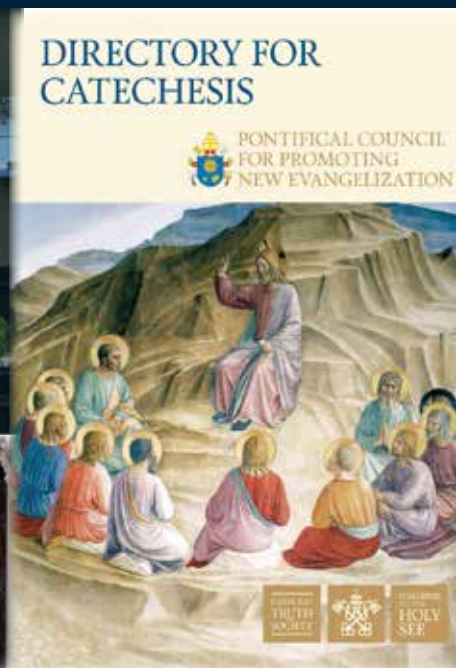
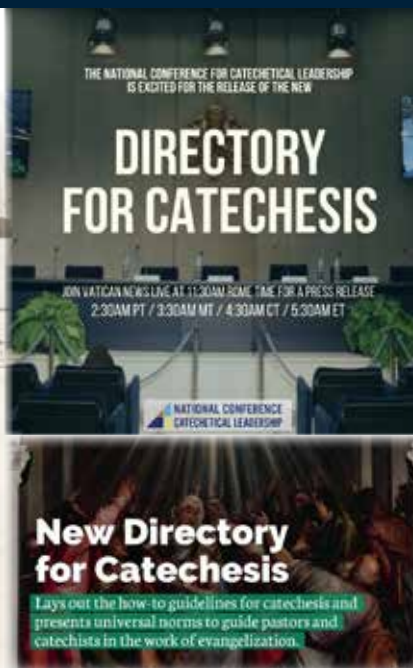


faith

Promoting A New Synthesis Of Faith And Reason



Guidance and Inspiration for teaching the Faith

Editorial: New Guidance from Rome

The New Evangelisation - how are we to do it?

INTERVIEW: Fr Guy Nicholls

Poem: Ten Years Ago: Sunday, September 19th, 2010

The Faith Movement by Father Roger Nesbitt

CROSSWORD

Holloway on... The Apostolic Letter "Dignity of Womanhood" - Part 1

Book reviews:

Fighting for religious freedom under Communism

How a wife converted her husband after her death

The dangers for Christianity in China

Good and evil in the spiritual life

Holiness for parents



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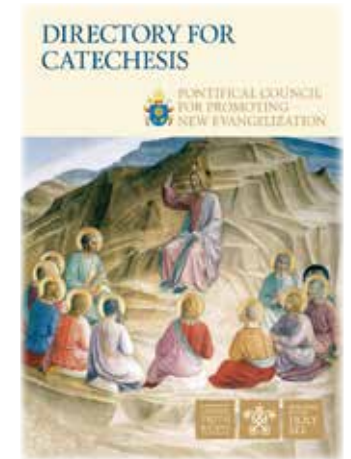
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New Guidance from Rome

FAITH magazine hails the arrival of the new **Directory of Catechetics**. This is important – indeed essential – for our Catholic schools. It updates and affirms the previous Directory, and issues some useful and practical guidelines for those charged with teaching the Catholic Faith.

In particular, the Directory tackles a topic much discussed in the West today. Are men and women different? Should we speak of the two sexes as being different from one another? Are we allowed to teach the facts of biological differences between males and females?



The truth

The Church defends and upholds the truth about the human person, male and female, and in doing so defends the dignity and rights of her sons and daughters. The new Directory states clearly;

“God is the initial and ultimate reference of life, from its conception to natural death; the person is always unity of spirit and body; science is at the service of the person; life must be accepted in any condition, because it is redeemed by the paschal mystery of Jesus Christ.”

And on the topic of “gender identity,” the document critiques the belief which does not accept gender as an “original fact which man must accept and fill with meaning” but considers it only “a social construction that is decided independently, totally free from biological sex.”

Sexual identity

The Directory goes on to explain that the Church “is aware that, in a perspective of faith, sexuality is not only a physical fact, but a personal reality, a value entrusted to the responsibility of the person.” It emphasises “In this way, sexual identity and existential living will have to be a response to God’s original call.”

And this is the truth that must be taught in Catholic schools. This needs to be emphasized. Catholic schools in Britain receive public funds, and in doing so have full freedom to teach the Catholic Faith and morals, and to operate as Catholic communities. In discussing human relationships, Catholic schools are not – repeat not – obliged to conform to a current fashion that ignores biological truth or obliges children to repeat fashionable mantras that contradict the Church’s teaching on marriage and family life.

Freedom

This is a matter of religious freedom, and also of the specific contribution that Catholic schools make to the common good.

The Church defends religious freedom. This is important for us in Britain – and of even greater importance in countries with despotic governments. That includes China. Vatican negotiations and a “China agreement” spell danger if they include any sort of commitment to allowing the Chinese government to appoint Bishops. The Church understands that a nation is more – much more – than its government. The Church’s primary relationship is not with any government and indeed a healthy distance can ensure the best practice. The great St John Paul grasped this truth and taught it to the world. The Communist governments of Eastern Europe and the USSR did not represent the sum total of the lives of the people of those territories. The Church can and must speak to people with the voice of truth. The Pope’s task is to “confirm the brethren” in faith and to be the rock on which the truth is upheld.

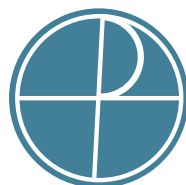
*The Church can
and must speak to
people with the
voice of truth*

Courage

This needs courage – and not just from Peter. Our Bishops here at home need our support and prayers as our Catholic schools re-open this Autumn. It seems possible that imposition of the newest Relationships Education scheme has been delayed because of the coronavirus lockdown. More time may be allowed for discussions with parents and teachers and all involved. That means there is time to ensure that the material used in our Catholic schools – and the training given to teachers – is truly and authentically steeped in the full truth of the Catholic Church. The new Directory has come at a providential time.

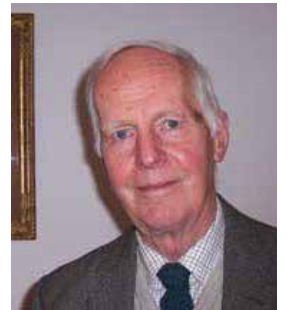
*steeped in the full
truth*

Pope Francis has said that gender theory has a “dangerous” cultural aim of erasing all distinctions between men and women, male and female, which would “destroy at its roots” God’s most basic plan for human beings: “diversity, distinction. It would make everything homogenous, neutral. It is an attack on difference, on the creativity of God and on men and women.”



The New Evangelisation: how are we to do it?

*Philip Trower explores ways
of communicating the Faith*



Some of the things our Holy Father, Pope Francis, has been saying since he became Pope about the way the faith should be presented and taught as a preamble to the new evangelisation have unquestionably ruffled a few feathers. However, I have increasingly come to think that there would be less misunderstanding if more people were aware of a development that has been taking place in the Church’s thinking and teaching on this subject over the last fifty years. This development seems to have begun at the time of Vatican Two, and, in a modified form, has been accepted by subsequent popes and episcopal synods. But only, I would say, in the last few years have a significant section of the theologically-minded faithful become aware of it.

It involves making a distinction, when considering or talking about the Church’s beliefs, teachings and practices, between what are now called the *kerygma* and the *didache*, both Greek words.

Kerygma, which carries with it the idea of a herald blowing a trumpet to announce or proclaim some important news, is used to describe what are held to be the most characteristic features of the initial apostolic teaching or ‘proclamation’. The apostles and first generation of Christians were not propagating a religious philosophy, based purely on human reason and human wisdom like that, say, of Confucius. They were announcing a message of salvation achieved by a divine-human person, whose witnesses and representatives they claimed to be. The point is made with particular force by St Paul in his first letter to the Corinthians. With characteristic irony, the apostle to the Gentiles there describes what he is preaching or proclaiming as ‘the foolishness of God’ in contrast to the ‘wisdom’ or philosophy admired by the Greeks.

*a trumpet to
announce
or proclaim some
important news*

Heralds of a mystery

The apostles were heralds of a supernatural mystery having crucial implications for the whole human race past, present and to come; a message requiring a response from the heart and will as much as intellectual assent by the mind. ‘Repent and believe the Gospel.’ ‘The kingdom of heaven is at hand.’ Rather than proposing a system of religious beliefs and ideas, the apostolic kerygma, one could say, is announcing a series of astonishing natural-supernatural facts of recent origin.

*heralds of a
supernatural
mystery*

Explaining or justifying the facts is the role of didache or the detailed religious instruction we now call catechetics. This is given after the proclamation of the message has, with the help of grace, and in some cases miracles, been accepted. Didache has its origin in the fact that the kerygma or initial apostolic proclamation is not all self-explanatory or systematically organised. Almost as soon as it has been heard and accepted, the new Christian starts to ask questions: why, how, or 'when you say such and such what does it mean? And it is the attempts to answer these questions as they have been put to the Church down the ages by succeeding generations which have given rise to those great storehouses of the Church's dogmatic, doctrinal and theological teaching --- the works of the Church Fathers, the Acts of her Councils, the Summae of the medieval scholastics and so on, or that most recent addition, the Catechism of the Catholic Church --- which are one of the glories of her existence.

*the glories of
her existence*

Initial proclamation

The kerygma or initial apostolic proclamation, its range and style, are best seen and appreciated in the Acts of the Apostles, better indeed than in the Gospels which go way beyond it. And important to remember too is that for its first audiences the kerygma was not something totally unheard of. The apostles were addressing Jews and telling them about their long awaited messiah. For the Jews the proclamation was mainly about the fulfilment of prophecies. It was only after St Peter's visit to the Cornelius and the turning to the Gentiles that the kerygma became a complete novelty for the majority of its hearers.

*their long
awaited
messiah*

In the hands of thinkers hostile to Catholic belief and practice, distinguishing between the kerygma and the didache can be and has been used as a way of devaluing or dismissing much or all of the latter. The message is that the kerygma alone is important, and the rest of what passes for Christian belief and teaching is mostly just "man-made stuff".

