who died at the age of eighteen in 1990, to Lucia of Fatima who died aged 97 in 2005. The subjects of the poems include lay and religious, married and single, martyrs and lives of service.

'Kind words for someone grouchy'

The book opens with Thérèse of Lisieux on a background of roses. Her poem is a brief, child-friendly explanation of the Little Way:

*Kind words for someone grouchy,
 a generous helping hand,
 learning to smile and not complain
 when things don't go as planned.*

The next double page spread covers Louis and Zélie Martin, and I particularly like their illustration with a miniaturised version of the illustration of St Thérèse hung on the wall behind them. Reading the book with a young child, there are lots of opportunities to talk about what was special about each person. Why are Louis and Zélie looking at each other? Why has Zélie got a rosary in her hand? Who is in the picture on the wall? Why do you think there are lots of roses?

Holding children's attention

I took the book into Playgroup to see what the three and four year olds thought about it. The children who picked it up tended to be the ones who like lots of stories anyway, but it did hold their attention. I used it for the group story on All Saints day, and what the children really liked were the pictures and the poems where the subject had the same name as themselves or someone that they knew. They were very interested in the picture of the Hawaiian mountains behind St Damien of Molokoi and the city streets and photos and drawings of immigrants behind Francis Xavier Cabrini.

Love and courage

Another strength of the book is the way that the text presents those who died heroic deaths. There is emphasis on the love and courage. For example, Fr Damien's poem says:

*He dressed the wounds of people
Whom others feared to touch;
Built schools and homes, and told them,
"Jesus loves you very much".*

The martyrdoms of Maximillian Kolbe and Miguel Pro are explained very gently without any gruesome details which might upset a sensitive younger child. The book would make a lovely Christening present and could be used as part of a bedtime routine, reading one or two of the poems before prayers with a little one.

Details

Because the poems are designed for young children there is not a lot of information

on each person. I would have found a short paragraph at the back with dates and details of each subject very useful; it would help make the book more appealing for a wider age range. By the time a child is approaching First Holy Communion more details, including the gruesome ones, become more appealing. More details would also enable the reader to understand quite how good the illustrations are. For example, Maximilian Kolbe is shown on a background of strands of barbed wire for the prison camp but also ripped up paper, printed very faintly to reflect his publishing apostolate. He is wearing his habit with his Auschwitz jacket over his shoulder showing his prisoner number, demonstrating that he was a saint before he was a martyr. When I investigated the lives of the more unfamiliar saints online I found many details that were reflected in the illustrations; for example, the tennis racket beside Chiara Badano's bed, showing her love of sport; Miguel Pro's portrait is based on a photograph taken at his execution.


I would happily recommend *Saintly Rhymes for Modern Times* for pre-school and Key Stage One children. Meghan Bausch has written a sweet and inspiring book which parents will find a great help in introducing their children to the family of the Church.

Sue Butcher is a Catholic married mother of six and a playgroup assistant.

Interested in what it means to be a Catholic in this world?

Think ITI

- **Studium Generale:** A one year program for school leavers
- **BA: Catholic Liberal Arts**
- **STM, STL, STD: Pontifical degrees in Sacred Theology**
- **MMF: Masters in Marriage and Family**



International Theological Institute
Catholic School of Theology
Training Leaders for the Church and Society

www.iti.ac.at
+43 2253 218 08
Schloss Trumau, Austria

faith

Change of Address

Please print clearly

Name: (Mr, Mrs, Miss, Rev., etc. including initial)

Old Address:

.....

Postcode/Zipcode: Telephone: Diocese:

New Address:

.....

Postcode/Zipcode: Telephone: Diocese:

Amendments to Personal Details:

.....

Please return this form to: Faith magazine, Sr Andrea Fraile, 104 Albert Road, Glasgow G42 8DR



MARYVALE INSTITUTE
INTERNATIONAL CATHOLIC COLLEGE



Maryvale Institute is an international Catholic college providing further and higher education in theology, philosophy, catechetics, evangelisation and ministry. Maryvale also provides support to parishes and other Catholic communities in their programmes of adult formation and education. Uniquely, all Maryvale's courses are distance learning and part-time, so students integrate their study within their daily lives.

Parish and Adult Education Courses *Degree Courses*

enquiries@maryvale.ac.uk Tel: +44 (0)121 360 8118
Maryvale Institute, Old Oscott Hill, Birmingham B44 9AG UK

faith

New Subscriptions

New subscriptions only – We send out separate renewal notices

Please enter a one year subscription for me to Faith magazine.

Subscription rates (six issues)

UK and Northern Ireland £25/year

Europe (inc. Eire) £29/€37/year

Surface Mail overseas £28/\$56/€36/year

Air Mail overseas £33/\$66/€42/year

Student rate £17/\$34/€22/year

SEND NO MONEY NOW!

We will be happy to invoice you when you receive your first copy of Faith Magazine.

Please fill in the details on this form and send it to the address below.

Faith magazine is issued bi-monthly. Please tick the month you would like your subscription to start.

☐ January

☐ March

☐ May

☐ July

☐ September

☐ November

Name: (Mr, Mrs, Miss, Rev., etc. including initial)

Address:

Postcode/Zipcode: Telephone: Diocese:

Please return this form to: Faith magazine, Sr Andrea Fraile, 104 Albert Road, Glasgow G42 8DR