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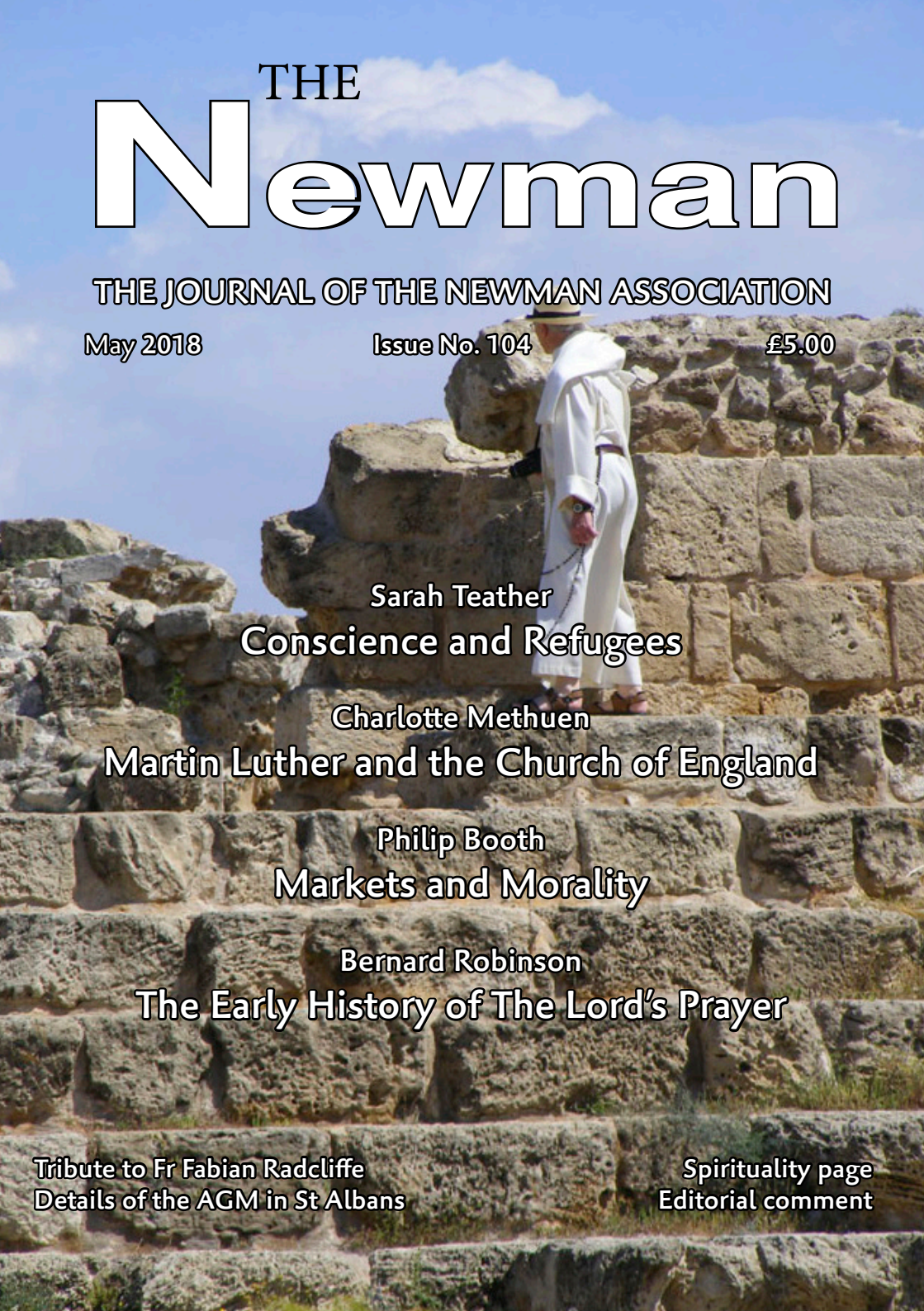

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Acting President: Winifred Flanagan

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

Cover picture: *Fr Fabian Radcliffe inspecting classical ruins in Cyprus in May, 2009*

Comment

As the Newman Association's AGM approaches there is an intensifying internal argument over the proposed changes to the Articles of Association, especially on membership. This debate over Catholic identity is illustrative of the fundamental clash in many aspects of Christianity between purists and generalists, between those who derive enormous inspiration from tradition and those who are trying to create a path forwards into the future.

Despite all the work done for ecumenism over the past fifty years Christianity remains profoundly divided. At least these days we are polite to each other but unity remains a remote goal. The Newman Circle in Ealing, to which I belong, is just completing a long series of talks on how and why, 500 years after Martin Luther's Reformation, there exist numerous different Protestant churches, including Anglicans, Pentecostals and Baptists.

One of the main impressions given by these talks in Ealing has been of the importance of identity and the fierce desire of each sect to preserve its own beliefs and rites. But such an inward focus can be puzzling and unattractive to outsiders and indeed nearly all Christian churches, including the Catholic Church, are declining in active membership quite rapidly. Rather than unite to achieve strength Christians tend to seek comfort as individuals in cosy independent niches.

It is not surprising, therefore, that Christianity as a whole is losing ground fast, in some countries to Islam but more generally – and certainly here in the UK – to liberal atheism, sometimes formalised as humanism. In the UK today the most important family ceremonies, weddings and funerals, are often conducted without any reference to religion. Shrinkage in numbers brings inevitable problems for churches and it seems that a rapid dwindling of congregations, especially because of the shrinking proportion of young people, may push the Methodist Church in Britain into some kind of merger with the Church of England.

Certainly Christianity appears to have little appeal to modern young people, except perhaps to the small numbers who are drawn to tiny sects which offer strange rites in archaic or dead languages and which glorify mystery and separation. Some individual Christians seek to benefit from the pluralism of the faith by adopting multi-denominationalism, seeing Christianity as a pick-and-mix opportunity rather than a focused faith. But there is little sign that the leaderships of the major churches will adopt a federal approach. Just look at the hostility of the Catholic Church to women priests; and broadening the appeal of Christianity will require a downgrading of the magisterium and greater acknowledgment of the sensus fidelium.

As for the Newman's membership debate, this been proceeding actively since the Leeds Weekend Assembly in 2015. There were strong warning signs when the Membership Working Group set up after the Leeds Conference broke up in disarray early in 2016, and failed to complete a report. There are now calls for even more debate. In the world of religion, however, any amount of discussion may well fail to produce general agreement. In matters of faith we cannot just "split the difference"; rather, our differences split us.

Barry Riley

Manchester Newman Lecture, April 26th 2018

Conscience and the Image of God – Revelations from accompanying refugees

By Sarah Teather

I chose this slightly pompous title because it has some significance for me. What I want to do is explore some ideas around what conscience might evoke in you when you think about the stories of refugees; and what it has taught me working at JRS, both in the UK office and in the international office; and what for me that has revealed about the image of God. But this will be my personal story, not an hour-long academic treatise.

I am Director of the Jesuit Refugee Service in the UK. We are part of an international organisation operating in, at the moment, 51 countries. Our mission is to accompany, to serve and to advocate on behalf of refugees and those who have been forcibly displaced. We are facing some of the most difficult situations in the world today: we have quite a large operation inside Syria, for example, and in Northern Iraq, and we are also in South Sudan. But we also work in most countries in Europe, including the UK. We were set up in response to a very, very visible refugee crisis – it was the Vietnamese boat peoples' crisis.

The JRS was envisaged as an organisation that would be a mix of Jesuits and lay people, of men and women, of people of different faiths coming together to be able to respond. But it is very definitely a mission founded on faith: our charter says that to accompany refugees is to affirm that God is present even in the most tragic situations of human history. That God is present – and we hope that we will be a visible sign of God's love, and also that working with refugees will *conscientise* the Society of Jesus: there will be a touch in the conscience that will be an awareness of the need for social change.

I worked in South Sudan and the Middle East for the international organisation and what I saw, in sometimes very challenging situations, left a deep impression on me. Around the world we do a great variety of things: we work on education – either providing schools or training teachers – and giving psychosocial support. But in Europe we do other things: we have a focus on giving support to those in detention, and those who find themselves made destitute, which is what we do in the UK. We have had a focus for a long time on supporting those who are in immigration detention, or who are made destitute as part of the asylum process. They are the people who are the subject of the hostile environment agenda that I am going to turn to in a moment.

There are thought to be around 65 million people who are displaced from their homes, either classified as refugees or as internally displaced. Catholic Social Teaching uses a

slightly broader definition so that we don't distinguish between those who are forced across a border or who are displaced within a border, recognising that there are all sorts of reasons for which people might be displaced from their homes. I particularly like working for JRS because of the focus on the individual.

Why do people leave their homes? Why are they *forced* to? Conflicts, war – you have seen the situation in Syria, the country which is producing the largest number of people who are displaced. Around half the people in Syria are displaced from their homes – a staggering thought. But there are plenty of other countries too, with human rights abuses: Eritrea, for example, has forced conscription. Extreme poverty, too, forces people from their homes, and lack of water.

But whatever the media suggest there are not enormous numbers of refugees and asylum-seekers in the UK. There were 26,000 asylum-seekers last year; that sounds like a big number, but here's a thought experiment, apparently there are around 100,000 students here in Manchester, so that is four times as many students in this City alone as asylum-seekers in the whole of Britain. When we think about it 26,000 is not such a large number, after all. The number of resettled refugees is also, sadly, really very small – there have been 11,000 refugees resettled through the Syrian vulnerable persons resettlement scheme since 2015, a very small number.

We don't treat asylum-seekers very well in Britain: in fact, it is difficult to understand just how badly we treat such people. If you claim asylum in the UK you will get accommodation and a small amount of support but it is a very small amount financially: it is not enough to buy winter coats if you come from a very different climate, for example. You may be moved a long way away from where you first claimed; you may be moved more than once. If you are really lucky your asylum claim will be decided quickly and you will know that you will have a chance to stay – but that is not the case for most people.

For an awful lot of people there is no straightforward solution.
The asylum determination system in this country is notorious for a culture of disbelief. People struggle to get their story heard. If you have been a victim of sexual assault, if your claim is based on sexual orientation, if you have converted to Christianity, you are going to have a really difficult time in getting your case heard and understood and recognised.

You might have heard some of the stories about the Windrush generation over the last few weeks, and some of the themes which have emerged from that group are also true for those who seek asylum: issues around targets and incentives. There have been stories about immigration staff being given incentives to get claims rejected – during appeal stages, for example, where there was one story about Marks and Spencer vouchers being given as an incentive for to make sure that somebody had a claim rejected. There are lots of investigations into the training of those who are making decisions: they are often very young, and feeling immense pressure. The caseworkers on the front line are really struggling with the case list that they are watching.

