



THE Newman

THE JOURNAL OF THE NEWMAN ASSOCIATION

January 2019

Issue No. 106

£5.00

Jonathan Bush
Newman Circles during 75 Years

Roderick Strange
Reforming the Church

Diarmuid O'Murchu
Connecting with our Bioregions

Tony Jenkins
Remembering Uncle Charles

Letters to the Editor
A Conference in York

Newman Pilgrimage 2019
Editorial comment

Contents

Comment	1
A history of the Newman Circles and their role within the Newman Association.....	2
Inclusivity	14
On Renewing the Church	18
A Special Pilgrimage to Rome	20
A Poem for Uncle Charles.....	23
Newman Conference, 2019.....	25
London Newman Lecture 2019	26
Letters to the Editor	27
Manchester Newman Lecture 2019	32
Membership of the Newman Council.....	33
Membership Report	35
Spirituality Page	36

Editorial Committee: Barry Riley (Editor) • Anne Duddington • John Duddington • Josephine Way • Robert Williams • Dr. Marie Rose Low • Dr. Christopher Quirke

Printing: Silver Pines Services, Sevenoaks

Articles, comments, etc.: Should be sent to Barry Riley by email at editor@newman.org.uk – items should be sent in Word format as an attachment or as an embedded text within the email. Hard-copy items may be sent by post to 17 Mount Pleasant Road, London W5 1SG. Tel: 020 8998 5829. Articles should not normally exceed 3,000 words.

Copy Deadline: for the next issue is **March 15th**.

The Newman: is published by the Newman Association, Registered Office: Suite 1, 3rd Floor, 11-12 St James Square, London SW1Y 4LB. **Website:** <http://www.newman.org.uk>. Unless the Editor is informed in advance that contributors wish to refuse permission for online use of their material, The Newman Association may use on its website any article or other material contributed to *The Newman*. Unless the article has been previously published elsewhere with copyright assigned, copyright will reside with the author, The Newman and the Newman Association. In this case an author may republish his or her material elsewhere with the permission of the Association and printed acknowledgement of its prior appearance in *The Newman*.

Email: info@newman.org.uk

British Library Reference Number: ISSN-0951-5399

Back numbers: copies of a number of previous issues of *The Newman* are available from the editor - see contact details above.

The Newman Association Charity No. 1006709

President: Winifred Flanagan

Hon. Secretary: Brian Hamill, 25 Cyprus Mount, Wakefield WF1 2RJ, Tel. 01924 365779 to whom general enquiries should be addressed.



QR code

Contributions to *The Newman* express the views of their authors and not necessarily the views of the Newman Association

Cover picture: *The cloisters at San Damiano, Assisi, next to the church where St Francis heard the Lord speaking (see page 18)*

Comment

After Jonathan Bush's history of the Newman Association's early activities in supporting refugees, especially Poles, in the troubled years after the Second World War, the Newman Council invited him to go back to the archives to outline the history of the Association's Circles. The immediate postwar story was published in our January 2018 issue; the history of the later developments is appearing, in instalments, in this and our next issue.

The key historical event for the Newman was the Second Vatican Council (1962-65). Membership of the Association rose strongly through the 1950s and peaked around 1965. The outcomes of the Council itself were judged broadly satisfactory by most Newman members but there was a nasty sting in the tail: discussion of sexuality and childbirth had been withheld from the Council itself but reserved for the judgment of Pope St Paul VI personally.

When his encyclical *Humanae Vitae* appeared in August 1968, with a prohibition of the use of artificial contraception, the response of many lay people, including Newman members, was strongly negative. Many members at the time were young married couples who did not like to be told that what they regarded as responsible parenthood could be sinful.

A period of crisis

The Association was thrown into crisis. Some members departed for a new and more radical body, the Catholic Renewal Movement, which was prepared to adopt a more campaigning approach whereas the Newman remained focused on education and discussion. Other members simply left and by the early 1970s membership was below 2,000. There was a financial crisis as subscription income tumbled while inflation raged at annual rates up to 25 per cent. The Newman's centre at 15 Carlisle Street was vacated in 1977 and publication of the Association's journal was suspended for several years until 1984.

Subsequently the Association was patiently rebuilt as a decentralised organisation and membership stabilised, though at much lower levels than during the 1960s. The strong influence of the London Circle waned as its membership subsided, in the absence of the premises at Portman Square and then Carlisle Street which had attracted in so many people over the previous 30 years. As Jonathan Bush's account relates, successive Councils struggled, with varying results, to rebalance the relationship between the Centre and the Circles.

In our next issue there will be two further instalments. The longer one covers the relationship of the Newman to the clergy, whether the hierarchy or local Parish Priests. To begin with the Association was deferential to the clergy but the mood changed slightly after Vatican II as the relationship became more consultative and co-operative. The role of women in the Church has been a repeated focus of debate and even controversy. The Newman also became much more ecumenical with the passage of time. Finally, in a short conclusion, Jonathan Bush comments on how the Association and its Circles have responded to the enormous structural changes which have affected the Church over 75 years.

Barry Riley

'When Newman comes to town': A history of the Newman Circles and their role within the Newman Association¹

By Jonathan Bush

The purpose of this analysis is to examine the history of the Newman Circles, their relationship with the National Council of the Newman Association, and their role within the Catholic Church more broadly. It is hoped that the information within could be used to inform discussions and debates within the Council and/or Circles themselves on future policy.

The full document will be made available on the Newman Association website. Sections are being published in this and the next issue of *The Newman*.

Part 1: Greater Understanding

The Newman Association was established as a graduate society in 1942. It was influenced by John Henry Newman's concept of the lay apostolate and its active involvement in both the Catholic Church and wider society through, as the original memorandum of association suggests, "promoting greater understanding of the Christian faith and the application of its principles to the contemporary world".

An educated Catholic laity was central to this aim, with its members encouraged to use their "gifts" (skills and knowledge) to address the major issues of the day from a Catholic perspective. Although formed as a national body, the Newman Association quickly developed a presence in the provincial towns of England, Scotland and Wales through the establishment of "Circles", essentially auxiliaries whose purpose was to carry out the objectives of the parent body at the local level. The *Reference Book for Local Circles* (1964) provides perhaps the most definitive explanation of this aim:

"The object of a Local Circle is to embody in a particular locality the values of the Newman Apostolate. This implies a care for the members living in the area, so that each may be more prompt to respond to the apostolic opportunities facing him, and a concern for collective or group responsibility in the face of the general problems of the day, especially those of local provenance....A Local Circle, therefore, is a means whereby the laity can give collective proof of their responsible citizenship."

In order to achieve this noble ambition Circles undertook a wide range of activities. It may have been true, as Felicity Armstrong noted in a 1956 *Newman Newsletter* article entitled "Running a Local Circle", that the Circles differed "markedly from each other" and that:

"any comparison of the activities undertaken by different Circles must take cognisance of that fact; the way in which members collectively seek to be present intellectually and morally in the area in which they live and work is modified always by the social and economic conditions characteristic of their Circle."

**UNIVERSITY CATHOLIC FEDERATION OF
GREAT BRITAIN
ANNUAL GENERAL MEETING**

**Birmingham.
Friday, April 10th, to Sunday, April 12th
(Low Sunday)**

Under the distinguished patronage of
HIS GRACE THE ARCHBISHOP OF BIRMINGHAM
(The Most Rev. Thomas Williams, M.A., D.D.), and
HIS LORDSHIP THE BISHOP OF ABYA
(The Rt. Rev. Bernard Grimm, D.D., D.C.L.)

PROGRAMME

Friday, April 10th

5.0 p.m. to 10.0 p.m.: Reception of visitors in the Council Chamber, the University, Edmund Street. Federation Council Meeting in the Grand Hotel. 7.30 p.m.

Saturday, April 11th

8.30 a.m.: Mass and Communion for deceased members of Federation in the Birmingham Oratory, Hagley Road, Edgbaston.

9.15 a.m.: Breakfast at St. Philip's Grammar School, adjoining the Oratory (1).

10.30 a.m.: ANNUAL GENERAL, BUSINESS MEETING in the Mason College Building of the University, Edmund Street.

Re-modelling of the Constitution of Federation

so as to permit the foundation of the National Union of Catholic University students, for the apostolate in the student milieu, and the NEWMAN ASSOCIATION, national association of Catholic graduates in the different professions, for the wider cultural and intellectual apostolate, as the student and graduate branch, respectively, of the University Catholic Federation.

12.45 p.m.: Lunch in the University Refectory (2).

The notice which appeared in the April 1942 issue of the UCSF's newspaper "Unitas"

editors of the Catholic weeklies.

Circles often centred their lecture programmes around themes. The 1992 programme of the Hereford Circle, for example, included eight talks on the subject of "Faith", while the Hertfordshire Circle organised a series of lectures under the banner of "English in the Liturgy". Topical issues proved to be particularly popular draws, notably a Bristol Circle lecture in October 1972 by the Rev J. Davey (Director of the Corrymeela Community) on "Peace in Ulster", or the Cardiff Circle's decision the previous year to theme its lectures around an examination of specific issues relating to the Second Vatican Council. As well as lectures, study groups also proved popular. In 1961, the Thames Valley Circle created a Philosophy of Science Group which mirrored the national body's group of the same name.

Alongside this important education function the Newman Circle also carried out a vital social function for its members. Social occasions helped members to feel a sense of belonging with others and to form a strong connection with a particular Circle. The London Circle noted in the Annual Report (1955/56) that, although it had a wide range of social activities including art visits, gramophone concerts, theatre parties, rambles, river parties, squash and tennis in the summer, its Sunday afternoon tea dances and dancing classes on Monday evenings proved particularly popular, while over 100 volunteers helped to serve refreshments during weekend social functions. Other smaller Circles hosted similar events, albeit on a reduced scale. Peter

Nevertheless, such activities were carried out within the broader remit of the Circle's core functions, functions which were shared by all Circles and which have changed little over time. Perhaps the most central was its *education function*, i.e. to educate its members both in important aspects of Catholic and Christian theology and in the ways in which these could be applied to the wider society. This was particularly evident in the lecture programmes which were a staple feature of all Circles since the early days. These included local Circle speakers or high-profile names designed to attract more members, such as the Nottingham Circle's lecture programme for 1956 which included Evelyn Waugh, Sir Desmond Morton, the Abbot of Downside, and various



The premises at 31 Portman Square which served as the headquarters of the Newman Association from 1948 to 1963

Hambley, a longstanding member of the North Staffordshire Circle, remembers that the house parties of the early 1960s were attended by the local professionals in the Circle, with the highlight of the year being the sherry party hosted by Dr. and Mrs Sweetnam.²

The Hertfordshire programme for 1996 included a Musical Evening at the Macmillan Runcie Day Hospice in February and a Garden Party to follow the AGM in June. Such social events have continued to be a popular feature of the Herts Circle programme until the present day.