Included in this category of doctrinal iconoclasts one regretfully has to place Catholic theologians who have been anxious to get the Church to drop, change or adapt this or that of her teachings. However, other theologians, those with a genuinely Catholic cast of mind, have seen in the kerygma-didache distinction a means of overcoming what they consider had become a too rationalistic presentation of the faith.

From the Catholic standpoint

From the Catholic standpoint, as we shall see in a moment, kerygma and didache are not in opposition. They are to be seen as complementary, fulfilling different roles or needing more or less emphasis in varying circumstances. Put at its simplest one could say that emphasis on the apostolic kerygma is considered best for the evangelisation of new peoples who have never heard of Christianity, or the de-Christianised populations of the west, many of whom are now equally ignorant. Didache comes in once they are established in the faith in degrees and forms suited to their level of education and culture.

*complementary,
fulfilling
different roles*

With too much didache too soon or in too much detail, it is felt, the faith can lose its freshness and come to seem like a philosophy. The challenging nature of what is preached loses its force and the elements of mystery and the supernatural fade. A missionary for instance, preaching the Gospel to a new people for the first time, does not begin with a string of arguments for proving the existence of God, or a list of quotations from the fathers and doctors of the Church in support of belief in the real presence. Were he to, the beauty and, dare I say it, 'magic' of what he was saying would cease to be felt.

This, judging by some of his off-the-cuff remarks, is, I would suggest, the view of Pope Francis. There is an affinity, it seems to me, between what he has been saying on this subject and the reactions of Thomas a Kempis and the adherents of the 15th century movement known as the *devotio moderna* to late medieval scholasticism.

*the view of
Pope Francis*

How much of the didache, or the totality of the Church's teachings, should the faithful be expected to know? Pius XII, I seem to remember, said it should be on a level with the rest of their education. So if they have been to a college of any kind that should mean they ought certainly to be able to understand the *Catechism of the Catholic Church* in its longer or shorter forms.

A story, I recall, from the life of St Francis of Assisi throws a nice light on the question. When a poor old woman said to him that it surely wasn't necessary for her to know a lot of theology to get to heaven, his reply was roughly "Not for you, but it is for the Church."

Not just rules and regulations

The key point in the thinking of those members of the magisterium who are for promoting the kerygmatic approach seems to be that the faithful should never be allowed to fall into thinking that being a Catholic means, first and foremost, belonging to an institution with a set of rules and regulations to be obeyed, and providing certain goods and services mysteriously necessary if one is to spend eternity in the right place.

They recognise that an outlook of this kind can only be the path to routine, tepidity, loss of the young, and the death of any missionary spirit.

If on the other hand the young can be persuaded or convinced that as Catholics they have been called by an all-loving Creator to be his agents in propagating a message about a supernatural mystery of crucial importance for the whole human race, and helping him to activate it, the situation is surely more likely to be different. Being a Catholic is, in essence, being caught up into this awe-inspiring supernatural mystery. It is this kind of outlook which the kerygma, as we have it in Scripture and tradition, has kept alive in each generation.

*a supernatural
mystery
of crucial
importance*

As for guidelines for activating the mystery, we have the fact that we share in our Lord's three-fold office of prophet priest and king. The prophetic office calls us to be witnesses to the truth, natural and supernatural, at all times and in all circumstances. Our priestly

*three-fold office
of prophet
priest and king.*

office is well summarised by St Peter in his first epistle and the third eucharistic prayer: "You are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of darkness into his marvellous light." Thus St Peter. And the third eucharistic prayer: "You never cease to gather a people to yourself so that from the rising of the sun to its setting a pure sacrifice may be offered to your name." As for fulfilling our kingly role I would say it amounts to fulfilling what Holy Mother Church calls the "duties of our state" as fully and faithfully as possible.



As St John Paul expressed it: "The vital core of the new evangelisation must be a clear and unequivocal proclamation (kerygma) of the person of Jesus Christ, that is, the preaching of his name, his teaching, his life, his promises and the Kingdom which he has gained for us by his Paschal Mystery."

"In the complex reality of mission, initial proclamation has a central and irreplaceable role, since it introduces man 'into the mystery of the love of God, who invites him to enter into a personal relationship with himself in Christ' and opens the way to conversion. Faith is born of preaching, and every ecclesial community draws its origin and life from the personal response of each believer to that preaching. Just as the whole economy of salvation has its centre in Christ, so too all missionary activity is directed to the proclamation of his mystery." (*Redemptoris Missio*).

"The subject of proclamation is Christ who was crucified, died and is risen: through him is accomplished our full and authentic liberation from evil, sin and death; through him God bestows 'new life' that is divine and eternal. This is the 'Good News' which changes man and his history, and which all peoples have a right to hear." (*RD*)

*Christ who was
crucified, died
and is risen:*

"Thus through catechesis the Gospel kerygma (the initial, ardent proclamation by which a person is one day overwhelmed and brought to the decision to trust himself to Christ) is gradually deepened, developed in its implicit consequences, explained in language that includes an appeal to reason, and channelled towards Christian practice in the Church and in the world." (*Catechesae Tradendae* 25).

And here is the 2012 Synod on Evangelisation:

"The 'first proclamation' is where the kerygma, the message of salvation of the paschal mystery of Jesus Christ is proclaimed with great spiritual power to the point of bringing about repentance of sin, conversion of hearts and a decision of faith. At the same time there has to be continuity between first proclamation and catechesis which instructs us in the deposit of faith."

The Synod fathers then recommend "a pastoral plan of initial proclamation, teaching a living encounter with Jesus Christ." This pastoral plan would include "systematic teaching

on the kerygma in Scripture and Tradition....teachings and quotations from the missionary saints and martyrs in our Catholic history that would assist us in our pastoral challenges today,"and "guidelines for the formation of Catholic evangelisation today."

What is most noteworthy, I think, about all these quotations is that, while recognizing a distinction between an apostolic kerygma and its subsequent development into a systematically organised didache, the authors do not see in this any grounds for decrying the importance of the latter or excluding the role of reason.

Like so much in the Church and the faith, getting the right relationship between kerygma and didache is a matter of keeping what at first sight appear to be complementary opposites in balance. *getting the right relationship* God's justice and mercy are not conflicting realities. Nor are kerygma and didache or the roles of faith and reason.

Also worth comment, I think, is that with its belief in the real presence, its practice of reserving the Blessed Sacrament in the tabernacle, and encouraging eucharistic adoration, the Church provides its children with a means of developing a personal relationship with Christ incomparably superior to any other.

Philip Trower, who died earlier this year, was the author of several books and a regular contributor of Faith magazine over many years. This was one of the last things he wrote.

Save the date....

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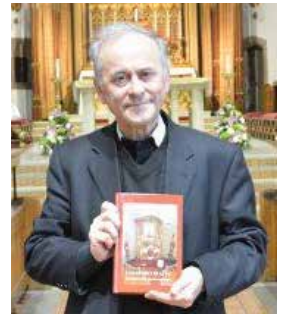
For full details contact schoolsbibleproject@gmail.com

[image: Rembrandt: Christ in the Storm on the Lake of Galilee]

Interview

Father Guy Nicholls

Father Guy Nicholls' book *Unearthly Beauty: The Aesthetic of St John Henry Newman* was published this year. FAITH magazine asked him about how he came to write it.



- You are an Oratorian: tell us about that

I first became interested in the Oratory when I was a schoolboy, having been acquainted with the figure of Cardinal Newman from my early years. My parish priest encouraged my sense of priestly vocation, and after university I offered myself to the Archdiocese of Birmingham and was accepted by Archbishop Dwyer who sent me to study in Rome. There I became familiar with the Roman Oratory and the figure of its founder, St Philip Neri, who had lived for many years just opposite the room in which I spent my six years in the Eternal City...This growing familiarity with St Philip deepened my interest in the Oratory and after ordination I was appointed to a parish not far from the Birmingham Oratory. I began to visit, especially to take part in the singing of Sunday Vespers and Benediction. The life of the Oratorian priests appealed, being that of a community sharing a common life yet, as secular priests, retaining their own property and a certain degree of independence. Their beautiful church, and their tradition of liturgy adorned with the finest examples of the 'Church's treasury of sacred music' appealed to me.

*The life of the
Oratorian priests
appealed*

- Newman is mostly known for his journey to the Church, for his understanding of the importance of the Fathers, for bringing the idea of the Oratory to Britain....When did you start to focus on this idea of Newman's aesthetic?

Newman's love for the Oratory and St Philip Neri was absolutely central to his priestly life. One of his greatest loves was music, and he was among other things a very good violinist. When he founded the Oratory in Birmingham, he looked out for recruits who were good musicians, since 'music is very much a part of the Oratory' and he established the regular celebration of sung Mass and Vespers on Sundays and great feast days. This has remained a notable characteristic of the English Oratories ever since, and was one of the features of Oratorian life and liturgy which appealed to me. Over my years in the Oratory I became more and more fascinated by the origins of all this in Newman's own understanding of the faith in practice, and in his own musical character, and how it was very little appreciated even by those who knew a great deal about the rest of Newman's theological, educational, pastoral and literary work. This was the germ that

*Newman's own
understanding of
the faith in practice,*

grew into the project of exploring the roots and flowering of Newman's appreciation of beauty, especially as a religious phenomenon. I came to see that ignorance of Newman's aesthetics left a significant gap in the picture we have of Newman the man, thinker and priest.

- Most Catholics know that music in many parishes is banal at best. Can we improve things? How?

A serious problem is that so few people, priests and laity alike, really know or understand what liturgical music is about or ought to be. Most think it is merely a matter of choosing a few hymns and looking for any volunteers, regardless of musical ability or training. This last point has always struck me as very significant. If there is an electrical or plumbing fault or a gas leak in church, the priest doesn't simply ask for volunteers to step forward and 'have a go' at mending it. Expertise is absolutely necessary and this requires a degree of training. Music is no less demanding than that. The fact that it is possible to get away with allowing people with no training to direct the music is a great temptation to many priests, since it means there is no need for any expense. I know many priests who feel affronted at the idea that a parish musician might need some financial recompense in recognition not just of time and trouble spent in serving the liturgy, but in acquiring the necessary skills, experience and, yes, theological understanding too!

*acquiring the
necessary skills,
experience*

But that is only part of the difficulty; so much also of the music one finds being used in church is not truly shaped to the character and needs of the liturgy. It is far from the case that any music, so long as it is good and well performed, is perfectly suited to the liturgy...