Information about the countries of origin is often very poor and is riddled with errors. There have been court challenges, for example, on the country information which is used to determine whether you should be given refugee status if you come from Eritrea. It is notoriously bad information. There are many frustrating stories about

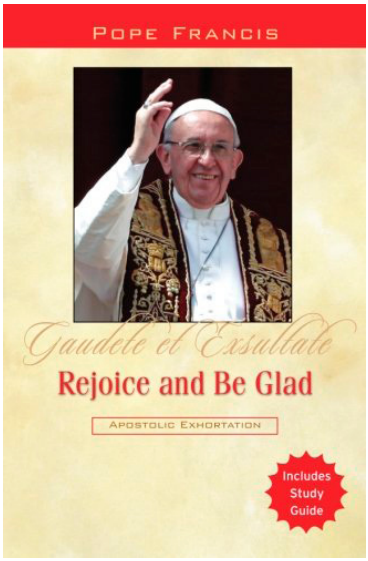
paperwork going missing inside the Home Office, including really vital identification documents. If you feel that you've not had a fair hearing, that's when your problems really start. That's when the "hostile environment" agenda really kicks in.

You are not allowed to work if you are claiming asylum. When you are rejected the small amount of financial support you are given is cut off. You have no money and you are not allowed to work. A complex web of other policies also kick in that are deliberately intended to make your life unbearable. That is the purpose of the hostile environment agenda. Not all refugees are poor, but their assets are frozen. Working becomes a criminal offence. You are not allowed to drive, your access to the health service is limited. You are banned from study, which is particularly painful. And you probably have to report to the police station regularly.

This experience is absolutely devastating for people. It becomes very easy to breach your conditions and commit an offence. But more than that, people who are not border enforcement officers will find themselves required to check on you. Banks, for example, are required to check your immigration status. So are the health service, health practitioners, education officials, employers – and for them there is a duty to be hostile. This has quite a profound effect on the way in which we think about people who find themselves without immigration status because it switches round the ethical frame. You find yourself morally bound to be hostile to the undocumented.

The people who came during the Windrush era found themselves caught up in this dreadful mess. There is a hermeneutic of suspicion for all migrants within the system. And there is an active policy of treating those who find themselves undocumented as being undesirable, and there are duties on officials and others to ensure that such cruelty is meted out to push people into leaving.

It doesn't make any sense, does it, that we would deny people access to the health service? But when you think about it, through this duty of hostility it starts to make a little bit more sense, because you prioritise that hostility over other things that ought to be good for society. Then you can start to understand how we get ourselves into this peculiar mess: it makes no sense to deprive people of health treatment, and yet the policy has a kind of internal logic.



Now I will return to the subject of conscience. John Henry Newman said that conscience is the voice of God in the nature and heart of Man. He was very clear that he didn't mean that we could do whatever we like. He contrasted the Christian view of conscience with what he described as the counter view of conscience, which he described as "sheer will" – conscience should be challenging, unsettling. In his latest Apostolic Exhortation, *Gaudete et Exsultate*, Pope Francis says that we need to open our hearts to Jesus, who stands and knocks. Sometimes I wonder, though, if Jesus is already inside us and knocking on the door to

let him escape from our stale self-centredness. Francis says elsewhere that lively recognition of the dignity of each human being requires constant and healthy unease: specifically, an unease which will demand social change.

It is not accidental that both Francis and Newman ground morality in human experience. With Newman you cannot have an abstract moral rule – he called it the Science of Life – because such rules cannot encompass the circumstances encountered by real people in real life. He said that an ethical system may supply laws, general rules, guiding principles, a number of example suggestions, landmarks, limitations and cautions, distinctions and solutions of anxious or critical difficulties, but these require the moral discernment of a living intellect to be applied to life.

Francis also speaks of holiness being much more than "head stuff" if you like, that separates knowledge from human encounter. He said that amid the thicket of precepts and prescriptions Jesus clears a way to seeing two faces: that of the Father and that of our Brother. He does not give us two more formulas or commands, he gives us two faces – or better yet, one alone, the Face of God, reflected in so many other faces. For in every one of our brothers and sisters, especially the least, the most vulnerable, the defenceless and those in need, God's very image is found.

If you really look you can see quite clearly that this duty of hostility is a kind of counterfeit moral obligation. What you need is that lively intellect, the heart of flesh that is able to hear God's unsettling voice. If you really listen to the stories, and you look at the people's faces, it is quite easy to recognise that such people have a moral claim on us that our rules are somehow not quite managing to allow. That is what we saw when the Windrush scandal hit the news.

The IRS earlier this year produced a report which you will find on our website: it is called *Out in the Cold*. We surveyed those attending our Day Centre to try and understand what kinds of situations they were really living in. Our work focuses on those who are made destitute by the asylum system and what we have found from listening to the people is that issues of housing have been coming up all the time. We did a survey and I was shocked by what we found. I realised I had barely touched on the difficulties of these people's lives. We found that 60 per cent of those who came to our Day Centre had been street-homeless within the previous twelve months, some of them for extended periods of time. These were men and women of all ages, young and old.

There is a very different pattern to other forms of street-homelessness. These are people who have nowhere they are allowed to stay, and they are reliant completely on charity, and on the goodwill of friends and family. They are surfing around a whole series of addresses. It has a devastating impact on their lives, for they are constantly living in fear. And even of those who have somewhere to live, a third say that they are frightened of the people that they live with.

So the policy that we have of deliberately making people destitute leaves them so vulnerable that they are frightened of the people that they live with. I want that thought to make you uneasy and unsettled. One of the stories that we put in our report was about a young woman who had been street-homeless for more than six months when we spoke to her, sleeping outside on her own. She moved around from place to place each night, depending on the weather, and explained that she was often in physical danger. She said: "People like me have an impossible life to lead". What

we heard most commonly from those that we work with was a desperate plea to be treated as a full human being.

I think it's impossible to listen to that story without awakening in you that sense of unease. The echo of the pain that you feel in your own heart is surely God's voice in your conscience, telling you that it is not right that our society is willing to do such things. And the problem is that the people we work with are so excluded that they don't have the luxury of the people from the Windrush generation in getting that story heard. Time is being wasted, and their lives are left without purpose and focus when they have so much hope and desperation to study, to work and to progress their lives.

What most people want, it seems to me, is to give themselves back to society. The agony of being denied the chance to work is much more than just the frustration of idleness, it's that you know you have a gift that you want to be able to give to others. The denial of that tells you something quite profound about what it is to be a human being. At JRS UK we give people an opportunity to volunteer their skills and the change that comes over people when they are allowed to use the abilities that they have is just huge and inspiring. We have such a mix of religions, of lay people, of different ages, and we have refugees who are already settled and are volunteering. It just unleashes a huge torrent of energy. People get so much meaning and purpose if they are able to become involved, and it's such a joy for us to see. It facilitates the forming of relationships, of community, across all sorts of different boundaries.

We see that particularly in our volunteer cooks; in our Day Centre, once a week we cook for around 120 people but our cook doesn't have immigration status. We were buying sandwiches to feed people and he was horrified. He said: "If you just give me a bit of cash, I'm a trained cook. I'm not allowed to go to work but trained cooks know how to use small amounts of money and small amounts of food to go a long way." So he goes and buys food from the market and he conjures up hot food for between 80 and 120 people for just the £30 in cash that we give him. It's amazing, it's like the Gospel story of the loaves and fishes.

So conscience is not just about a kind of correction of behaviour but sometimes it can also be a widening of perspective. Conscience is a kind of consciousness of truth. Because there are truths you can learn by drawing alongside refugees, truths about what it means to be a human being. That for me is what I have learnt about doing this work. I've learnt something about what happens when you have everything taken away including the most important thing which is the power to give of yourself. As Christians we cannot possibly support the policy which denies fundamental aspects of what it is to be a human being. The Hostile Environment Agenda, it seems to me, has no place in Christian thinking because it sets out to exclude, it sets out to crush human life as comprehensively as possible.

Many of our conversations in the Day Centre are about faith, as they are when we go into the immigration detention centre. I don't want to say that for every refugee faith is everything. Faith is as varied for refugees as for everybody else. And these people are not paragons of virtue either, they come with complicated lives, and hopes and dreams, character flaws and irritating aspects of themselves, just like we all do. But there is something that I have seen so regularly that it makes me think there is something truly there to look at. And that is people's experience of God being very present to

them. This highlights to me something else from Pope Francis' recent encyclical, about holiness being for everybody. I have seen something of that in our work.

I will tell you two little stories. The first person I will call Mahmoud (not his real name) whose story appeared in our *Out in the Cold* publication. He spent an extended period of time street-homeless and for quite a while he was sleeping in a tent. He spoke to us about the frustrations of not being able to keep dry: he always had wet feet, he said, and for him this was the agony of being homeless. This tent, where he kept his belongings, was really important to him. He went out one day to one of the Day Centres and when he came back it had rained very heavily and a branch had crashed down and torn the top of the tent and the water had poured through, soaking everything. What did he do? "I praised God," he said. "If I had been in the tent and that branch had fallen on my head I would have died." I was blown away, astonished that this was his immediate reaction.

The other, more recent, story comes from our efforts to start a choir. Many of the people we work with are West African, and music and singing are such a big part of their lives. We decided to set up a refugee Gospel Choir. One lady arrived, on her first day at the Centre. When she performed at our Carol Service, just before Christmas, somehow she radiated joy: she was almost luminescent for me.

Afterwards I asked her whether she would fill in an evaluation, to help us to obtain more funding for the choir, and she started to tell a story. She had been destitute for some time and the pressure had meant that her marriage had broken up. The day of the Christmas Service would have been her 20th wedding anniversary, and she said that she had never imagined that God would give her such a celebration, and how precious that was. "He allowed me to sing, which I have not been able to do since I was a teenager." I was so moved by this. It is just impossible not to see the tell-tale signs of God's presence here.

In our charter we say that God is present even in the most tragic circumstances of people's lives. These people are not unusual saints, and yet you have such a sense that God is there walking with them. You can't help but think that God really does hear the cry of the poor; he really is close. I hear the words of that hymn, the setting of Psalm 34, *The Lord hears the cry of the poor, Blessed be the Lord*.

There's conscience which is unsettling, there's conscience which begins a process of conscientisation, and there's conscience that widens perspective, that teaches you – and there's conscience that somehow points you towards the face of God. That has been my experience of working at the Jesuit Refugee Service. It has been my experience that God is very present. It began with that unsettling sense of conscience, and I have the great privilege of seeing God's face reflected in the faces of those that we serve.

Sarah Teather *is Director of the Jesuit Refugee Service in the UK*

Martin Luther and the Church of England

By Charlotte Methuen

What is the relevance of Luther's Reformation today? This essay will offer a historical exploration of the question of Luther's influence on the English Reformation. It will begin by considering what Luther hoped to achieve, and what he actually found himself doing. It will then discuss actual contacts between Luther and the Wittenberg Reformers and the English Church, particularly during the 1530s, before assessing the extent to which Luther's theology influenced the English Reformation.

The primary influences on English Reformation theology as it took shape in the 1540s came not from Luther and Wittenberg, but from Martin Bucer in Strasbourg and Heinrich Bullinger in Zürich. The Book of Common Prayer illustrates how some of the theological questions raised by Luther were answered practically in the English context, and also indicates how theological disputes in the sixteenth century could play out in practice. Finally there will be a short discussion of how some of these disagreements continue to shape liturgical and ecclesiastical practice even today.