Finally, the Circle undertook a spiritual function for its members, enabling Newman members to attend events that helped to develop a deeper sense of their faith. Such events were often carried out with the co-operation of the local clergy and religious communities, and could include days of recollection, annual retreats and community

Masses. Some Circles were more dynamic and proactive than others in organising these events. The York Circle, for example, was involved in the Church Unity Octave in its early years during the 1950s. The two half-days of reflection organised by the South East London Circle in 1979 were so well-attended that it was agreed at the Circle AGM to organise a similar event in October. A flyer for a Lenten Day of Recollection organised by the Aberdeen Circle and hosted by Fr Donald Grant of the Carmelite Friars, "New Life in Christ" on March 19th 1994, included a talk by Fr Donald, private reflection time, prayers and the Angelus, together with sharing and question time. The event finished with Holy Mass.

Co-operation was often a major factor in the success of these events and many Circles found that combining with other Circles nearby could assist them to reach a wider audience. This was particularly worthwhile for larger social occasions, such as the Birmingham, Stoke and Coventry Circles' decision to organise a joint "Midland social" during the summer of 1957. Spiritual events were also organised in this way, for example the joint retreat of the Chester and Wirral Circle and the North Lancashire Circle at Upholland in July 1977. Some Circles joined together to form regional conferences. As early as the 1940s, the Annual Report (1942/7) was praising these regional conferences as the "most popular and useful feature of the programme... which provides an opportunity for members in any one region to meet together, and for the officers and members of local Circles to meet those of neighbouring groups." The structure of the local Circle was also similar across all groups and many were formed under similar circumstances. All, for example, began life as a collection of interested Catholics in towns and cities who met for a common purpose. A report

sent out to Circles based on the experience of the Circles of Hayes, Sutton Coldfield, Oxford, Chester and Southend, advised starting a Circle either through expanding an initial discussion group or adopting the “Newman comes to town” approach of setting up a complete programme, advertising it heavily and hoping that a new Circle would develop organically.

The new Coventry Circle did a great deal of preparatory work in the autumn of 1955, including arranging visits to various Catholic churches in the local area, reading the local press and researching the reports of similar societies. Their initial meeting included a popular talk by Mr Denley, who spoke on the situation in Cyprus. The South Shropshire Circle formed following a discussion group by the parishioners of St. Milburga’s Church in Church Stretton on “Women – Status and Role, Life and Mission” during the early 1990s.

Most Circle members included a range of predominantly middle-class Catholic professionals (later many being retired). For example, the largest Circle in the early days of the Association, the London Circle, was composed of 28 barristers and solicitors; 7 accountants; 22 teachers; and 45 doctors and nurses. The management structure of a Circle mirrored that of the National Council and was governed by a Committee that included a chairman, secretary and treasurer, with all officers elected at an AGM for a specified period of time, usually three years. They all abided by a constitution which set out the statutes and bye-laws governing Circle management. The membership rules initially required all members to be Catholics “of good educational standing”, although, as will be shown, these rules were relaxed over time. The disbanding of the Circle also had to be ratified at the AGM and all records were to be returned to the National Secretary.

Such uniformity was encouraged by the National Council of the Newman Association itself. The General Secretary in the first Annual Report of the Association (1942/7) stressed that the Council and the Circle were both essential components of the Association, each engaging in activities that were mutually beneficial:

“There is no conflict between this conception of the local group and work of the National Council, for the Council exists partly as an advisory body and partly as an executive body to carry out the activities that cannot be managed on a local basis.”

Indeed, the Circle’s role was viewed as integral to the success of the Newman overall:

“If...the Association is to make an effective contribution to Catholic life in Great Britain,



The Newman's headquarters at 15 Carlisle St, Soho, from 1963 until 1977

and if it is to bring Christian influence to bear on the conduct of public affairs, its success will depend in large measure on the Newman Circles."

Such an attitude was apparent throughout the history of the Association. Following the establishment of Circles in Cheltenham, Staffordshire, Sussex, and Cardiff during the mid-1950s the President argued in the Annual Report (1955/56) that the state of Circles "is the best gauge of the vitality of the Association". In the early 1980s, a review of the Association recognised the integral role of the Circles in the continuation of the Association. "Council", it argued "is an administrative necessity for a national association but it has no hidden resources of its own and depends entirely upon the Circles for its strength."

Nevertheless, Council was also keen to remind Circles of their obligation to the national body, as this extract from a later Annual Report (1969/70) reveals:

"The real strength of an association is in rising membership, and most members will have a Circle allegiance, but it is the members of Circles who constitute the only workforce for local, regional, and national activity, and the purpose of a national body can only be realised if every member is fully conscious that his membership is essentially a national one. Every national officer and Council member is entitled to the full support of his Circle in the work he is undertaking for the Association as a whole. His work should therefore be felt as an enhancement of the Circle's own activities. It is for this reason that we ask for every effort to be made to increase both national membership, and knowledge of what the Association is doing, and would like to do at the national level."

In 1985, an extensive consultation between the Association's Council and Circles took place, the results being published as "The Newman Association – Future Policy". The document reiterated what the Annual Report had noted fifteen years earlier, that members had a growing tendency "to think of themselves as members of the local Circle rather than as important constituents of a national organisation meeting together in the local Circle." This, the report argued, could be resolved if there was "greater evidence of national activity and a clearer lead from the Centre on the priorities to be adopted, both nationally and by Circles." Promoting national events at the Circle level was one method of encouraging this. A letter to all Circle Secretaries dated September 24th 1993 asked for all Circle programme flyers to include mention of national events such as conferences and the national AGM.

Council-Circle relations

One of the biggest difficulties in the Council-Circle relationship throughout the Newman Association's history has centred around problems of communication. This was a particular issue for the provincial Circles located outside the Greater London area. In a letter dated October 10th 1949 the Chairman of the Leeds Circle, reporting on the North East Regional Meeting of Circles (which included Sheffield, Hull, Bradford, Newcastle and Leeds), complained that the then current National Council was not representative of all Newman members and that liaison with the Circles was generally poor.

The Chairman also criticised the recent doubling of subscriptions for those Circles outside Greater London which could not access certain facilities and services. The letter recommended a refund for provincial Circle members and the mandatory

appointment of provincial Circle representatives on to the Council. But it was apparent by the mid-1960s that communication was still a major issue in the Circle-Council relationship. A resolution was proposed by the Liverpool Circle to be put to the 1966 AGM of the Association, complaining about the current failure of communication between the Circle and Council which, according to the printed statement, "results in a decided tendency among members towards either apathy or suspicion and resentment".

The statement cited as evidence the low poll in the Council elections which was due to the lack of information available on candidates for election. It also cited the failure to understand and appreciate the method of allocation of subscriptions between national and local activities. Remedies for these issues, it argued, could be effected by simple changes in the Constitution.

Subscription issues, however, remained a problem for the Association. A memo sent to members of the Worcestershire Circle in April 1983 asked for members to vote on to the Council those who would fight for reducing the costs of central administration. "At present", the appeal argued, "only a third of your subscription comes back to your branch. The rest goes on administration. The result is that we can only make ends meet here in Worcestershire by constantly appealing to you for money."

Although largely unsuccessful, such grievances did bring the inherent difficulties of communication to the attention of Council who, in turn, introduced initiatives to try to improve these lines of communication. One particularly important initiative was the establishment of the Circle Officers' Conference, involving group discussions between Council and Circle members in the exchange of ideas and best practice. This group proved to be a vitally important link from the early days of the Association.

The annual meeting held in Birmingham on October 9th and 10th 1954 included representation by fifteen out of the eighteen Circles, highlighting the importance attached to this event by the Circles. In 1966 the Circle Officers' Conference was elevated to a Committee of Council. It was decreed that one member of each Circle should be elected on to the Committee and powers should be bestowed on the Committee to make recommendations. The next Annual Report (1966/67) suggested



Keith Stephens, seen here with the Association's President Winifred Flanagan at the Association AGM last June at St Albans, is one of the Newman's oldest members, at 98. He was a member of the first Council of the Association set up under the 1947 Articles of Association. Keith has been a member of the circles in London and Coventry and is now in the Hertfordshire Circle, currently the Association's largest.

that the Circle Officers' meeting had "proved of tremendous value in improving communication, not only between Council and individual Circles, but has also stimulated much closer relationships between Circles in a given region". Subsequently a report of the Circle Officers' Committee held in October 1971, where 21 Circles were represented, suggested that these biannual meetings "are fast becoming the high points of the year, giving the Association a first-class opportunity for the communication that is its lifeblood".

In these meetings, however, the Circles were warned that, although Council could facilitate such meetings, initiative and effort must come from the members themselves. Circle Officer meetings remained a regular fixture on the Association's programme, even in relatively recent years. The 1993 meeting for example, included addresses by guest speakers and practical sessions for Circle Officers to air and share their problems. Aside from these meetings, communication was also enhanced in the early 1970s by the establishment of the post of "Circle Correspondent" on Council and the willingness of members to act as "liaison officers" for their respective Circles. The 1973/74 Annual Report, for example, included a list of names of the local liaison officers within the Circle reports, so that members had a single point of contact for an issue to be brought up at Council level. In more recent years the advent of the internet and the setting up of the Association's website (www.newman.org.uk) has greatly assisted communication between the Council and Circles, helping to publicise a national conference or a special event by a Circle.

Role of *The Newman*

Since 1955 the Newman Association's periodical, *The Newman*, has played, and has continued to play, an important role in greasing the wheels of communication between Circles and Council, with its mixture of learned articles, news and advertisements for upcoming events. This has been supplemented since 2002 by *Association News*, a report sent to Circle secretaries after each Council Meeting; this publication has also provided information on important Newman Association events.

The provision of guidance on all aspects of Circle management was another method by which Council could bridge the communication gap and assist Circles to be more effective in their endeavours. These included the publication of two national guides, the *Newman Reference Book for Local Circles* (1964) and *Towards Better Practice: A Guide for Newman Association Circle Committees* (2005). The covering note in the first publication, written by Oliver Pratt (then president of the Association) set out the aims of producing such a book:

"There is a real need for Local Circles to be kept fully in touch with the whole range of activities going on, or developing, within the Association. This reference book tries to do this and contains memoranda comprising the collective experience of Circles, new ideas that they have worked out, and study outlines covering the main fields of intellectual apostolate. These are intended to help Circles to make their work fully effective and prepare more members to play a leading role among the laity in the renewal of the Church."

It was not, Pratt insisted, "a mandate from 'on high' but essentially a means of making the best ideas of Circles and Groups available to others who may be glad to profit from their experience".