A combination of ecumenical influence and a lack of other vernacular music to sing at Mass led to the adoption of the practice of hymn-singing at Mass, which soon came to dominate Catholic liturgy and does so to this day. One still finds a depressing choice between so-called 'folk' music (which is modern American in inspiration) on the one hand, and the 'four-hymn sandwich' on the other. However, the proper place to begin looking at suitable music for the Mass is with the music in the Missal. When the latest edition of the English Missal was published ten years ago, it was pointed out by the Executive Director of ICEL that it contained more music than any previously published missal in Latin or English. The deliberate intention was to reboot the concept of good liturgical music, that is, music which is not simply performed *during* the Mass, but the musical setting of *the Mass itself*. For this purpose, there is one kind of music that has 'pride of place': Gregorian chant, whether set to Latin or to English texts. The Second Vatican Council's Constitution on the Sacred Liturgy quite deliberately and unambiguously specified that Gregorian Chant is the music 'proper' to the Roman liturgy, and should have first place in the celebration of the Liturgy wherever possible.

*Reboot the concept
of good liturgical
music*

- Are there any good English chants?

There are good settings of the texts of the Mass becoming available all the time. It is certainly important to begin from the requirement that anything sung in the Liturgy should be settings of the actual words of the missal and lectionary, and avoiding the use of paraphrases or 'substitute chants' such as hymns or 'worship songs'. There are the simple Gregorian settings in Latin and English of the introits and (in the near future) the Communion antiphons in the *Graduale Parvum*, or those in Adam Bartlett's *Simple English Propers*, which can be recommended straight away. The *Graduale Parvum* introits also have an accompanying set of CDs showing how each and every introit sounds. Such chants as these can be sung by a cantor and a congregation or a choir and congregation, with or without the accompaniment of an organ. That makes for very flexible performance styles in a wide variety of circumstances. Minimal training is required, and the [St] John Henry Newman Institute of Liturgical Music is available to come round to parishes and deaneries to offer tutorials and days of musical education and liturgical experience.

*the actual words
of the missal and
lectionary,*

*flexible
performance styles
in a wide variety of
«rcumstances*

- Tell us something about your own experiences with parish choirs. Can people without special gifts or musical training sing?

I have sung with parish choirs, deanery choirs and accompanied them and directed them at different times as well, so my experience is pretty broad and comprehensive. In those choirs there have been some where nobody has had a formal musical training, but who can all benefit from direction by a sensitive and well trained choirmaster, and others where some or even most of the singers have been well trained and capable not only of reading music competently, but of doing so at sight. The range of ability is the thing. No two choirs are ever the same in this. The important thing is that volunteers who are genuinely interested and willing can always benefit from training even if they have not had any before joining a choir. But they must have the benefit of someone who has some musical training. A director, like an organist, needs some formal training in order to be able to pass on the necessary knowledge and skills to choir members. It is important to note that choirs need never simply 'lead' the singing of the congregation. Choirs can and should assist the congregation, but they have a vital role in their own right as the Second Vatican Council Document on the Liturgy recognised. Choirs should be fostered because their contribution to the liturgy can deepen the appreciation and participation of the congregation. 'Active Participation' also includes listening in silence to a celebrant, cantor, choir or organist singing or playing music which is designed for the enhancing of the true spirit of the liturgy.

*someone who
has some musical
training*

Sunday September 19th, 2010

So, now you are Blessed. But you always were.
When it was pronounced
By white-gowned Pope in simple ceremony
Applauded by fifty thousand watchers
Your face, suddenly unveiled,
Showed softly-strong, the eyes
Slightly sad, yet firmly fixed: you knew
It would be like this...made sure
There were no mortal remains to move
For future pilgrims to revere
In some high-set stone sarcophagus;
Wanted to preserve your privacy,
Buried with a friend of forty years...

But you must have known, too,
How we'd need you, how your fame
Would grow, influencing Vatican II;
That you'd be an icon and a beacon,
A kindly, leading light to guide all
Those who followed you to Rome...
That later, miracles would be attributed
Bringing this day and eventual sainthood...
With a mind sharp as a scalpel,
An apologist to reckon with,
You were yet a modest man who
Never sought high office, living out
A life of prayer and sanctity, guiding others
By example...yet you knew, one day,
That it would come to this...

That despite your own reluctance,
There would be intercessions, pleas
For healing, help and grace: visitors
To Rednal, to Oscott and Littlemore,
To any place associated with you...
That the Oratories would be a legacy,
The *Apologia* a classic of its kind,
That future theologians would still study
All the outpourings of your mind...
Yes, you knew it would come to this.

Richard Ormrod



The Faith Movement

Father Roger Nesbitt produced an account of the Faith Movement some years ago, published by the Catholic Truth Society as part of a series on the New Movements in the Church. We offer an updated version here for a new generation attending Faith Movement events and discovering the Movement and its message



The Faith movement is a free association of priests, religious and lay Catholics drawn together by a shared vision of Christ as "Lord of the cosmos and of history" (cf. *Catechism of the Catholic Church*, 668) and Lord of the individual mind and heart. The movement was founded in 1972 by Fr Edward Holloway, a priest of the diocese of Arundel and Brighton (formerly of Southwark diocese). Since then it has worked to foster the Catholic faith and spiritual life of many people through catechetical, theological, spiritual and pastoral events and publications.



Faith Movement Summer Session

The Faith movement does not have a formal membership. Those who choose to be involved in and support its work naturally remain members of their local parish in whatever vocation and state of life they have been called to by God, and continue to follow the Lord in whatever direction he calls them.

Contemporary science and the full Catholic Faith

Instead, the movement's identity, cohesion and dynamism come from our shared theological vision. This vision seeks to unite or synthesise contemporary science and the full Catholic faith, and to bring out the wonderful unity of God's plan of creation and salvation - a plan centred on the Incarnation of Jesus Christ. It is our conviction that these ideas provide in our modern world an authentic, convincing and inspiring explanation of the Catholic faith which is both fully orthodox and also totally in harmony with the discoveries of modern science. As a result they can sustain our faith, which is so much under attack in our secular and materialistic society. More than this, they indicate a clear answer to much of the confusion and contradiction which has afflicted the Church in many areas in recent times. Finally, they offer a genuine and exciting insight which can develop and deepen our understanding of the faith and of the moral life, and lead us

*a genuine and
exciting insight*

along the way of holiness and prayer as personal fulfilment in wisdom and joy in humble union with God.

The mind as well as the heart

We are convinced that to preach the Gospel of Christ in our world we need to reach out to the mind as well as the heart. The vision we present, far from being dry intellectualism, is a real source of spiritual vitality. Fr Holloway put it like this:

It is not a perspective which makes one want to write as an academic, or to discuss in polite animation. It is a perspective that makes one thrill to the living God, love him unashamedly, and yearn to pass on the same contagion of flame to everyone. Suddenly the hackneyed and rather lame expression "the Good News" comes to life. You are living it now; you know it now, experience it and thrill to the majestic unity and wisdom of God and the gentle loving-kindness of God. This is the real "baptism in the Spirit" we all of us need. You are no longer preaching beliefs, or values, or an ethos... but are walking with Jesus of Nazareth. You know him and love him. You believe and know that he is the Son of the living God, and Prince of Man.

It is the desire and only purpose of the Faith movement humbly to offer this vision of Jesus Christ to the Church as a source of renewal and revitalisation for members of the Church, and as a source of inspiration to call others to Christ.

*as a source of
renewal and
revitalization*

The Faith movement is loosely structured, open and forward looking. We adopt any structures and activities which are helpful to our principal aims. These have centred around catechetical conferences and events, formative youth groups, retreats, and theological, pastoral and spiritual publications

Early Beginnings

Edward Holloway was born 18th November 1917 at Woolwich, South East London. At the age of 11 he began studies at St Joseph's, Mark Cross, a junior seminary in East Sussex. From 1937 to 1944 he studied for the priesthood at the Venerable English College, Rome (from 1940 evacuated to Stonyhurst College in Lancashire due to the war), gaining licence degrees in philosophy and theology. During his time at seminary he took his studies very seriously. He became increasingly dissatisfied with the prevailing 'neo-scholastic'¹ philosophy and theology, and entered into keen debate with several of the university professors; a debate which he continued by correspondence in the following years.

He was ordained priest 13th February 1944. From 1946 to 1958 he was an assistant priest in the parish of the English Martyrs, Walworth, London, and priest-in-charge of St Augustine's House for late vocations to the priesthood. During this time he was beginning to develop the ideas at the basis of a new system of philosophy and theology - the beginnings of a new synthesis.

*a new system of
philosophy and
theology*

Eventually these ideas were expounded by Fr Holloway in his book *Catholicism: A New Synthesis*, which is really his life's intellectual work. A first, unpublished version of the book was completed in 1950; *Catholicism* itself was written between 1961 and 1967 and published in 1970. All the time he was working on the book he was also working full time in parishes; initially at English Martyrs, later at St Thomas More in Bramley, Surrey

*the intellectual
and spiritual
heart of the Faith
movement*

Catholicism: A New Synthesis presents Fr Holloway's synthesis of the modern scientific vision of the universe with orthodox Catholicism; a synthesis which was destined to be at the intellectual and spiritual heart of the Faith movement.

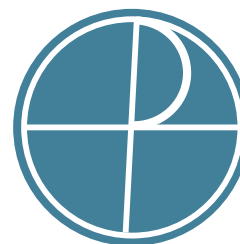
*the modern
scientific vision of
the universe*

Background Situation in the Church

The late 1960s and early 70s were a time of crisis and confusion in the Catholic Church. Many priests and lay people were becoming aware that the renewal within the Church expected from the Second Vatican Council had been frustrated by the breakdown of the old, neo-scholastic system of Catholic theology. It was also a period when the permissive 1960s were reaping their harvest of general moral breakdown in society, a breakdown which was sadly reflected in the Church. The effects catechetically and pastorally were very disturbing. Young people were no longer getting a clear catechesis. Many people were losing their faith and leaving the Church; tragically this included a fair number of priests. Priestly vocations also declined in the resulting confusion.