Luther did not want to establish a new Church, but to reform the Church within which he lived, prayed and existed. The event being marked in the 2017 anniversary was his decision to compose an academic disputation questioning the practice of indulgences, and then to send this list of theses to the Archbishop of Mainz, in whose name and for whose benefit the campaign was being preached. He did so in a letter dated October 31st 1517, and that was the anniversary that we marked with the conference from which this paper arose.

Luther's ninety-five theses expressed his concern that the Church was presenting people with a profound misunderstanding of what it meant to repent of their sins and be forgiven. Paying money was the not the same as repentance. The first thesis, picking up on a textual question which had emerged in the previous generation, offered a rereading of Matthew 4:17: "When our Lord and Master, Jesus Christ, said 'Repent' He called for the entire life of believers to be one of penitence". Luther's point was that the Latin translation of Matthew 4:17, which had been used to justify sacramental confession, represented a misunderstanding of Jesus's words. In the Greek of Matthew's Gospel, Jesus said μετανοεῖτε, which the Vulgate translated as *paenitentiam agite*, "do penance". Humanist scholars such as Lorenzo Valla and Erasmus had realised that this translation missed the meaning of μετανοεῖτε which was more like convert, or be reformed. In English in this context it is usually translated

"repent", but neither German not Latin has an easy translation for this verb.

Luther's point in his first thesis was that believers must recognise that amendment of life was part of repentance. He also emphasised that God, rather than the Pope, remits sin: "The Pope himself cannot remit guilt, but only declare and confirm that it has been remitted by God" (thesis 6). And he argued that acts of love of neighbour were more important than paying money for indulgences*: "Christians should be taught that one who gives to the poor, or lends to the needy, does a better action than if he purchases indulgences. Because, by works of love, love grows and a man becomes a better man; whereas, by indulgences, he does not become a better man, but only escapes certain penalties"*. (Theses 43 and 44)

Luther was arguing against the idea that grace is a commodity which can be bought and sold, a conviction which he also gained from the Humanist critique of the Vulgate. The angel's greeting to Mary (Luke 1: 28) read in the Vulgate *Ave gratia plena Dominus tecum benedicta tu in mulieribus*: "Hail [Mary], full of grace, the Lord is with thee: blessed art thou amongst women2. "Full of grace" – *gratia plena* – translated the Greek κεχαριτωμ⍰νη which Erasmus had recognised was not a description of quantity but of relationship. Luther would later explain in his *Open Letter on Translating* (1530) that Mary was not "full of grace like a barrel 'full of' beer or a purse 'full of' money"; rather she was beloved of God, graced by God.

The ninety-five theses were positioned against the idea that prayer, the saying of the mass and the giving of alms could somehow counterbalance sin and so bring souls out of purgatory. Tetzel's emotive sermons promoting the indulgences expressed this problematic theology vividly: "Don't you hear the voices of your wailing dead parents and others who say, 'Have mercy upon me, have mercy upon me, because we are in severe punishment and pain. From this you could redeem us with a small alms and yet you do not want to do so?'" For Luther, the idea that "*As soon as the coin in the coffer rings, the soul out of purgatory springs*," as a popular German ditty of the time had it, was deeply problematic, as he explained acerbically: "They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory. It is certain that when money clinks in the money chest, greed and avarice can be increased; but when the church intercedes, the result is in the hands of God alone." (Theses 27, 28) It was not indulgences that the church should be offering, but the gospel: "The true treasure of the church is the most holy gospel of the glory and grace of God" (thesis 62).

In 1517, however, Luther was not yet teaching that justification was by faith through grace. By April 1518, speaking to the general Chapter of his order in Heidelberg he had come to a clearer understanding of the implication of his critique of indulgences and their underlying understanding of grace. In the *Heidelberg Disputation* he affirmed: *"He is not righteous who does much, but he who, without work, believes much in Christ. The law says, 'Do this', and it is never done. Grace says, 'believe in this' and everything is already done."* (Theses 25, 26) This understanding of justification led him to reassess much of the theology he had been taught.

Disputing against Johannes Eck in 1519, he raised questions about papal authority and the authority of General Councils. Then, in 1520, he composed three treatises laying out his theology of justification, offering a new approach to the sacraments,

and calling for reform of the church. Here he expounded some of his most influential doctrines. In a treatise addressed *To the Christian Nobility of the German Nation* he called for the nobility to reform the church if the church hierarchy would not do so. To that end, he argued that that ordination and religious vows did not confer a special spiritual status: all Christian should be recognised as spiritually equal, and should claim the authority to interpret scripture and determine matters of faith:

> *"...If we are all priests, as was said above, and all have one faith, one gospel, one sacrament, why should we not also have the power to test and judge what is right or wrong in matters of faith?.. We ought to march boldly forward and test all that they do, or leave undone, by our believing understanding of the Scriptures....Therefore, it is the duty of every Christian to espouse the cause of the faith, to understand and defend it, and to denounce every error."*

Martin Luther

Luther's doctrine of the priesthood of all believers, and his conviction that every individual could interpret scripture opened up discussions about the proper role and authority of clergy and about authority in scriptural interpretation; this doctrine would have a highly complex influence on the Reformation and it continues to engage churches today.

Luther had raised questions about the status of ordination to which he returned in *De captivitate babylonica ecclesiae* (*On the Babylonian Captivity of the Church*). Here Luther critiqued the medieval Church's understanding and practice of the sacraments, and particularly of the mass. He also argued that there were only two sacraments, baptism and the Eucharist; the remaining five (confirmation, penance, ordination, marriage, and unction) he thought, whilst not unimportant, should not be understood as sacraments since, unlike baptism and the Eucharist, they had not been instituted by Christ with a promise of grace and a physical sign.

Reading – or hearing of – Luther's work in England, Henry VIII was incensed. He wrote a defence of the seven sacraments, *Assertio septem sacramentorum*, condemning Luther's position. It was for this work that he received the title *Defensor fidei* (defender of the faith) still borne by British monarchs. Nonetheless, once Henry VIII began to think about a break from Rome, it was initially Luther's theology that he turned to. After a period of negotiations between an English embassy and the Wittenberg theologians, in 1536 the Ten Articles were passed in England. These affirmed three sacraments – baptism, the Eucharist, and penance – and questioned purgatory, although they did not propose a doctrine of justification by faith.

Henry VIII, though, was never convinced by Luther's theology, and by 1539, to the dismay of the Reformers in Wittenberg, he had reverted to a more traditional position, expressed in the Act of Six Articles. By the time of his death on January 25th, 1547, the English church had broken with Rome. In addition, English monasteries and convents had been dissolved, shrines had been destroyed, images had been removed from some

churches and from 1540 an English translation of the Bible was supposed to have been placed in every parish church.

However, in 1543 restrictions had been placed on who might read the Bible (women and uneducated men were not to do so) and the English Church was still traditional in its many of its other practices: the liturgy was in Latin; communion was distributed in one kind; and priests were to be celibate (the Archbishop of Canterbury's wife, Margarete Cranmer, had fled with their children back to Germany). The break from Rome had left England with a Church which was no longer Catholic, but which also did not seem to resemble the churches emerging from the Reformation in the German and Swiss territories.

This changed under Edward VI and his regents. Thomas Cranmer invited to England a number of respected Reformers to help guide the reform process, and to whom he could offer refuge from the difficult political situation in the German empire, where war had broken out. Those who accepted his invitation were theologians influenced by the Reforms in Strasbourg and Zürich: Martin Bucer, Peter Martyr Vermigli, and Bernadino Ochino. Like Henry VIII before him, Cranmer also invited Philip Melanchthon, Luther's colleague from Wittenberg, to England, to England, but Melanchthon declined. The Reformation now began to be implemented in England.

In 1549, England's first Book of Common Prayer was implemented by the first Act of Uniformity. This gave the English (and Welsh) church a vernacular liturgy (except arguably in the case of Cornish and Welsh speakers), in the form of a set of services by which the church's life was to be ordered. These were much simplified in comparison to the medieval Sarum rite and clearly showed the influence of Reformation theology. In 1552, the revised Book of Common Prayer introduced further changes.

The liturgical terminology was adjusted: the liturgy of the Eucharist, in 1549 entitled "The Supper of the Lord and the Holy Communion, commonly called the Masse" had in 1552 become "The Order for the Administration of the Lord's Supper, or Holy Communion". The liturgy was again simplified. The shape of Holy Communion was fundamentally revised, including the Ten Commandments at the beginning of the service, as a penitential rite with the response "Lord have mercy", and moving the Gloria to the end, where it formed part of the thanksgiving for communion. References to the soul of the departed were derived from the funeral liturgy. What was being presented in this liturgy, however, was not a Lutheran theology, as is apparent from the language used in the liturgy of the Lord's Supper.

Luther's critique of the medieval mass had focused on three aspects: the giving of communion in only one kind (bread, rather than bread and wine), the doctrine of transubstantiation, and the idea of the mass as a work or a sacrifice that could obtain grace for others. The Reformers were agreed on these three points, but they took very different views on the implications of the second. Whilst Luther maintained that Christ's body and blood were truly and physically present in the Eucharistic elements of bread and wine, Zwingli in Zürich believed that Christ was *spiritually* present, symbolised by the bread and wine. Here Luther and Zwingli were offering different interpretations of the words of Christ at the Last Supper as recorded in Matthew's Gospel (26: 26). When Christ said *hoc est corpus meum* ("this is my body"), the words spoken by the priest in the Canon of the Mass, Luther maintained that the word *est*

must be understood to mean "is". Zwingli, in contrast, believed that Christ had been speaking metaphorically, and that *est* was better understood as *significat*, "signifies".

By 1548 Thomas Cranmer's Eucharistic theology was closer to Zwingli's than to Luther's. In exhortation encouraging the people to receive communion regularly, written for the 1548 English Order for the Mass, and included in both the 1549 and the 1552 Prayer Books, he explained he believed it meant to receive communion:

> *... for as the benefit is great, if with a truly penitent heart and lively faith, we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood, then we dwell in Christ and Christ in us, we be one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily.*

For Cranmer, to receive the bread and wine at the Eucharist was to receive the body and blood spiritually. The retention of the language of body and blood in the liturgy should therefore be read in this context. The Eucharistic prayer indicated that the elements were blessed, including crosses in the text of the Eucharistic prayer:

> *Hear us (O merciful father) we beseech thee; and with thy holy spirit and word, vouchsafe to bl+ess and sanc+tify these thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved son Jesus Christ.*

The phrase "be unto us" emphasised that this was not an objective presence. The priest was to say or sing the Eucharistic prayer "*plainly and distinctly*" and not *sotto voce* as in the medieval mass. Moreover, it was to be said or sung "*without any elevation, or shewing the Sacrament to the people*". The words of distribution to the communicant, as defined in 1549, retained the language of body and blood:

> *And when he delivers the Sacrament of the body of Christ, he shall say to every one these words. The body of our Lorde Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life. And the Minister delivering the Sacrament of the blood, and giving every one to drink once and no more, shall say, The blood of our Lorde Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life.*

However, the careful shaping of the liturgical context implies that Cranmer did not intend these words to be heard as implying a corporeal reception of Christ.