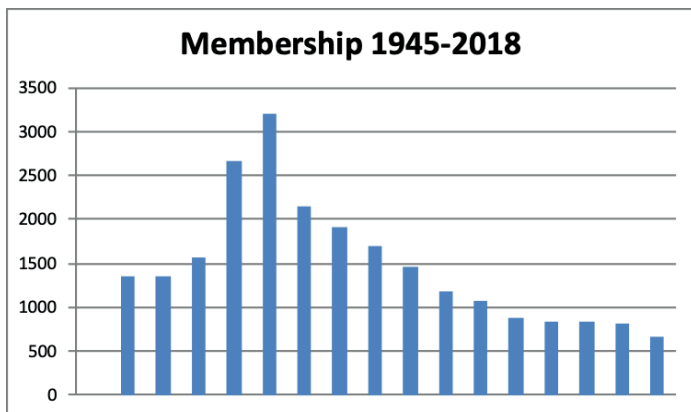
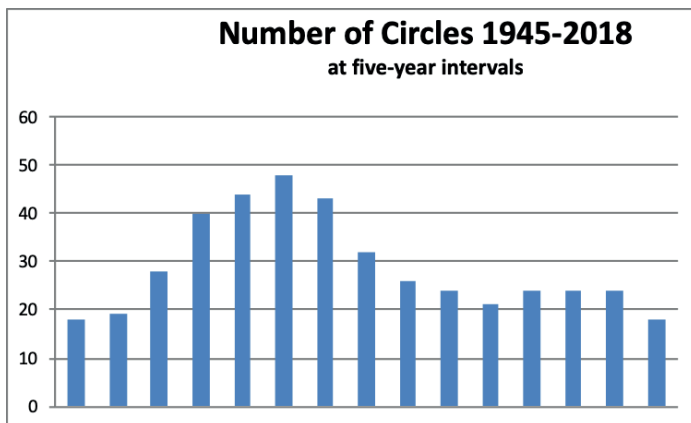
Similar sentiments were expressed in the foreword to the 2005 publication. “There is no suggestion”, it argued, “of trying to impose uniformity on Newman Circles.” Nevertheless, “while the Council of the Newman Association encourages variety in what Circles do and how they do it, there is a need to ensure that all Circles maintain similar minimum standards”. It did, however, suggest that “there are lots of different and acceptable ways of doing all sorts of things – hence better, rather than best, practice...”

Members of the Council were therefore very keenly aware of being perceived as too overbearing or controlling in Circle management. Indeed, Council’s wish for the Association was for it to be “centripetal rather than centrifugal” with Council policy to be informed by the Circles themselves. Some elements of uniformity were unavoidable however, not least in constitutional matters (as we have already seen). Each Circle was required to have a constitution and the guidelines for these were set out as far back as June 1957, through an official document sent out to all Circles, entitled “Memorandum on the Constitutions of Circles”.

Financial support

Council also provided regular financial support to the Circles. Prospective Circles,

for example, were offered a starter grant to help in setting up an initial meeting, including financing the hire of a hall as well as the payment of expenses to a distinguished speaker. Circles were also issued with annual allocations based on membership size. A circular letter to all Circle Secretaries from 1993 reminded Circles that, although the Association was not wealthy, there was funding available for any Circle wishing to mount a specific



project, especially one which helped to raise the profile of the Association and attract new members. There were, however, limits to how much Council was willing to spend.

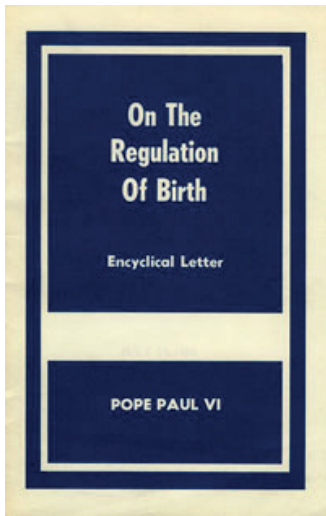
A request from the North Gloucestershire Circle in January 1994 for £200 to help towards the cost of publicising a special circle meeting aimed at “the younger generation” was rejected by Council. The National Secretary, Judith Bennett, argued that Council “found it difficult to understand how a single lecture could cost so much” and did not want to set a precedent for further requests from other Circles. Similarly, Council could hold back an annual Circle allocation if a particular Circle had not submitted its Annual Return (this occurred with the Bradford, Southampton and Hull Circles in 1975 for example).

In times of economic hardship, however, Council could even call on the Circles themselves for financial aid. In the Circle Officers Committee meeting in March 1967 it was suggested that those Circles with a surplus of cash in their accounts should be encouraged to provide a loan to Council, in order for the Association to avoid paying bank charges on overdrafts. Such a discussion was particularly reassuring to Council members “because it had shown that they were not having to bear the whole burden of the financial problems of the Association but could look to the Circles for help and guidance in how to cope with them”.

The relative influence of local Circles on national policy was often dictated by the strength of the individual Circle, something that was clearly recognised at the national level. The President of the Association suggested in the Annual Report for 1979/80 that links between the two were “often patchy and uneven with some Circles exerting considerable influence on the central organisation whilst other Circles are content to wait for policy to be formed centrally and to go along with little or no initiative of their own.” Nevertheless, Council was keen to avoid interfering with local disputes as far as possible. When accusations of sexism were made by a female member from one Circle to those male members who had opposed her taking up the position of chairperson in 1994, the Council were reluctant to intervene in the dispute itself, seemingly more concerned with whether the Circle had followed the correct protocol for the appointment of officers.

When such a dispute involved a national officer, however, Council had no option. A letter from the Chairman of the Vale of Evesham Circle in May 1994 made complaints about the Association’s Ecclesiastical Assistant Fr Giles Hibbert, who had spoken at a recent Circle event. He was accused of not being supportive of the Church: when asked for an answer to the question “What advice would you give to someone joining the Catholic Church?” Fr Hibbert’s response (“don’t”) caused outrage. Questions were raised from the Circle over his suitability for his national position. The President of the National Council at the time, Kevin Lambert, defended Fr Hibbert on the grounds of freedom of speech and suggested that such a talk had presented challenging ideas and stimulated debate. Indeed, as Lambert argued, “without challenge and debate, Newman Conferences and the Newman Association are of little value”.

The stark reality was that Council was very much dependent on the Circles for their integral role in encouraging and maintaining the membership. Without members, there would be no Newman Association. This was not a problem in the first two



decades of the Association's history when members were plentiful and Circles were being established on a regular basis. The Annual Report for 1942/7 triumphantly listed the names of eighteen Circles recently established and, in the later Annual Report for 1952/3, it was noted that the total membership had increased from 1,454 to 1,557. This figure, the President argued, illustrated the progress made "which has been due quite as much to the energy of the Circles as to activities on a national scale". The 1955/56 Annual Report described the previous year as "the most successful year so far for the Association", and 25 local Circles were listed the following year. The 1960s saw further progress, perhaps most evident in the layout of the Annual Report for 1963/4, in which the Circles were so numerous that they were listed within regions (i.e. North East Region, Midland Region etc.) rather than individually.

Central to the Association's success in its early years was the London Circle, with its huge membership and close proximity to the headquarters of the national body (in the 1950s in Portman Square, and later in Carlisle Street, Soho). By the late 1950s, this Circle was so large that opinion was divided on whether the Catholic population of London would be best served by the establishment of new Circles close to Central London or by providing separate meetings for Catholics in different regions of the London area. In fact from the late 1960s onwards the London Circle declined in size rapidly, being badly affected by the adverse reaction of many members to the *Humanae Vitae* encyclical in 1968 and later the closure of the Association's Carlisle Street headquarters in 1977. In recent years the London Circle has become dormant.

Jonathan Bush is attached to the Department of Theology and Religion, Durham University.

- 1 Research for this article was carried out using the Newman Association's archive held at Ushaw College near Durham. The author is once again grateful for the generous stipend offered by the Newman Association Council to complete the researching and writing of this article.
- 2 I am particularly indebted to Peter Hambley for sending me his memories of the North Staffordshire Circle.

Part 2: The Newman and the Universities

The changing nature of the Newman Association has been reflected in its connections with the universities. The Newman Association was, after all, established as a graduate society, developing out of a separate organisation, the University Catholic Societies' Federation, with a view to encouraging the intellectual apostolate through an educated laity. Links with the universities were an integral part of this, with one of the original aims of the Association being "to facilitate the higher education of the Catholic laity". (*Article 1 G Memorandum April 1947*). This was borne out both in terms of supplying a ready-made audience of Catholic graduates for its membership but also through

collaborative extramural and adult education courses designed to encourage a deeper intellectual understanding of theological issues.

Promotion of the Association to the Catholic students of the major universities was notably evident during the 1950s, often because Circle members had connections with the universities themselves. In 1954, for example, Mr T. G. Dawson of the Edinburgh Circle, and a lecturer at Glasgow University, spoke to new graduates on the aims of the Newman Association. The Association's Annual Report (1954/55) noted that since the establishment of the University Catholic Chaplaincy in Newcastle opportunities to work with the Newcastle University Catholic Society had greatly increased and the Circle entertained final year students to a sherry party "which was a great success and very well attended".

The following year the Newcastle Circle and the University Catholic Society organised the 1956 Joint Regional Conference on "The Bible and Prayer" which 130 people attended. Most university Circles also arranged special "academic" Masses for the students, such as the Southampton Circle, which celebrated Mass on the Feast of Christ the King, the Feast of St Thomas, and on the University Commemoration Day in May 1956. The Nottingham Circle also allowed students to attend its monthly lectures free of charge. Such initiatives with the local university Catholic societies were paying dividends, clearly evident in the results of a questionnaire during the 1957/8 year which found that a strong affinity was felt between many Circles and the local Catholic student population. By the late 1950s plans were even in place for local Circles to assist the national University Catholic Society with the formation of similar societies in Colleges of Advanced Technology, Technical Colleges and Training Colleges.

This targeting of the Catholic student population was also mirrored in the role of the Association in adult education. Certainly, during the early years of the Association, adult education was at the top of the agenda, particularly for those Circles based in university towns. With the largest membership, the London Circle led the way in this field,

working with the University of London to run eight regular annual courses and three shorter special ones in the early 1950s. It



Newman members?

was far from the only Circle to offer such

a service during this period, with the Glasgow Circle responsible for five courses of lectures sponsored by the extramural department of Glasgow University and the Local Education Authority, with all lecturers being active members of the Circle.

Other Circles, such as Birmingham, Bristol, Edinburgh, Nottingham and Sheffield

also offered annual courses during the 1950s. Edinburgh's courses included topics such as "The art of teaching according to the theory and practice of Thomas Aquinas" and simple talks on parenthood in all its aspects with special reference to medical matters. The lack of a university in a particular town where a Circle was formed was not necessarily a barrier to the establishment of adult education. The Middlesbrough Circle, for example, developed close links with the Extramural Department of Leeds University to offer a course on Modern Art during the mid-1950s.

From the 1970s onwards the connection between the Newman Association and the universities was a little less cordial, which can perhaps be charted from the Association's decision in 1970 to relax the membership criteria from accepting only Catholic graduates to any Catholic over the age of 21. In some Circles, there seemed to be a creeping sense of embarrassment at the Association's previous close connection with the major universities. During the 1979 AGM of the Swansea Circle, a Circle with a strong connection to Swansea University, the chaplain used his speech to decry the false impression sometimes given by such a connection in the past. "Some perceive it as a (group for) lay apostolate, middle-class, Catholic intellectuals", argued the chaplain, "(but) this is outdated and a false impression. It (the Newman Association) should not be a discussion group, rather it fulfils a role in adult catechism, informing people about recent Catholic problems." Similar sentiments were shared in the Association's Annual Report for 1983/4:

"Unfortunately in its early days the Association allowed its image to become clouded with an air of exclusivity and many Catholics outside it still regard the Association as one for "eggheads only". It is surprising that this impression still persists, especially as the diverse forms of higher education now available have led to the blurring of the concept of a "graduate". The fact is that the Association is now open to all who feel called to join in its activities and share in the intellectual apostolate."

In 1994 the Inverness Circle informed the National Council that it wished to secede from the Newman Association and form its own discussion group because, as the Chairman argued, "the name *Newman* still has a university attachment and this possibly was offputting regarding getting new members to join."