*general moral
breakdown in
society*

Beginnings of the Magazine



In order to address some of these issues, in the late 1960's a number of priests including Fr Holloway started to publish a theological and pastoral review called *Kephas*. In 1970 it changed its name to *Faith*, and soon afterwards Fr Holloway took on the editorship. The magazine made, and continues to make, a significant contribution to theological and pastoral debate in the United Kingdom, and also served as a vehicle for promoting the new synthesis.

Beginning of the Youth Movement

In the 1950's I came into contact with Fr Holloway while a student at university. During this time, and later during my time at St John's Seminary, Womersley, in the 1960's, I was greatly helped and influenced by Fr Holloway's new and inspiring vision of science and the Catholic faith. By the 1970's Fr Holloway and I were convinced that there was need for a new youth movement which taught a clear vision of the faith and of morals, which was not just a return to the past but a new synthesis of the scientific vision of creation and the

*a clear vision of
the faith and of
morals*

orthodox Catholic faith. We knew that the teaching had to be firm and clear and needed to make sense because of the contemporary confusion in catechetics. There was also a need for a strong sense of friendship among the young people involved in the group: they needed to support each other in their Catholic faith to counter the prevailing ethos in secular society and the confusion in the Church.

Ideas

Fr Holloway produced a draft of his ideas about the movement, in which he stated:

This must be a call to the deep and dedicated young Catholic. They must be told frankly that their faith and ideals are a minority movement, that Christianity has reached the end of a stage in history, culturally speaking, and that with the breakdown and dissolution of the present society, there has arisen a breakdown of full faith, full morals, and full personal love of God, also within the Church.

*the deep and
dedicated young
Catholic*

They must be given the call and the vision to a new perspective of 'full faith' Christianity, and the fullness of Christianity means Roman Catholicism. This must be presented to them as a new re-seeding of the world and of society, a task as hard and 'impossible' as the conversion of the ancient world to a faith which demanded, it seemed, the impossible of mankind.

*the call and the
vision*

Therefore the personal and individual nature of the love of God as an experience must be got over to these youngsters. The community side of the Church will not be ignored, but the individual commitment, the commitment to holiness and steadfastness, dedicated following, proof against scandal, breakdown, betrayal, both spiritual and intellectual, must be preached to them.

They have to be taught, they have to be formed, and this means the personal discipleship to them of priests for whom God is a reality, and for whom Christ is the Messiah, and the very Son of God.

The "God Squad"

Providentially, after my priestly ordination in 1967, I had been appointed to teach chemistry and religion at the John Fisher School, a Catholic secondary school for boys in Purley, Surrey. In 1971 a number of sixth formers and I started a small, informal youth group. Known colloquially as the 'God Squad', it was set up to discuss current questions of our Catholic faith. Andrew Nash, one of the first young leaders of the youth movement, wrote a memoir of the earliest days of the movement and of Fr Holloway's influence on him, which gives some of the flavour of those early days:

In 1967 the good Lord and the Archbishop of Southwark sent Fr Roger Nesbitt to teach at the John Fisher School,



St John Fisher

*a small, informal
youth
group*



Purley, Surrey. To us boys he was a cricket-playing chemistry master (to whose chemistry teaching I was, alas, utterly immune). However, the religion Fr Nesbitt talked began to grow on us. For the first time we heard the case for the faith put with clarity and in a way that wasn't 'old'. Suddenly it was the Church's teaching which seemed obvious, and the world's mess was explained. And with the zeal of the young, almost of the neophyte, we now wanted to go out and do something about it all. Little did we know that behind Fr Nesbitt there was somebody else down in Portslade-by-Sea [where Fr Holloway was parish priest at this time] who had already decided that the time had come to start a new youth movement.

Then we met the great man. There can only have been a handful of us squeezed into Fr Nesbitt's very small room with this big priest. I can't remember what he talked about - it was his presence that made the impact. Here was a priest of extraordinary natural authority. Yet he took you seriously and would answer anything you asked him with a more complete answer than you had ever heard before.

After some time I got used to listening to Fr Holloway in full flow. And what a flow it was - a pouring forth of wisdom, in that breathy, asthmatic voice. When he talked of the sweep of evolution we were swept along with it. I don't mean in an emotional way; it was intellectual exhilaration that one felt. For the first time one saw a coherent cosmic vision, with Christ as the Heir of the Ages. I had never heard of the Scotist view of the Incarnation before. How wonderfully it opened up the unity of creation and revelation. It unfolded for me an intellectual framework which has held good for the rest of my life.

*the
unity of creation
and revelation*

Young people looking for answers

As this passage makes clear, we found that young people were looking for answers to the most fundamental questions: how can we be sure that God exists? What is the relationship between science and religion? What is the meaning of man? What is unique about Jesus? Why should we follow the teachings of the Church? All these questions, we discovered, were absolutely vital in our formation of young people. They wanted to discuss them from an early age, even from the top class at primary school, and they became crucial at secondary school age. Indeed if our youngsters were not given answers to these questions they would invariably begin to lose their faith. We also found that there was, and remains, a great thirst to know more about our faith, to discuss it in a positive atmosphere and to thrill to a vision of Christ which is linked to the scientific vision of creation. We found that they expected their faith to be reasonable, certain, clear, and to be taught with authority. In all our conferences, sessions and discussion groups we found a genuine desire not only to love Christ but above all to know more about him and his magnificent teaching.

our formation of young people

a great thirst to know more about our faith

We also discovered that if God and his plan were not in their minds they would not pray to him or come to faith in him and that the old adage continues to apply: "If you do not *know* him, you cannot love him or pray to him".

*This feature will be continued in the November/December issue of FAITH magazine.
This feature was first published by the Catholic Truth Society, 2001.*

Fr Dermot O'Gorman: First Mass

Rev Dermot O'Gorman, longstanding member of the Faith Movement, was ordained priest at St George's Cathedral, Southwark, on Sunday July 26th and celebrated his First Mass at his home parish of St Elphege's, Wallington, the following day. Fr Dermot was educated at the John Fisher School, Purley and Mr Daniel Cooper, who has run the "Faith Club" there for many years, was among the congregation. Mgr Patrick Burke preached and Fr Dermot's brother Fr Matthew was among the concelebrants.



Fr Dermot (4th from left) with concelebrants after Mass

Syria's Christians still need your help

Hanna and her child are among the 1,800+ families in Syria's Valley of the Christians counting on ACN's support. These families include those who fled the civil war and those targeted by extremists. ACN is providing food, rent and other essentials for those who have lost everything.

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Rev/Sr/Mr/Mrs/Miss

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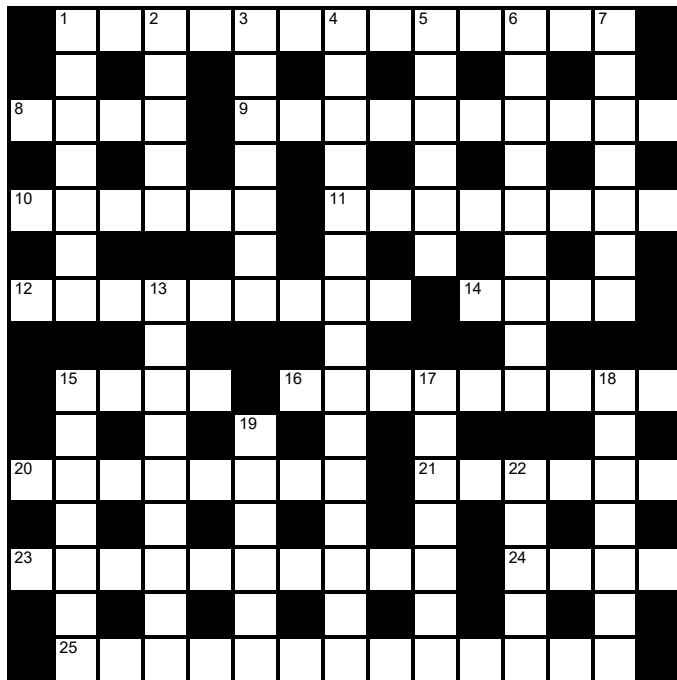
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CROSSWORD 24 by Aurora Borealis



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

A prize will go to the sender of the first correct solution opened by October 31st 2020. Entries may be the original page or photocopy and may be sent to 45, East St.Helen Street, Abingdon Oxon, OX 14 5EE. Please include your full postal address.

The winner of Crossword 23 was JT of Kent.

Across

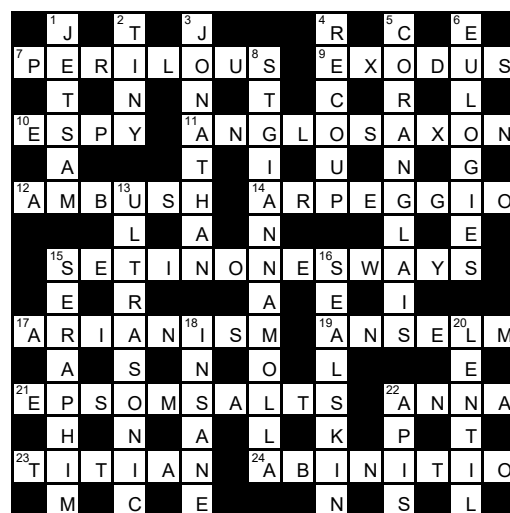
1. Join this quartet on the radio: take pride of place! (4,2,3,4)
- 8. Perpetrator of the first murder (4)**
9. Big cats lap swilling around container (7,3)
10. Total mess in Sofia, Scot will find (6)
- 11. First century saint, alleged follower of St Paul (2,6)**
12. Exploding cigar – test to find it is well thought out (9)
14. Deserters go back to celebrity (4)
- 15. Minor prophet and dresser of sycamores (4)**
- 16. Member of lowest sacred order in the Latin Church (9)**
- 20. Bodily wounds corresponding to Christ's (8)**
21. In favour of odd stream for the time being (3,3)
23. Occupant of Bognor Regis tries to make lists (10)
24. To the French south, unfortunately (4)
- 25. Outside normality but not miraculous (13)**

Down

1. Carries men into battle - Boston Tea Party perhaps (7)
2. Sun rises, I'm missing something (5)
3. Splendid muddle the pool has got into.(3,4)
- 4. The Fourth Mystery of Light (15)**
5. East Ohio, for instance, makes car (6)
6. Cart horse used for entertainers in pit (9)

7. In French, clever king is a facilitator (7)

13. An extensive team to come up against (9)
15. We pursue worker before first of poor rebels turns up to city (7)
17. Department covers outsize individual; this gets left behind (7)
18. Supreme protective garment (7)
19. Cover fire surround with piece missing (6)
22. Walking like this is great, and you will be heard! (2,3)

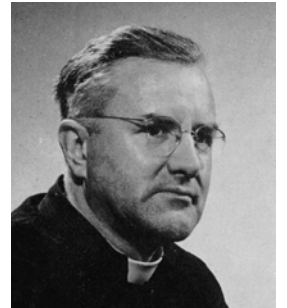


Solution crossword 23

Holloway on...