It is clear, however, that traditionalists such as Stephen Gardiner read and heard these words as implying, at the least, a physical presence, and perhaps even transubstantiation. In 1552, therefore, further revisions were undertaken which laid the focus much more strongly on remembrance. The language of "bless and sanctify" was excised from the Eucharist Prayer; instead the priest prayed:

> *grant that we, receiving these thy creatures of bread and wine, according to thy son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood.*

The words of distribution were changed, so that the priest and minister of the chalice now said:

> *Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving....Drink this in remembrance that Christ's blood was shed for thee, and be thankful.*

The memorialist focus of the Eucharistic liturgy in the 1552 Book of Common Prayer was much closer to that being taught by Heinrich Bullinger, Zwingli's successor in Zürich, than to Luther's emphasis on the corporeal real presence. In the Elizabethan Prayer Book of 1559 the changes made to the Eucharistic Prayer were retained, but the words of distribution of 1549 and 1552 were combined. This most probably represents an attempt to avoid the controversies which had split continental Protestants into opposing factions of Lutheran and Reformed: like its 1552 predecessor, which it largely reproduced, the 1559 Book of Common Prayer propounded a noticeably Reformed – as opposed to Lutheran – theology.

The rubrics of the Book of Common Prayer also reflect other debates that were taking place in reforming circles at this period. One related to the question of what kind of bread should be used for communion. The 1549 Prayer Book specified that it should be

> *unleavened, and round, as it was before, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in diverse pieces: and every one shall be divided in two pieces, at the least, or more, by the discretion of the minister, and so distributed.*

Here the recommendation was the use of an unleavened host. In 1552, in contrast, the use of normal wheat bread was expected:

> *the bread be such, as is usual to be eaten at the Table with other meats, but the best and purest wheat bread, that conveniently may be gotten.*

If any bread or wine remained, "*the Curate shall have it to his own use*". Communion bread was no longer to be regarded as different but was to use – and sanctify – the everyday. The Elizabethan Church compromised on this question, retaining the 1552 rubric in the Prayer Book, but including the 1549 rubric in the Elizabethan Injunctions. Similar observations could be made about the use of vestments, which in 1549 were to be used, in 1552 were not to be used, and about which the 1559 Settlement was somewhat ambiguous, but probably expected their use.

These discussions were not exclusive to the English Reformation. Calvin, writing for the church in Geneva, commented of the Eucharist in his *Institutes of Christian Religion:*

> *But as for the outward ceremony of the action – whether or not the believers take it in their hands, and divide it among themselves, or each eats what has been given to him; whether they hand the cup back to the deacon or give it to the next person; whether the bread is leavened or unleavened, the wine red or white – is of no consequence. These things are indifferent, and left free to the Church.*

Some of these debates about practice have reverberated down the centuries and remain points for debate in churches today.

By the end of Edward VI's short reign the English Church had been reformed to be unambiguously Protestant. The liturgy was in English; communion was received in both bread and wine; priests might marry. Moreover, churches had been reordered in the Reformed, rather than the Lutheran manner, with stone altars replaced by wooden tables, any remaining images, and often also stained glass, removed or destroyed, and walls whitewashed. The theology of the Edwardian Church had been articulated in the

form of the Forty-Two Articles, drafted in 1553, not long before Edward's death, which showed the influence of the Strasbourg and Zürich Reformers.

Edward sought to bequeath England to a Protestant queen, nominating his cousin Lady Jane Grey as his successor, but the crown passed to Mary I, as the legitimate heir, supported even by Protestants who realised that her reign would bring the reintroduction of Catholicism. Mary's reign proved, however, also to be short. She left to her half-sister Elizabeth a reordered diocesan system, but also a Protestantism which had paradoxically gained in self-confidence through the many martyrs who had given Mary her epithet "Bloody", and the experiences of the exiles who had fled to Frankfurt or Geneva, and who would now return.

Elizabeth's church would be Protestant; it drew on the theology of its Edwardian predecessor and on the experiences of English exiles. These had settled mainly in Reformed centres and generally not in Wittenberg, which in the late 1550s found itself in a highly unstable political situation and was not inviting as a place to study. England's Church, despite its recognition of Elizabeth as its Supreme Governor and its set liturgy, was theologically much more akin to the Reformed tradition than to the Lutheran.

However, Elizabeth disliked what she knew of Calvin and Geneva, and rejected the initiatives of Protestants who wanted to see in England the kind of more thorough-going Reformation they had witnessed in Geneva or Frankfurt, with a clearer distinction between Church and state and an emphasis on extempore prayer rather than authorised liturgy. She also took an increasingly strong line against dissenting Catholics. England's Church under Elizabeth – and under her successors, the Stuart kings of the early seventeenth century – remained a moderate Reformed Church with a strong liturgical tradition and an episcopal polity. The Church as it was restored under Charles II in 1660 continued this tradition. Luther's theology had very little direct impact on the Church of England in the seventeenth century.

Nonetheless, Luther's indirect influence on the English Church was considerable. The debates which shaped the English Church can be traced back to discussions and debates initiated by Luther and his followers. Without Luther's ideas the Reformed tradition – and with it the English Church, its practices and its liturgy – would have looked very different. Perhaps most importantly, however, a closer look at the Reformation debates reveals an engagement with a good number of contentious issues which today, five hundred years later, are still exercising the Church.

The Rev Charlotte Methuen, an Anglican priest, is a Professor of Church History at the University of Glasgow. This article is an extended version of the text delivered by Prof. Methuen at the St Albans Conference, 1517 and all that...., on October 28th, 2017.

Globalisation, poverty and the responsibility of business

By Philip Booth

Inequality and globalisation

The Catholic Church, in its teaching about globalisation, has tended to take a nuanced or qualified view. The papal encyclical ***Populorum Progressio,*** which was published in 1967 and was the inspiration for a number of the development charities, including our own Cafod, was not especially welcoming of free trade. The encyclical certainly did not encourage the sort of movement to global free trade that we have seen since 1980 and it implied that poor countries might not benefit. This position continued to be reflected in later teaching documents until ***Centesimus Annus*** in which Pope John Paul II said:

> *Even in recent years it was thought that the poorest countries would develop by isolating themselves from the world market and by depending only on their own resources. Recent experience has shown that countries which did this have suffered stagnation and recession, while the countries which experienced development were those which succeeded in taking part in the general interrelated economic activities at the international level.*

Pope Francis seems largely to have adopted the qualified view of John Paul II's predecessor and takes a more sceptical view of globalisation, though he has mentioned its advantages on occasion. For example, Pope Francis has launched a cultural critique:

> *In many countries globalisation has meant a hastened deterioration of their own cultural roots and the invasion of ways of thinking and acting proper to other cultures which are economically advanced but ethically debilitated. (Evangelii Gaudium).*

The Pope has also criticised consumerist mentalities that come with globalisation. He has gone further, though, commenting in an interview:

> *I recognise that globalisation has helped many people rise out of poverty, but it has also damned many others to starve to death. It is true that global wealth is growing in absolute terms, but inequalities have also grown and new poverty arisen.*

Given this perception, it is worth examining the facts. In recent years, there has been a great deal of discussion about poverty and inequality in the world. This has included books by authors such as Thomas Piketty on the supposed growth of inequality.

It is amazing how ignorant we are in general about progress in the world. When British people were surveyed about improvements in measures such as literacy rates in poor

countries and given four answers to choose from, only 12 per cent of graduates chose the correct answer for the fall in poverty (10 per cent of non-graduates) and only 4 per cent of graduates chose the correct answer for the world literacy rate: 96 per cent underestimate it (8 per cent of non-graduates chose the right answer). The late Hans Rosling, the Swedish statistician, pointed out that, when asked simple questions about human progress with the answers written on bananas, a chimpanzee would get the answer right 25 per cent of the time and do much better than British graduates. And there are real dangers arising from ignorance of the facts about poverty and inequality as ignorance of the facts is likely to lead us to choose the wrong policies – and choosing the wrong policies is a matter of life and death for the world's poorest people.

The reality is that the change in the economic prospects of the world's poorest people in the last 30 years has outstripped anything we have seen in the economic history of the world and globalisation has been responsible to a large degree. The question of inequality will be discussed below, but when it comes to poverty, there has been a huge decline in the recent period of globalisation. Since 1980, the proportion of people in the world who are in absolute poverty has fallen from well over 40 per cent to under 10 per cent.[1] In other words, there has been more progress in reducing poverty in the last 35 years than in the previous 6,000 years put together. The 44 per cent of the world's population who were in absolute poverty in 1980 would have been one bad harvest away from malnutrition or even starvation. This is not a trivial matter.

Globalisation has played an important part in this rapid improvement of the position of the poor. It is the participation in globalisation by an increasing number of countries, together with their improved governance, that has really made a difference to poverty. So, what ***is*** globalisation? Globalisation manifests itself most obviously in the free movement of goods and services. The UK imports and exports about £500

billion of goods and services a year – in other words about one-third of national income. We export higher education (foreign students come to the UK and pay for a university education), financial services, and so on. And we import large volumes of manufactured goods.

Perhaps the most remarkable aspect of globalisation since the 1980s is the development of global supply chains. What you might think of as being a British car is, in most cases, likely to be about 60 per cent non-British. A Honda Accord bought in the US is actually more American than a Chevrolet Traverse made in the US. Honda is a Japanese company, of course and Chevrolet is a US company. These global supply chains have connected the production of goods and services in the West to production elsewhere. This means not only that we trade in goods and services with people and businesses in other countries, but that we co-operate in different aspects of the production of goods and services with other countries. Globalisation requires cross-country co-operation day-by-day in everyday business activities.

Globalisation also manifests itself in phenomena such as the free movement of capital and also, perhaps more controversially for some, the free movement of people – something on which Pope Francis is in fact quite keen. The main effect of globalisation has been to raise the incomes of the world's poorest people: in countries such as Vietnam and China. It is these once-poor countries that have benefited most from being part of integrated supply chains. Amongst less-well-off countries, there is a strong relationship between economic growth and the extent to which countries are free to trade.

The inhabitants of already rich countries, that were already largely globalised, gain much less than those of poorer countries. So, the reality of globalisation is "catch-up" growth by previously poor countries. For example, South Asia has seen annual

economic growth of 7-8 per cent in last 30 years. Even Africa has grown at 5 per cent in the last 15 years – a much higher rate than in previous decades, partly at least as a result of the falls in civil conflicts and the beginnings of greater integration in the world economy.

Globalisation and inequality

So, what is the impact of all this on inequality?