This is not to suggest that the Association did not recognise the importance of creating links with the universities during these years. In its report "The Newman Association – Future Policy", published in 1985, recommendations were made that there should be "the closest collaboration between Circles and the local High Education Chaplaincy whether it relates to a University, Polytechnic, or some other institution" to try to encourage students to view the Association "as a natural outlet for their activities later on". "One of the Association's primary aims", the report further suggested "must be to establish or re-establish Circles in those places with institutions of Higher Education which do not already have one."

During the 1994 AGM it was also agreed that free full-time membership of the Association should be offered to Catholic students. Such initiatives only had limited success, however, particularly when contrasted with the strong and easy bond the Association and the Circles had formed with the higher education community during its early years.

Jonathan Bush

Inclusivity

by Fr Diarmuid O'Murchu

Extracts from a talk to the Ealing Newman Circle on November 1st, 2018

Jesus said: "So I say to you, ask and it will be given you; search, and you will find; knock, and the door will be opened for you." Luke 11:9.



Fr Diarmuid O'Murchu

Jesus sent his disciples into the villages. If he had really wanted to disseminate his message you would have expected him to send his disciples to the king's palace, or into the Temples, or into the synagogues. But he didn't. He sent them into the villages and into the peoples' homes. For that is where the foundations are laid for right relationships: that's the culture of inclusivity.

In each village the bioregion is encapsulated. Now, bioregion here means the wider hinterland. And through that hinterland we begin to get a sense of a wider global identity that goes beyond the nation-state, and that goes beyond our various ethnic identities into something which we might consider to be the common humanity of us all. And so the bioregion is sustained by Planet Earth and the Earth is

sustained by the Universe. And there at the heart of our Gospels we have what some call the new story or the New Cosmology, this enlarged world view under which the historical Jesus operated.

That was really the biggest impediment for many of his followers, and particularly the Twelve: he blew their minds apart with the enormous world-view he had. In fact the only ones that people think might have understood it were Mary Magdalene and her followers. The Twelve Apostles certainly did not do so. But this is the heart of our Gospel, folks: inclusivity is the deep imprint. But it is not just an inclusivity relating to people – it's an inclusivity that has to include God's creation. At a local level, at a bioregional level, at an interplanetary level and at a Cosmic level – and that's about as big as you can get.

Now, in this picture there are two significant structures that we take so much for granted that are missing: the nation-state and the city do not belong here. The State of Israel today comes up with all sorts of rhetoric to justify its statehood in the name of Scripture: yet Jesus and the Hebrew Scriptures were not interested in nation-states. Most nation-states in our model have been carved out of violence and war. I don't think God ever intended civilisation to be broken into nation-states. What did our God intend creation to be broken into? In a moment I'll be suggesting the bioregions. There are cities – we all live in cities, I live in a city – but cities lack something of that organic connection. Now, there are movements in our world today concerned with greening our cities, and those aren't just modern New Age fads – if Jesus was around today I think it is just what he would want to see us doing. And more care, ecological

and environmental, for our cities can carry a strong spiritual and even theological significance.

The Greek word *oikos* – it can mean house, household or home. And the late Michael Crosby, a Franciscan priest, said in his book *Prepare My House* that in the first century Mediterranean world of Jesus the house was not so much the building itself but the ordering of relationships taking place within it, among persons and their resources. It is also about how I relate rightly to the family garden, how do I relate in my environmental and ecological responsibilities, from the local parks, the streets, whatever it might be. Those are not secular issues, if we really understand our Gospel. Those are deeply sacred responsibilities. From *oikos* we derive words like ecology, economics and ecumenism. This is all at the heart of our Gospels, and do you wonder why it has taken us 2,000 years to notice it?

In the time of Jesus the Temple was totally male-controlled. We have no evidence whatever of women having any involvement. The synagogue was largely male-controlled; although there is some evidence of traces of female rabbis they were few and far between. The core structure that existed at the time of Jesus was the household, and that was almost totally woman-centred. And that's where the first Eucharist would have been celebrated, with probably the woman being in a leading role.



Now, we come to this notion of the bioregion. Let's take the example of California, which breaks down into ten bioregions. A bioregion can be defined as an area constituting a natural biological community with characteristic flora, fauna and environmental conditions and bounded by natural, rather than artificial, borders. In contrast, all our nation-states have artificial borders.

I will tell you a story to help you understand the nature of a bioregion. You can go online, and you can put bioregional audit into your Google search box, and you will come up with a list of about twenty questions. The first time I ever did this was for Taiwan at a Christian

missionary conference about fifteen or twenty years ago. The questions were along these lines: can you point to the exact sources of the food you ate for breakfast this morning; and as for the waste that was left over, where exactly did that go? Then there were a number of questions about the watersheds and the different sources of water in the vicinity of your home. And then there were more general questions like, can you name ten trees within the vicinity of your home? Also six flowers, eight animals; and the material of which your jumper is made, where precisely did that come from? Who exactly knitted it for you?

Woven by Katie

I was brought up in Ireland – in a very poor family back in the 1950s. When we killed a pig it was the only meat we had for the whole year; we had four cows, from which we got the milk, and the cream from which we made our butter, and two acres of wheat, which was taken to the mill. We grew all our own vegetables. For my first Holy Communion I was given a present, of a jumper, made from the wool of Johnny MacAveevor up the hill, and woven by Katie in the village. So of the twenty questions on the website I could have answered seventeen. In fact I was living in London at the time I first googled bioregions, but in London I could only answer six of the twenty questions. I think you get the message. In my rural home in Ireland I was intimately connected with my environment. In London I was grossly disconnected from my bioregion.

In America there are about ten million people who have become very versatile in what they call the New Story. The question they have been putting to me is this: how come they are so immersed in this wonderful environment and yet they end up voting for someone like Donald Trump? What's the disconnect? In my opinion the disconnect is in the bioregion. Such people have wonderful knowledge, they have inspiring information, but they are not intimately grounded in their living connection with the living creation.

Friends, this is a big, wide, political statement on my part. I think the day will have to come – it might be a hundred years from now, it might be a thousand years – when we will have to return our Earth to bioregional government. And it will be then that we will begin to come home to our true meaning and our true place as earthlings, which is how God created us. I don't think that Jesus ever used the word bioregion, but the concept is certainly there in the Gospels.

I belong, therefore I am. It is not easy to come to terms with that, in a world of so much driven competitiveness, where "I am" relates to very strong individualism. Belonging is such a big feature of our Western world. It is first formed in the household, that's where it is grounded. Every household links in to the village, and every village is encapsulated into the wider hinterland of the bioregion. All the bioregions constitute Planet Earth, and Planet Earth is one of several planets constituting the Universe. And it is all there in the life and example of Jesus. From story to parable, and from parable to the cosmic horizon of our faith, nothing is excluded. Everything is sacred, at one level or another.

Nature cannot be regarded as something separate from ourselves, which is what we have been taught for centuries. Many of us have been brought up with the idea that spiritually you should abandon the world: it's a dangerous place, it's a vale of tears, it's

source of sin. We have been indoctrinated with all that stuff, and now we have to try and rise above it. Nature cannot be regarded as something separate from ourselves, we are part of nature.

It's a statement which I suspect is baffling to many, many people in the Catholic Church. So much emphasis has been put on the supernatural, but not on the natural, on the soul but not on the material self. This dualistic splitting has done terrible damage to all of us, and to our world. We are part of Nature, included in it and thus in constant interaction with it. But you can only interact with it if you have some sense of your bioregional interconnectedness.

Christianity's way of making contact with the most basic physical and biological processes is through an inclusive, radical interpretation of the doctrine of the incarnation. Incarnation is a concept we Christians have but others don't have. But the vision should not now be merely in one human being called Jesus of Nazareth but in the world as God's body. Incarnation is about embodiment and the biggest body that we all have to come to terms with is the Universe. Planet Earth is a body, trees have bodies, bacteria have bodies and we have bodies.

God loves bodies. That's not what we used to be taught, but the living power of God's spirit works through the body. Oh, how are we to widen and broaden the understanding of incarnation so that it is about everybody in the whole of God's creation? That now becomes our challenge, and it fits in perfectly with this parable that we have been looking at tonight. God is always incarnate, always bound to the world as its lover, as close to it as we are to our own bodies, and concerned above all else to see that the body, namely God's world, flourishes.

This is because, as *Laudato Si* also says, this particular body cannot flourish unless the trees are flourishing, unless the animals are also flourishing, unless we have an environment and an ecological context that is flourishing in a healthy way. Our health and our wellbeing in that collective sense are all bound up with spiritual incarnation. So this Christmas I hope you will hear that word incarnation in a different light.

We Christians do not have a monopoly over incarnation. It should never be reduced to just the historical person of Jesus. Yet Jesus embodies in a very radical way, in a very rich way, God's love for bodies. That is why many of the parables are about the land, and about the responsibilities and duties of landowners. And, of course, in the Old Testament the land is God's great gift to the people. The land is sacred.

A personal note

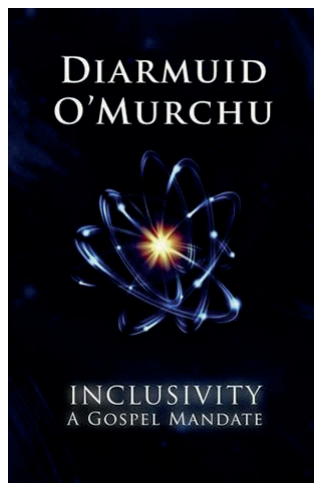
I'm going to end on a rather personal note. I'm sure many of you have felt intensely over this past year or two about these horror stories of the people in the boats coming across the Mediterranean, and the hundreds of innocent lives that have been lost. This plight of refugees and asylum seekers is one of the massive issues of our time. And if Jesus was around today he would certainly want us to have a prior focus on it even if it's only in our prayer, and in contributing whatever we can to making and welcoming people to feel at home.

The European Union has been a disaster in terms of this responsibility because it lacks that fundamental spirituality of inclusivity. Its member states are too preoccupied with exclusive national borders and exclusive national patches. And so I want to dedicate

this last few minutes to that sense of hospitality, that sense of the *oikos*, so that we at least hold it in our awareness, hold it in our prayer, hold it in our loving thoughts, and if we can in any way impress upon our politicians to be a bit more proactive towards inclusivity, all the better.

I'm going to share with you a passage by the American philosopher Richard Kearney, which is pure poetry. This is a poetic request on behalf of the asylum-seekers and the refugees. *"Love the stranger as infinitely other, and wonder at the very strangeness of it all! The spiritual epiphany of welcoming, the poetic shudder of imagining, the ethical act of transfiguring our world by caring for the stranger as we watch the world become sacred."*

Fr Diarmuid O'Murchu is a member of the Sacred Heart Missionary Order. A social psychologist, he is the author of Inclusivity: A Gospel Mandate (Orbis Books, 2015) and Incarnation: A New Evolutionary Threshold (Orbis Books, 2017).



On Renewing the Church

By Mgr Roderick Strange

This article is based on a talk given to the Wimbledon Circle in November 2018.

In 1206 in the church of San Damiano in Assisi St Francis seemed to hear the Lord speaking to him from the crucifix: "Go, repair my church". What at first seemed like a command to repair that dilapidated building came to be heard as indeed a command to renew the Church. It seems right to reflect on what that renewal means for the Church today, when there are clashes and tensions, and in particular significant criticisms of Pope Francis.