The Apostolic Letter “Dignity of Womanhood” - Part 1

EDWARD HOLLOWAY



In this Editorial from the January/February 1989 issue of FAITH, Fr Holloway admires Pope St. John Paul II's landmark document on womanhood but identifies a lack of a coherent theology of the sexes. In Part 2 of the Editorial, which will be published in our next issue, he suggests a further theological development.

Pope John Paul has chosen to give the Church and the World his apostolic letter *Mulieris Dignitatem* [1988] in the form of a pastoral meditation rather than a didactic statement. The document is immensely more important in what it says than meets the eye. The horizons it opens up for Catholic theological thought would never be guessed from the initial reactions of the secular or the Catholic media who have almost entirely missed the point. One must say at once that it is *not* ‘about women priests’ although that was all the secular press was waiting for or was interested in. The reference in the apostolic letter to the ministerial priesthood (section 26, p.460, col 2, *Briefing* trans.) though clear and important is the only time the matter is mentioned. The apostolic letter *is* a meditation on all the dimensions of Womanhood, and femininity, in the revelation of God from the beginning, in the theology of Christ and the Church, and in the juxtaposition of Eve-Mary, and Adam-Christ.

The letter makes very heavy reading at times, partly because of the complex style, and partly from the constant switching in the thought of Pope John Paul from what might be called the order of the real and the order of the symbolic based upon the real - and then back again. There are times when one longs to take sections and to rewrite them in simpler tones. It could often be done without any loss to the essential beauty of the Pope’s vision of the meaning of “The Woman” in creation and its fulfilment in God. It would be done too, with a great gain in clarity for the foot-soldiers of the theological world.

Context of the Apostolic Letter

Everything one has read so far (and of course these are early days) continues to miss the essential point. Pope John Paul has written his meditation as his response, from his office,

to a challenge. It is a challenge of tremendous proportions. Did those who made it really *understand* how great a thing they were asking? Like Rome itself, such a development of the theology of the Church cannot be 'built in a day'. It cannot be presented to the People of God by return of post. Pope John Paul indicates this challenge in the *Introduction* (op. cit. p 431, col. 2) "The Fathers of the recent Assembly of the Synod of Bishops (Oct. 1987) which was devoted to the 'Vocation of the Mission of the Laity in the Church and the World' once more dealt with the dignity and vocation of women. One of their recommendations was for *a further study of the anthropological and theological bases that are needed to solve the problems connected with the meaning and dignity of being a woman, and being a man. It is a question of understanding the reason for, and the consequences of the Creator's decision that the human being should always, and only exist as a woman or as a man*". The Pope declares that he is giving himself to this task, and contemplating it, and that is why he prefers the format of a meditation.

A challenge of tremendous proportions. Did those who made it really understand how great a thing they were asking?

Theology of Sexuality: Starting from Nothing

It is a bold and thrilling task he has set himself, and *Mulieris Dignitatem* takes us a very useful mileage along the way. He does not finish the job to which his hand is set. He could not expect to; development of doctrine is never one man's work. What the apostolic letter does do, and what the almost casual 'request' of the Fathers of the Synod lays bare, is to reveal that *we simply do not have a theology of human sexuality*. We never have had, in any developed sense. We have simply taken it for granted as a fact of biology which had no *intrinsic* relationship to theology. The Pope has made some beginning with the *Meaning of the Feminine*, but he just cannot leave it there. He or another must meditate equally the *Meaning of the Male*. The bishops did ask for that, casually — rather like "Daddy, may I have a real spaceship for my birthday?" But now the Pope and the Church, which one supposes must mean the theologians, need to give themselves to the theology of the male. For these two are complementary; they are "a unity of the two" as the Pope says constantly through his apostolic letter. The partial references to such a theology in the Pope's consideration of chapter five of St. Paul to the Ephesians is in no sense a working out or a new synthesis of "the unity of the two." But it is a beginning. Upon such an anthropology and theology of the meaning of sexuality in that creation which is a synthesis of matter and spirit, there depends the vindication of the ministerial priesthood, the vindication anew of the meaning of marriage, the vindication of consecrated virginal chastity "for the Kingdom of God's sake", and the prenuptial chastity and relationship of boys and girls.

The Need for a Theology of the Masculine

The relationship of the consecrated woman to a fuller meaning of "Motherhood" through the vocation of Mary, Virginal Mother, and fulfilment of all the meanings of "Eve", mother of the living, is very well done in this document. In this respect the Pope's meditation

continues and deepens the same theme found in his *Familiaris Consortio*. Until the meaning of masculinity is equally pondered and related, there is going to be an unbearable lack of balance. Without such a development, the Pope's clear and stringent assertions, easily proved from both scripture and tradition, of the total equality in personality of the male and the female is not going to be believed by women. They could regard the Pope's apostolic letter on their dignity as a sop to women and womanhood, and the failure to address oneself to the complementary *but only equal* vocation of the male, as a sign that in fact the male is a superior form of being, and the top dog, and he knows it. The priest about the parish can see a desperate need to develop and teach the vocational meaning of *Manhood* equally with, and at the same time as the vocation and meaning of *Womanhood*. Without it there will continue the decline of vocations to the priesthood, and the decline in the quality, chastity, and permanence of marriages. Boys and girls, husbands and wives, *both* have to be able to glory in their mutual gifts and see them reflected in reality, as well as in symbolism, in the flesh of Jesus Christ.

a desperate need to develop and teach the vocational meaning of Manhood

Problems of Analysis

The Holy Father has done a tremendous job, although in an idiom which mixes the order of the physically real, the order of the spiritually real based upon the sexual distinction, and the order of a spiritual symbolism related more distantly and analogously to sexuality or the "nuptial." This can be confusing to read and to evaluate. When the Pope addresses himself to the final, the *ultimate* reason why God 'decided' to make mankind male and female he seems to place its essence in a desire to manifest to humankind that the unity and joy of the Divine nature is held in a *self-giving* which is ontological, that is to say which belongs to the very definition of God's reality itself, and consequently also to that of the spiritual creature. He expresses this in section 7, "*Person — Communion — Gift*". The Pope relates this to the image of God in man, and, at least as I understand him, finds its expression in that "Unity of the Two" which consists in the eternal generation of the Son from the Father, with the Holy Spirit as the Fruit, or Communion which is their mutual love. He is most careful to point out that such an analogy is only *extrinsic* to that which takes place *in* and defines the Trinity of God, which is altogether divine, of the "totally other" and in no way or manner "sexual" in principle in human terms or understanding.

All the same, it is not very coherent, and does not seem to hang well together except as an extrinsic and shall we say "devotional" analogy. Perhaps I am quite wrong, but I do suspect that Cardinal von Balthasar has some meditations on the Trinity in relationship to the family which are not dissimilar. While the communion of knowledge and of love between man and woman, between consecrated virginal manhood, and consecrated virginal womanhood does have some extrinsic analogy in the life of the Church to the life of the Blessed Trinity, this does not give any *intrinsic* reason why God should have created

man, that synthesis of matter and spirit, as male and female, and as the Fathers of the 1987 Synod remarked, *only* as either male or female.

Image of God: Same in Man and Angel?

For the essence of the image of God in man is total in man and in woman as individuals; it is univocal and equal in order and degree and does not derive from their sexual differentiation or mutual sexual complementariness. The Trinitarian image in mankind is best expressed in the so-called 'faculties' of intellect and will, and the manner in which these express and identify the conscious personality of man or woman. On this one cannot now delay. For this writer there is a problem of coherence in relating God's 'decision' (almost as if it were arbitrary) to make man male and female in order to show an intrinsic relationship of person — communion — gift (the gift of love in the sincere donation of oneself) in the different possible orders of human vocation and human love. This order of God's decision, if it had any bearing in mankind on the *ontological* meaning of the image of God in the personality of man and woman, ought to be true also of the angels of God. These most perfectly mirror and express the being of God, the image of God, the communion of God, and the inner self-giving of God. Yet, in their nature, so close to the divine, there is no sexuality nor any generation.

Sexuality Basic to Divine Economy

And yet, the Pope is so obviously right to say that in the meaning of Man, as a spiritual being, made to the image of God ontologically and of very essence, there is a *spousal* relationship to the divine, and in man and woman to each other, which is at the very heart of divine revelation. The Pope traces it brilliantly from the proto-evangelium — the first chapters of Genesis — and their promise and proclamation, through the sweep of the Old Testament, to the manifestation of Jesus Christ as 'the Bridegroom'. Just as fully, and in a relationship to the destiny of mankind which is *total*, he traces the spiritual significance of the relationships Adam-Eve, Christ-Mary, serpent-Eve, dragon-Mary, and the 'war' placed between the seed of Eve, and the seed of Mary.

There is a spousal relationship to the divine at the heart of revelation

There certainly must be something here which is fundamental to the meanings of God in our sexual differentiation, and not only because of the fall of mankind, but from the very *origin* of our destiny in the mind and will of God. The Pope says expressly that sexuality in mankind *does* have this total and theological meaning: it is not simply an incident of biology. There are a number of arresting declarations; one would chose:

"Since the Church is in Christ as a sacrament of intimate union with God and of the unity of the whole human race, the special presence of the Mother of God in the mystery of the Church makes us think of the exceptional 'link' between this 'woman' and the whole human family. It is a question here of every man and woman . . . in whom from generation to generation a fundamental inheritance is realized, the inheritance that belongs to all humanity, and is linked to the mystery of that biblical beginning: — 'God created man to his own image, in the image of God he created him: male and female he created them' (Gen. 1: 27)".

See also: Section 22.op cit., the place of *the feminine* in the basic order of God's intention in salvation economy. Also again, one suggests, section 3, 432:

"In his goodness and wisdom God chose to reveal Himself, and to make known to us the hidden purpose of his will, by which through Christ, the Word made Flesh, man has access to the Father in the Holy Spirit, and comes to share in the divine nature (cf. Eph. 1:9; Eph. 2: 18; 2 Pt. 1:4)."