The world as a whole is getting more equal. This trend of falling inequality is likely to continue until 2035 at least, as a result of the poor world catching up with the rich world. The rich are not getting richer very fast, but the poor are. The major reason for the huge fall in inequality is globalisation and the increased participation of many countries in world trade which has led poor countries to catch up with rich countries.[2]

Of course, during a process of liberalisation, inequality can often increase within a country, especially if the country has a huge proportion of its populations on the edge of starvation or malnutrition as was the case with China. Some people will get rich more quickly than others. But, even this is not universally true. Often, prior to a country opening up, it is the poor who are shut out of markets and inequality actually falls when countries undergo reform. Even in China, inequality has levelled off and then fallen since 2008. The Gini coefficient, the most-used general measure of inequality, was 0.3 in 1984, 0.5 in 2008 and 0.45 in 2016.[3]

In rich countries, the picture is mixed. In the US, inequality has increased. However, in the UK, inequality is at its lowest levels since the mid-1980s. It can be the case that the gains of the poor from globalisation in richer countries are limited because they work in industries that compete with those from more rapidly growing, previously-poor countries. However, counteracting this, poorer people in rich countries tend to buy more imported products the prices of which have fallen dramatically as a result of globalisation.

When it comes to inequality, the most legitimate concern is perhaps the growth of the incomes of the super-rich. A feature of globalisation is the rise in the income share of the top 1 per cent. For various reasons, people are uncomfortable with this and they see the phenomenon as a manifestation of increasing inequality – rather than as an exception to the general trend of decreasing inequality. Certainly, some people, from top sportsmen and women to entrepreneurs, have the opportunity to benefit from marketing their skills to a global and not just a national market and that, together with the technology, allows them to leverage the benefit of their skills. Even if, for example, Bill Gates receives a tiny proportion of the value of the products that Microsoft products add to those who buy them, he will become very rich. That tends to create the phenomenon, which may dissipate over time, of the global one per cent.

Some might regard this as an undesirable side effect of globalisation. My own view is that great riches are a serious responsibility to those to whom they accrue. It is a problem for the rich rather than for the rest of us.

Globalisation and business responsibility

Given that globalisation has been responsible for a huge fall in poverty and inequality – and we should not under-estimate the significance of this for people living on the edge of subsistence, one bad harvest away from death – it deserves a better

press. Globalisation does, however, increase the responsibility of business to behave ethically.

Firstly, the more extended that relationships are in an economy, the more important trust is. In a more globalised business setting, relationships are shallower. Secondly, people in poor countries may be better off as a result of globalisation, but they are still very vulnerable – and their alternative economic opportunities are often very limited. Business has to operate whilst being conscious of this. Thirdly, companies are often working in a situation in which governments do not perform their fundamental functions properly, there may not be proper court systems and so on. The absence of good governance increases the responsibility of business to behave ethically.

Business is about human action in the economic sphere. It is a field in which, as in every other field of social activity, ethical behaviour is essential. This has been noted by economists, such as Kenneth Arrow, who said:

Virtually every commercial transaction has within itself an element of trust....It can be plausibly argued that much of the economic backwardness in the world can be explained by the lack of mutual confidence.

And, perhaps less surprisingly, it has been written by Pope Benedict XVI in his encyclical letter *Caritas in Veritate: "Without internal forms of solidarity and mutual trust, the market cannot completely fulfil its proper economic function"* (italics in original).

It has to be said that the environment in which companies are operating in developing countries can be very difficult. It can be very difficult to behave ethically if bribes are the expectation; if there is no proper way of ensuring that people's property rights are protected; if contracts cannot be justly enforced through court systems; and so on.

When governments are corrupt, it raises the costs of bidding for contracts. It increases uncertainty surrounding business. The profits from business ventures can be expropriated and therefore investment becomes very precarious. Competition

can be prevented as a result of tacit agreements (tainted by corruption) between big firms and the government. Rent seeking can take place whereby big firms ensure that the regulatory system is stacked in their favour, and so on. Bad ethical behaviour in business can combine with poor ethical behaviour in government so that the whole of economic and public life becomes corrupted. It is perhaps the various manifestations of this in South America that help explain why Pope Francis is so repelled by corrupt business behaviour. For example, this is Pope Francis in ***Laudato si*** (197):

> *Often, politics itself is responsible for the disrepute in which it is held, on account of corruption and the failure to enact sound public policies. If in a given region the state does not carry out its responsibilities, some business groups can come forward in the guise of benefactors, wield real power, and consider themselves exempt from certain rules, to the point of tolerating different forms of organised crime, human trafficking, the drug trade and violence, all of which become very difficult to eradicate.*

So, if the state is corrupt, powerful business influences benefit to a much greater extent from behaving unethically, for example by bribing state officials to prevent competitors receiving licences or to allow laws to be circumvented. This can then be a continuing cycle which is difficult to break because both business interests and powerful government interests benefit from the status quo.

It is, of course important for business to respond to these challenges ethically. But, what are the ethical responsibilities of business? The starting point is outlined by Pope Benedict in ***Caritas in Veritate***. He said:

It must be remembered that the market does not exist in the pure state. It is shaped by the cultural configurations which define it and give it direction. Economy and finance, as instruments, can be used badly when those at the helm are motivated by purely selfish ends. Instruments that are good in themselves can thereby be transformed into harmful ones. But it is man's darkened reason that produces these consequences, not the instrument per se. Therefore it is not the instrument that must be called to account, but individuals, their moral conscience and their personal and social responsibility. (36) (my emphasis).

In other words, we should be willing to call out unethical behaviour in business, but we should be careful before dismissing whole sectors of the economy as unethical. Pope Benedict was very strong on this. We need ethical bankers; we need ethical heads of multi-national corporations. It is unacceptable to make profits whilst acting unethically, but what does behaving ethically mean? This article will end with some suggestions.

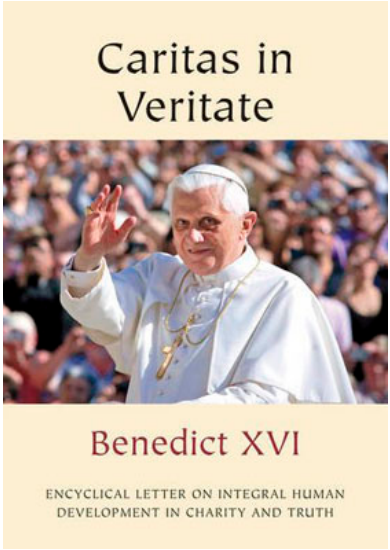
Firstly, businesses should ensure that they respect human dignity, regardless of whether it is respected by the laws of the country in which they are operating. For example, businesses can, in particular circumstances, use their power – sometimes in conjunction with corrupt governments – to ride roughshod over the property rights of others. Mining companies may bulldoze houses, ignoring the wishes of the owners; some businesses may destroy rain forests without providing appropriate compensation to inhabitants; water supplies may be polluted by industrial activity; and so on. Whether these things are legal or not in a particular country and whether or not the law is enforced, they are unethical. Some of these issues require careful discernment – sometimes, for example, property rights of indigenous communities are implicit and poorly-defined.

Indeed, to a large degree, behaving ethically in this context is what the Church has meant by "social justice" in her teaching. Businesses should act with the virtue of justice, treating people ethically, which is not limited to the demands of commutative justice through the enforcement of contracts. Businesses should also not produce and market products that are intrinsically immoral. There will not always be agreement about which business products and services are immoral. People will have different views about, for example, alcohol, arms and cigarettes. However, other products such as pornography are always morally unacceptable.

Similarly, products should also not be marketed in ways that are morally dubious. Advertisements should tell the truth and they should not use temptation to sin as a way of selling a product. It is also an important social responsibility of business to help create a culture conducive to ethical behaviour. It is harder for businesses to choose what is good in a hostile cultural climate. As such, all actors within business have a responsibility to promote a cultural climate more conducive to ethical decision-making.

Finally, we should not necessarily be fooled by businesses that describe themselves as ethical or belong to what is often thought of as an ethical sector. Again, as Pope Benedict put it in ***Caritas in Veritate***:

"The word "ethical", then, should not be used to make ideological distinctions, as if to suggest that initiatives not formally so designated would not be ethical. Efforts are needed — and it is essential to say this — not only to create "ethical" sectors or segments of the economy or the world of finance, but to ensure that the whole economy – the whole of finance – is ethical, not merely by virtue of an external label, but by its respect for requirements intrinsic to its very nature. The Church's social teaching is quite clear on the subject, recalling that the economy, in all its branches, constitutes a sector of human activity."



Conclusion

At least partly because of the process of globalisation, the distribution of world incomes actually looks as if we all live on the same planet rather than there being an obvious "first" and "third" world as there was at the beginning of the 1980s. That is not to say that there are not destitute people still, but the number of people in desperation is much smaller. Not only that, people are living longer, more are receiving education and medical care and people are living better lives materially because of the extension of globalisation.

The extension of the market economy in this way has helped more people to get out of poverty than foreign aid or any amount of charity. That is not to say that charity is not important – especially the missions because they look after your soul as well as the body and ensure that people receive healthcare and education which sets them up for life. But, the fact that a free economy extended globally is responsible for so

much progress does not mean that business does not have a responsibility to behave ethically. If anything, the ethical responsibilities of business are greater.
Business relationships are a crucial part of everybody's lives. Businesses are sometimes dealing with very vulnerable people. The quality of other people's lives depends on how we choose to behave in our business and working lives. This applies not just to the chief executive of Goldman Sachs but to every person who works in a business (or in any work situation) every day.

We are empowered to make ethical choices and the choices we make when we are supervising staff, dealing with customers, dealing with suppliers and so on have the ability to affect the lives of others for good or for ill. Good ethics in business is just as important as the practice of good ethical values in any other area of our lives. Business is a noble vocation that should be practised ethically. That has always been important, but perhaps globalisation has put this imperative in sharper focus.

Philip Booth is Professor of Finance, Public Policy and Ethics, St. Mary's University, Twickenham. This article is based on a talk he gave to the Coventry Circle in November 2017.

Notes

1 https://ourworldindata.org/wp-content/uploads/2013/05/World-Poverty-Since-1820.png

2 This is very well illustrated by the chart showing world income distribution in 1800, 1975 and 2015 which can be found at: https://ourworldindata.org/income-inequality.

3 Each year, Oxfam produces a report about wealth inequality which contains some extreme statistics such as the assertion that around 60 people in the world have the same total wealth as the least wealthy 50 per cent of the world's population. It is difficult to know where to start in critiquing this, though there are many published critiques. The figures are meaningless. Firstly, the statistics relate to net wealth so that a Harvard graduate who has a student debt will be counted amongst the poorest in the world. Secondly, about 50 per cent of the world's population is below the age of 30. It would not be expected that young people would have assets, so huge numbers of "zeros" are being added up and compared with the wealth of the wealthiest. Thirdly, it is income and not wealth that is important for most people's standard of living. Fourthly, in welfare states, the least well off do not tend to accumulate wealth because they receive an income and healthcare in old age from the state.

Concerning Circles

The North Staffordshire Circle has now closed.

Requiescant in Pace

Your prayers are asked for the following members who have died recently:

Mr T. A. Corley (Unattached), Mr G. E. d'Araujo (Unattached), Mrs K. A. Dearlove (Birmingham), Mr M. J. S. Harlock (Unattached), Dr J .E. M. Latham (Unattached), Mr R. Laughlan (Tyneside), Mrs P. M. Norton (Manchester & N. Cheshire), Mrs P. M. Withey (Eastbourne & Bexhill)

Subscriptions

There are still just a few subscriptions outstanding for 2018. The Membership Secretary and the Treasurer will be happy to receive payment of these before the end of the year.