Mgr Roderick Strange

How did we get to this state of affairs? As the 19th century began, the French Revolution had taken place and there was to be further political turbulence for many decades. Remember 1848, the year of revolutions, and the drive for the unification of both Germany and Italy as well. Then there were far-ranging intellectual developments. This was the age of enlightenment, of developments in science, of an awareness of history. It was a time of change.

And the Church reacted, resisting the pressures of those movements. There was

a surge in Ultramontanism, a rallying of Catholics around the Pope and resistance to this enthusiasm for change. In 1870 papal infallibility was defined and that definition ushered in an era unlike any other in the Church's history. From 1870 to 1960, for those ninety years, what had been proclaimed at the Council of Trent reached its climax, a vision of the Roman Church as a fortress, the perfect society, secure, exclusive ("We are the one, true Church"), and unchanging. For those born during that time, of course, this exceptional period seemed the norm.

The Second Vatican Council sought, however, to renew the Church which seemed to have become paralytically static. And if there was to be renewal, then by definition there would be change. The change did not emerge from nowhere. The path for the Council's major documents on the liturgy, on revelation, on the Church, and on the Church in the Modern World, had been prepared to a degree by the encyclicals and allocutions of Pope Pius XII.

The drafts of the documents presented to the Council Fathers at Vatican II were, of course, largely rejected and rewritten. But the one document that was accepted from the first was the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*. Its significance cannot be underestimated: "*lex orandi lex credendi* – the law of how we should pray is the law of how we should believe". The Tridentine liturgy, appropriate for those challenging times, following the Reformation, defended the Church as a hierarchical, clerical system, undergirded by the use of Latin. It was a vision of the Church as perfected, secure, static, exclusive, unchanging. *Sacrosanctum Concilium*, on the other hand, while affirming plainly the essential importance of communion with Rome, was inclusive, ecumenical, scriptural, catechetical, collegial, and missionary in its outlook.

A threat to the Council's vision

When Pope St Paul VI was asked by his friend, Jean Guitton, whether he would allow the missal of 1962 to Archbishop Lefebvre and his followers, he replied, "never". Why? "*Lex orandi lex credendi*". Where there was pastoral need, permission for the former rite was available, but to offer the Tridentine rite as an alternative to what the Council Fathers had agreed at Vatican II would have undermined the vision of the Church that the Council proclaimed. Paul VI would never have issued *Summorum Pontificum*, the apostolic letter by Pope Benedict in 2007 which allowed traditional Catholics in some circumstances to revive the Tridentine Mass. Pope Paul would have recognised it as a retrograde step.

John O'Malley, the distinguished Jesuit historian, has in a way captured the essence of the Second Vatican Council by describing it as a language event. Language is the key. He contrasts two visions of Catholicism. Is it, for example, a matter of command or invitation, of definition or mystery, of threat or persuasion, of hostility or friendship? Pope Francis is trying to make real a vision of invitation, mystery, persuasion, and friendship. Those who are critical of him are looking for the comfort of the more secure alternative, command, definition, threat, and hostility.

So where do we stand?

A vigorous and valuable discussion followed on renewing the Church in the light of the scandals that are receiving so much public attention. What can we do? How can we do it? It is essential to rebuild trust and that is a slow and painful exercise. But we must not lose hope.

NEWMAN ASSOCIATION: SEPTEMBER 2nd - 9th 2019 (8 days, 7 nights)

A SPECIAL PILGRIMAGE TO ROME

For more than two thousand years Jewish people have lived in Rome, making it the oldest Jewish community in Europe. Traces of Jewish heritage are embedded throughout the city ranging from the ruins of Roman era synagogues to the 20th century Synagogue on the banks of the Tiber. Our tour will focus on both this Jewish heritage, but also on early Christian Rome.

This pilgrimage will be accompanied by our chaplain Mgr Patrick Kilgarrieff, who will celebrate daily Mass for us, and is being organised by Anthony Coles who assisted us with our Benedictine themed pilgrimage in 2017.

The provisional programme – subject to change – is as follows:

Mon 2nd Arrival at Rome airports and transfer to the **Hotel Lancelot**. Lunch. Mid-afternoon visit to the local 12th century parish church of **San Clemente** with its 1st and 4th century levels. Afterwards a short stroll to the **Irish College** for Mass. Dinner. Optional evening stroll around the **Colosseum** (built by the emperors Vespasian and his son Titus from AD70).

Tue 3rd Morning transfer to the Church of **Saint Bartholomew** on **Tiber Island** (Isola Tiberina) where King Henry I's jester, Rahere, had the vision which resulted in his helping to found Saint Bartholomew's Hospital in London, followed by a guided tour of the **Jewish Museum, the Spanish and the Great Synagogues**. Afternoon visit to the Christian **Catacomb of Saint Callixtus** for a guided tour that includes visit to the most important and venerated crypt of the cemetery known as the **Little Vatican** as it was the official burial-place of the nine early Popes [Mass]. Dinner.

Wed 4th Morning visit outside of Rome to visit **Tre Fontane** (where St Paul was martyred) and the **Basilica of St Paul's Outside the Walls** (with its many English connections and also the mosaic portraits of the 266 Popes). [Mass] Afternoon visit to **Ostia Antica** for a walking tour of this ancient port of Rome. Dinner.

Thu 5th Early morning visit to **St Peter's Basilica** for Mass near to the tomb of the saint followed by a tour of the **Scavi Excavations** of the necropolis underneath the basilica. Afternoon visit to the ancient Roman houses recently excavated underneath the 16th century **Palazzo Valentini** - "Rome's coolest, most cutting-edge ancient underground site". This is 20,000 square foot complex of two 4th century AD patrician villas. Using



Basilica of St Paul's Outside the Walls



St Peter's Basilica

multimedia and lighting the visitors walks on glass floors to view the excavations. Afterwards a visit to the **Mamertine Prison** (which traditionally is the site where both St Peter and St Paul were imprisoned before their martyrdoms) underneath the Church of **San Giuseppe dei Falegnami** (The Church of St. Joseph of the Carpenters). Dinner. Optional evening visit by local bus to the **Trevi Fountain**.

Fri 6th Morning walk over the Esquiline Hill to visit the churches of **Santa Prassede** (where according to legend the church was built over the house of Saint Praxedes, the daughter of Senator Pudens, where she sheltered persecuted Christians and the church of **Santa Pudenziana**. (This is the oldest church in Rome built on the site of the house of Senator Quintus Cornelius Pudens, a layman of the Christian community). [Mass]. Afternoon visit to the **Arch of Titus** (now within the Roman Forum complex) built after the AD 70 the sacking of Jerusalem and the destruction of the second temple by the Romans. Early evening transfer to the **Vatican Museums and Sistine Chapel** for an aperitif buffet in the Pinecone Courtyard accompanied by a Jazz Quartet before entering the museum.

Sat 7th Free morning for personal sightseeing (maybe to visit the Palatine Hill, Roman Forum or inside the Colosseum - included in ticket from previous day). Afternoon tour of the **Domus Aurea**, Nero's second palace on the Oppian Hill. Nero's first palace was burnt down in the Great Fire of AD 67. Afterwards a short walk to the **Church of Saint Peter in Chains** built in the 5th century to house the Chains that bound St Peter in prison in Jerusalem that contains Michelangelo's striking statue of Moses, designed for the mausoleum of Pope Julius II. [Mass]. Dinner.

Sun 8th Morning transfer to **St Peter's Basilica** to join the pilgrim Mass and afterwards join the Pope for the Angelus. Alternatively a visit to the **Roman House** on the Celio

TRAVEL - The following flights are suggested for travel to Rome. (* = later in the day flight also available)

From **Birmingham** (BHX) with Jet2 (www.jet2.com)

LS1227 BHX 08.00 - FCO 11.40 LS1228 FCO 12.25 - BHX 14.15

From **Edinburgh** (EDI) with Ryanair (www.ryanair.com)

FR6681 EDI 06.25 - CIA 910.30 FR6682 CIA 10.55 - EDI 13.15

From **Gatwick - North Terminal** (LGW) with Easyjet (www.easyjet.com)

EZ5251 LGW 06.40 - FCO 10.15 EZ5254 FCO 13.25 - LGW 15.10 *

From **Glasgow** (GLA) with Jet2 (www.jet2.com)

LS135 GLA 07.30 - FCO 11.40 LS136 FCO 12.20 - GLA 14.50

From **Heathrow - Terminal 5** (LHR) with British Airways (www.ba.com)

BA552 LHR 07.00 - FCO 10.35 BA553 FCO 11.35 - LHR 13.100 *

From **London City** (LCY) with British Airways (www.ba.com)

BA7349 LCY 06.15 - FCO 10.25 BA7348 FCO 11.00 - LCY 12.45

From **Manchester** (MAN) with Jet2 (www.jet2.com)

LS791 MAN 08.15 - FCO 11.40 LS792 FCO 12.25 - MAN 14.45

From **Newcastle** (NCL) with Jet2 (www.jet2.com)

LS537 NCL 07.55 - FCO 11.55 LS538 FCO 12.45 - NCL 15.10

From **Stansted** (STN) with Ryanair (www.ryanair.com)

FR3002 STN 08.45 - CIA 12.15 FR3073 CIA 11.15 - STN 13.00 *

Hill followed by community Mass at the **Church of St Gregory the Great**. Lunch. Afternoon visit to the **Jewish Catacombs of Vigna Randanini**. Dinner.

Mon 9th Morning transfer to Ciampino and Fiumicino airports.

HOTEL LANCELOT : Accommodation has been booked for seven nights at the **Hotel Lancelot** (www.lancelothotel.com) in central Rome, a hotel which has proved very popular with parish groups. This friendly, family-run, pleasant and secluded 3 star hotel provides accommodation in mainly twin-bedded rooms with private facilities and air-conditioning. The hotel is within easy walking distance of a great number of places of pilgrim interest and only a short ride by metro, bus or taxi from others.

COST £1350 (twin/double), £1525 (single) inclusive of:

Airport transfers (for the suggested flights); 7 nights at the Hotel Lancelot; Rome City tax (currently €4 pppn); continental buffet breakfast in Rome; two lunches and six dinners; wine and water with main meals; buffet supper (wine extra) at the Vatican Museums; all transfers and excursions in Italy; entry/audio charges/guide fees; Mass offerings / tips to coach drivers.

The following items are **not** included:

Travel insurance; flights to/from Rome; five lunches; entry and transport in free time; tips for hotel staff; personal expenditure.

FITNESS

Rome, a city built on seven hills, is best seen on foot so a reasonable level of fitness is required for sightseeing. Also, due to the number of steps in and around the major attractions of Rome, this tour is unfortunately not suitable for those with walking difficulties.

A separate page has been inserted into this edition of *The Newman* including, on one side, a booking form and on the other side the terms and conditions.

HOW TO BOOK

Please complete (all sections) of the booking form and send this with your deposit (of £300 per person) to **Anthony Coles, 18 Maresfield Gardens, London NW3 5SX** (Tel: 020 7431 3414).