The context of this last statement is that "The Woman" is to be found at the central definition of this economy of God. The editor of FAITH cannot but be heartened that the whole tenor of the Pope's apostolic letter emphasizes the *Divinization of Man* through the economy of the Incarnation in the very sense of the Greek Fathers of the Church. Central to this divinization, expressed fully in the Incarnation, is to be found the meaning of "The Woman" and hence of human sexuality, the division of the flesh into man and woman. This is the cosmic vision of the meaning of Christ which makes the decree of the Incarnation something willed irrespective of the Fall of Man, and of the redemption from sin alone.

the cosmic vision of the meaning of Christ

Theology of Sex Relevant to Decree of Incarnation.

The magnificent things the Pope says concerning the meaning of "Man" and "Woman", the order of matrimony, and the order of consecrated virginal fatherhood and motherhood, would make so much more magnificent and *coherent* a sense if it were related to *the nature of matter in the spiritual personality of mankind*. It is *here* we are different from the angels of God, equally and splendidly made like us to the image of God, equally and fully entering into Salvation through the Eternal Word through whom and in whom were made *all things visible and invisible*. The Pope's vision of the reason why God made mankind male and female, far exceeds and develops the declaration of the Congregation for the Doctrine of the Faith (1976) *Inter Insigniores*, which simply restates the positive theology

of the Church concerning the ministerial priesthood and only hints at some “special relationship in the division of sexuality to the divine plan of creation”. Pope John Paul develops this theme, in the context of the unique place of *The Woman* in the essentials of the dispensation of God for humankind. He relates it to that inheritance which is to become “consorts of the Divine Nature” itself.

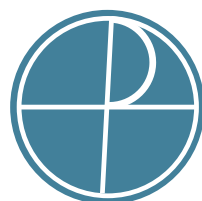
The Woman in the dispensation of God for humankind

The Nuptial Mystery and the Eucharist

That apart, most of the essential themes of the letter on the dignity of women are to be found briefly enumerated at least in *Inter Insigniores*: for example, the Nuptial mystery of God and Israel, fulfilled in the Church in Christ and Our Lady; and the Eucharist as the Marriage Feast the King made for his Son and Heir. This, the Eucharist, is but a foreshadowing of the Bridal Feast in heaven, the vision of the book of Revelations, the presentation of the whole People of God, the ‘New Jerusalem’ as Bride of Christ. There is a passage in the document *Inter Insigniores* which seems linked to the Pope’s effort to deepen our insight into *the mystery of human sexuality*: It reads (CTS trans. sec. 5): “The Kingdom of Heaven is like a King who gave a feast for his son’s wedding (Matt. 22: 1-14). It is through this scriptural language, all interwoven with symbols, and which expresses and affects man and woman in their profound identity, that there is revealed to us the mystery of God and Christ, a mystery which of itself is unfathomable”. The document of the CDF of 1976 then immediately relates the maleness of Christ, Bridegroom of the Church, exercising his ministry of salvation in the Eucharist, to the ministry of the male in the Sacrament of Order. In the apostolic letter *The Dignity of Woman*, the Pope does hardly more in the matter of Holy Order than repeat this sole point against his much fuller background on the meaning of the Feminine in salvation history.

man and woman in their profound identity

Fr Edward Holloway (1917-99) was a parish priest in the South of England and the author of Catholicism: A New Synthesis and other theological and philosophical works. He was the editor of this magazine for 22 years and the founder of the Faith Movement.

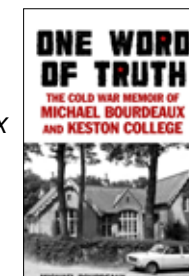


A voice for the voiceless

One Word of Truth: The Cold War Memoir of Michael Bourdeaux and Keston College

by Michael Bourdeaux, Darton, Longman and Todd, 328pp, £15.99

reviewed by Alenka Lawrence



It was 1959 in Moscow. A British exchange student was exploring the city, counting churches. Of some six hundred churches there before the 1917 Communist revolution, only thirty-five were still open.

Michael Bourdeaux, Oxford graduate, later Anglican priest, had reached the USSR by numerous twists of fate, or, as he would prefer, the ‘unseen hand of God’, via his father’s bakery, National Service and toothache, which led to an unexpected chance to use his linguistic talents in Russia. A lurid KGB hotel room sting, worthy of a John le Carré novel, nearly made him give up and head home but his ‘Cornish granite’ meant he wasn’t a quitter. In Moscow he was to meet both crude Soviet propaganda and the kindness of strangers, both his future wife and his future life’s direction.

‘Be our voice’

Back in Britain, Bourdeaux read harrowing smuggled testimonies of persecution at a Ukraine monastery. One monk had suffered ‘psychiatric abuse, incarceration in the local asylum and the infliction of mind-bending drugs by injection. The “illness” was belief in Christ.’ On a subsequent Moscow visit, Bourdeaux asked Christian friends about persecution in other provincial areas. ‘Provincial areas? It’s happening right here in Moscow.’ They sent him to a heap of rubble and bent crosses, the newly-demolished St Peter and Paul church. Two women nearby

astonishingly turned out to be the authors of those monastery documents. ‘Be our voice’, they begged. Bourdeaux took them at their word.

A believers’ Bletchley Park

He would go on to found a critically important western institution of the Cold War. Keston College, named for the redundant Kent school from which it operated, became the pre-eminent information centre for religious belief under Communism – a sort of believers’ Bletchley Park. Staffed by dedicated researchers, many with unparalleled expertise, its mission was not to lobby or evangelise but to present the facts. Although it worked closely with, for example, Catholic organisations like Aid to the Church in Need, Keston was ecumenical, reporting on Christians, Jews, Muslims, Buddhists, even Pagans. Information came from official media, from secretly published ‘samizdat’, from ‘crumpled pieces of tissue-thin paper covered with microscopic writing’ as former prisoner of conscience Alexander Ogorodnikov described in a touching accolade.

Michael Bourdeaux has written extensively on religion under Communism. *One World of Truth* (the title comes from Alexander Solzhenitsyn’s Nobel Prize speech) describes his own remarkable journey and Keston’s. In its heyday in the 1970s and 80s, Keston’s influence stretched widely – from educating

politicians (as a result of Bourdeaux's advice, a British official visiting Prague had a pioneering meeting with the dissident playwright Vaclav Havel) to channeling source material to the press and grass-roots supporters.

Glasnost

Then along came the players who would change the Communist world forever: Pope John Paul II – whose decisive influence on events Bourdeaux rightly emphasises – Ronald Reagan and Mikhail Gorbachev with his new 'glasnost', or openness.

In 1988 I joined a group travelling to the Christian Millennium celebrations in the USSR. Michael Bourdeaux, long denied a visa, had optimistically agreed to lead us. At 9pm the night before departure, his phone rang. 'Mr Bourdeaux, this is the Soviet Embassy.' He could go. I witnessed the delight that greeted him among dissidents organising the unofficial gatherings which he movingly describes.

Maligned by foes and allies

Keston was maligned, not just by Communist authorities and compromised church leaders but also by some would-be allies. When Bourdeaux received the Templeton Prize for Progress in Religion in 1984, the World Council of Churches, he reports, was less than gracious. 'It occurred to me how deeply distasteful it must have been for (the General Secretary) to be there.' Critics, some too easy on Communism, claimed Keston was 'rocking the boat', that believers would be safer without the publicity. Not so, Bourdeaux says.

Take imprisoned Russian poet Irina Ratushinskaya. Another redoubtable Anglican priest, Dick Rodgers, spent Lent in a cage on Soviet-style prison rations to highlight her suffering. With the help of publicity from Keston, Ratushinskaya was released just before the 1986 Gorbachev-Reagan summit. Many victims, often languishing alone and forgotten, might

well have given up without the support and prayers that Keston enabled.

Bizarrely, Bourdeaux was sometimes pilloried from the other side, from campaigners depending on evil tidings from the Communist world, for Keston's scrupulous reporting of good news along with bad.

After Communism crumbled

As Communism crumbled in the USSR and Eastern Europe, Keston was a victim of its own success. The donor funding on which it depended dwindled as people assumed it was no longer needed. Mistakenly, Bourdeaux insists. Post-Soviet Russia, for example, brought new opportunities but also new religious restrictions.

Debates on Keston's way forward were heated. Bourdeaux puts his own case in heartfelt detail. Occasionally it feels like an intrusion into someone else's family quarrel. But as a historical record it's invaluable. And nothing detracts from Keston's legacy. It survives in new ways, its priceless archive now at Baylor University in Texas. Bourdeaux remains upbeat, convinced that God was always in charge. Even when close to despair, 'I was never alone'.

Believers are still persecuted

And his book is timely. Soviet propaganda posters may seem absurd, with their creepy priests and spacemen trumpeting, 'There is no God!' But our age has its own absurdity – unfashionable opinions hysterically hounded, news and history manipulated. Believers are still persecuted. Truth has never been more vital.

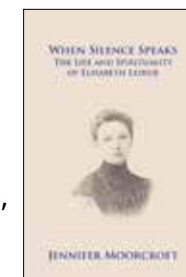
As for those who see Communism as something warm and fuzzy, they should do time among Keston's archives. And they could do worse than read this book.

Alenka Lawrence is a freelance writer and former Editor with the BBC World Service.

A wife's intellectual apostolate

When Silence Speaks by Jennifer Moorcroft, Gracewing, 196pp, £15.99

reviewed by Emily Dytor



When Silence Speaks is the biography of a late 19th/early 20th century French lay woman called Elisabeth Leseur whose life of prayer and service in the world led to the amazing conversion of her atheist husband after her death.

Elisabeth was raised in a loving, well-off Catholic family, and the Faith was very important to her from a young age. Her husband Felix was raised as a Catholic but during his medical studies became an adamant atheist. Despite their disagreement of faith, they loved each other deeply and Elisabeth devoted her life to praying and offering her many sufferings for his conversion.

Like a novel

Moorcroft breaks down Elisabeth's life into ten chapters, beginning with "Early Life," and ending with "Suffering Accepted and Offered." In each chapter Moorcroft explores different aspects of Elisabeth's life and uses excerpts from Elisabeth's writings throughout to give the reader insight into her ongoing spiritual journey.