Bill White, acting Membership Registrar

The Early History of the Lord's Prayer

by Bernard Robinson

What can we discover of the origin, early development and use of Christianity's most famous Prayer?

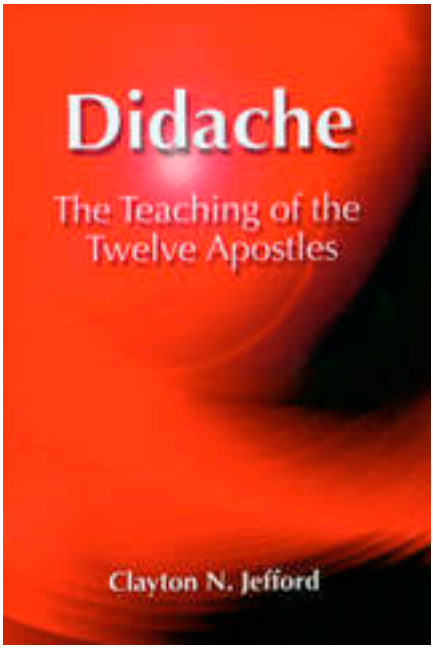
Earliest Versions of the Prayer: *Matthew 6:9-13*
Our Father who art in the heavens,
Hallowed be thy name.
Thy Kingdom come.
Thy will be done on earth as it is in the heavens.
Give [*dos*] us this day our *epiousios* bread,
and forgive us our debts as we also have forgiven/ [hereby] forgive our debtors;
and lead us not into temptation;
but deliver us from evil/the evil one.
[For thine is the kingdom and the power and the glory for ever. Amen.]

Luke 11:2-4
Father, Hallowed be thy name,
Thy Kingdom Come.
Give [*didou*] us each day our *epiousios* bread,
and forgive us our sins
as we forgive every one who is indebted to us;
and lead us not into temptation.

Didache 8:2-3
Our Father who art in heaven,
Hallowed be thy name. Thy Kingdom come.
Thy will be done, on earth as it is in heaven.
Give [*dos*] us this day our *epiousios* bread,
and forgive us our debt
as we also forgive our debtors;
and lead us not into temptation;
but deliver us from evil/the evil one.
For thine is the power and the glory for ever.

Why are there three differing forms? The simplest explanation is that Jesus taught his disciples this prayer, which was handed down orally and used liturgically. Each liturgical tradition preserved a slightly different wording, giving us these three versions.

Didache ["The Teaching of the Twelve Apostles"] is usually dated AD 80-120. Its liturgical text may have been edited in the light of Matthew. (In their present forms, they are very similar.)[1]



The brevity of the Lucan text suggests that Matthew's text includes some degree of expansion. Tradition usually expands rather than contracts material. It is hard to credit that a Church community that inherited the likes of Matthew's version would have cut away some of clauses. What motive could it have had for producing such a shortened version as we find in Luke? The extra phrases that we find in Matthew are readily explained as expansions from a shorter prayer.

Father [*Abba*]. Matt and Did add "our...who art in heaven", bringing it in line with common Jewish form. The phrase occurs 13 times in Matthew and once in Mark (11:25) but never in Luke. *Didache* may have taken it from Matthew, though it has the singular *heaven*, not *heavens*.

Thy Kingdom Come. Matt and Did add, "Thy will be done on earth as it is in heaven": commentary, explaining what the coming of the Kingdom will mean.

Give [aorist; single occasion] **us this day.**

Luke has **Give** [present tense: continuous] **every day:** envisages constant use; cf his "Take up his cross daily", 9:23.

Our *epiousios* bread.

The meaning here is uncertain, *epiousios* being unique. The meaning and derivation of the word remain, as Davies and Allison say, "one of the great unresolved puzzles of NT lexicography". The Vulgate, in the case of Matthew, has *supersubstantialem* (Douay *supersubstantial*), taking *epi*=on, above, towards, *ousia*=being, substance. (Root *eimi* the verb to be.) This interpretation, based probably on guesswork, has no followers today. (In Luke, the Vulgate has *cotidianum*, daily.)[2] The Greek phrase [hē] *epiousa* [hēmera] means the coming day, tomorrow. (Root *eîmi* to go, come). Jerome said that the [now lost] *Gospel of the Nazarenes* had "bread of **māhār,** tomorrow".

It is tempting to translate **the bread of the day that lies ahead.**[3] This can be taken either eschatologically or non-eschatologically:

Non-eschatological. Give us each morning what we need for the day that lies ahead, and in the evening what we shall need tomorrow.

Eschatological. Give us today a share in the coming Messianic banquet. So

Jeremias and others. Jesus' many meals with all and sundry (e.g. Mk 1:29-31; 2:15; Lk 5:27-32; 7:31-34; 14:1; 15:1-2; 19:7) may have been intended as foretastes of that future banquet. In Luke 14:15, a guest at dinner exclaims, "Blessed is anyone who will eat bread in the Kingdom of God."

Our three versions, with the use of the Greek word *epiousios,* are susceptible of this ambiguity. But Jesus will have spoken, of course, in Aramaic not Greek. In Aramaic, it seems probable, I think, that he will either have said **The bread of today** or **The bread of tomorrow.**

And forgive us our debt. So Did. Matt has "our debts." Luke has "our sins", but continues "as we forgive everyone who is indebted to us", so his tradition has probably changed "debt" to "sins".

As we also forgive our debtors. Matt's aorist tense perhaps means "hereby forgive" rather than, as the Vulgate [**dimisimus**] takes it, "have forgiven".

And lead us not into temptation. Matt and Did add: **"But deliver us from evil/the evil one":** commentary again. Matthew is particularly fond of the word **ponēros**, evil [Matt x26, Mk x2, Lk x13]. A number of times he uses **ho ponēros, the evil one,** of Satan (13:19,38; perhaps 5:37 too. Cf Jn 17:15). That is probably his meaning here too. The Greek Fathers for the most part took the phrase to mean The Evil One. If **ho ponēros** means The Evil One, the idea may be that Satan is the cause of temptations.

Didache probably took over the whole clause from Matthew. Matt and Did also add variant forms of the doxology.

A Possible Conjectural Original

Father [*Abba*], **Hallowed Be Thy Name. Thy Kingdom Come.**

Give us this day our bread of today/tomorrow, and forgive us our debt(s) as we also forgive our debtors. And lead us not into temptation.

Jesus' Meaning

Father, Abba. Early Christians continued to use the Aramaic word *'abbā'* (Mk14:36; Gal 4:6; Rom 8:15). The Talmud says that this is the first word that a baby learns to say. J.J.Jeremias, the German Lutheran theologian, argued that Jesus is calling God "Daddy". This is unlikely: *Abba* was used to speak of God in the third person. R. Hunan, 1st c. AD, distinguished between himself and the other *abba*, the one who alone can give rain, and it is likely, though no examples have survived, that it was also used in second-person address to God. But there remains in Jesus' usage an unusual directness: "Father" not (*pace* Matthew and *Didache*) "our heavenly Father".

The Jews used many titles for God – Lord, King, etc – but it was Father that Jesus favoured, suggesting as it does, a bond of trust, care and compassion. (Today, alas the usage seems to some to smack of sexism, which clearly was not the intention.) Jesus saw himself as God's son; he shared his discipleship with his disciples. His whole outlook is in tune with this.

Raymond Brown, the American biblical scholar, noting that talk of God's Fatherhood in the Gospels often has a future reference,[4] suspects an eschatological significance in the

use of Father:

If…Christians can address God as Father, it is because they are anticipating the close of the age. Since, however, in Jewish usage the term was commonly used for the present age, it is not clear that the evangelists, still less Jesus himself, intended this eschatological orientation.

Hallowed be thy name.

A traditional sentiment, this: cf the synagogue Kaddish, perhaps already in use in Jesus' day[5]: *Exalted and hallowed be his great name, in the world which he created according to his will. May he let his kingdom rule in your lifetime and in your days and in the lifetime of the whole house of Israel, speedily and soon.*

God's name is hallowed when his people reflect credit on it. Jesus thus prays that those who serve God will reflect the glory of God. Also perhaps (Brown; Davies & Allison) that God himself will, once for all, vindicate his holy name (cf Ezek 36:22), will glorify his name (cf Jn 12:28) in a decisive eschatological act.

Thy Kingdom come.

The life-blood of Jesus' mission was…eschatological urgency. (G.Vermes). **Thy Kingdom Come** is not a pious hope that eventually God's writ will run in the world; it is an urgent, insistent demand for God to intervene to bring it about (Brown).

Give us today our bread of today/tomorrow.

If he said **today**, the sense will be *give us our daily needs;* if he said **tomorrow**, he will probably have meant *give us today a foretaste of the heavenly banquet.* The second is perhaps more probable; if he meant the former, he would not have needed to say Give us **today**. As we have seen, the Gospel of the Nazarenes read **the bread of tomorrow.**

Forgive us our debts(s), as we forgive our debtors.

"Debt" is here used, as often in post-biblical Hebrew and Aramaic [**höbäh, höbä'**], for sin. The idea is not that we earn the right to be forgiven by ourselves being magnanimous; rather, that, acknowledging our need for forgiveness, we recognize that we too should be generous.

Again, it is uncertain how strongly this petition is eschatological. Is Jesus speaking of praying for the coming of the Messianic era of forgiveness (Jeremias)? Or only of praying for constant forgiveness in the here and now? It is unclear.

Where does the word *trespasses* in the common English form of the prayer come from? Wm Tyndale (1526) has *And forgeve vs oure treaspases, even as we forgeve them which treaspas vs*, in Matthew, and *Forgeve vs oure synnes: For even we forgeve every man that treaspaseth vs*, in Luke. The word then got into the Book of Common Prayer. Later Bible translations, however, KJV, RV, etc, and Douay, for Catholics, did not use the term. *Trespasses* gives the sense of infringements of the law.[6] It is strange that Catholics followed the BCP in this matter.

And lead us not into temptation.

Jeremias again offers an eschatological reading: deliver us in the great trial which will precede the Day of the Lord (cf Rev 3:10: "I shall preserve you from the hour of trial that is coming for the whole habited world, to try those who dwell on the earth.").

The word "temptation", however, in the New Testament commonly refers to everyday temptations. It has also been suggested that if the great assize were intended we should have "*the* temptation", with the article. Again, the evidence is unclear.

The implication of **lead us not** is not that God ever himself tempts people; rather, that temptations are bound to come, and we are to ask the Father that we should not be overwhelmed by them. Pope Francis has recently deplored translating this clause literally; it is Satan, not God that tempts, he has said (following James 13), and a literal translation gives the wrong sense. There have been mixed reactions to his comments, which he has said were not intended to *direct* that the words should be rendered differently.

An Eschatological or a Non-Eschatological Prayer?