This flight-inclusive holiday/pilgrimage is financially protected by the ATOL (Air Travel Organisers' Licensing) scheme. When you book, you will be supplied with an ATOL Certificate as evidence of this protection. The balance of the cost of this pilgrimage will then be due eight weeks prior to departure. All cheques should be made payable to: Anthony R Coles Travel and Conferences.

DATA PROTECTION

In accordance with the General Data Protection Regulation, we will only use your personal information to administer your booking and to provide the services you have requested from us. We will supply your passport details to airlines for them to meet their requirements in terms of security and border control, to hotels as required by Italian law, and to the Vatican as required for any services requested from them.

A Poem for Uncle Charles

This introduction, and the poem, were contributed by Tony Jenkins, a member of the Manchester and North Cheshire Circle, before a talk to the Circle on November 13th by the Rev Geoffrey Barnard, on World War I poets.

As you listen to my words and those of our speaker tonight on the World War 1 poets, I would ask you to reflect upon and pray for events and people with which you have a personal connection, as will I. In my opinion, authentic mental images regarding WW1 can be big and/or small. I will offer you two of each kind.

In the summer of 1968 I found myself on the Belgian coast near Ostend on honeymoon. My wife, from a Belgian family, was delighted to show me many local places of interest, one of which was Ypres ("Wipers" to the Tommies). There I first saw the Menin Gate with quite mixed, but strong emotions. It bears the names of more than 54,000 British and Commonwealth soldiers who have no known graves. That number of names and its sheer size was a great shock to me (I was still a very young man) only alleviated somewhat by the calming balm of the playing of the Last Post. Nearly forty years later I stood humbly (more mature and worldly wise?) in front of the Thiepval Memorial in Picardy, France, which is even larger! It has over 72,000 names (mainly of British and South African servicemen) recorded (again without known graves) as casualties of the Somme battlefield where 19,240 British soldiers died on the first day, July 1st, 1916. Thiepval, designed by Sir Edwin Lutyens, has been described as "the greatest executed British work of monumental architecture of the Twentieth Century." It is truly awesome and memorable.



The monument at Thiepval in the Somme region of France

But to reflect deeply on the pain, loss and suffering of WW1 you don't have to be overawed solely by huge memorials or mind-blowing statistics. The micro picture can be just as, if not more, powerful. Two examples will suffice. In Altrincham where I live there was a street (Chapel Street), now a car park, which King George V dubbed "The Bravest Little Street in England" (also the title of a very recent book by Karen Cliff). From Chapel Street (also the title of another recent book, by Sheila Brady) 161 men, very many of them Catholics, volunteered from just sixty houses. Twenty-nine men were killed in action with another twenty dying from injuries soon after the war. The local community was both shocked and shattered.

My last example is both poignant and very personal to me. It concerns the life and death of just one person, Charles Cyril Jenkins, one of six brothers. Charles was my own uncle who returned home from the war with shell shock (PTSD) and spent over fifty years in a Liverpool hospital till his death. Unfortunately I never met him.

As our talk is about WW1 poetry I will modestly conclude by adding one more poem to the canon, written especially for tonight.

"Hello Uncle Charles"

Hello Uncle Charles, this is your nephew, Tony, speaking,
Son of your brother Dick,
Just wanted to say a few things to you,
But I promise I will be quick.

I know so little about you,
Except your war was much longer than most
Fifty years in a Liverpool hospice,
Before your own last post.

I've been to Ypres and the Menin Gate,
And Vimy Ridge as well,
So I've some idea where you endured,
Your personal experience of hell.

God bless you, dear Uncle Charles,
And all your comrades too,
We will meet again some sunny day,
Where the sky has a kinder hue.

Amen



Uncle Charles in uniform

Newman Conference, 2019: Save the Date(s)!

Children of Abraham at the Bar Convent, York, July 13th-14th

The **Newman Association's Conference in 2019** will be held in York, at the Bar Convent, over the weekend of Saturday 13th and Sunday 14th July. The title is **Children of Abraham: interfaith issues** and it will be held jointly with the Jesuit-sponsored *Living Theology* weekend.

Speakers who have already agreed to attend include

Participants will choose one of two 'courses' each day. In addition there will be two plenary lectures, Mass on the Sunday, and the opportunity to enjoy fellowship and the generous facilities of the Bar Convent.

Strands of study will include aspects of Islam, Judaism and also (for those seeking some variety) J H Newman.

Fr Damian Howard SJ, the Jesuit Provincial, who is an expert in Christian-Islamic relations; *Dr. George Herring*, a Church historian with a special interest in the Oxford Movement; *Gabriel Webber*, a young, dynamic trainee rabbi, talking on different groups within Judaism and how Jews live alongside people of other faiths.



The conference will last over the weekend, but attendance for just one day will be possible. The **charges** are expected to be £30 per person per day (students £15), which will include lunch and unlimited coffees, etc.

The event is non-residential but, for those who wish to stay over for one or two nights, there is **accommodation** in the Bar Convent Guest House. The Guest House has 20 recently-refurbished guest bedrooms situated over three floors (there is a lift). Most have

en-suite facilities and the rates are per room with breakfasts included. The 2018 rates varied from singles at £40 (Sun-Thurs, no en-suite) to doubles at £114 (Fri-Sat, 'superior' with en-suite). Until the end of April 2019, all the rooms will be held available to be booked by conference participants. In addition to other accommodation in York, there are two Premier Inns just over the road from the Bar Convent.

Travelling by train is straightforward: the Bar Convent is just 5 minutes' walk from York Station. There are no parking facilities at the Bar Convent, but one Premier Inn has a (paid for) car park. There is a car park for daily parking very close, and overnight facilities near the station. For those coming by car for a day, the "Park and Ride" system provides a convenient solution.

Full details and **application forms** will be available from the website: please see www.jesuit.org.uk/living-theology-york-2019 from the middle of February. (There will be just a reminder in The Newman next May.) **N.B.** The conference and accommodation must be booked separately, and it will be essential to book Bar Convent accommodation early (quoting "Living Theology/Newman").

We hope to see many fellow Newman members in York in July! In addition, non-members are welcome, especially students, so please invite anyone whom you feel may be interested!

By Patricia Egerton – on behalf of the organising group. [e-mail: tpj.egerton@virgin.net]

Save the Date



London Newman Lecture 2019

The lecture will be given by

Melanie McDonagh

who writes for The Tablet, The Evening Standard and other publications.

Thursday, May 9th, at 6.00 for 6.30pm

For further details please see future issues of the Newman Association News, sent by email to all Circle Secretaries.

Letters to the Editor

The Newman - Renewed

Dear Sir

Time brings changes

God gives us many gifts: one of his most important and special gifts is "time". Time allows us to grow and develop, and to reassess, repent and refocus our lives – over and over again. While appreciating the value of time to us as individuals, we also recognise that in time the world changes around us, in the material and cultural environment and in social structures, religious and secular. We cannot ignore these changes: unless we modify our attitude to our surroundings we may find our actions and relationships are increasingly problematic.



Patricia Egerton at Leeds in 2015

Growth and change are essential

Men and women must grow intellectually and spiritually to achieve the level of perfection God intends. Cardinal Newman recognised this when he said "to live is to change, and to be perfect is to have changed often". Similarly all associations must change and develop to achieve their objects, or they will die. Thus we should expect that the Newman Association must change over time to remain true to its original inspiration: each generation must discern the necessary changes and cooperate in implementing them.

75 years ago

The world in 2018 is different from the world in 1942, when the Newman was founded. We are not now suffering the pains and privations of war, focusing all our energies on first survival, then victory. In those days a level of discipline in society was essential, obedience to authority (civilian and religious) was the norm, and atheistic communism was the enemy. A tiny percentage of people, nearly all male, had the privilege of higher education; and the English hierarchy was pleased to have the support – cultural, intellectual and financial – of the small, elite class of Catholic graduates.

The world today

Obviously things have moved on. Society now does not have the same deference for authorities, and there is much less religious observance. Communism has waned on the world stage, and today's global issues include social justice, modern slavery, refugees and the environment. Instead of living carefully behind rigid denominational boundaries, we work within frameworks based on ecumenism, interfaith and "people of goodwill". World-wide communications have been transformed. With 50 per cent of young people now attending universities, but university chaplaincies having less impact, the concept of "Catholic graduate" is radically altered. The hierarchy properly reaches out to a wider population – worried that it is shrinking; it does not need to depend on a small, self-selected, ageing body such as the Newman Association.

Changing to remain faithful

So, having agreed “What is the Newman Association for?” we must update and change so that it can achieve its aims. At the Leeds conference in 2015 (which did *not* have the status of an AGM) the unanimous view was that, despite its significant problems, including a falling membership, the Newman Association was “worth saving”. The subsequent *Strategic Plan for Growth, 2017 - 20* distilled the main purpose of the Newman Association as being “promoting open discussion and greater understanding in today’s Church”, which supports Cardinal Newman’s desire for “an intelligent, well-instructed laity”.

Changes that are needed

We should update our **constitution and legal framework** so that it is efficient and in conformity with modern practice. It is crucial that we find ways to rebuild our **membership numbers**. By rewording our “Objects” with clearly stated *Roman Catholic origin, character and tradition* we should be able to welcome any applicant who can sincerely support the Objects as a full member: this recognises the value now placed on ecumenical engagement. We should rationalise the relationship between Council and Circles, so that **existing Circles** receive proper support, and **new Circles** can be developed. Circles should be given personal encouragement in their activities, both in holding **Open talks** (on subjects contributing to Christian learning and culture) and in supplying **social contacts and support** for members.

We should review the **financial framework** of the Association: we should look at our **subscriptions** to other bodies, our **allocations** to Circles – and perhaps we should put more efforts into recouping funds from HMRC via **Gift Aid**. For the Association to thrive it must grow, and efforts should be put into **publicity**. We should consider our presence on a **website** and other **social media** platforms. Even more importantly, to make initial contacts with people who could be interested, we should commission a **series of leaflets**, each introducing the Newman Association to a different constituency – for example to Readers in church, to RE teachers, to parish catechists, to members of U3A, to members of Parish Pastoral Councils, to teachers, to university students, to sixth-formers studying Religious Studies, to the newly retired, to readers of *The Tablet*, to parents, etc etc.

The bottom line

As those at the Leeds Conference in 2015 were aware, unless the Newman Association adopts changes in the near future it will fold. But this is not just a matter of adapting in order to survive. Since we believe that the Newman Association has a unique contribution to make to the Church in England today, helping to educate lay people and so supporting the work of the Church in this country, it is essential that it changes, develops and grows in order to fulfil its Objects.

“Always be wanting peace with all people, and the holiness without which no one can ever see the Lord. Be careful that no one is deprived of the grace of God and that no root of bitterness should begin to grow and make trouble; this can poison a whole community.” (Heb 12: 14-15)

Patricia Egerton

Patricia, a Council member, is Membership Secretary of the Association.

John Mulholland and the English Reformation - A plan for healing

Dear Sir

John Mulholland (*The Newman* issue 106, p 19 – ed.) recalled the gruesome treatment of people of different denominations following the Reformation. The perpetrators included both English monarchs and rioting mobs. He also noted that, in the twentieth century, there was thaw in the friction between Catholics and Reformers. However, before we attempt to assess the situation today and how it could be improved, we need to ascertain why the Reformation became so divisive.