Clearly Moorcroft extensively researched Elisabeth's life. She includes such intimate details and elegant descriptions that the book reads like a novel at times. We learn the exact birthdays of every member of the family (parents and four siblings), the address of Elisabeth's family home in Paris and their second home in the countryside, of which Moorcroft writes, "Elisabeth

always preferred the country to the city and looked forward to staying there, with its rustic charm, its trees and flowers and lush gardens" (p. 3).

Deeply pained

Elisabeth lived a privileged life of social status and enjoyable travel; however, she also knew suffering. Moorcroft describes her as having a delicate conscience, which she illustrates with various quotes from Elisabeth's childhood journal. As a child and young adult she suffered severe illness; first hepatitis, then typhoid fever, both of which affected her health all throughout her life. The fact that she was unable to conceive children was deeply saddening to her maternal heart. Moorcroft continually illustrates the merit of Elisabeth's suffering by noting that Elisabeth was more deeply pained than she often let on in her writings.

Return to the Gospels

Two years into her marriage Elisabeth's prayer life began to degenerate and she started spending most of her spare time in "broadening her cultural and intellectual life" (p. 23). She and Felix travelled and socialized often. It wasn't until after Elisabeth read two books recommended to her by Felix with the intention of destroying her faith that she deeply repented of her spiritual lukewarmness. The atheistic writing made her return to the Gospels, of which she wrote, "I read the Gospel, and by that sweet light I

discover in myself many a nook of egotism and vanity. Unique book, perpetually new, supremely beautiful, resplendent with truth, of exquisite grace and charm, from which one can draw unendingly and never exhaust it!" (p. 29) From here she went on to build up a library of Catholic books to expand her knowledge and strengthen her faith.

An intellectual apostolate

After her deeper conversion, Felix became even more critical of her faith. Moorcroft writes, "[S]he had to tread a path of living with someone she loved deeply, who not only failed to understand what was now most precious to her but who was actively and resolutely opposed to it." This lack of unity with and criticism from her husband pained Elisabeth greatly, but she did not allow it to steal her joy, instead she spent more and more time in prayer and discerned for herself that God was calling her to an "intellectual apostolate," (p. 49) to be lived out amongst her and Felix's atheistic social circle. Moorcroft uses another quote to beautifully summarize her mission: "Not to accept everything, but to understand everything; not to approve of everything, but to forgive everything; not to adopt everything, but to search for the grain of truth that is contained in everything." (p. 50)

Elisabeth experienced great loneliness and isolation on account of her faithfulness, especially after losing her sister Juliette, a kindred spirit to her who gave her much support in her Christian vocation. Later in life, she found deep friendship with a religious sister and Moorcroft devotes a chapter to this relationship, referencing letters exchanged by them.

Conversion

In the last two (of twelve) chapters of the book, Moorcroft describes Felix's conversion. I found these last chapters the most compelling. After Elisabeth's

death, Felix feels the presence of Elisabeth and is convinced that she is alive in the communion of saints, leading to his dramatic conversion and reconciliation with the Church. There is not much detail given about this, which initially disappointed me as it seemed to be the climax of the book. However, as I began to reflect upon this I realised the profound and humbling truth that Elisabeth's entire adult life was an offering for her beloved husband's conversion. In sacrifice and love, she sowed seeds which she would never see flourish with her mortal eyes.

A beautiful reminder

Although the book was very enlightening and I enjoyed reading it, I did find the writing style and composition, especially the insertion of quotations from Elisabeth's journal and letters, somewhat awkward at times. However, Elisabeth's deepening conversion throughout her life and Moorcroft's attention to detail in her storytelling kept me wanting to read on.

I would definitely recommend this book as a thorough and enjoyable introduction to Elisabeth Leseur. I know I am inspired by Elisabeth's life and want to read more of her writings. Her life can serve as an inspiration and encouragement for many, but especially for women unable to have children or women in an unequally yoked marriage. "The perfect union of two souls—how beautiful a harmony that would make! With him I love best in the world, let me one day make this harmony, O my God!" (p.68) Elisabeth longed for unity with her husband on earth, but obviously God had other plans, which she humbly accepted with grace. This life is not the end—*When Silence Speaks* is a beautiful reminder of that.

Emily Dytor is an American, Catholic convert, wife and stay-at-home mother who lives in the Cotswolds with her husband and two young children.

China and Christianity

China in Life's Foreground by Audrey G. Donnithorne, Australian Scholarly Productions, 435pp; paperback £25.00, Kindle version £7.66

reviewed by Joanna Bogle



At a time when China is so much in the news – the Coronavirus, trade wars, the West's recognition of China's growing global power and influence – a book with the title *China in Life's Foreground* seems an all too appropriate read.

Bandits

Audrey Donnithorne's parents were evangelical missionaries in China in the 1920s, and her memories of those years – including being captured by bandits and held hostage – jostle with those of a 1930s girls' boarding school and holidays spent with various families while her parents were back in China. It's a vanished world: solemn Sundays in a country vicarage with newspapers forbidden, a cold lunch so the servants could have a day off, and an obligatory weekly letter to parents followed by hymn-singing round the piano. There were long days in pleasant countryside and – in the pre-TV, pre-mobile/computer era – much time for reading and for walks.

Then followed WWII work in the War Office. Young Audrey, still in her teens, was recruited because, following a visit to her parents in China, she was questioned by the immigration authorities on her return home to discover if she had any information that might help the British war effort.

Lord Halifax's infatuation

The Donnithorne style includes small notes that bring wartime Britain alive: in Whitehall windows were bricked up because of the danger of loose papers flying out in bombing raids and "ventilation was poor so we were given two-hour lunch breaks" which she spent studying in the London Library after "a quick slice of bread and margarine bought locally". Secret despatches from Lord Halifax in Washington revealed an apparent infatuation with Madame Chiang Kai-shek. Donnithorne's office had maps that had to be covered over to maintain secrecy when a clerk came in on an errand, and a filing system with coloured cards denoting the usefulness or otherwise to the Allied cause of various factions in China: "One of my minor duties in the War Office, on which I was told not to spend too much time, was to draw up an Order of Battle for the various Chinese armies and armed units cross-crossing China, about which the Western allies were ill-informed."

The future

Donnithorne's future adventures were to include conversion to Catholicism, a distinguished academic career following

an Oxford degree, much activity with Catholic groups in Britain and Australia in the late 1960s and early 70s – tumultuous years in the Church – and lecturing in many different countries. But running like a thread through all of this is her interest in China.

Professor Donnithorne emphasises that China is complex and vast. And while at present the (often brutal) Communist authorities appear to hold sway, the future, she is certain, lies with Christianity. When she writes about her many contacts and visits with the Church in China, she focuses on the practical realities such as the difficulty of educating young men in remote rural areas who are keen to become priests, and the need for good Christian literature. She believes that a proper understanding of China should see it as a civilisation not as a state, and that “overmuch attention has been given, by observers of China, to formal definitions and wording in political and social contexts”.

she focuses on the practical realities

Dangerous patronage

Donnithorne is unconvinced that formal diplomatic recognition of China would benefit the Church “which might then lose its advantage among the Chinese people as being seen as at odds with a despised and disliked regime”. She reflects that “perhaps the greatest long-term danger to the Church in China may come not from government oppression but from government patronage” and that the important thing is simply to pursue the Church’s mission at ground level. As her memoirs conclude, this thoughtful academic with a deep-rooted love of China ponders the message of Pentecost and notes that the immediate reaction of the Apostles on receiving the Holy Spirit was “not to discuss how to deal with Caesar in the imperial capital but to go out into the streets around them” and evangelise the many people gathered there from different nations. Food for thought there.

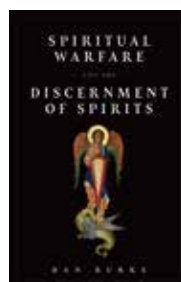
a deep-rooted love of China

Joanna Bogle DSG is the editor of FAITH magazine and a well-known author.

Good and evil in the interior life

Spiritual Warfare and the Discernment of Spirits by Dan Burke, Sophia Institute Press, 128 pp, £10.99

reviewed by Pravin Thevathasan



The word “discernment” is very much in vogue in some Catholic circles currently. But what does it mean? In this concise, readable and thoroughly enjoyable work, Dan Burke, founder and president of the

Avila Institute for Spiritual Formation, gives us the orthodox Catholic answer.

The interior life

He begins by briefly telling us something

about himself. He converted to Protestantism from Judaism and later became a Catholic. He then proceeds to give us various biblical descriptions of spiritual warfare. The interior life is always a spiritual warfare. We are called to resist our evil desires, desires we so often rationalize. But in the spiritual warfare, we are not simply dependent on ourselves: we need to always be mindful that this war is easily won by means of grace. God is in charge, not us.

Ignatian rules

The Discernment of Spirits is a term we associate with St Ignatius of Loyola. But it is also thoroughly biblical: St Paul refers to it in his First Letter to the Corinthians, for example. I have previously struggled to understand what is precisely meant by these Ignatian rules. The author makes it easier for us to understand by providing us with many homely examples. For example, in the first rule, we are at the beginning of our interior life, moving away from a state of mortal sin to a state of grace. It is the good spirit that disturbs us while the evil spirit encourages us to continue as before.

providing us with many homely examples

But in the second rule, when we are in a state of grace and resisting sin, it is the good spirit that encourages us to persevere in prayer. He fills us with consolation and inspirations. It is the evil spirit that will disturb us, tempting us to return to our former ways. The Discernment of Spirits allows us to rid ourselves of those negative tendencies that keep us from God. It allows us to deal appropriately with the state of desolation, a state that is all too common. Above all, it helps us move from sin to the love of God.

Counterfeit spiritualities

The author describes various counterfeit spiritualities on offer these days. The book was fully worth reading just for this section. Mindfulness, for example, is on offer everywhere. But it has nothing to do with the life of grace or the practice of the virtues. And without these latter things, there will be no interior life. I also remember discussing this emptying of the mind with a great Jesuit who was based in South London many years ago, and he was convinced that this state opens us up to demons.