Jeremias and Brown have put strong arguments for an eschatological reading, and Davies and Allison are convinced of the case: "The eschatological interpretation gives the text a pleasing thematic unity" (p.594). It may well be the case that Jesus himself intended that the Prayer should be understood pretty eschatologically, but that it was not generally taken eschatologically fifty or more years later when Matthew, Luke and the *Didache* were written.

It seems to me odd that the Lord's Prayer appears not to contain an element of Thanksgiving, an important element of prayer. Jesus in the Gospels several times thanks God (e.g. Matt 11:25; 15:36; 26:27; Jn 11:41), and Paul in his letters often does so (e.g. Rom 1:8; 7:25; 1 Cor 1:4,14).

Doxologies were common with Jewish prayers (originally extempore); they were called the *seal* of the prayer. (Did 9:4 and 10:5 have similar doxologies to be used when the Eucharist is celebrated; oddly, none mentions *kingdom*.) The one in Matthew is not part of the original text of that Gospel. It is not in the best and earliest manuscripts.

The Meaning of The Lord's Prayer for the Evangelists and for the Author(s) of the Didache

The literary contexts indicate the emphasis given by the evangelists and by the author(s) of the *Didache*.

Matthew: Here the Prayer is part of the Sermon on the Mount. Jesus is teaching his disciples how to pray: not with public display like the Jews (6:5); not with rambling, empty prayers like the gentiles (6:7). For Matthew, this is a prayer to be used in *private* (6:6); its shows that one should be *direct* in one's dealings with the heavenly father; and that one needs to pray in a spirit of forgiveness towards others. Note the postscript: *If you forgive...if you do not forgive*, 6:14-15.

Luke: The Prayer arises out of Jesus' own praying. It may be associated with *the one thing necessary* of 10:42 (Brown). The disciples are to join in Jesus' praying. They are to be *persistent* (11:5-10: the parable of the persistent neighbour) and *trusting* (11:11-13; even a human father gives good things not bad to his son).

The Didache: The context here is that of Church order, and the Prayer is mentioned between the treatment of Baptism and of the Eucharist. Perhaps the Prayer was to

be taught to the baptized before their first communion (as it certainly was later). The bread may well here be taken to be the Eucharist, seen as a pledge of the heavenly Banquet. The *Didache* says that the prayer is to be said *thrice daily*, which implies the early emergence of a routine of Christian prayer similar to the Jewish.

Conclusion

The three early versions probably derive from a shorter Aramaic original, going back to Jesus himself. It will probably have been meant, in whole or in part, eschatologically. It confidently hailed God as Father (*Abba*) and prayed for a world order in which his writ would run, his name be vindicated and honoured. It prayed for bread in the present time, probably as a foretaste of the heavenly banquet, for forgiveness of sins (debts) and preservation from temptation.

The prayer was preserved in variant forms in different Church communities. In Matthew's Church, it was celebrated as a prayer for private use. In the Church of the *Didache*, it was used liturgically. Luke's Church saw it as a way of associating believers with Jesus' own prayer life; it should be prayed persistently and trustingly.

Bernard Robinson, a member of the Tyneside Circle, taught Scripture at Ushaw College, Durham, from 1986 till 1999. His talk on The Lord's Prayer was scheduled for a meeting of the Tyneside Circle in January 2018, but was not delivered because of illness.

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Notes

1 Goulder has a very different explanation for the differences between Matthew and Luke. Matthew created the Prayer from phrases in Mark, and Luke abbreviated it (and the rest of the Sermon on the Mount!). It is hard to believe that Luke would have jettisoned so much excellent material.

[2] The Old Latin had *cotidianum* in both Gospels.

[3] The manna of Exod 16 was both bread for the present day and [on Friday] bread for the morrow; some suspect a reference here to the manna. Davies and Allison suggest that *epiousios* translates an Aramaic *pitgām yôm*, a day's portion, based on the Hebrew phrase *d^{e}bar yôm* used of the manna in Exod 16:4. Very speculative.

[4] Matt 5:9 *Blessed are the peacemakers, for they shall be called children of God; 13:37-43 ...the good seed are the children of the Kingdom...the righteous will shine like the sun in the Kingdom of their Father; Lk 6:35 Your reward will be great, and you will be children of the Most High, 20:36 The dead...are children of God, being children of the resurrection.*

[5] Parts are found in the Peshitta (Syriac) version, 1st-3rd century AD, of 1 Chron 2:19. [7](M. Weitzmann).

[6] The word trespasses occurs immediately after the Lord's Prayer in Matt 6:14-15, "For if you forgive human beings their trespasses [*paraptōmata*] then your heavenly Father will forgive you; if however you do not forgive human beings, neither will your heavenly Father forgive your trespasses". This echoes Mark 11:25:"When you stand in prayer, if you have anything against anyone, forgive it, so that *your heavenly Father may forgive you your trespasses*".

Constitutional Renewal for the Newman Association

At the annual general meeting in St Albans on June 9th members of the Association will be asked to approve new Articles of Association. This is a key stage of the long process which began at the Weekend Assembly held at Hinsley Hall, Leeds, in October 2015. Members there urged that the Newman should be restored to health and the rapid decline in membership halted.

Four working groups were then established by the Association's Council to report on finance, development, communications and membership. The Development Group's report entitled *A Strategic Plan for Growth 2017-20* was sent out to Circles in late 2016. In March 2017 Council commissioned a *Way Forward* working group, with six members, and at the June 2017 AGM there was general approval of a scheme to create a new structure: the large Council (currently with sixteen members, down from eighteen earlier in the year), with a President, would be replaced by a Board of six to eight trustee directors headed by a Chairman.

A firm of solicitors, Browne Jacobson, was selected to advise on the drafting of new Articles of Association, through a partner, Catherine Rustomji, who specialises in Charity Law. A draft was circulated to Newman members in January this year through Circle secretaries and many comments received. A special Council meeting was convened on March 17th devoted entirely to the Articles, so that Council members could modify and approve the proposals in detail clause by clause. This updated draft was then posted to all Newman members early in April, together with associated documents.

Several aspects have attracted particular interest. One is the "Catholicity" of the Association. It has never had the word "Catholic" in its name although it was spun off in 1942 from the University Catholic Societies' Federation. Originally members were required to be Catholics although this was later relaxed and other Christians were welcomed in a separate category as Associate Members.

In the new draft articles there are no restrictions applied to the religious affiliations of new members, but they are required to agree to advance the association's Christian mission "with particular reference to the Roman Catholic Church". The Articles require that the Trustees should appoint a Chaplain, the appointment to be recognised by the Bishops' Conferences of England & Wales and also Scotland. (The appointment of Mgr Pat Kilgarriff as the new chaplain is noted elsewhere in this issue of *The Newman*).

Several circles have expressed concern at this modification to the membership rules and in particular the Glasgow Circle has tabled two resolutions to be presented at the AGM. One seeks to defer the adoption of the revised Articles until there has been wider debate within the whole membership. The second seeks to define the Newman's objectives as those of "a cultural and intellectual apostolate within the Catholic Church".

Elsewhere, Council decided at the March meeting that members of the new Board which will replace the existing Council should be called trustees and that there should be a minimum of six and a maximum of eight of them. This reduction in numbers has been a primary objective in order to reduce costs. But it poses the question of whether a small Board will be adequately in contact with all the local Circles. Indeed, there has been some concern expressed that the Articles do not say enough about the Circles, although they are briefly discussed in Article 79. It was decided after recent Council meetings that introducing substantial changes to the draft Articles at a late stage would cause delay.

Some questions have been asked about why the Association did not pursue a new opportunity, following a recent change to charity law, to move from charitable company status to become a CIO (Charitable Incorporated Organisation). The advice was that this would bring no substantial immediate benefits although such a conversion could be pursued in due course.

Further questions have been asked about the omission of detailed objectives contained in the previous Memorandum and Articles. The legal advice has been that it is better to simplify the Articles, and there will be no effect in practice on the powers and policies of the Trustees. The Newman is also controlled through the Regulations, a secondary tier of rules more directly under the control of the Trustees.

Concern has also been expressed about the amount of time and effort that has been directed towards the new constitution when urgent action is required to restore the strength of the Association and prevent its membership from shrinking further. For instance, *The Strategic Plan for Growth* outlined methods of reaching new and younger membership groups, including students, of boosting the quality of Circle programmes and collaborating with other organisations. Little has been done recently on these fronts, and the important programme of pilgrimages is suffering a hiatus. The intention of the current Council is, however, that the smaller and more focused Board of Trustees will be in place in June.

Barry Riley

AGM at St Albans – June 9th

The **Annual General Meeting** of the Newman Association will take place at **St Bartholomew's Church Hall**, 47 Vesta Ave, St Albans AL1 2PE, on **Saturday, June 9th**.

The day's programme

10.00	Registration. Tea and coffee will be available
10.30-12.00	The AGM will include the presentation of the new Articles, and Membership and Election Regulations, to members for their approval.
12.00-1.00	Mass is to be celebrated by the Association's newly-appointed National Chaplain, Mgr Pat Kilgarriff
1.00-2.00	Sandwich lunch with a glass of wine
2.00	The afternoon has been left free for further discussion of the new constitution if this is required.

Note: Anthony Baker has kindly offered to escort a party to Sung Evensong at the Abbey and Cathedral Church of St Alban, which is within walking distance of the Church Hall if Newman members would like to attend. This service will begin at 4.00pm.

Important: members attending the AGM must book in advance to receive lunch at £10 each. Cheques payable to The Newman Association should be sent by **Thursday, May 31st, to Janet Evers, 32B Marquis Lane, Harpenden, AL5 5AE.**

Please note that no money will be accepted on the day.

Fr Fabian Radcliffe OP

by Patricia Egerton

After serving as the Newman Association's National Chaplain for 18 years Fr Fabian Radcliffe retired at the beginning of Lent this year, aged 89. Based at the Holy Cross Dominican Priory in Leicester he was able to draw on his extensive history of experience in higher education, having been national co-ordinator of the Conference of Catholic Chaplains in England and Wales.

Fr Fabian cutting a 75th anniversary cake at Middlesbrough

Over many years he became a prominent figure in his white Dominican robes, on numerous pilgrimages, at AGMs and at events such as the London Newman Lecture where he always sat in the front row. In fact he had been on the pilgrimage to Greece in 1999, before he became National Chaplain, and on these journeys he celebrated Mass for the pilgrims in an amazingly wide range of locations varying from quiet gardens to austere Cistercian monasteries and eventually, in 2012, to St Peter's Basilica in Rome. In addition he frequently attended Council meetings and other Newman occasions such as the 2015 weekend conference in Leeds.

Into extreme old age Fr Fabian remained astonishingly robust and energetic. One of his last contributions as Chaplain was to give a talk on the history of the Newman to the Cleveland Circle in September last year. A report on this event has been contributed by Patricia Egerton.

Celebrating Newman's Legacy!