The Reformation was sparked by the practice of an all-powerful Church selling indulgences for money. Ideally, abuses become softened and everything returns to normal. However, if an organisation becomes extreme, it may attract an over-reaction resulting in an opposite extreme which may be just as bad as the first. Accordingly, instead of merely opposing a part of the tradition of the Church, the Reformers tended to regard the whole tradition as an error.

In the first eighth centuries, patristic scholars worked hard to discover a theological framework to scripture which would clarify its meaning. We should therefore differentiate between the patristic tradition and traditions based on non-scriptural theories. By dismissing the patristic tradition, the Reformers discarded the great work of the fathers and made it more difficult to find a consensus in the interpretation of scripture.

Fortunately, in modern times, both Catholics and Protestants have learnt to appreciate the value of the patristic tradition in understanding the original faith. Unfortunately, Protestant denominations have not accepted all the first seven Ecumenical Councils but the shift in approach is significant. The division between scripture and tradition is therefore moving towards a position between the patristic tradition and later traditions such as the scholastic which is judicial rather spiritual in its approach.

At first sight, further progress in diminishing such a division appears impossible because the Second Vatican Council re-affirmed the Councils of Trent and Florence in which the essence of scholasticism is contained.¹ Nevertheless, after the Second Vatican Council, the quantitative approach to sin of scholasticism became weakened because of lack of support by the educated laity and because it is seldom taught by the clergy. Mention of scholastic doctrines such as merit, original guilt and the punishment of the un-baptised in Hell now rarely occur. Purgatory is now often regarded as a mere cleansing at death. If this shift applied to the whole of scholasticism, the division would shift in a manner which would isolate conservative Catholics. Nevertheless, a unity supported by the various hierarchies could still take many hundreds of years.

A spiritual approach

How then do we achieve the healing that John Mulholland reasonably proposes? I suggest we should take a spiritual approach which is centred upon the Eucharist. There would be a spiritual unity between us if we were all united with God in Christ. We therefore need to ask if and how we can unite with God in this life as well as in the future Kingdom. To unite with God we would have to share His love for all things so that we would act according to His "grand Plan of God ... infinitely pre-existing before all ages".² As God is infinitely greater than ourselves, we can only act with

God by negating ourselves so that He works through us by means of the Spirit. We therefore need to open our hearts to Him and abandon our wills in favour of His as a self-offering in imitation of Christ. Of course, we may have to struggle to maintain that ideal but, when we succeeded, we would have a glimpse of the unity of all things in the future Kingdom.

We can offer ourselves to God at any time and the result brings us closer to God and allows us to work with Him and others on the same path. It is therefore appropriate to offer ourselves to God in the company of others. Accordingly, the early anaphora Didache 14.1-2 referred to our sacrifice for which we have to prepare and that of St Cyril/Mark asked for the sacrifices and thank-offerings of the *offerers* to be accepted by God. Moreover, Augustine of Hippo placed Romans 12.1 in the context of the Eucharist.³ Later, Pope Gregory the Great stated that “we must offer ourselves up to God with a contrite heart ... when we celebrate the mystery of the Passion of our Lord”.⁴ In the Roman liturgy, the people were able to associate their self-offerings and those of Christ with the offered gifts in the second collective prayer⁵ in connection with the offertory procession. Furthermore, even today, the *Orate fratres* in that liturgy still refers to our sacrifices. A Eucharist incorporating self-offering is therefore not a new concept but is rooted in the patristic tradition.

At the Last Supper

The theology of the Eucharist of self-offering is as follows. At the Last Supper, Christ described the gifts of bread and wine as His “body which is being offered and broken for you” and His “blood which is being shed for you and for many for the forgiveness of sins”. The fact that Christ expressed His body and blood separately and He used the word “shed” implied that the gifts represented His Sacrifice as confirmed by the Epistle.⁶ The Cross itself is an earthly event but the equivalent spiritual event must be Christ’s self-offering which the Cross represents.⁷ Also, as only God forgives sins, the phrase “forgiveness of sins” implied that God was closely involved in the Sacrifice so that it must reflect the kenotic or self-emptying loving nature of the Trinitarian God. The self-offering of Christ is therefore a universal act which we can make present (*representare*) in a spiritual and bloodless manner in the Eucharist.

Christ also stated at the Last Supper that He would “not drink this fruit of the vine until (the) future Kingdom of God” in which He, as the Universal Christ, encompasses the unions between God and the universe and its parts in a universal manner.⁸ That union is therefore also a universal act so that self-offering, union with God and therefore also the change between them are all universal acts of Christ which can be made present through the Spirit.

The human Christ represents the above universal acts, but at the Last Supper He implied that His offered gifts of bread and wine also represented those acts. The offered gifts were therefore equivalent to the human Christ. It was therefore appropriate for Christ to term His gifts as His Body and Blood and the patristic tradition has preserved this terminology.

When we offer ourselves to God, Christ offers with us and His universal acts are made present. Consequently, our offered gifts of bread and wine represent the offerings, union and change of both Christ and ourselves. Consistent with this, in ancient liturgies, this change of the people by the Spirit was associated with the change of the

offered gifts of bread and wine.⁹

The problem with achieving a Eucharist of self-offering is that the role of laity at a spiritual level has been largely forgotten. In Catholic circles, the prevailing scholastic theology covers only the change of the gifts and is unconcerned with the change of the laity. This is because when scholasticism began, the laity rarely partook of communion and were mere spectators who “contemplated from afar”¹⁰ and the principle of the Body of Christ in the Eucharist with the “conscious participation of the community” had been lost.¹¹ Also, for those reformers who rejected all tradition, some have regarded the Eucharist as only a memorial of the human Christ and His acts. Nevertheless, there is no reason why Catholics and Reformers should not revert to the Eucharist of self-offering which would unite people from both sides of the divide. This would not require large changes in the liturgy but it would be necessary to restore the collective prayer of offering without the interruption by hymns and collection of money which can easily be transferred to elsewhere in the liturgy. This a small price to pay for a more spiritual liturgy.

I conclude that the way forward toward a greater spiritual unity is for there to be a quiet revolution to demand and celebrate Eucharists of self-offering. In time, a future development of scholastic theology might take into account the self-offering and change of the laity but, in the meantime, the healing can begin.

Peter Cox
Hertfordshire Circle

Notes

- 1 Second Vatican Council, Session 5, Lumen gentium, Chapter 7.51, 1964.
- 2 St Maximus, Thal 60; PG 90, col. 621AB; trans. BL-CM, p. 124-25.
- 3 Augustine of Hippo, De Civ Dei 10.6; trans. NPNF1, p. 184: In the context of the Body of Christ, he regarded ‘our sacrifice (directed to God) through (Christ) who offered Himself to God’.
- 4 Rik van Nieuwenhove, An Introduction to Medieval Theology (Cambridge: Cambridge University Press, 2012) p. 48, after Dialogi 4.61[1].
- 5 Jungman, The Roman Rite (London: Burns & Oates, 1959) pp. 306, 362..A collective prayer comprises an invitation, silent prayer by the people, and a resume by the celebrant, Mgr L. Duchesne, Christian Worship (London: SPCK, 1949) p. 106-07.
- 6 1 Cor 11.26.
- 7 Mt 26.39; Mk 14.36; Lk 22.42.
- 8 Eph 1.10.
- 9 E.g. Der Balyzeh, St Basil, St James, St Cyril/Mark.
- 10 Jungman, p. 64 (Situation from the ninth century).
- 11 Jungman, p. 64.

Dear Sir

Re the account of the Newman Association Annual General Meeting (The Newman, issue No. 105, September 2018, pp.15-18):

I was disappointed to read the ‘discussion of finances’ section (p.16).

From what the account gives me to understand, a suggestion by the treasurer, Kevin Ryan, that members could be sent electronic copies of *The Newman* was dismissed without discussion. However, this is not a ‘one size fits all’. In practice, most organisations today give recipients a choice, on an individual basis, as to whether to

receive information (including booklets, journals etc) electronically, i.e. online, or as paper copies sent in the post.

Personally (and I would be extremely surprised if I were the only Newman member to think this) I much prefer to receive journals and other information electronically. Put simply, paper copies pose a storage problem; and I am much more likely to keep information sent electronically (and/or to keep it for longer) than I am to keep paper copies.

My main disappointment, therefore, was that the wider Newman Association membership had not been given a choice in the matter – there was no suggestion that Newman members would be asked for their preferences in this matter.

In practice, it simply involves sending an email to members (perhaps, via Circle secretaries) asking if any would prefer to receive *The Newman* electronically – if someone is not on email, then obviously they would not receive electronic copies anyway. Secondly, it means drawing up two lists – one for electronic copies, one for paper copies.

If even only 10% or 15% of overall membership choose to receive electronic copies, the financial saving more than justifies the initial time spent in organising this.

Yours faithfully,

Maureen Norrie

Member of the Newman Association

Manchester Newman Lecture 2019

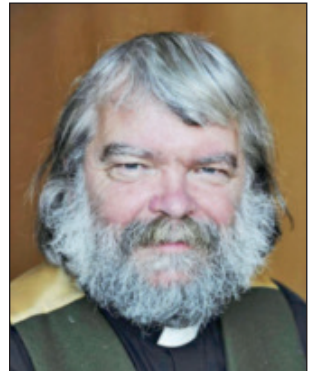
Dr Malcolm Guite

Laudato Si and Samuel Taylor Coleridge

A voyage with Coleridge and Pope Francis

Malcolm is an Anglican priest, poet, singer-songwriter, academic and theologian. He is also fellow and chaplain of Girton College, Cambridge.

His most recent book *The Mariner: A Voyage with Samuel Taylor Coleridge*, is described in *The Tablet* as a book that may become 'a classic of Christian spirituality, a text for retreats'.



Wednesday, May 15th, 2019, 6.30 for 7.00pm

Friends Meeting House, 6 Mount Street, Manchester M2 5NS

To book contact Chris Quirke, email: dcq@mac.com phone: 07764 946074

Membership of the Newman Council

Brian Hamill, Secretary of the Association, writes:

It was suggested at the recent meeting of the Newman Council that a special request should be placed in the January issue of *The Newman* with regard to the vacancies which are coming up on Council at the 2019 AGM in June. At that AGM two of the Officers will be leaving Council: the Secretary, that is myself, who will have completed the designated time for the post and Kevin Ryan, the Treasurer, who agreed to stay on for just another year which will also be finishing in June 2019.

Both these Offices are clearly key to the running of the Association. In the light of this I have asked Kevin for a few notes on what the Office of Treasurer entails and I have placed his reply below. It clearly requires some accounting expertise but there are systems in place which will be handed on and explained. Former Treasurers, of course, in accordance with the volunteer and Christian ethos of the Association, have always been willing to give further advice when any specific issues have arisen.

For my own post of Secretary, a specific document was handed on to me from Chris Quirke, my predecessor in the post. This gave the general outline of what the Secretary of the Newman is required to do, though some of the details have been superseded in our increasingly electronic age. I have added a version of that document below also.

One last, but very important, point relates to the membership of Council as a whole. This concerns the desirability of attracting more members of the Newman to serve on this body. The ordinary members volunteer to serve for two years but will need re-election at the end of that period. It is most important that they should be ready, willing and able to be offer themselves for re-election as the number on Council has greatly diminished during these last couple of years. This to an extent was planned as the numbers had grown rather large but the reduced number has meant that more has to be done by fewer people.