A tailored plan

The author reminds us that we all need a plan of life that is tailored for us. This is surely where spiritual direction is essential, but finding a director may prove difficult. The author goes through the essential norms we need. Most of us in normal times have ready access to the Holy Eucharist. This is central to our interior life, as is frequent confession. Prayer, especially mental prayer and the Rosary, should be in our plan of life. Along with regular prayer and the sacraments, we need regular Discernment of Spirits.

a plan of life that is tailored for us

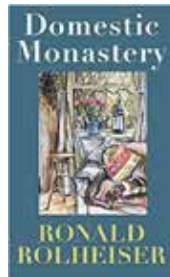
In slightly over a hundred pages, the author has given us a concise description of spiritual warfare and the Discernment of Spirits, a tremendous achievement.

Dr Pravin Thevathasan is a consultant psychiatrist and author of the CTS booklet Catholicism and Mental Health.

Holiness by embracing your life

Domestic Monastery by Ronald Rolheiser, Darton Longman and Todd, 112pp, £6.99

reviewed by Kristina Cooper



Ronald Rolheiser OMI is a respected, insightful spiritual writer, known for his books and newspaper columns; thus I was really looking forward to receiving this book, as I admire his writing and the topic interested me. Before I even started reading it, however, I was put off and irritated by its presentation and cost - £6.99 - for what is basically a pamphlet/lecture rather than a proper book (only 7,000 words). The text has been padded out with endless, not very appealing, black and white illustrations, as the publishers have sought to make it into something it is not.

Parents and holiness

At the same time Rolheiser always has valuable things to say and this book is no exception. His main insight is that parents, particularly mothers, who embrace their calling can come to holiness through this role as much as the celibate contemplative in the monastery. I remember years ago, receiving a similar revelation of what appears as a dismissive comment by St Paul in his letter to Timothy (1 Tim 2.15) that women *"will be saved through childbearing, provided they continue in faith and love and holiness, with modesty"*. To modern ears this can sound as if this is all women are good for and they shouldn't

presume to have a career, education or an interest in spiritual matters.

But as a single woman struggling to follow the Lord, I saw what an advantage mothers have over me in the Christian life just through being mothers. I have to constantly go out of my way to choose to serve others, with the constant temptation not to bother and lapse into self-centredness. This is why it was so essential for me to make sure I do have my hour of prayer to keep my mind focussed on God and his call to follow the path of holiness.

Heroic mothers

But for the mother of a baby, crying in the night, it's automatic to put her child's needs before her own. Thus it is not as necessary for her to pray in the same way as it is for the single person or the religious to help her to forget self. Her very way of life, if embraced, is a natural way to holiness. I remember my own mother, who had five children, telling me that for the first ten years of her married life, she never read a book or went to the loo on her own, and she adored reading. Looking back I can see that such death to self was heroic, yet I never thought about it

a natural way to holiness.

at the time because that was what was expected of mothers. If the "monastery is a school of love because it teaches us to forget ambition, convenience and self gratification in order to open our hearts to love," according to the Trappist monk and spiritual writer, Michael Casey OCSO whom Rolheiser quotes, how much more the demands of parents in family life?

Embrace your vocation

The Domestic Monastery is peppered with references and interesting quotes from the saints and spiritual masters, some familiar and some not which Rolheiser unpacks for the modern reader underlining the link between family life and the monastic one. The Desert Fathers' adjunct to "Go to your cell, and your cell will teach you everything you need to know" is a reminder not just to the monk but also to the banker or the mother to embrace their vocation and to be faithful to its commitments, rather than looking elsewhere for happiness and solace. St Francis de Sales, who wrote the "Introduction to the Devout Life" says much the same thing. He explains that each of us has a different spirituality suitable for our way of life. I remember being struck by his advice to a married woman of court, who wanted to spend more time in prayer and didn't want to participate in what she saw as the frivolity of court life. St Francis told her, that as long as she was married, she should support her husband and attend these functions, play cards, dance, wear nice clothes etc as part of her wifely duties. Once he was dead, she could go into a cloister and opt for a different way of life.

Just showing up

Apart from this main theme Rolheiser addresses other familiar topics such as the importance of friendship and its different dimensions; the tension in the spiritual life between action and contemplation and between individual fulfilment and the needs of the community. He also looks at the problems of busyness and the sacredness of time, and reflects on the seasons of life and the importance of preparing for death.

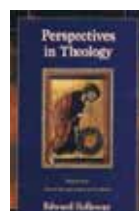
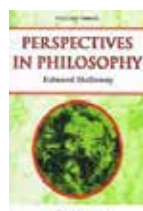
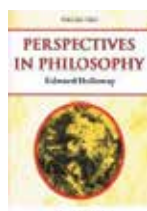
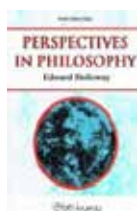
I found particularly helpful the chapter on prayer, and Rolheiser's reminder that just showing up for prayer is often enough, and the importance of ritual and routine to stay faithful. It reminded me of a conversation I had with a Swiss Benedictine who told me that after Vatican II his monastery decided to drop Gregorian chant and experiment with singing the psalms to melody instead. They had to abandon this and go back to chant after a couple of years, he explained. When you are getting up at 5 am every day and praying multiple times a day, it was not possible to maintain the energy needed for any other kind of music.

So all in all a helpful book, if not quite worth the money!

Kristina Cooper is a Catholic journalist and speaker; she is currently writing a children's story to communicate positive Christian values in an amusing way to the next generation.

Catholicism: a new synthesis

Edward Holloway's major work in which he shows in detail how orthodox Catholic theology can be synthesised with the philosophy of evolution to produce a coherent understanding of Catholic Christianity for the modern age. The thinking behind the Faith Movement, this theological vision has been inspiring Catholics, especially the young, for over 50 years. It provides a way forward for the Church to meet the intellectual challenge of the modern secularist worldview.



Perspectives in Philosophy and Theology

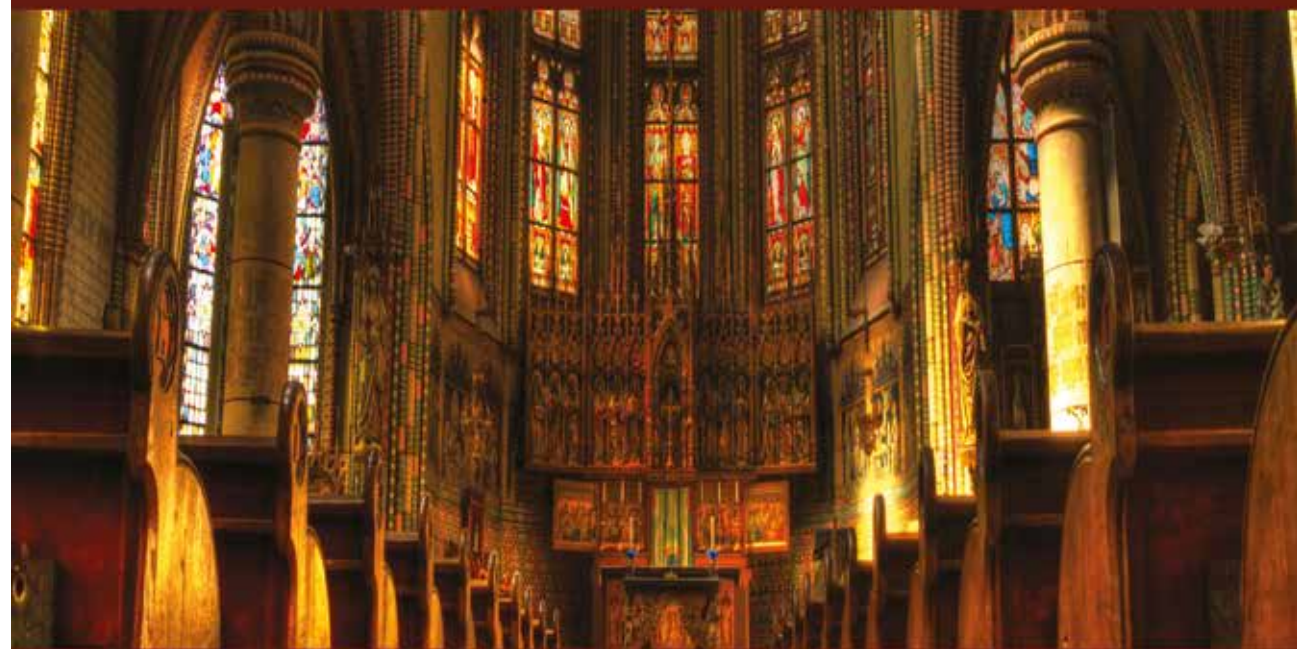
The medieval Scholastic synthesis, abstract and essentialist, has become increasingly irrelevant to the philosophy of science. As a result Relativism and Secularism is disintegrating Christian life and the doctrine of the Incarnation. Yet if the principles in the older philosophy are existentially rethought, and realigned within the recognition of a cosmic Unity-Law of control which culminates in the Incarnation of God in Christ, the result is startling. Edward Holloway developed a philosophy at once relevant to modern thought and necessarily demonstrative of the existence of God and his Transcendence. These booklets provide further reading on his key philosophical and theological ideas.

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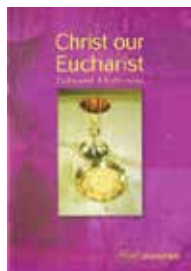
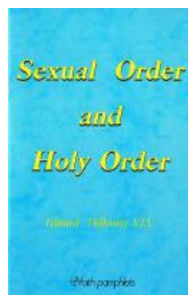
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By Fr Edward Holloway:

Sexual Order and Holy Order

The Church through the ages has always taught that priests should be male. But in an age when woman has, through the cultural and intellectual development of society, been able to vindicate that status of equality with the male which was always hers by right of nature and grace, we have to look for the intrinsic reasons behind the works and words of God in Christ about the priesthood. Fr Holloway explores why human beings are created male and female and the role of sexuality in God's self-giving to us which climaxes in the Incarnation and the Eucharist.



Christ our Eucharist

In this profound theological meditation, Fr. Holloway presents the Eucharist in the perspective of the economy of salvation: how, in the fulness of time, God gave to humanity His very self in the Incarnation of the Eternal Word who is the principle of our inward nourishing, our growing up into the adult measure of the sonship of God through Christ. As 'Sacrament of the World', Jesus Christ is the unique Bread of Heaven, whose human nature gives life to the world, for God, and only God is the proper food of soul and body in the order of life everlasting.

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