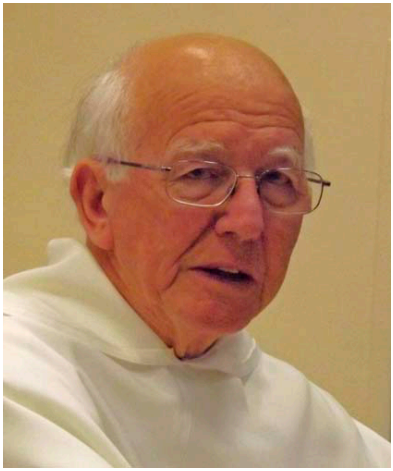
There was a grand celebration in Middlesbrough's Cathedral Hall on September 27th last year to mark the Newman Association's 75th anniversary. The Cleveland Circle of the Association gathered to welcome Fr Fabian Radcliffe OP, the national chaplain. His talk, entitled *John Henry Newman – an inspiration for us today?*, was very well received in a most convivial atmosphere – enhanced by the inclusion of slices of celebratory cake!

Fr Fabian noted that in 1942, in the dark days of WWII, a group of English Catholics

started a national Catholic association for graduates – perhaps as a way of looking forward to better times. They named it after Cardinal Newman because they were strongly influenced by his views (not to promote his canonisation). Since then the Association has broadened its membership to include all who wish to follow Newman's inspiration – to build up a religiously educated and articulate laity. The Association does not focus on studying Newman's life and thought but aims to do today what he did in his day, to promote open discussion and greater understanding in the Church.

While recognising that priests have leadership roles, Newman encouraged lay people to educate each other through discussion and debate. He had strong views on ecumenism, on the role of the laity in the Church, and on science and religion; he was "a champion of conscience". Fr Fabian was clear: all these issues remain relevant for us today. Newman valued positive contributions from other churches but acknowledged difficulties in inter-church relations. Nowadays, ecumenism remains important but problems still exist; Fr Fabian suggested that discussion and prayer are still needed.

Newman was convinced of the laity's vital contribution to the Church, because through Baptism they share in Christ's Priesthood. He proposed that they should be consulted in matters of doctrine since they are the Holy People of God, with an instinct for what God has revealed. Today's Church has still many unresolved questions – including matters of marriage, gender issues, birth control – about which laity as well as clergy should be praying and pondering. But Fr Fabian reminded us that the Newman Association is not a pressure group: its role is to facilitate discussion, in order to clarify problems and work towards solutions. Fr Fabian encouraged us to seek greater understanding of the Church in today's world as Newman would have done. Newman certainly valued contributions from the laity: when he was asked "Who are the laity?" he answered "The Church would look foolish without them!"



Mgr Patrick Kilgarriff

Council is delighted to announce the appointment of Mgr Pat Kilgarriff as the new National Chaplain.

Fr Pat is a priest of the Archdiocese of Birmingham and is currently parish priest of St Joseph's in Malvern, Worcestershire. He has served in various parts of the diocese and for two years worked with the Catholic Missionary Society. In 1985 he was appointed Spiritual Director of the English College in Rome and when his period of office ended he returned to the Archdiocese.

In early 1998 preparations were at advanced stage for the *Seven Churches of Asia Minor* Newman pilgrimage when our Chaplain, Fr Giles Hibbert OP, announced that, on medical advice, he would not be able to accompany us, and Fr Pat was asked to take his place. Thanks to his fellow priests in Coventry who persuaded him to join us, Fr Pat agreed. The pilgrims have vivid memories of Fr Pat's inspiration and enthusiasm, particularly in Istanbul where he led the way in exploring the city. Notable and moving events were celebrating Mass using a gravestone as an altar at the Anzac cemetery at Gallipoli overlooking the Bosphorus, and shepherds tending their flocks of sheep and goats on the deserted site of Laodicea whilst we celebrated Mass. Other highlights of the pilgrimage were the reading of the story of the near-riot at Ephesus from the Acts of the Apostles in the very theatre where the actual events took place.

Shortly after the *Seven Churches* pilgrimage Fr Pat was appointed Rector of the English College in Rome and he was still in Rome at the time of our *St Paul's last journey* Pilgrimage in 2001. Whilst we were in Rome he arranged for us to have our Mass in the College Chapel and then invited us all for lunch and to relax in the College gardens. After about five years his spell in Rome was cut short due to a serious illness. On his recovery he was appointed parish priest of St Joseph's Parish in Malvern, an inspired decision by the Archbishop because Fr Pat has always loved walking and climbing.

Fr Pat is due to retire from St Joseph's later this year and will be based at St George's Church in Worcester where Elgar was church organist. He is well known to Newman members. Apart from his role in our pilgrimages he has given talks to a number of Newman circles. He will bring much pastoral experience, humour and erudition to the Association.

Kevin Lambert

Living Theology in York

"Thy Will be done?" ~ healing God's world

What are some of the implications of the prayer "**Thy Will be done**"? and how can Christians contribute to the healing of God's world? In July, a panel of speakers in York will lead a weekend focusing on aspects of "justice": from its scriptural foundations and Church teachings, considerations of developments in history, peace and war and the environment, and the issues of refugees and asylum seekers. Everyone is most welcome to attend!

The main speakers will be: **Fr Frank Turner SJ**, who was an adviser on international affairs to the Catholic Bishops of England and Wales and is now the British Jesuits' "Delegate for the Intellectual Apostolate"; **Lucy Beckett,** the well-known author and reviewer who taught for many years at Ampleforth; and **Dr Theo Hawksley CJ**, a religious sister of the Congregation of Jesus recently returned from Guyana and now based in London.

In addition there will be talks from representatives of two charities which work for justice in the UK today. These are **The Medaille Trust**, which supports victims of trafficking and modern slavery, and **"Justice First"**, which helps refugees and asylum seekers in the North East of England. This rich programme is being held in the easily accessible but tranquil surroundings of The Bar Convent, where the informative talks, lively discussion, prayer and companionship will make it a weekend to remember!

This Study Weekend at The Bar Convent will be held on Saturday 14th and Sunday 15th July 2018; it is one of the Jesuit-inspired "***Living Theology"*** courses held at different venues across the country. The cost for the weekend is £60 (students £30) which includes lunches and refreshments. All are welcome, and – for anyone who cannot come for the whole weekend – attendance for just one of the days is half the price. Booking is essential; the last day for booking is June 30th.

For more details see www.jesuit.org.uk/living-theology-york-2018, e-mail **Brenda** on fazikasbrenda@btinternet.com
or phone **Patricia Egerton on 01642-645732**.

A bonus is that there are up to 20 guest bedrooms available in The Bar Convent Guest House (rates vary), and breakfasts are served in the Café. However, **accommodation must be booked separately**. If you are interested in staying for the weekend, **please book early** on 01904-643238, and quote "Living Theology weekend".

Spirituality Page

The Hound of Heaven and Francis Thompson

Many readers will be familiar with Francis Thompson's poem ***The Hound of Heaven***. Here are its opening lines:

I fled Him down the nights and down the days
I fled Him down the arches of the years
I fled Him down the labyrinthine ways
Of my own mind, and in the midst of tears
I hid from him, and under running laughter.
Up vistaed hopes I sped and shot precipitated
Adown titanic glooms of chasme'd hears
From those strong feet that followed, followed after
But with unhurrying chase and unperturbe'd pace,
Deliberate speed, majestic instancy,
They beat, and a Voice beat,
More instant than the feet:
All things betray thee who betrayest me.

This powerful image of the flight of the soul from God helps to articulate the deeper notion of how the flight from suffering and thus from the Cross is in fact resistance to God Himself. Yet finally our end to resistance to God leads to an acceptance of Him so that we might in the end be healed. Thompson himself knew what suffering meant as he became addicted to laudanum and, after falling to qualify as a doctor he spent years homeless on the streets of London and, in the words of Wilfrid Meynell, his friend and rescuer, "knew Oxford Street for a stony-hearted stepmother".

He wrote many poems, including one of the earliest cricket poems celebrating two old Lancashire cricketers; "my Hornby and my Barlow long ago". A favourite, found amongst his effects after he died, is ***The Kingdom of God*** which, in a way, links with the idea of the hound of heaven as showing how heaven is in earth and God is in Man who in the end cannot escape His presence. Here are the closing lines:

But (when so sad thou canst not sadder)
Cry--and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross.

Yea, in the night, my Soul, my daughter,
Cry--clinging to Heaven by the hems;
And lo, Christ walking on the water,
Not of Genesareth, but Thames!

There are still people like Francis Thompson under the railway arches at Charing Cross.

Anne and John Duddington

Circle Programmes

All Circles

17 May	London Newman Lecture	*Francis Campbell*
9 June	National AGM in St Albans	

Aberdeen Contact: Margaret Smith, 01224 314566

Birmingham Contact: Winifred Flanagan, winifredflanagan@gmail.com

24 May	Rough sleepers	*Fr Michael White*

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

23 May	Communities of hope; parishes sharing a priest	*Frank McDermott*
16 June	Circle AGM followed by shared meal	

Coventry Contact: Colin Roberts cjroberts08@talktalk.net

22 May	The role of faith groups in local community regeneration	*Canon Professor Richard Farnell*
12 June	Circle AGM and Mass	
July	Circle Ramble	

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

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

24 May	The Church is always in need of Renewal	*Fr Robin Burgess*
21 June	An Ecumenical "End of Term" Party	

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

17 May	What can urban theology do for us? A bishop's story	*Bishop Laurie Green*
25 June	Respecting and safeguarding human life.....at both ends	*John De Waal*

Edinburgh Contact: Lyn Cronin, lyncronin@btinternet.com

22 May	The Eucharist, Yesterday and Tomorrow	*Tom O'Loughlin*
5 June	Circle AGM and Party	

Glasgow Contact: Arthur McLay, mclay@btinternet.com

31 May	Christian-Jewish Relations	*Dr John McDade*
18 June	Circle AGM (provisional date)	

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

13 May	Life as an Ordinariate Priest	*Fr Simon Chinery*
11 June	Tour of St Albans Cathedral and Abbey	
8 July	Garden Party	

Hull & East Riding Contact: Andrew Carrick, 01482 500181

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

London Contact: Patricia, 0208 504 2017

Manchester & N. Cheshire Contact: Chris Quirke, 0161 941 1707 dcq@mac.com

15 May	A tale of Pope Francis, Oscar Romero and 5000 solar panels: "Laudato Si" in action	*Mark Dowd*
12 June	Eye-witness Palestine: Human Rights monitoring in the West Bank	*John Hobson*
10 July	How should we now view the English Reformation?	*John Mulholland*

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

1 May	AGM & Talk - Encounters with Animists	*John Smith*

North Merseyside Contact: John Potts, john_potts41@hotmail.com

17 May	Circle AGM and Party

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

14 May - Presence, Balance, and Imbalance in the writings of Simone Weil - Martha Cass

Tyneside Contact: Ann Dunn, jadnew@btinternet.com

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

25 May	Father Nugent and the Work of the Nugent Trust	*Fr Mike Fitzsimons*
29 June	Newman in our time	*Ann Jones*
July/August	Summer Social	

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

4 June	AGM and talk The Sion Community and Parish Missions	*Doug Robertson*

to be visited after the AGM on June 9th