This is leading to a re-evaluation of the role of Council in the Association and especially its relationship with the Circles and other kindred organisations with more work currently being done on, for example, the Newsletter and Journal, also the National Board of Catholic Women, by persons who are not members of Council. This perhaps highlights the future of the organisation of the Association in that it seeks to increase its support for the various activities of the members and the Circles rather than seeking to organise operations from the centre. This aspect is one of those items under consideration in Council at the present time and we hope to bring further news in the coming months.



Brian Hamill

Newman Association - Role of the Treasurer

1. Maintain Accounting Records
2. Liaise with the banks and investment managers
3. Liaise with the Independent Examiner and recommend on his reappointment.
4. Provide management accounts to all Council meetings
5. Draft annual statutory accounts in the appropriate form and obtain Council and members' approval.
6. File statutory accounts with the Charities Commission and Companies House.
7. Submit Gift Aid claim to HMRC based on data provided by the Membership Registrar
8. Review Liability Insurance renewals
9. Provide a Treasurers Report to members at the AGM.
10. Obtain annual returns from Circle Treasurers and liaise with them generally.
11. Recommend to Council allocation of funds to Circles.
12. Advise Council on the Association's financial position generally.
13. Obtain Council advance authorisation on significant non-routine expenditure.
14. Sign and mail cheques and payments on sole signature up to £1,000.
15. Attempt to keep up to date on regulatory changes generally and in particular for accounts.
16. Be a trustee and director of the Association.

Duties of the Newman Council Secretary

Ordinary Council Business

1. Liaise with President and send out Agenda and papers for Council meetings. There are usually four a year, plus a short one immediately prior to the AGM at the AGM venue. All by email.
2. Take minutes at Council meetings and distribute to Council members for comment and any necessary correction soon after the meeting.
3. Request reports for Council from any members who represent the Association on other organisations. These are usually circulated directly by those members to the rest of Council.
4. Send out the Annual Checklist for Circle Secretaries together with Annual Return of new Officers form.
5. Deal with routine correspondence (much of which is by email) and routine telephone calls. Forward correspondence to Council members. Note that the Secretary is the one whose details appear in the Catholic Directory and enquiries come to them in the first instance.
6. Travel expenses are paid for Ordinary Council meetings but not for AGM. Other routine expenses can be claimed as and when they arise.

For the AGM and immediately after

7. Prepare Notices for the AGM. These are distributed with the January and May Journals and are emailed to the Journal printer.
8. Liaise with the person and Circle organising the AGM regarding the booking form which you will send off to the printer, together with a welcome note from the Circle, for distribution via the May Journal.
9. Take 50 copies of the previous AGM's minutes and 50 Voting papers to the AGM.
10. Take minutes at the AGM, distribute them to Council members for comment and then store for the following AGM.
11. Send a letter of greeting to Senior Clergy in England, Wales and Scotland together with an Annual Report after the AGM
12. Prepare Annual Returns for the Charities Commission and Companies House. This needs to be done immediately after the AGM as any new member of Council are supposed to be registered as directors within 14 days. The Secretary holds all the relevant passwords etc. The same goes for resignations which can also be done by webfiling. For the Annual Report and Accounts, which need a signature, I have found it best to liaise with the Treasurer.
13. After the AGM prepare a list of contact details of Officers and Council members including email addresses and distribute to Council.

Membership Report

We welcome the following new members of the Newman Association, who have recently joined the Circles indicated.

To the Cleveland Circle: Dr Dermot Roddy; to the Hertfordshire Circle: Mrs Lucy Hansen, Mrs Anne Lund and Mrs Valerie Skottowe; to the Tyneside Circle: Mrs Susan Oxley and Mrs Liz Sasse.

We regret to announce the deaths of the following Newman members:

Mrs K. Dearlove (Birmingham); Mrs P.M. Higgins and Mrs J. d'Silva (Manchester & North Cheshire); Mr and Mrs McKay (North Merseyside); Mr Welsh (Tyneside); may they rest in peace.

Patricia Egerton, Membership Registrar

Spirituality Page

Evelyn Waugh, *Brideshead* and Conversion

Brideshead Revisited is one of those novels which can be read on various levels. At one level it is a story of a family, told through the eyes of a family friend, Charles Ryder, (a pseudonym for Waugh himself) with a touch of romance. At another it is a story of a Catholic family in decline in the years between the First and Second World War and of how they are drifting away from the ancient Faith. Then there is a third reading, less often perhaps made, that the novel is ultimately concerned with conversion.

Lord Marchmain, the owner of Brideshead, has gone away from the old Faith and through almost the whole of the novel seems to be a non-believer. He leads a restless, peripatetic existence far away from Brideshead, set in Worcestershire, but returns to his ancestral home to die. Lying in a bed set up in the



Evelyn Waugh

Chinese drawing room, as he cannot climb the stairs to his bed, his life ebbs away and the family debate whether to send for a priest. When the local priest, Father Mackay, comes Lord Marchmain roughly dismisses him saying: "I am not in extremis and I have not been a practising member of your church for twenty-five years". Ryder, apparently a militant atheist, and who is passionately in love with one of Marchmain's daughters, Julia, rejoices in this by telling Julia that "The witch doctor has gone".

Lord Marchmain lives on, slowly getting worse, and Julia suddenly says: "I'm going for Father Mackay".

He comes and at the moment when the priest is giving Marchmain absolution, whilst Julia prays silently at the foot of his bed, Ryder "suddenly felt the longing for a sign, if only out of courtesy, if only for the sake of the woman I loved, who knelt in front of me, praying for a sign". His prayer is answered for the hand "moved slowly down his breast, then to his shoulder, and Lord Marchmain made the sign of the cross". Then as Waugh puts it: "I knew that the sign I had asked for was not a little thing, not a passing nod of recognition, and a phrase came back to me from my childhood about the veil of the temple being rent from top to bottom".

Ryder never does marry Julia but in the final scene, when the old house is now used by the military in the Second World War and Ryder returns, now as Captain Ryder, he visits the chapel, and says a prayer, "an ancient newly-learned form of words". The miracle which he prayed for has occurred, but it is not Lord Marchmain's conversion, but his own.

Anne and John Duddington

Circle Programmes

London & SE Circles

Aberdeen

Contact: Margaret Smith, 01224 314566

Birmingham

Contact: Winifred Flanagan, winifredflanagan@gmail.com

2 March

Rejoice and be Glad

Canon John Udris

6 April

TBA

Cleveland

Contact: Judith Brown, 01642 814977, browns01@globalnet.co.uk

20 January

New Year Lunch

20 February

Egton Catholics 1600 – 1900

David Smallwood

3 April

Amoris Laetitia: a guide to accompaniment. But is it a satnav or a map?

Vincent Purcell

Coventry

Contact: Colin Roberts cjroberts08@talktalk.net

4 January

Epiphany Mass & Party

19 January

Lunchtime meeting – Christian unity service, Chapel of Unity

29 January

Parish Evangelisation

Natalie Orifice

26 February

Can Faith and Science be reconciled?

Rev. Fr. Andrew Pinsent

9 March

Day of Recollection

Fr Benedict Lodge CP

30 April

Politics and Faith

Bishop William Kenney

Croydon

Contact: Arthur Hughes, arthur.hughes116@gmail.com

Ealing

Contact: Kevin Clarke Kevin.Clarke@keme.co.uk

24 January

Christians against Poverty

Azniv Pambakian

28 February

Globalisation and Inequality

Professor Philip Booth

28 March

Jesuit Refugee Service

Sarah Teather

Eastbourne & Bexhill

Contact: John Carmody, 01323 726334, johnmh22@outlook.com

Edinburgh

Contact: Lyn Cronin, lyncronin@btinternet.com

15 January

What can we learn from Taggart?

Professor Tom O'Loughlin

12 February

The Quiet Revolution of Pope Francis; Towards a Synodal Church

Fr Gerry O'Hanlon SJ

12 March

The caring that Jesus illustrates

Christine Dodd

Glasgow

Contact: Arthur McLay, mclay@btinternet.com

28 February

Human Rights

Dr Patrick Riordan S.J.

21 March

Contemporary Persecution of Christians

Fr Timothy Radcliffe O.P.

25 April

The Church in the Public Square

Lord John McFall

Hertfordshire

Contact: Priscilla O'Reilly, 01727 864404, peor738@gmail.com

19 January

Pastoral Experiences in Latin America

Sister Eileen

9 February

Prayer and Healing

Rev Professor Nick Goulding

30 March

Quiet Day led by

Bishop John Crowley

27 April

Circle AGM and The Secular State: Religion and Law in the 21st Century

Sir Anthony Holland

Hull & East Riding

Contact: Andrew Carrick, 01482 500181

LLanelli

Contact: M. Noot, 01554 774309, marianooot@hotmail.co.uk

London

Contact: Patricia, 0208 504 2017

Manchester & N. Cheshire

Contact: Chris Quirke, 0161 941 1707 dcq@mac.com

- 12 March Reformation and Reaction - the way liturgical music changed in response to the reformation and counter-reformation *Vin Allerton*
- 9 April Holy Places - a journey of discovery *Rev Janet Aspey*

North Gloucestershire

Contact: Stephanie Jamison, 01242 539810, sjamison@irlen-sw.com

- 5 February Bishop William Brownlow *Dr Giles Mercer*
- 5 March Twenty years as a Racecourse Chaplain: reflections on racing ethics
Revd Stephen Gregory
- 2 April Being a Trustee of Clifton Diocese *Ruth Fitzjohn*

North Merseyside

Contact: John Potts, john_potts41@hotmail.com

- 21 February The Pugin Heritage on Merseyside *John Tiernan*
- 21 March The Changing Ethics of Family Law *Judith Daley*
- 25 April An Introduction to Canon Law *Fr. John Poland*

North Staffordshire

Contact: Vincent Owen, 01782 619698

Rainham

Contact: Marie Casey, bmcasey@btinternet.com

Surrey Hills

Contact: Gerald Williams, guillaume30@btinternet.com

Swansea

Contact: Mario von der Ruhr, m.v.d.ruhr@swansea.ac.uk

Tyneside

Contact: Terry Wright, terry.wright@newcastle.ac.uk

- 30 January Bringing Death Back to Life *Kathryn Mannix*
- 27 March Newman Revisited *Sister Michael*

Wimbledon

Contact: Bill Russell, 0208 946 4265, william_russell@talktalk.net

Worcester

Contact: Heather Down, 01905 21535, hcdown@gmail.com

Wrexham

Contact: Maureen Thomas, maureenthomas@uwclub.net

- 4 January Christmas Social
- 25 January A Revolution of Love; Catholic Teaching on Love
Patrick and Michaela Morton
- 22 February Video Presentation; The Holy Land Revealed
- 29 March Being a Deacon *Deacon Steve Davies*
- 26 April My Experience as a Missionary in Africa and the UK *Fr Reginald Tarimo*

York

Contact: Judith Smeaton, 01904 704525, judith.smeaton@btinternet.com

- 21 January New Year meal
- 18 February TBA
- 18 March Apostleship of the Sea *Regional Port Chaplain, Fr. Colum Kelly*